e Catholic Record.

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 23, 1899.

NO. 1,092,

The Catholic Record. London, Saturday September ,23 1899

THE JESUITS.

We read some time ago a glowing eulogy of Francis Parkman, inspired doubtless by the attention which the new edition of his works is receiving. We, while not disposed to become unduly enthusiastic, believe, however, that Parkman, by his efforts to portray the varied scenes of our early history, has more than earned a claim to our gratitude. The story of French conquest and exploration of the labors of the early missionaries is recounted brilliantly, and with an admiration that reflects credit on his candor and impartiality.

We did not need Mr. Parkman to tell us anything that could increase our love for the Jesuit missionaries of Canada. We know them as men who have ever fought for truth and justice; who have been, as they are to-day, in the advance guard of civilization, the fearless and uncompromising soldiers of the Cross. We know the Jesuit as the one who, says Spalding, was the first to put the forest brambles aside. He was the first to cross the threshold of the wigwam of every native tribe ; the first to plant the cross of Christ in the wilderness and to shed his blood cheerfully at its base. Not a cape was turned, says Bancroft, nor a river entered but a Jesuit led the way.

Still, while reading the pages that fascinate our attention, we cannot withhold our thanks for the works of the American historian. "When we see them (the Jesuits) in the gloomy February of 1637," he says, "and the gloomier months that followed, toiling on foot from one infected town to another, wading through the sodden snow, under the bare and dripping forests, drenched with incessant rains, till they discerned at length through the storm the clustered dwellings of some barbarous hamlet; when we see them entering, one after another, these wretched abodes of misery and darkness, and all for one sole end -the baptism of the sick and the dying-we may smile at the futility of the object, but we must needs admire the selfsacrificing zoal with which it was pur-

According to his lights he has limned the pictures of Bretœuf, Lallemont and the other heroes who bent them selves to the task of sowing in the Can adian wilderness the seeds of Christian civilization. Their self abnegation and prodigious constancy inspire many a glowing paragraph-and yet, Mr. Parkman tells us, "they were sur rounded with illusions, false lights and false shadows-breathing an atmosphere of miracle-compassed about with angels and devils.

Assertions like this show that Mr. Parkman, notwithstanding his brilliant talent, is out of his depth when assaying to point out the motives of the missionaries. Illusion can scarcely account for men sacrificing everything for the reclaiming of benighted savages: and preternatural excitement is a poor cause to assign for the deeds of heroism that gem-like sparkle on pages of our history. Their deeds appeal to him strongly, but, stricken with that curse of the Reformation-a loss of the sense of the supernatural-he cannot explain them save that they were due to vision and miracle. Any one conversant with the history of the Apostles is not likely to accept the explanation. Vision and miracle have long since been relegated to the domain of the fanciful by the ordinary Protestant, but to us they are as real as in the early days of Christianity. Brebe if and his rassociates believed in them, and so did the Apostles and others whose names are not writ in water on the pages of history : they were men to whom the supernatural was a reality, who in stress and storm were supported by the help that comes from God, and he who strives to read their lives aright must avail himself of the light that radiates from above.

Mr. Parkman used an earthy lightthe only one he had at the time-and hence his strange reading.

Still no son of Loyola could have written more eloquently of the influence of the missons. Speaking of the converts he says: "They built their bark chapel at every camp and no festival of the Church passed un- which are unjust, or degrade them

their best role of beaver-skin on the their dignity as human beings snow, placed on it a crucifix, and in these cases there can be no question knelt around it in prayer." What was that it would be right to call in the their prayer? It was a petition for help and authority of law. the forgiveness and conversion of But what law is there for a trust? down before it. They worshipped the their enemies, the Ircquois. Those It can pocket the dellars coined out living Christ crucified for them, but who know the intensity and tenacity of the moral or physical fiere of the of an Indian's hatred will see in this something more than a change from one superstition to another. An idea must admit that the centralization of had been presented to the mind of the savage to which he had previously and that something must be done to been an utter stranger. He tells us that the influence of the Jesuits eventually modified and softened the manners of many unconverted tribes.

THE LABOR PROBLEM.

Our esteemed contemporary of Cleveland informs us that a gang of strikers amused themselves recently with wrecking street cars and injuring thereby a number of people. Such dastard acts strengthen the hands of the capitalist and alienate from the working-man the sympathy and support of right-minded citizens. It may not have been the act of men on strike, because it is well known that, amongst those who are battling against the rapacity and greed of trusts, there is a lot of frowsy would be anarchists who have hazy notions of the right to private property and are kept in order by the cringing whipt-dog fear of the powers that be.

We have every sympathy for the toiler subjected to injustice; but strikes and deeds of lawlessness will not improve his condition. It is very easy to wax elequent over the woes of the down-trodden laborer and to provoke him to organized opposition to the capitalist, never a thought of the misery it brings in its train. A strike or lock out means in a great many instances starvation for the toiler. He may of course assemble in hundreds and say threatening things, and perhaps fire off a few guns ; but when the smoke disappears he will find he is still at the mercy of the capitalist, and he will remain so until the principles of Christianity have something more than a mere theoretical significance.

Industrial kings care nothing for the toiler. They are in business for money, which will give them power and notoriety, and make them the friend and confidant of political magnates, and cause them to be admired and envied by the multitude. What so great to-day as money? It elbows its way everywhere, and, no matter how gained, is accorded reverence. To be without it is to be a social

In days long since men saw under the rags of the pauper the lineaments of Christ; but this generation idea that any religion but the Anglisees but something loathsome to be ticketed and put out of sight. Workmen then were protected by guilds : and they were considered as possessing immortal souls and entitled to a wage that would support them in reasonable and frugal comfort. They were not the victims of force and injustice, because man then regarded himself as his brother's keeper. The rich man was not the owner but the steward of his money. The teaching then in honor was what Leo XIII, has taught our century that "the chiefest and most excellent rule for the right use of money rests in the principle that it is one thing to have a right to the possession of money and another to have the right to use money as one pleases. Whoever has received from the Divine bounty a large share of blessings has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them, as the minister of God's providence, for the benefit of others."

If such principles were in vogue today we should have no occasion to chronicle deeds of violence, and we should not hear the foreboding murmurs of discontent that economical schemes have failed to silence.

Social conditions have, we admit. greatly changed; the laborer, how ever, remains what the Creator intended him to be, not a machine to be used, or an animal to be fed, but a being with spiritual and mental aspirations that cannot be overlooked.

If, says Leo XIII., employers impose burdens upon those who work for them

workman and then make laws. They who are watching the trend of events wealth is a menace to social stability either destroy or to lessen its power.

The acceptance of Christian principles can alone give a practical and permanent solution to the labor problem. If Christian precepts prevail, says Leo XIII., the two classes (rich and poor) will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are the children of the common Father, that is, of God; that all have the same last end, which is God Himself, Who alone can make either men or angels absolutely and perfectly happy: that all and each are redeemed by Jesus Christ and raised to the dignity of children of God and are thus united in brotherly ties both with each other and Jesus Christ, and that the blessings of nature and the gifts of grace belong in common to the whole human race.

Such is the scheme of duties and of rights which is put forth to the world by the Gospel. Would it not seem that phytes, and so gave them up. strife must quickly cease were society penetrated with ideas like these?

CONVERTS AMONG THE ENGLISH POOR.

From Father C. L. Wa!worth's Remin-

Boston Pilot.

In the latest instalment of the Rev. C. L. Walworth's "Reminiscences of a Catholic Crisis in England Fifty Years Ago," in the Catholic World for September, we get some most interesting details of conversions among the Eng.

lish peasantry.
This is a subject of which we have not heretofore heard enough. Con-sciously or unconsciously, many Catholic writers show a pride altogether too natural in the fact that conversions to the Church in England and America are so largely from the cuitivated classes, as if Christ Himself had not told us that one of the signs by which His mission would be recognized was poor have the Gospel " the preached to them.'

Indeed, the Gospel is faithfully announced by the priests of the Catholic Church to the humbler classes in England, and conversions are not few, especially in the manufacturing cities like Manchester, Lincolnshire, etc.

In the rural districts it was harder to get such beginnings of a Catholic congregation as would warrant a resident priest. A gentleman with much knowledge of rural England once told the present writer that he had met English peasants who had not the least can Establishment had ever exised in their country, or that such a personage as the Pone ever dwelt on earth.

religious house in the country, and evidently enjoyed his opportunity to plead the cause of our Holy Faith to the honest and industrious workingpeople, who, by the way, were most kind to the impoverished Irish people coming hither in great numbers during the famine years, '48 and '49, in quest of work. We quote from Father Walworth's

tascinating pages :

Let me record here another instance of conversion where the motives assigned at first were insufficient to warrant so great a change, but which, as it turned out, gave to the holy faith two earnest and intelligent converts. These two were also of Upton, and nominally engaged themselves to each other by promise of marriage, but having, as they thought, some good cause of offence against the pastor, they felt unwilling to be united by him. They came, therefore, for this purpose to me. I told them that it was against the law of England for me to marry them, neither of them being Catholic and that I might be made to suffer for it. If, however, they were willing to join our communion after having received the necessary preliminary instructions, I would marry them. They declared themselves willing to be in structed and to wait as long as I should think right. I found them most pro-mising disciples. Both became well versed in the differences between Protestantism and the true faith, and keen-witted combatants in all the controversial contests which every convert is doomed to encounter.

A Baptist minister, newly imported from Ireland, an Orangeman of the deepest hue, hearing of their conversion, entered boldly into their house and soon engaged them in a dispute. He accused them of having bound themselves to a faith under which they would be forced to become idolatobserved. On Good Friday they laid with conditions that are repugnant to ers and to worship images. This of that Eye.

they denied. They said they did not worship the image a thing of mere bronze, or brass or wood. When they saw the figure of Christ their Savious sculptured on a cross they kneeled not the figure on the crucifix, which was therefore, no idol. Its only value

was that of a religious memorial.
"We know what we mean to do very well, better than you who cannot read

our hearts. "It makes little difference," he re-plied, "what you mean. The thing wrong in itself and you must be held accountable for it as idolaters. "I suppose, sir," they said, "that you

say prayers before getting into bed at 'I do," he said. "Do you do this standing up, or sit-

ting down, or kneeling down?
"I kneel down," he replied. " Does it make any difference which

way you face — east, west, north, south?" Not a particle," was the reply.

"I generally face towards the bed and lean on it.' "Ah, then, you worship the bed-

"No, indeed, I don't. My prayers are meant for God and to God they go, without the intervention of any crea-

ture."
"But don't forget, sir, what you have already asserted. It makes no

you do. You kneel before the bedpost in worship. The act is in itself idolat-rous, and you are responsible for it." The minister could make no points in disputing with these young neo-

This same minister, a Baptist and an Irish Orangeman, made a special point of opposing himself to the conversions going on at Upton, and haunted my footsteps there. I had been invited to visit a family consist ing of a man and wife with a large number of children. They desired in-struction with a view of uniting them selves to the Church. On my first visit, when I had been in the house only a few minutes, I was startled by the sudden appearance of this reverend gentleman. He accosted me at once, taking little notice of the family, who were assembled together in one room, and soon drew me into a controversy on the worship of images.

I pleaded that a cross, and especially a crucifix, made intentially to represent the sacrifice of Christ for our re demption, must necessarily command the respect of a Christian. This be denied. "You, yourself," I said, "must necessarily feel this in your heart. This again he positively denied.

"I think," said I, "that I could before these witnesses."
"Try it," said he defiantly.

I drew out a small crucifix which I

my coat, and showed it to him.
"Now then," said I, "suppose I lay
this crucifix upon the floor, would you be willing in presence of this family to place your foot upon it, to show that you have no respect for it?"
"I would," was the answer.

nantly. redemption against any such insult

ence was concerned his cause was lost.

dutted the autopsy say his death was the result of distinctly developed heart disease.

They

Mrs. Eddy is not an educated wo terview outside the house. They Mrs. Eddy is not an educated wo-stood on the sidewalks, and some man; Mr. Purrington proves that and looked over from windows opposite. My good man, the catechumen, told me claim to be just a little bit higher up afterwards that when he went out in the plane of mentality than the upon the street his neighbors gathered rest of humanity. Any one who around him, eager to learn the issue

had two to match him." This was not a very appreciative and Faith Cure. statement of the merits of the whole

us more like this. The religious side tellectually by showing that, at the end of the short and simple annals of the of the nineteenth century, professedly poor — the touching stories of their intelligent persons can be as easily mutual charity would be most encourduped by her as their forbears were by aging and suggestive.

Father Walworth in concluding these eenth." eketches:

This must be my apology (this desire is a bright Yankee woman who, under to reveal a side of life too little known that name, has published a book, conto the prosperous) for introducing into sisting of a series of letters addressed these pages such sketches from the to her "Dear Cuzzen Jerushey" and wilderness of lowly life. I am not sometimes to an "Edditur," in which, I feel it my duty to ask pardon also of upon many subjects, proving she has I cannot put them on a vast fund of good sense.

ey ought to be represented. She is very amusing and she is par-It is like the effort of an artist who endeavors to represent green hills at a few miles' distance. The only way to keep his brush free from all green paint and color the hills blue. There is only one large Eye that sees poverty as it really is, and they that would study it rightly must see it by the light of that Eye.

Sanguine as we are of the event-ful triumph of Catholicism in England, we know it must be a slow process. What is true of England is, I think, true of the whole Anglo-Saxon race, and the hope we cherish for England of that Eye.

THE NEW CULT.

The Vargaries and Inconsistencies of So-cailed "Christian Science."

Judge Wm. G. Ewing, of Chicago, whose card says he is a member of the Christian Science Board of Lecture ship, is an authorized expositor of the queer intellectual fad, "Christian Science." He says he is Scotch Irish, and hence one would anticipate a little of the Celtic fire and Scotch logic in his lectures. Alas! no, he even falls to keep up the credit of the fraternity he belongs to-the law-for generally lawyers and judges are presumed to use logic and argument

The Judge deals in glittering generalities and his exposition of this strange novelty is much like what a wag once said of one of Chauncey Depew's speeches-" more frills than However, I was surprised to shirt.' hear the Judge state that Christian Scientists believe in the dogma of the Immaculate Conception of the Blessed Mother of God - it sounded out of place among so many queer and crude theories.
The Christian Scientist has a speci-

ous way of claiming that he desires to interfere with no man's religion, but simply wants to add to it-the new fangled notions that Mrs. Eidy, the foundress of the system discovered some thirty-three years ago. "Dif-ferent phases of religion" is an ex pression they like to use. The Christian Scientist is not satisfied with the old system of theology but wants to fashion one more suitable to the intellectual demands of modern civilization

Amid all the plausible statements 'tis hard to find a single argument. "They know and they feel," that's about the amount of their convincing

Here are a few gems as they fell from the lips of Judge Ewing, whom I recently patiently listened to while trying to gather some idea of what he wished to impress upon the minds of his listeners. "You must have a his listeners. "You must have SCIENTIFIC KNOWLEDGE

of the Scripture before you can be-come a Christian Scientist!" "Chris tian Science cured me-therefore I believe in it." "God is in corporeal in-telligence." "It is a potent fact, that all the reasoning of Bacon or Locke could not overthrow, that God is all and in all." "Man has no separate mind from God," etc.

In the August number of the North American Review, W. A. Purrington puts "The Case against Christian Science" in an unanswerable way and scores the whole hodge podge of a little truth with plenty of error. He takes up Mrs. Eddy, her life and her books and riddles the system with a tren-chant pen. He says: "If Mrs. Eddy prove this by your own confession, and did nothing more than teach a phil osophic or religious theory we would waste no time in academic discussion of it. But she teaches a practice that wore upon my breast concealed under daily puts the lives of adults and, more horrible still, of little children at the mercy of persons ignoront both of medical and mental science."

This writer calls attention to the contradiction of which Mrs. Eddy is guilty—there are many—but this one is very striking. She claims there is "No, you will not," I said indig no such thing as disease—but says antly, "I will defend this sign of my that one of her husbands died of the insidious disease of yellow fever. Her Every eye in the room was fixed Science could not save and she says he with horror upon my opponent, and died of "arsenical poisoning, mentally he saw that so far as our little audiadministered!" The doctors who con-

yet, strange to note, her followers rest of humanity. Any one who wishes to learn something of the crude of this contest between the minister and in some cases nonsensical teach-and the priest. He told them that the minister was nowhere. and in some cases nonsensical teach-ings of this cult, ought to read last month's number of the North Ameriminister was nowhere.
"What!" they said, "couldn't he can Review, or better still, Dr. T. P. help himself out with the Bible?"

"No;" so he told them. "For Bride & Co's. Catholic Summer every text he could think of the priest School essay—a lecture given at Hart of Cincinnati, vol. 1., of Me Madison, Wis., on Christian Science

Mr. Purrington thus concludes his combat, but it made a strong impression on the crowd, who wondered at it lieve that Mrs. Eddy is an instrument in the hands of God, not for the heal-We hope Father Walworth will give ing of the nations, but to humble us in Cagliostro at the close of the eight-

satisfied with apologizing to the reader. in her peculiar dialect, she touches

do it and to make it look natural is to akute rheumatizz by simply sayin

long ez there's roots n' herbs n' sassafrax growin' round New-byville I'll manage to kure myself."

A Western Doctor says now and then these "Mind Kurers" will slyly send after a physician. He was once called and provoked a smile all around by stating the ailment was nothing serious—simply a case of too much watermelon and ice-cream in close proximity, when he had been told that death was imminent. This same doctor adds that it is quite fashionable among a certain class of society ladies—those who know better than to have more than one child in the family—to beast of their high and exalted ideas, given to them by the wonderful Mrs. Eddy, the woman of many matrimonial experiences, the woman who charges \$300 for a few hours training in the new science and who, when the Massachusetts law forbid her issuing diplomas, closed her metaphysical college, as she says, on account of her "conscientious scruples about diplomas"—R. C. Gleaner, in Catholic Columbian.

THE BLESSED SACRAMENT.

As Catholics, we believe that, after

the solemn words of consecration have been pronounced by the priest, we have really and truly upon our altars Jesus Christ, the Eternal Son of God made man. We believe that at the made man. We believe that at the consecration in the Mass the whole substance of the bread is changed into the whole substance of the Body of Jesus Christ, and the whole substance of the wine into the whole substance of His Most Precious Blood. We also hold that, under each species taken separately, Jesus Christ is there whole and entire-that is to say, that under the appearance of bread is contained the Person of Jesus Christ-His Body, Blood, Soul and Divinity - and that under the appearance of wine Jesus Christ is present in a similar manner; the same Body is there manner; the same Body is there which was laid in the little manger Bethlehem, and at nailed to the cruel cross; the same which trickled down those bruised limbs and bedewed the ground We believe all this, and, on Calvary. no doubt with God's grace, we should be ready to die in defense of our belief. We do not wish to call in question for one single instant any Catholic's faith as regards this wonderful Sacrament, but we know that at times faith becomes, as it were dormant, it is not the practical, lively faith that it should be. If we had but a lively faith, and if our love for Our Redeemer corresponded with the love which He bears us, what means should we not take to testify our gratitude for the great favor He bestows upon us by deigning to remain in our midst. In spite of our coldness and indifference toward Him, there He remains day after day and hour after hour, shut up in the little Tabernacle on our altars. longing for us to come and visit Him, longing to listen to all our troubles and needs-ever ready to console us, ever ready to assist us. Did we truly appreciate His Holy Presence, how eager should we not be to assist at holy Mass, to receive Him in Holy mmunion, and to obtain His blessing at the holy rite of Benediction. Did we fully realize that Jesus is presn our pass by without making a short visit to Him, or if prevented frem doing this, without saying a little prayer and showing some mark of respect? To him who truly appreciates the great mystery of the holy Eucharist it is a pleasure to do anything in his power to honor the Blessed Sacrament, either by beautifying God's house or by assisting to erect or support churches where God may be worshipped and the faithful enjoy the privilege of having Jesus in their midst. - Sacerdos in American

THE CONVERSION OF ENGLAND TO ROME.

In an interview, Dr. Browne, Bishop of Southwark, England gave the fol-lowing optimistic view of the conversion of the English people to Catholic-

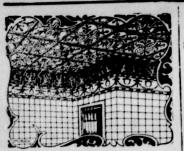
ity:
"The signs are very hopeful that England will once again return to the true religion. The present agitation in the English Church means nothing. "It is to the cultured classes we look

to accomplish that for which the Roman Catholics in every part of the world are praying. We rejoice that they are the medium.

"Although we are holding our own

among the poorer classes, we haven't met with so much success there. But once the leaders of the masses see the true light we are hopeful that the people will come around. Our first object is to convince the intelligent. It cannot be gainsaid, in any part of Great Britain, that Catholicism has a firmer hold now then ever since pre-reformation times. The wave is gaining strength. Every week brings

"Sanguine as we are of the event-



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GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER VII. -CONTINUED.

"You must remember, my dear," continued Mrs. Fleming, "we never knew much about her, and from the outset she has been very reserved even with us. She is a loss certainly. She must be a woman more than ordinarily gifted. Coming, Heaven knows whence, she dropped down here a complete stranger, and has every one of these unruly people at her beck and call. Mrs. Eanis told me before this miserable event hapat her beck and call. Mrs. Eanis told me before this miserable event happened, that she was highly pleased with her book-keeper, and that she herself in her best days had never had affairs more completely in hand. I am sorry to say, Mrs. Eanis continues to countenance her still, not with standing that I have expressed my opinion very seriously on the subject. The servants at the inn are controlled without expension; and expressed my opinion very seriously on the subject. The servants at the inn are now Catholics without exception; and Miss Johnson having in consequence of her perversion gained greater influence over the rest than ever, I have told Mrs. over the rest than ever, I have told Mrs. Ennis that for her own safety she ought to get rid of the book-keeper at once."
"As I have frequently remarked," interposed the rector, "I don't think I would have gone quite so far as that, my

dear,"
"You are too cautious, Templeton," re"You are too cautious, the way with "You are too cautious, Tempiston," returned his lady. "It is the way with all our clergy now-a-days. With their timidity, their considerateness, and their fear of offending and of inflicting injury, our Church is losingground, and aggressive men like your rival younder are carrying everything before them. It would be a mercy to that misguided young woman herself, to get her anywhere out of reach of the influence of that man. I am very much mistaken if that man. I am very much mistaken it she is not already beginning bitterly to repent of what she has done. I was takrepent of what she has done. I was taking the air yesterday among those quiet
pathways behind the inn which they
nave lately made—such an improvement, Mr. Shipley—when, being unperceived myself, I saw Miss Johnson at some distance pacing to and fro under the trees in a singularly agitated man

the trees in a singularly agitated man-ner. She seemed like one struggling with herself; and if she is not unhappy, I am no true judge of the expression of a face. She is justly punished for her sin, and she is a warning to all who run into the path of danger." This with a look at me. "Nay," said the rector, whose wife ruled him when she kept cool, but who habitually grew moderate when she waxed indiscreet, "let us not harden our waxed indirections that little incident hearts. I say again, that little incident which you have described, my dear, fills me with hope; let us not triumph, in the signed the signed that the signed the signed that the signed that is the signed that the s

fills me with hope; let us not triumph, but be prepared to receive the sinner back with open arms so soon as she shall desire reconciliation, having perceived the error of her way."

More interested in what had occurred than in the forecastings of Mr. and Mrs. Fleming, I asked what could have led to Miss Johnson's change of religion. But it was a foolish question. I might have known the book-keeper was not likely to have confided in either the rector or his wife, and that I should only be flooded with unfavorable surmises. Mrs. Flem. wife, and that I should only be induced with unfavorable surmises. Mrs. Fleming by her sarcastic remark, that no doubt the priest could tell me all about it, if he would only speak the truth, brought me nearer to the right track.

Yes, naturally. Of course Father John Yes, naturally. C knew all about it.

CHAPTER VIII.

SOUGHT AND FOUND. But not a word had Father John ever aid to me of this achievement of his, said to me of this achievement of his, though I had seen him more than once for a few minutes of a Sunday since my arrival, and though, too, he was the most open and communicative of men. Sunday to be sure was a busy day with him; he was tired out with his long ride from over the mountain to say Mass, and with his prolonged fast which he did not break much before 2 o'clock in the afternoon. much before 2 o'clock in the afternoon; and there were baptisms and a number of other calls to fill up the interval before

he must start homewards.

"Sure on Sundays I can't call a minute
my own," he would say. "Can't ye
come over to me some day in the week

and we'll have a long talk. and we'll have a long talk.

One afternoon, soon after my visit to the rectory, I rode over to Geelagh, where Father Moriarty lives, choosing the disused mountain road which, notwithstanding the steepness of the ascent on the south side and of the descent on the northern, is a great saving of time com-pared with the winding coach road. As I neared the hillock on which the priest's house stands, I caught sight of Father John's burly figure moving with slow swinging strides along the road in the direction away from that in which I was coming, and I knew by his gait that he was saying his Office. I had seen him on like occasions before. Not to interwas saying his Office. I had seen him on like occasions before. Not to interrupt him, I pulled up my horse, and keaping my seat, looked around at the bleak hills and the long prospect ahead; at the curtainless dusty windows of the priest's long one-storied whitewashed dwelling-house and its cheerless slate roof, to which the thatch of former days had given place; at Biddy, the slatternly roof, to which the thaten of former days had given place; at Biddy, the slatternly servant, as she made her round gathering in dry clothes from off the grass and the straggling bushes; at Donal, the boy-of-all-work, passing to the stable with a truss of straw upon his back, and finally once more at Father John's broad shoulder, made to look Herenlean by the once more at Father John's broad shoulders made to look Herculean by the short clerical cape he wore. He paced along with his cassock-skirt flying in the breeze, and his biretta stuck crooked on his head, in a way that the rector's wife would have called "rollicking." Presently he reached the end of the span of level road and halted at the spot where it begins again to descend, and looked down upon the valley which stretches away for miles, beyond Kilmeedy and away to where the hills begin to rise again, and to form with long and gra lual ascent the distant line of the horizon. He looked out on the wild scene, on rocky ridges and long slopes covered with yellow herbage, with here and there a clump of whitewashed buildings in the middle of a green patch of cultivaten land. The air was clear that day, the view unusually long, and the clouds and the state of the strength agents. the view unusually long, and the clouds sended across the sky. It was not a beautiful outlook, but it seeme i to hold

for little, much of it mere rock, but it pastures the cow and the horse. Yee," he went on, following my look as I turned to survey the back of his dwelling-house, "tis a rambling, tumbledown old place. When my new church at Glencoonoge is built, I'll begin to think about building a proper priest's house. But this does well enough for the present. Won't you come in?" he had just been saying. What saint's day was it? Of one who lived a thousand years since, or only a century ago? It matters not. On this day in every year that saint's undying star glimmers to the upward-looking eyes of Christendom. Whether cast in later or in the early Christian times, it was a life, we may be sure natiently endured wherein

dom. Whether case in later of the searly Christian times, it was a life, we may be sure, patiently endured, wherein good works were done and falls retrieved; a life in which self was conquered, and victory, whether by martyrdom or other happy death, finally achieved over the evil one. Generations of Christian priests long dead sent the Church's daily pæan heavenwards because of the human fruits of the Christian faith; praying the while that they too might be made worthy of the promises of Christ. To-day it is the turn of those now living on the earth to do the same: a little while and their time shall have passed, and other throats shall raise the song. Time and life are so short! "A thousand years are a day in Thy sight." "Work while it is day, for the night comes when no man can work."

when no man can work."

These thoughts and words came back to me while I stood watching Father John at a distance, because he quoted them one day when in a moment of rare solemnity he took me to task for my idle life; dwelt on the good fortune which was mine in being free from the necessity of devoting my days to procuring the means of subsistence: snoke of many means devoting my days to procuring the means of subsistence; spoke of many uses to which I might turn my leisure, and succeeded with a wonderful ease in enlarging my mental vision for a luminous interval, and in making me feel not altogether comfortable. And now as he turned, and with his hands behind his turned, and with his Breviary, and eyes bent on the ground, wended his way thoughtfully homewards, I began to feel that I deserved another lecture and almost to wish that I might get it; for though not of Father John's creed, I have the firmest belief in his sincerity and disinterest dness. No such luck! Father John is the ness. No such luck! Father John is the most cheerful, not to say boisterous of hosts. Lifting his head as he drew near (his biretta had still the rollicking perch), he saw me dismounting, and hurrying up, almost shook my hand off, bellowing at the same time for Donal to come and put up the horse. I must be tired after my ride. Would I come in and rest? No? Perhaps I'd like to have a look at the demesne while Biddy was getting tea

"And how are all the good people at Glencoonoge?" asked Father John, as we strolled across the heathy ground of his unfenced holding. "It was only last Sunday that I was there; but I come so late and have to leave so early to get hack over the mountain before dark, that I have hardly enough time for my duties, and none at all for civilities. All well? I'm glad to hear of it."

"Perhaps I ought not to say 'all;' there's

I'm glad to hear of it."

"Perhaps I ought not to say 'all;' there's one important exception who doesn't appear to be at all in a happy frame of mind." Father John looked concerned and curious at the same time. "The rector," I continued, "you don't ask after him."

"Oh the poor man!" laughed Father John. "What's the matter with him?"

"Well, he is put out with things in general."

Father John roared with laughter. "Sure, when did you ever know him to be anything else? I'll engage he's been talking about me again? You needn't tell me, I see he has. And I'll undertake to say he told you no good of me. Will you believe it that though we've been here neighbors together, as you may say, for the last nine years, not so much as a word or even a nod ever passed between us, notwithstanding that we freas a word or even a nod ever passed between us, notwithstanding that we frequently meet; and I declare 'tis no fatl' of mine. I was friendly enough with the man in his place before him, and had every intention to be so with him; but he held me at arm's length from the beginning. And so—oh dear, oh dear!" and Father John held his sides while he doubled himself up with langhter, "he's been talking about me again. Now I'd give anything in the wide world to know what he said," and Father John's dancing eyes looked at me full of inquiry.

"He is very sore about you're having stolen one of his sheep; that is to say—"
"Ahl" said Father John quickly, with

"Ah!" said Father John quickly, with bated breath; "he means Miss Johnson at the inn. But—stole her! If a poor sheep comes to you torn and bleeding and sheep comes to you torn and bleeding and all astray, bleating for hunger, are you to give her no shelter or food? If he is her shepherd she will know his voice and hear his call. But the book-keeper refuses to have anything to say to the Reverend Mr. Fleming; apparently considers herself at home in her present fold, and intends to remain in it. Ah, look there now! Do you know that man has been saying right and left that in this matter I have been led by a spirit of vinmatter I have been led by a spirit of vin-dictiveness, and that be has for years fore-seen that some day I would take my re-venge on account of his refusal to recog-What a life he must lead brooding over such trifles! But what else has he to do? Egad, I wish he had a taste of my life for a month. Two Masses of a Sanday in two churches nine miles apart, and a steep mountain between them and all fasting: stations to be held four times a year at Glencoonoge and at other outlying points of the parish, to say nothing of weekly confessions at my own church below there, and to go to sick calls anywhere at any time in a widely extended and mountainous parish, sometimes to be called up out of his bed to do it. Let his parishioners likewise be, in the majority of cases, too poor to pay their dues, and let him have to eke out his living with his own hands after the manner of St his own hauds after the manner of St. Paul himself. Lethim get what profit he can out of some acres of rocky ground, and have the care of a cow and a few pigs and poultry on his hands, with none but a poor lad like Donal yonder to look after them, and I'll engage he won't have much time to make himself miserable about tribes or about anything else for about trifles, or about anything else for the matter of that. Bear malice! nurse revenge! I haven't the time for it even if it were lawful."

if it were lawful."

"But I'm told," he continued, "that the rector is at loggerheads with every one down there with his own parishioners, and even with the great landowners of his neighborhood, and they of his own religion! Now with me they are handin-glove, 'Where's that jolly parish priest?' Lord Lisheen always asks when he comes to the cottage. There's nothhe comes to the cottage. There's nothing I'd ask for myself that he wouldn't give me. He's my landlord and I couldn't desire a better. From where Father John. Perhaps its sublime desolation suited the frame of mind with which he closed his Breviary. In so unconfined a space his thoughts might freely soar loosened from the present hour, chasing the mental echoes of the Office

Father John's sitting-room was a rough and ready place. A big crucifix was on the chimney-piece, where, too, were the rarely used pen and ink, and sundry letrarely used pen and ink, and sundry letters and stray papers. A small book-case, a table, some wooden chairs, and one, his favorite, with a high back all round it and ledges for the arms, in which, secure from draughts, Father John was wont to doze over his nation, completed the furniture of the room.

"Is that Donal holding your horse?" cried Father John, springing to the win-

"Is that Donal holding your horse?"
cried Father John, springing to the window. "The young jackass, why doean't he take him round to the stable?" and throwing up the window, he called out to Donal in no very measured terms, who hurriedly disappeared round to the back, leading the horse.

"A willing boy," says Father John approvingly, as he shuts down the window, "and a hard working: looks after the stables and the cow, washes down the car and catches the horse when he's wanted;

stables and the cow, washes down the car and catches the horse when he's wanted; and that same's no joke; for 'Dreamer'—that's the name I've given him, he's such a sleepy horse—has a bad habit of straying out of bounds, as we used to call it at coll-ge," and off he launched while Biddy was laving the cloth, into some story of his collegedays twenty years ago, told with as much zest and eageness as if it had happened yesterday.

told with as much zest and eagerness as if it had happened yesterday.

Father John was eminently good company, and I did not wonder that old Lord Lisheen, whose wealth is enormous, and who has exhausted nearly every pleasure in life, should have found Father John's society refreshing. He had a thousand good stories to tell, sometimes witty, sometimes pathetic, not seldom old—to sometimes pathetic, not seldom old—to tell the truth; and the slightest sugges-tion sufficel to set his eyes sparkling with a new set of recollections. With great tion suffice I to set his eyes sparkling with a new set of recollections. With great gusto he related how, by a simple question put with the most artless air in the world, he had got the better of the Bishop's chaplain—" and he sitting in state in the Bishop's carriage beside his Lordship, so trim and dignified, you'd almost have thought that he was the Bishop himself." That story had often been rehearsed, and Father John would repeat the points a second and a third time, and laugh on each occasion with undiminlaugh on each occasion with undiminished relish. Then there was the witty answer of Tim Mahoney to the agent-"think of that now for a poor, low born peasant, a man that if he can read and write can do little more. On, the wealth of genius that is locked up in these moun-tains and glens and valleys! The ready of genius that is locked up in these mountains and glens and valleys! The ready wit, the natural fertility of the intelligence of these people continues to astonish me, though I know them now so well. I'm told you've nothing like it in England. I'm told your peasantry there are poor, neglected, dull clods, a little better off in a material sense, but not much; and that as for their intellectual and moral condition, that it is deplorable; and altogether that they are but a little raised above the brute beasts of the field—you shake your head? you of the field—you shake your head? you won't admit it?—well, well! 'tis but natural! I'm not pleased myself when I ural! I'm not pleased myself when I hear my own people criticized, and even such faults as they possess referred to by strangers, or for the matter of that, by any one but myself. And mind, I only say what I've been told; and your own countrymen have told it me. For myself, I've never yet been in your country, though some day I hope to have that pleasure. But, without presuming to say anything further in depreciation of England, I will say this of my own people: that though education may improve that though education may improve their manners, extend their knowledge and cause them to make a better figure in the world, it can hardly make then more honest than they are, more pure in their lives, more fall of a generous warmth of feeling, ready to well up in a moment to those who know where its springs are: nor can it give them more than they have of that instinctive deli-cacy of feeling which, in my opinion, it is

the highest achievement of education to bestow, and which is to be found here growing wild in some of those who have ever had a particle of what is commonly calle I education in their lives.' With this Father John proceeded to give an account of the loss by a widow, lately, of her only son, and of the circumstances preceding and following that event—a heart-rending story, which, though its precise bearing on his remarks was not obvious. "Dark and it was not inthough its precise bearing on his remarks was not obvious, "perhaps it was not intended to have any such bearing," showed at least Father John's sympathy with the sufferings of his parishioners, explained one of the secrets of his influence over his people, and illustrated by comparison with his previous high explaints his many-sidedness and his nower spirits, his many-sidedness and his powe both the lights and the uered little world to which he minis

He was still speaking, when Biddy opened the door, and putting in her head, said that Miss Johnson wished for a few minutes' conversation with him.

"Miss Johnson!" cried the priest, astonished. "Do you mean the book-keeper from Glenconoge? Why how in the world did she gat here?" astonished. "Do you mean keeper from Glencoonoge? Very the world did she get here?"

"Sure, on her legs, I suppose."
"But she can't have walked all that

way. Isn't there a car, or a horse, or something with her?"

"Divil a-ne'er a one of either, your Reverence," replied Biddy, with difficulty suppressing a short cough. "May be she got a lift on the road—anyway, she's here waiting to see your Reverence."

"Well, show her into my study. I'll be with her directly, and be quick and get ready some fresh tea. You'll excuse me, I know." he added, turning to me as Biddy shut the door. "I won't be long, and if I an, you'll find mayhap a book among toose beyond to keep you company." company.

"Don't hurry on my account, Father John. I'll take another stroll about your demesne; or let me say good-bye now. I'll saddle my horse and get home before dusts." before dusk.

"What! Is it desert a lone mountain priest so early? Besides, how do you know you may not have to act as escort? Egad, I'd not take my cath but 'twas

"Oh dear!" cried the latter. "I had no idea it was so far, or I would never have

come."
"You did quite right to come, Miss
Johnson," answered the priest.
"At least, my mind is easier," the
book-keeper rejoined.
"That's well," replied Father John.

"That's well," replied Father John.
Don't worry yourself now; there is no reason whatever why you should. Mr.
Shipley, you'll have to leave 'Captain' here to night, and drive my car for this lady. I'd send Donal, but you can do very well without him. Has that boy found the horse yet?"

"It may be an hour before he'd find him," was Biddy's disheartening reply.

"It may be an hour before he'd find him," was Biddy's disheartening reply. But Biddy was given to looking at the worst side of things. Donal had already caught 'Dreamer,' harnessed and put him to the car, and presently appeared, leading both to the front. Fatner John was most anxious we should start at once, and came out to speed us on our way.

"Perhaps you'll have the kindness," he said when we were ready, "to ask Mrs. Ennis to have the horse and car sent back to me some time to morrow.

sent back to me some time to-morrow Whoever brings the car can ride 'Cap tain' home. Start off now; you have only an hour's daylight. It won't be enough, but get as far on the way as you can, and

God speed ye."

The evening was mild and still. Small white clouds were high up in the air with a pale blue sky for a background. The hills waved around and before us, so bare of trees on this northern side of the mountain, that there were no leafless branches here to proclaim that the year had reached the early stage of winter. You do not often have such stretches

of dry weather as we have had these last few weeks?" said I, after we had drivensome way in silence.

"It is generally like this," she answered, "till after Christmas. Some of the young men would like it to be colder. want skating, but I don't know

where they expect to get it; the rivers are too rapid to freeze."

"There are small lakes up in the moun

"Indeed?"
"Yes. I will show you one when we get up higher." Are you sure you are taking the right turn?

"Oh yes! That one leads to the old disused road over the mountain, by which, I suppose, you came?"
"No, I took the coach road."

"Do you know you have walked at least twelve miles?"
"I did not walk all the way, but I won-dered at its being so long. I had heard it was but nine miles to Father Mori-

arty's."
"By the mountain roal, yes. Conn
Hoolahan ought to have told you. The
short: cut by the old road is a wrinkle I
had from him. I think the old road
when you get near the top of the mountain, is the steepest I ever saw. Imagine
its having been the coach road once. I
have read somewhere that travellers had
to get out when they got near the top, and to get out when they got near the top, and assist the efforts of the horses tugging in front by pushing the vehicle from behind; and then in descending, the horses had to be led step by step, and the difficulty was to put on drag enough. That must have been a haphazard reckless old time.

Old Matt Dwyer remembers it well. Hav you ever heard him speak of it?"
"Never."
"It is worth while to get the old fellow on his experiences. Talking about that

on his experiences. Talking about that very road he has said to me more than once, 'Many's the time, sir, I've helped to push the coach, and that I've hung on behind and it going down, whea I was a lad. Them were times worth livin' in, just after Emancipation. Between that and Repale it was that the new road was made. I worked on it myself and 'tis a good road. But 'tis a tame way o' travellin' entirely. You might go from one end of it to the other and come to no grief' no variation, no alventure about it. grief; no variation, no adventure about it, not a bit in the world. 'Gad, then, if I were a young man I'd keep to th' old "Father Moriarty?s horse finds even

this ascent difficult enough. Look how he is straining!" To lighten the car I got down, and walked by the side till we reached the summit, where we halted for a few moments to rest the horse, and look around at the endless vista of mountain-tops and

"How lovely the fading of the sunse

"How lovely the fading of the sunser is!" remarked the book-keeper.

"I wish we could have been here earlier," I said. "I like to watch the sun approach the edge of those hills, then touch and gradually sink behind them, and to see the golden light that flames along the summitts, and the blue shade that comes out upon their rocky sides."

"Ah. you have been up here before.

"Ah. you have been up here before. Conn Hoolahan is always talking just in that way; and watching the sunset one night from the high ground behind the inn, I saw for the first time what he meant. He says he learnt from you to see these things."

"Conn is a very teachable fellow, and

knows more things than I can tell him of.' We had started again and were now going along the level road at a spanking going along the fever out as a spanning rate. "I often wonder how Conn came by his knowledge." I went on, "and his various tastes. He has a passion for bot-any, and an acquaintance with it that is surprising under the circumstances. And these stones and rocks are not things with no significance to him. He is a whole-some happy-minded youth to whom nothing comes amiss-neither games, nor feats of strength or agility, not even the mild excitement of a country walk which to him is full of pleasure hidden to most

eyes. We have been companions on many such." "Lately?"

"No, confound him! I don't know what has come over the fellow. I never

by slamming the door to after his last words, had missed my stupid seriousness.

Drawing Father John's big chair nearer the fire I enconsed myself therein. Its soothing effects almost immediately began to work. By imperceptible stages I fell into a doze, and from a doze into a sound sleep; out of which I was startled all of a sudden by a vigorous shake from Father John. At the door-way of the room stood the book-keeper in her familiar hat and cloak.

"Wake up, wake up," cried the priest in stentorian tones; you have a duty to perform, sir, a fair young lady to see back over the mountain. I'm loth to let ye go, but you must depart at once or the night will overtake you, and you may not be able to find your way. Has Donal got the horse yet?" he called to Biddy, who was bringing in a cup of tea for Miss Johnson."

"Oh dear!" cried the latter. "I had no idea it was so far, or I would never have have a where they skate. It is neighborhood? You know little of this neighborhood? You know little of this neighborhood? You won be commence to learn its

It is worth being well acquainted with.
And when you be commence to learn its
variety, let me recommend an afternoon's
ride to Ballyford Hill. It is a height variety, let me recommend an atternoon's ride to Ballyford Hill. It is a height some miles beyond that ridge. We can't see it from here, but from its top you will see the sun go down into the Atlantic. I know of no grandeur sight on a night like twilight; while here, these mountains with their shadows make the valleys dark too suddenly. Look down there to

dark too suddenly. Look down there to-wards Glencoonoge. It is quite black."
"Please press on. Oh dear, oh dear!
what an escapaie! How could I run my-self into such a difficulty!"
"We are a good way from the village
yet. We shall not get there till long after
dark, and yet I don't know; perhaps it
will not be dark to-night. The sky is
clear, and look at that light yonder in clear, and look at that light yonder in in the east. Some bonfire on the hill-top, I should

think." No, it is the moon getting up. There will be light 'enough."
"Still, hurry on. Mrs. Eanis will be

This idea gained more strongly on the This idea gained more strongly on the book-keeper the nearer we reached home. At length we had completed the descent, and were in the level road that runs straight as far as the chapel, and thence bending at right angles continues its course through the village to the inn. But before we reached the chapel we became aware of a distant hum somewhere far off in the air; and it grew louder and nearer as if it were approaching us, or we nearer as if it were approaching us, or we to it. It was soon evident that the noise was advancing, for as we got nearer it became distinctly a roar of many human voices, not cheering, not shouting, but volubly talking all at the same time. A volubly talking all at the same time. A body of people was evidently coming in our direction and might at any moment be upon us.

What should we do? Retreat, stand

aside, or go forward? Cariosity harried us on until we came to where the chapel stands, and where, as I have said, the road making a sudden bend runs straight road making a sudden bend rins straight into Giencoonoge. Our view becoming suddenly enlarged, revealed some alarming appearances. Nearly all in the crowd were carrying torches, the light from which showed up many an excited face with rapidly moving mouth and eager centure.

gesture. "What does all this mean?" exclaimed

Miss Johnson, startled,
I did not answer at once, otherwise
than by turning the horse off the road to
the far corner of the triangular bit of green which fronted the chapel. To attempt to proceed would be useless — might be dangerous. But the long branches of the beech under which I now reined up the traphling horse would throw us in deepstumbling horse would throw us in deeper shade, nearly leafless though the branches were, and make us invisible as the rioters passed by, blinded, as they would be, by the light of their own tarshes.

TO BE CONTINUED.

DEATH AND INFIDELITY.

Death is always a refutation of infidelity. It is a refutation because death is not only a mystery beyond all merely human explanation, cause the fact of death without the solution, which Faith alone gives to it, becomes a cruel, horrible and dreadful discord in the universe.

repairs the breach in nature which sin has wrought, by the supernatural power of grace, is to accept, as the ogical alternative, that view of the universe which makes evil and wrong and sorrow and death the fatal conditions imposed by a diabolical power not only without mercy but with the intention of torture. son, seeking for an explanation of the mystery of life, which focuses always in the mystery of death, there can be but one logical, harmonious and sufficient account, viz., the account which Christianity gives, of death as the result of the sin of the rebellious creature happily remedied and rectified by the superior and supernatural wisdom of the Creator in the divine scheme of Christ's redemption. In the light of that doctrine death is robbed of its horrors and its sting. Without that doctrine death is the brutal and crue! fiat of blind Fate or a malignant devi! -Church Progress. Strictly true

Strictly true
In every respect and attested by the testmony of thousands that Putnam's Painles
Corn Extractor is a sure and painless cur
for corns. The claim that it is just as gomade by those endeavoring to paim off imitions for the genuine only proves the superority of "Putnam's." Use only Putnan
Painless Corn Extractor. Sure, safe, pailess.

A Life Saved.—Mr. James Bryson, Ca eron, states: "I was confided to my bad winflammation of the lungs, and was given to inflammation of the lungs, and was given to by the physicians. A neighbor advised m to try Dr. THOMAS' ECLECTRIC OIL, stang that his wife nad used it for a throutrouble with the best results. Acting on his advice, I procured the medicine, and les than a half bottle cured me; I certainly be lieve it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good. power of any remedy to do me any go

SEPTEME (CONTINUE

THE CAT Australa

In 1895, a Fraser, pub notes on her On entering the most pron visitor's eye i the native ca the trees on t gleamed the college, cha ble, and con view. of the celebra tival (Kisili it):-Day) the hor

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morning. ly dissolved. overhead to the sun blaz and blade of palms on th ing like p nearer span nonds; and higher and orilliant-hue crossed our ing at the met groups spectacle pr ing, and corner wit beautiful de Christmas i ly covered colored hibi jessamine a were suspe executed in bark, pink clad in nat polished by velveteens -purple, And then eidoscopic the surrou white Thank H

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Church statist Society

(CONTINUED FROM LAST WEEK) THE CATHOLIC CHURCH IN SAMOA.

Australasian Catholic Record.

In 1895, a Scotch lady, Miss Marie Fraser, published in London some notes on her short residence in Apia. On entering the harbor, she writes, the most prominent object to catch the visitor's eye is the college at Vaca for the native catechists. 'From among the trees on the mountain above Apia gleamed the white walls of the Catholic death in 1863, he became a fervent college, characteristically placed on one of the most beautiful spots imagin. able, and commanding a magnificent view." She gives a vivid description of the celebration of the Christmas festival (Kisilimasi, as the Samoans call "The following morning (Christmas

Day) the horses were brought round,

and we rode away to be present at 6 o'clock Mass in the Catholic Cathedral on the beach. It was an exquisite morning. The white fleecy clouds which crowned the mountains gradual. ly dissolved, and a rosy light crept up the horizon, causing the deep blue overhead to fade to turquoise, and then the sun blazed in sight. Every leaf and blade of grass was glittering with dew; the great feathery branched palms on the mountains above gleam ing like polished silver, and those nearer sparkling in the golden light as if they were powdered with diamonds; and always, as the sun rose higher and the heat increased, the brilliant-hued birds and butterflies crossed our track . . . Arriving at the gates of the cathedral, we met groups of natives, all in the gayest attire; and on entering a wonderful spectacle presented itself. The great building was a mass of brilliant coloring, and completely filled in every corner with human beings. The beautiful decorations were very unlike what is generally associated with Christmas in our Northern minds—the walls and columns being almost entire-ly covered with scarlet and cream colored hibiscus blossom and ropes of jessamine and moss. From the ceiling were suspended innumerable devices, executed in many colored strips of thin bark, pink and cream predominating. Then the vast mass of humanity, many clad in native tapa, the color of which harmonises so pleasantly with their polished brown skins; several of the women decked in gaudy calicoes and velveteens—introduced by the traders -purple, sky blue, green and red. And then conspicuous amidst this kaleidoscopic throng were the chiefs of the surrounding villages in their pure white lava lavas, (native robes) Thank Heaven! The Samoans have not yet adopted European dress; and the atrocious velveteens can be pardoned, on account of the quaint and picturesque cut to which they are sub-. . It was an impressive sight, the intense earnestness of these islanders reverently attending the Mass. There was no half heartedness; they all joined in the function with right good will. When it was over, and everyone flocked out into the

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with happy Kisilimasi wishes." Besides the college already referred to, there are flourishing schools con ducted by the Marist Brothers, and seven convents in which several native nuns co-operate with their European Sisters in carrying on the work of religion. The lady traveller just referred to gives her experience of one legislation. 2ad. Divorce highertone legislation. of these convents at Savalolo in the immediate neighborhood of Apia :-

" At last the time drew near when

we must part from our friends in Samoa, and to none did we feel it sadder to say good-bye than to the Mother Superior and the good Sisters at the Visitation Convent at Savalolo. During our residence in the island we had many opportunities of witnessing the salutary effects of their unselfish devotion to the work of education among the native girls. On the morning of our departure, as we passed through the gateway into the convent grounds, groups of little ones were playing in the shade of palms and bread-fruit trees. In the school rooms the different classes were being taught; and in the pretty little chapel one of the Sisters, who had a special talent for music, was teaching the choir the anthem for the following Sunday; and the sound of their sweet, tuneful young voices came to us as we sat talking with the Mother Superior. In an outbuilding a few of the elder girls, almost grown women, were being trained in laundry work; while in the kitchen lessons in simple cookery were being given. Sewing is carefully taught to all : and the young Samoans seemed to take kindly to the needlework, and were proud to show us the garments made by themselves. All seemed cheerful and happy; and it was a pleasure to observe the great amount of confidence and love that so evidently existed between the children and the Mother Superior—a gracious, kind-ly French lady—and the Sisters, who had willingly exiled themselves from their homes in France, England and Germany, to carry their civilizing and refining influence among those young

It is cheering to find that despite the decrease in the population last year, which in the consular reports was reckoned at 34,000, the Catholic church makes steady progress among the natives. In 1870 the religious statistics were: London Missionary Society, 25,000; Wesleyans, 6,000; Catholics, 5,000. At the close of last year the statistics as given by the various denominations were: L. M. and since ready money was not forthcoming, a grant of land was accepted in exchange. For ammunition and hospitality to them. Matasia, moreover, organized a body of native police to protect the property that was washed on shore, with the recommendation of the statistics as given by the various denominations were: L. M.

Society. 20 000; Wesleyans, 5,000; Catholics 6,500.

We may now retrace our steps to take a hurried glance at the politicoreligious dissensions which have never ceased to bring misery on Samoa during the past thirty years. Throughout all this period the younger Mataafs has been a leading figure in Samoan life. He was in his early years a Pro-testant, and took to himself several wives, and was in every respect a merely nominal Christian. Succeed. ing to the chieftancy on his father's Catholic, and proved himself in every sense a new man. In the presence of the Catholic missionary he placed his right hand on his father's shroud and pledged himself to walk in his father's footsteps, and to be a Catholic not in name only, but in fact and reality. He has been most faithful to that pledge. He put away the wives, ex cept one, and in every religious observance he has been a model to the whole body of Catholic natives. Every morning before break of day he was to be found in the church performing the Stations of the Cross and assisting at Holy Mass, thus to bring the blessing of heaven on his daily routine of life Above all things, as was remarked by Robert Louis Stevenson, "he was ' and as a faithful chief he truthful,' devoted all his energies to promote the interests of his people.

When the Europeans began to settle in the Samoan Islands, some sixty years ago, Kingship had been abolished amongst them. A fono or assembly of chieftains made laws and regulations for the Islands, but practically the great chieftains were independent, each in his own territory. It was mainly owing to this independence of the particular chieftains that the Cath olic missionaries were enabled to obtain a footing in the Islands, despite the fierce hostility stirred up against them by the Protestant ministers. In 1868, at the suggestion of Mr. Williams, the English Consul at Apia, a number of the chieftains resolved to resume the kingly form of government. Their choice fell upon Malietoa, surnamed Laupepa, to distinguish him from hi uncle, an aged chieftain, who, by hereditary right, bore the royal name of Malietoa, which means "gallantly strong." The surname Laupepa had the meaning "a sheet of paper," and was intended to express his pliant character, which was precisely the motive of his being so acceptable to the foreigners. He was proclaimed King in Apia on the 25th January, 1869, and his name was at once intro duced into the public prayers at the Protestant meetings as King of Samoa. The partizans of the senior Malietoa refused to recognize him, and a furious civil war ensued. On Easter-day in 1869, a decisive battle was fought in the neighborhood of Apia, when the followers of Malietoa Laupepa were put to flight and completely crushed. Nevertheless, through the aid given by the British Consul and other foreign ers, the strife was prolonged, and it was not till the 1st of May, 1873, that in a general fono of the chieftains, peace was proclaimed. The chiefs reblazing sunshine, the good Sisters and the Mother Superior of the convent of solved for the present not to elect a king, but they deputed the supreme Savalolo were surrounded by smiling authority to a council consisting of seven chiefs, Mataafa being unanimnatives, and all greeting one another ously chosen President of the Council. At the request of the assembled chiefs Monseigneur Elloy assisted at the fono and at his suggestion three enactments were made, which deserve to be recorded. 1st. It was decreed that the Christian law, as set forth in the divine

> remnant of pagan debauchery, was prohibited. Everything now gave fair promise of peace. The Protestant ministers, however, were resolved that Mataafa should be set aside, and strenuous amongst his opponents was the Wesleyan missionary, Rev. George Browne.
> Through their exertious another
> general fono was summoned to elect a
> King. The day fixed for the assembly was the feast of Christmas, 1874. The Catholic chiefs refused to attend. The senior Malietoa having in the meantime passed away, Malietoa Laupepa was elected, but, at the protest of Mataafa and his friends, he retired to future developments.

permitted by the Protestant preachers was abolished. 3rd. The Poula, a

sort of Bacchanaiian night feast, a

the Island of Manono awaiting there Daring the disturbances consequent on this strife and warfare, some of the European settlers had been subjected to a certain amount of damage. The old maxim of "vae victis" was reversed in the present instance. The victors were compelled, by the peculiar principles enforced by foreign gun-boats, to pay the penalty for every supposed outrage that was committed. A British Union Jack had been tattered on a Samoan house; a fine of 15,000 francs was imposed. Some injury was done to the plantations of the Goddefroy firm: a sum of 100,000 francs compen sation was demanded. Mr. Williams, English Consul, had lost a horse and two cows, and some slight damage was done to his paddock, which he had bought for 1,000 francs: his demand for compensation amounted to 17,500 francs. Every house struck by a bullet claimed some compensation. Other forms of exaction were not less unjust. It seemed as if the period of civil warfare had become a harvest season for the foreign settlers. Hundreds of francs were charged for a rifle, and since ready money was not forthcoming, a grant of land was ac-

visited Apia. He had received from the United States Government a gen eral commission to pursue scientific in-quiries in the Pacific Islands, but his friends in Samoa assigned him a sort of official diplomatic mission. Funds were advanced to him by the great German firm of Goddefroy, and in a very short time he acquired great in-fluence with the natives. He failed in his efforts to induce the fono of the chiefs to accept a protectorate on the part of the United States, but at his solicitation they acquiesced in Malietoa Laupepa as King, with the under-stending that the office would be held only for five years. Steinberger be came the Prime Minister of the King, and he drew up a form of constitution for Samoa, by which an Upper and a Lower House were called into exist-The Upper House has not since been heard of, but the Lower House, or Faipule, corresponding to the native fono still exists. Before the five years marked out for Malietoa Laupepa's rule had expired, the meteor glory of the Colonel's career vanished. He gave unpardonable offence to the Protestant agents when addressing one day a Wesleyan visitor, he remarked that the only clergy in Samoa whom any respectable person should converse with, were the Catholic priests. Moreover, he did not prove himself so pitable to British interests as some of the foreign settlers would have wished. At length, in 1878, at the request of the English Consul, he was deported to Fiji by the captain of H M S. "Barracota."

On September the 2nd, 1879, an important step was taken by the three Governments whose subjects had ac quired considerable interests in those islands. Germany, the United States, and England signed an agreement by which a Municipal Convention, consisting of representatives of the three Powers, was instituted "for the gov-ernment of the town and district of Apia inhabited by foreigners." They recognised Malietoa Laupepa as King, but, needless to say, they took all power out of his hands in so far as Apia was concerned, whilst with equivocal generosity they assigned him an annual salary of £48.

For some years matters proceeded smoothly, and mainly through the efforts of the Catholic clergy peace was maintained. The nominal King, Mali etoa Laupepa, had his royal home and fono at Mulinu. Mataafa was recog-nised by him as Vice King and heir apparent to the kingship, and on account of his surpassing merit was held in special honor by his brother chiefs.

The counsuls of England, Germany, and the United States maintained order in Apia, where the Europeans for the most part resided. The European colony numbered about 300 British subjects (white and half caste); there were 80 or 90 Germans, 20 Americans, and a few French priests and sisters The German merchants had obtained ession of a great part of the island of Upolu: they claimed, indeed, to hold by purchase from the notives no less than 150,000 acres. The English had extensive plantations, especially in Savai. The American Government had secured a coaling station at Pago Pago in the island of Tutuila, and gradually extending their influence claimed as their own the whole of the magnificent harbor to which Pago

Pago gives name. Unfortunately disputes gradually arose between the natives and some of the German merchants, and the King was held responsible for the unpleasant results. In 1887 these quarrels reached their climax. Five German warships were then assembled in Apia Bay, and the German Consul, Becker, demanded a heavy fine and due reparation for the injuries and insults offered to his countrymen. Malietoa Laupepa was un able or unwilling to satisfy these de mands, whereupon the consul declared war against him, deposed him from the kingship, and proclaimed another chieftain, named Tamasese, King in his stead. Malietoz, yielding to superior force, gave himself up as prisoner, and was transported on board one of the German warships to German territory in New Britain, and subse-quently to Faluit, in the Marshall Is-lands. Before surrendering, however, Malietoa took the important step of de legating his authority to Mataafa, and appointing him the temporary guard-ian of his people. Civil war ensued, Matasfa being regarded by the natives as the national leader. A conference of the representatives of the three in-terested Powers was held at Washington, but without any practical result. The German Consul, Knappe, who had ucceeded Becker, resolved by a decis ive blow to seize on Mataafa and to crush all opposition. He armed a considerable number of fighting natives and landed 100 men from the warship Olga. Confident of success they marched to attack Mataafa, but were entrapped in an ambuscade out-numbered and defeated, two officers and fifty men of the Olga being reck-oned among the slain. Things were thus unsettled when, on the 16th and 17th of March, 1889, a terrible hurricane swept over the Bay, bringing destruction to three German and two American men-of war. It was on this occasion that Captain Kane, by facing the hurricane in the "Calliope," won special fame for British seamanship. The conduct of Mataafa and his chieftains and followers on this trying oc-casion was beyond all praise. They braved every danger in their efforts to rescue the shipwrecked though hostile crews, and extended all possible attention and hospitality to them.

At length a conference on Samoan affairs between the three Powers was held in Berlin, and a treaty was framed which was supposed to be a sure guarantee of peace. It recognized Samos as an independent State in which the natives were to be governed by their own laws and customs, under the protectorate of England, Germany, the United States, represented by their respective consuls. King Tama-sese in the meantime had died; and Malietoa was recalled from exile to be installed once more as King.

TO BE CONTINUED.

THE FREE AGENCY OF MAN.

New York Freeman's Journal, A friend writes: "Having read your article entitled The Dead Agnostic,' I handed it to a well know infidel to read. He admitted that you had proven contradictory principles on the part of Ingersoll, but raised the contention that your methods were no better. He contended that according to your statement of Ingersoll's early training and monomania that you admitted a practical necessity for Inger soll acting as he did. (This man's own belief being that none of us are free, but act from necessity.) Have you not left yourself open to this criticism ?

The proposition "Man is a free agent," and the proposition "Man is a free agent," and the proposition "This or that man is not a free agent," are not contradictory. The first asserts free agency of a class and of each individual corresponding to the normal type of that class. It says nothing of those who do not so correspond. Hence the fact that there are many insane men who, by reason of their insanity, are not free agents does not contradict the proposition "Man is a free agent." The proposition affirms free agency of the normal; not of the abnormal, to which the insane belong. It affirms or denies nothing of the latter class. Consequently, to say "This or that man is not a free agent is equivalent to saying that he man is not normal, and therefore not referred to in the proposition "Man is a free agent.

It would be proper to say that such man has a title to free agency, but by accident or disease has lost it, because he has become abnormal.

You will see, then, that to assert free agency of man in his normal state, and to deny it to a particular man in an abnormal state, does not involve contradiction. Therefore, in supposing Ingersoll to have been rendered ab Therefore, in supposing normal by a shock, physical or mental, and as a consequence to have lost free agency and with it responsibility, we do not contradict the proposition, "Man is a free agent." We therefore did not leave ourselves open to your friend's criticism. There is one way in which your friend may disprove man's free agency: it is by proving that all men are insane - himself included, of course.

The proposition "Man is a free agent" finds its expression in human laws, which assume all men to be nor mal, sane, free; therefore responsible until proved abnormal, insane, not free and therefore irresponsible.

"May I ask an explanation of your words 'a shock that left no alternative but despair or revolt?' Was there not another alternative, namely breaking away from Calvinish and seeking true Christianity? I was bred a Calvinist and broke away from it, and found, by the grace of God, the Catholic faith."

On the hypothesis that he lost, through the shock, free agency, and therefore responsibility, he could not be guilty for not embracing true Chris tianity, nor could he merit reward for embracing it. On the hypothesis that he retained free agency, your third alternative was possible to him, as it was to you, through the grace of God. You know that you were not shocked out of your free agency. No one can say, except hypothetically, whether he was or not. God alone knows that, and for that reason we said He alone who knows that line which separates free agency from necessity and responsibility, from ir responsibility, is the competent judge. You can not infer from your own mental state or action the mental state of another.

"Is it a Catholic doctrine that honest in fidelity takes a man into heaven?"

Most certainly it is not. If the Infidel is a free agent and not invincibly ignorant, he will be held responsible for his infidelity. If he is not a free agent, he is irresponsible for his acts, and will neither be rewarded nor condemned for them.

Infidelity can be excused only on the hypothesis that the Infidel has, through disease or accident, lost his free agency, or that he is invincibly ignor ant. Only One knows when these conditions of immunity from punishment really exist.

GOD'S PROMISE EVER FUL-FILLED.

Whatever you attempt in the way of good is sure to entail upon you remarks and criticism, and many times ridicule, and some times opprobrium. You will be near to doubting that you are not merely making a fool of yourself, bringing upon your head no of erroneous conceptions from others, but this is "the chequered pathway that leads up to light." You may never see the springing up or the fruitage of your seed scattering, but as sure as God sends the sunshine of spring to warm and cheer into salient budding life the tiny germ yet linger-ing in the brown seeds that restless winds of winter have blown here and there, so will come the sunshine of His promise, and providence, and your seeds will spring up into a life of beauty and immortality.

A WORD OF REPROOF TO THE "REAR GUARD."

Gawky Young Men Who Stand at the Church Door During the Cele-bration of Mass.

At the Paulists' Church in New York he Fathers have a way of preaching sermons which do not emanate from the pulpit whenever the occasion demands their utterance. These sermons, al-ways short and concise, appear in the pages of the parochial publication, which is distributed to the members of the congregation on Sundays and which are intended to be taken home by the parishioners and studied at leisure. The Fathers recently noticed what they deemed an unseemly prac tice on the part of some of the young men connected with the church who have been accustomed to gather in large numbers at the end of the church near the entrance and to remain there during the celebration of Mass, instead

of taking their seats in the pews. When these young men assumed their customary positions at the Masses last Sunday morning their camp was filled with consternation when they learned that their past actions had fur nished a text for the preaching of one of the peculiar Paulist sermons, which misdoers in that church have long learned to dread. Their camp was speedily deserted and perfect decorum reigned in that end of the house of That there could be no doubt as to the views of the Paulist Fathers upon the subject treated will be seen from the text of yesterday's address "To Young Men," which follows:

"We are annoyed and pained to see so many young men standing at the end of the church, and especially crowding around the doors during the

Masses on Sundays.
"We cannot believe that it is be cause they do not want to pay for a seat, for we know in many cases that their families have seats regularly in the church. They have gotten into a slovenly habit of just getting inside the door, so as to get out quickly when Mass is over. Then some of them seem to be ashamed to go up the aisle, afraid people might consider them pious or hypocrites. Young man, there is no danger of any one considering you too pious because you give half an hour a week to God. You are bound to do that, whether you do it at the door, on one knee or up in the body of church among your friends and re-

latives on both knees.
"Maybe you think the people will consider you a hypocrite? Well, your life must be pretty bad during the week if you are afraid to be seen near the altar on Sunday. Some stand around the doors because they fancy they are not well enough dressed some, indeed, because they have not enough to spare to make an offering for a seat, and therefore will not take even the free seats at the end.
"There is one class, however, for

whom we have no sympathy-weldressed and intelligent-looking fellows, who have just enough conscience left that will not allow them to stay away from Mass on Sunday, but who fancy they are paying quite a compli-ment to the Lord and to His Church in deigning to enter the church at all They stand there like great gawks: if it were not for the fact that they get down on one knee during the consecration, you would fancy they were curious Protestants who dropped into the church and were afraid to take a seat lest they might stick to it and be Catholics by force.

" Now, young men, no matter what your reasons have been for standing at the back of the church, do us the favor and honor yourselves by coming right up like men into the body of the church. If Mass is worth attending, it is worth attending well.

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EDITORS : REV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

THOMAS COFFEY.
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n subscribers change their residence it results that the old as well as the new ad-

London, Saturiay, September 23, 1899

CHRISTIAN SCIENCE FAD.

Another instance of Faith Cure folly is reported from Frankfort, Indiana. Six weeks ago a child of Joseph C. Shenowitch was stricken with whooping-cough which two weeks later developed into pneumonia. The father and mother of the child are faith-curists, and refused to allow any medicine to be administered, and in consequence of this neglect the child died. On investigation of the case by the grand jury, an indictment was returned charging the father and mother with wilful murder. The coroner's jury had rendered the same verdict.

LAWLESS KENTUCKY.

Kentucky is still the scene of count. less murders and outrages which shock the civilized world. There are several family feuds in progress which result in a succession of murders, each one of which is an act of revenge for the preceding one. In addition to these killings, there has just been another shooting outrage in Clay Co., outside of the family feuds. Two brothers, named James and Cain Lewis, began firing into the house of an old man named Shell, whereupon Shell in self-defence shot James Lewis eleven times with a Winchester rifle, killing him. Cain Lewis then made his escape. In the same county there are also at the present moment several persons awaiting trial for murders committed. This State seems to be on the point of relapsing into a condition of barbarism rivalling that of the wildest regions of Africa, and certainly far worse than that which has existed on the Phillipine islands, to which the American Govwhich is an act of revenge for the preislands, to which the American Government deems itself bound to carry the blessings of American civilization.

PROBABLE CARLIST UPRISING.

From Spain there are still rumors of Carlist plots to overthrow the present dynasty. These plots are said to be concocted in the vicinity of Barcelona and the neighboring villages, where Carlism is especially strong. Measures have been taken by the Government to put down any outbreak which may occur, troops having been placed at strategic points on the neighboring hills and in all the villages where it is thought that an insurrectionary movement might attain any considerable strength if not suppressed at an early stage. While there is little or no reason to believe that any insurrectionary movement would be strongly supported in the whole country, past experience proves that especially around Barcelona the Carlist traditions are strong enough to rally around them a considerable body of the people, and this makes it necessary that the Government should be prepared for any contingency. The recent taxes which have been imposed in order to meet the losses by the war are taken advantage of by the malcontents to create discontent with the Government and sympa thy for Don Carlos.

MISSIONARY ZEAL EVAPOR-ATED

One of the benevolent attempts of the Protestant missionaries of the United States to propagate their gospel has met with a sudden collapse. It will be remembered by our readers that at a meeting of the Mission Societies of them the new territorial acquisitions of the United States, it was arranged that each sect should have its own field of labor, so that there might not be any conflict of contradictory doctrines in the effort to deprive the new American subjects of their faith. In accordance with this agreement missionaries were sent to Porto Rico in a considerable number. The Rev. Salvador Castany,

the success with which those missionar les met. He says that

"With American domination in Porto Rico came quite a number of Protestant ministers. As in their usual experience in Catholic contries, they soon discovered how absolutely fruitless were their efforts, and quickly departed, doubtless to whence they came. At present, to the best of my knowledge, there is not a Protestant preacher on the island, except a few who are acting as chaplains to the soldiers. Like their brothers and sisters of other lands, the Catholics of Porto Rico know well what is truth, and what is error. God forbid that any of His children should ever lapse into intidelity, but I can assure you that it would be far easier in Porto Rico to make an infidel than a Protestant."

It did not take long for the zeal of these missionaries to evaporate.

A REUNITED CHRISTENDOM

The Rev. W. A Shedd, a Presby terian missionary in Oroomiah, Persia, attended recently, by invitation, a service in the French Catholic mission in memory of President Faure of France, and he gives in a recent is sue of the Presbyterian Banner an account of the impression made upon his mind by the striking divisions existing among Christians, and the effect which these divisions must have upon Moslems and Pagans in those countries which have not yet a knowledge of the true God.

Mr. Shedd admits that the "Catholic funeral service is an imposing rite, but not a pleasant one to a Protestant." He says :

testant." He says:

"There we sat, a Roman Catholic Bishop in full robes, with mitre and crosier, his brother Bishop of the Chaldean rite, and attendant monks, the black robed monks of the Russian mission, the Anglican priests, and Protestants from America, Eugland and Germany. Besides these, there were Armenian and Nestorian Christians representing the Oriental Churches, and most de corously polite Moslem Government officials. Only the despised Jew was absent to make a full representation of the worshippers of one God. It was a picture of the divisions of Christendom—Catholic, Greek, Protestant, Oriental and Anglican. The Protestant Oriental and Anglican. The Protestant coull not but feel that the differences were real as the Mass was performed, in name the same as the memorial bread and wine of the simple room of Jerusalem, and as the Bishop and his clergy marched around the

casion of the calamity in one of the mo

This division of the forces of Christ ianity in the face of the Gentile nations who know not God is certainly a lamentable sight, and yet when it is considered that a very small propor tion of the divisions of Protestantism were represented on the occasion re ferred to, it will be seen that the real Babel was very much in the back ground. It would appear that Protestantism was represented there only by the Presbyterians whom the write describes as Protestant (by excellence) and Anglicans. Where were the sects which exist in the United States alone, according to the official statis tics which are in the Census Department at Washington?

Christ has declared that "these shall be made one fold and one shepherd," and Rev. Mr. Shedd admits that this has reference to the one Church of Christ. The Apostle St. Paul declares that the sacred offices which Christ instituted in His Church, making "some apostles and some prophets and others evangelists, and others pastors and teachers" were given " for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, till we all meet in unity of faith, and of the knowledge of the Son of God . . . that we may not be children tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive." (Eph. iv., 11, 14)

Where, then, are we to look for this unity of faith which Christ intended the different sects to divide among uninterrupted succession of pastors of ators. His Church , which has come down from Him to the present day, and which is found only in the Catholic Church?

Canon of San Juan Cathedral, writes to and produced the Babel which is now victims among these whose credulity the Secretary of the Catholic Colonial admitted to be the greatest obstacle makes them more easily deceived.

all nations all things whatsoever He in the spiritualistic theories are necesommanded "

The Catholic Church is not responsible for the divided State of Christendom. She is and has always been the bulwark of the one faith, which has kept unchanged throughout the centuries, and at this day she contains within her one fold more Christians than all the sects together, even if we include the Eastern Schismatics, which have retained nearly all the dogmas of faith just as they are held by Catholics. If we are to look for the Christian unity at all after which the Rev. Mr. Shedd yearns, it is a serious mistake to look elsewhere than to the Catholic Church for the centre and nucleus of a reunited Christendom.

" FAKE MEDIUMS."

A case of fraud which has just been ried by the Supreme Court of Michigan, at Lansing, on appeal, has some omic and some saddening features.

One E. Medford Gillman, who calls himself "a materializing medium," had been convicted of fraud on a charge entered by Detective Sadler of Detroit, who in common with a number of persons had paid \$1.00 entrance fee to a spiritualistic materializing seance in Detroit, where the spirits of the dead were supposed to manifest themselves in material form, and hold con versation with the audience.

Tae spirits appeared, and, as is usua on such occasions, represented them salves to be the spirits of decassed friends or relatives of the persons in the audience who had called for them giving some kind of an account of the condition in which they are living in the other world, and telling also some circumstances of their life on earth which might have the effect of enabling their friends on earth to identify them.

The spirits were not very successful in their efforts to tell what had hapnened while they lived on earth, and there was a good deal of indignation expressed by the audience, who had been evidently duped.

Detective Sadler had been informed that this fake materializing was a fraud, and it was for the purpose of catching the medium in the act of fraud that he had attended one of the seances, paying his dollar at the door as an ordinary spectator. The fraud being evident, and one of the spirits being recognized as a lady who was one of the Gillman Company, a charge of fraud and conspiracy was brought against the principal medium, who was condemned to a fine and imprisonment

The case was heard by the supreme court on appeal, and the sentence of the lower court sustained.

The defence was taken on somewha amusing lines, Gillman's counsel contending that the fraud was not directed against Sadler the complainant, but against "the general public," and that, therefore, Sadler had no cause of action.

maintained that no crime was com mitted because 'the seance was such other three hundred and forty six an obvious humbug that no rational being could have been deceived there

The line of defence was certainly not very complimentary to the wretch ed dupes who allow themselves to be victimized by fake spiritualistic mediums. The Judge, however, would not permit the accused to escape on either of the pleas which he advanced. In regard to the first plea, he said that it may be that no person in particular was intended to be a victim of the fraud; nevertheless, even if there had been no one in attendance at the meetings the evidence of conspiracy to defraud the citizens in general would have been complete. But there had actually been persons at the meeting, and these persons were to be reckoned as among those whom the conspiracy intended to defraud. Their money had been obtained, and though, before, the persons against whom the conspiracy was directed were indefinite, they became definite persons when the conspiracy had been carried out in regard to them, and Mr. Sadler, who was one to be preserved through the hierarchy of the persons so defrauded, had the which He instituted, except in the right to enter suit against the conspir-

The point that the persons defrauded were not rational beings, the judge also swept aside, saying that this is no The Protestants, Presbyterians and Anglicans alike, along with the Tunkers and Dunkards, the New Lights and Blue Lights, Shakers and Quakers, Old and New and Wet, have abandoned this safeguard of unity, and produced the Babel which is now admitted as the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and produced the Babel which is now admitted as the safeguard of unity, and simple-minded who do not expect duplicity and deceit, than shrewder persons. Designing persons do not ply their nefarious occupations among shrewd people, but look for another the safeguard of unity, and produced the Babel which is now victims among those whose credulity. excuse for defrauding them. The law

sarily idiots; but even if they were so, the laws should protect them, and they who defraud idiots are still guilty of a the Christian Church of all ages, but crime.

Another point raised by the defense was that there was no fraud against Mr. Sadler, because he knew that the exhibition was a sham when he went to it. But the Judge maintained that the conspiracy to defraud was complete when the overt attempt to defraud the public was made, whether the entertainment or show was successful or not know all the things that pertain to as a money-making enterprise. Besides, they obtained money from Sadler and others who were by that very fact to be deemed the persons who were the objects of the conspir

acy, even though they may have

been aware that the thing was a fraud.

The comic side of the affair is seen in the cool impudence of the mediums in admitting; and proclaiming that they were nothing but cheats. The sad feature of it is that humanity is so easily imposed upon as to be constantly seeking to be cheated in this way ; and we are quite sure that, not withstanding the complete public exposure of the gross deception practiced upon this occasion, there will still be found dupes innumerable who will go to similar fraudulent seances to be victimized, and who will even give up their Christian faith for the sham revelations which these impostors pass upon them as teachings from the other world.

RATIONALISM IN THE PRO-TESTANT EPISCOPAL CHURCH.

Our readers will remember that reat sensation was caused in Protest ant Episcopal circles in the United States by the ordination of Dr. Briggs, the former professor of Biblical exegetics in the Presbyterian Union Seminary of Now York, to the Episcopalan ministry, by Bishop Potter.

Dr. Briggs had been practically suspended from the Presbyterian ministry for maintaining opinions adverse to the inspiration of the Bible, and was unwilling to modify these opinions, which he held to be the result of his studies in the so-called 'higher criticism." The wonder was that, entertaining such opinions, and expressing his determination to adhere to them. he should be regarded as a fit and proper person to teach and preach in Episcopal churches.

It must be admitted that the ordination of Dr. Briggs was exceedingly distasteful to many, and probably to a majority of the Church of England clergy, including many of Bishop Potter's colleagues in the Episcopacy ; and threats were freely uttered by several Bishops that if the ordination were proceeded with, Dr. Potter would be brought to account before the bench of Bishops for ordaining an avowed heretic. Many months have passed away, however, and it does not appear taken.

There was in the first instance some hope expressed that Dr. Briggs had withdrawn his most offensive declarations of belief, which savored so strongly of agnosticism, before being deemed worthy of Episcopal ordination ; but everything which has since transpired in relation to the matter is confirmatory of the belief that the doctor was accepted by Bishop Potter with all his peculiar views, not having been reonired to modify them in any respect. If there had been at first any doubt of this, such doubt has been removed by Dr. Potter's own public declarations made since he conferred the Anglican ordination on the doctor. Thus the sermon which the Bishop delivered on occasion of Dr. Briggs' ordination has been published, and with it a note of the Bishop which makes his position

clear. The Bishop declares that Dr. Briggs has never disparaged the conception of authority as expressed "in symbols, articles, or other formulated utterances

all down the track of history." This is an astounding declaration in view of the fact that the Presbyterian General Assembly found the doctor guilty of impugning the authority of Scripture, and the general sense of the clergy of the Church of England has endorsed this view of the case. But Dr. Potter thinks it right to explain the matter more fully, and in so doing

he continues :

Christian Church must yield ... far to once more the authority of the Catho-Union at St. Louis, Mo., an account of to the fulfilment of the mission which Again, the judge said that it must the spirit of the present age as to lic Church, is the only hopeful sign Hebrew text. In the New Testament

Christ gave His Apostles, "to teach not be conceded that those who believe cease to insist upon the dogmas which that the tendency to Latitudinarian. have been hitherto regarded as essen- ism may be checked before it brings tial to Christianity. Those dogmas are | Anglicanism into the abyss. It is scarenot to be received on the authority of ly necessary to add that the only secur. spiritual intuitions, conscience, and reason of individuals may approve

them. The dogmas of Christianity cannot be proved by reason alone. They are not against reason, but are above reason. It is not to be expected that finite reason should enable man to God nor even all the things which have a relation to the salvation of mankind. If reason alone could reach all this, it would be infinite, and therefore we must rely upon God's revelation for such knowledge. Yet this is what Bishop Potter rejects. He tells us practically that we are not to accept God's revelation as such, unless our reason be capable of fathoming it.

We can now understand what he means when he save that Dr. Briggs has not said anything in disparage ment of the authority of the Church as set forth in her creeds and formular ies of faith. He himself interprets those formularies to mean that we are not bound to admit the doctrines they propound as being divinely revealed, and so he maintains that the truths they set forth may be rejected, inasmuch as our reason alone does not in every case bring us to the knowledge of them; and, of course, as this is his view of the matter, he is willing that Dr. Briggs should teach the same in the pulpits of the Episcopal Church.

It is needless to say that no other interpretation can be reasonably put upon Bishop Potter's words, and they have been thus interpreted both by those who agree with the Bishop and those who oppose him with the purpose to stem the flow of the current of infidelity which is thus let loose upon humanity.

The New York Sun has said of these expressions of Episcopal opinion :

expressions of Episcopal opinion:

The meaning of this can only be that in the opinion of Bishop Potter, the time for dogmatic religion has gone by. If that is the case, the time for Christian theology has gone by, for theology rests necessarily on dogma—the dogma of revelation, of super natural direction and occurrences—or on to evidence which can be adduced or supported naturally, but wholly on dogmatic assertion. The divinity of Christ and His birth and resurrection are dogmas purely. They cannot be demonstrated, (by reason alone), but must be taken on faith in their dogmatic assertion. They do not appear to the spiritual intuitions, the conscience, and the reason, but must be accepted as facts on the authority of dogma purely. In a natural and a wholly rationalistic view, they are impossible, for they violate the law of nature. They must be rejected or accepted simply on the dogmatic authority of the Bible or the Church, because of 'speech hardened into dogmatic terms.'

Another saving of Bishon Potter thus literature, priceless, incomparable, and most precious, but still a literature, and it must accept, and those who love and reverence it must accept for it, the conditions of its existence.

This means that as a literature it has merely human authority, notwith- people, but Canada cannot afford to that any action of this kind will be standing that it is a valuable and human reason. The Sun asks: the authority for the creed so dogmati- in the country. cally required by the Episcopal Church ?"

It is much to be deplored that Protestant Episcopalianism is so drifting into open Latitudinarianism that even its Bishops do not hesitate to proclaim themselves to be practically Agnostics. The New York Sun says of Bishop Pot ter's reasoning :

"His argument is nothing but an Agnostic argument, and as such it will commend him to the favor and applause of the men' in a world that reads and compares and enquires because it thinks, 'who give up the mystery of life and death, of creation, and of the government of the universe as impenetrable by man, and reject religious dogma as unable to vindicate itself."

It does not surprise us, however, that there should be found this Latitudinarian tendency in the American Episcopal Church. Such is the tendency of Protestantism everywhere, and the Anglican Church, the sister Church of Episcopalianism, has many times manifested it, as in the publication of the celebrated "E says and Reviews "by the most eminent Anglican divines many years ago, and the open attack made upon several books of the Bible by Bishop Colenso of Natal. Anglicanism has by its conservatism

been somewhat of a barrier against infidelity in the past, but it is evidently ceasing to be so, in proportion as the opinions such as those of Bishop Potter are gaining ground. The rapid spread of Ritualism during the last half century may, however, serve as a check to this infidel tendency of so called Evangelical Protestantism. The rapid development of the Ritualistic movement, which is a tendency toward accepting

ity will be found in the bosom of the must be accepted only so far as the Catholic Church, from which it straved in the sixteenth century.

> THE LATEST DEVELOPMENTS OF MORMONISM.

> Germany has in the past been a happy hunting-ground for Mormon sionaries, who have always found plenty of recruits not only in Ger. many, but in all Protestant countries. It is, therefore, somewhat of a surprise to learn that a batch of ten missionaries has recently returned from Germany, where they have been laboring for a year without any success.

These missionaries were themselves Germans, well educated and well acquainted with the customs of Germany, and they had every reason to believe, judging from past experience, that they would have had their usual success. They are, therefore, proportionately disappointed at their total failure this time. The cause of this is said to be the fact that the German authorities, local and governmental, have taken alarm at the large number of Germans who have been duped in former years. and to counteract the evil, have resolved in future not to give the missionaries free scope to make converts where they can.

Persons have been selected by the authorities to acquaint themselves thoroughly with the doctrines and history of Mormonism, to expose especially the evils of polygamy, and to meet the Mormon missionaries wherever they hold forth, and to argue against them. By taking these precautions the Government has put an unexpected obstacle to Mormon propagandism.

The process has been an unusual one for a modern Government to take ; yet we cannot but be pleased that it has been so successful : for, hide the fact as the Mormon leaders will, it is proved by evidence which cannot be gainsaid that the practice of polygamy, so destructive to morality, is kept up secretly by the Mormons, notwithstanding their pretence that they are ready to obey the laws of the United States-and the same thing is true of Mormonism in Canada.

It is admitted that the Mormons still hold to the lawfulness and even the obligation of polygamy where they can practice it, though in forced obedience to the laws they make a pretence to have abandoned it. No doubt they will take the opportunity, too, to practice it wherever they may succeed in refers to the Bible: "the Book is a hoodwinking the authorities into believing that they have given up the abominable practice. Their conduct in our own North-West, where they have established colonies, should also be closely watched. They are, indeed. said to be an industrious and frugal imitate in some manner those countries precious book, and it must be subject, which have practically destroyed the like all literature, to the judgment of sacredness of marriage. Polygamy is even a more dangerous evil than "Where, then, does Bishop Potter get divorce, and it should not be tolerated

THE SACRED HEART IN THE NEW TESTAMENT."

The first paper in The Irish Excle-

slastical Record is by the Rev. Gerald S:ack, and is called "The Sacred Heart in the New Testament." Sacred Heart, says the writer "occupies, perhaps, the most important place among recent devotional and doctrinal developments in the Church of God," and the aim of the paper is to show how far this devotion is supported by the language of Scripture. As regards the only text in which the S Heart is apparently alluded to - "Learn of Me, because I am meek and humble of heart"—the writer finds no direct reference to the Sacred Heart in "our modern sense." But he thinks that "in the text in question, a reference to the Heart of Our Saviour, if not directly expressed, is, at least, clearly involved." The writer enters into a long discussion upon this text, but we do not think much is gained from such discussions. We do not agree with his statement that the word "heart," here used, "is not perhaps, the word that we should have expected, and is certainly not the most expressive word that might have been employed, if the sense were precisely that which is conveyed by our word 'heart.' " To us it is as the unevitable word, and the sentence, as it stands, one of the most perfect in the New Testament. By a careful study of the idiom of Scripture translation the writer endeavors to arrive at the "term that we should expect to find in biblical language as the equivalent of heart. of examples from the Old Testament in which "the seat of the affections" is referred to by a number of different terms, are quoted to show that there is no need to expect to find in the Vulgate anything like uniformity of rendering with regard to the wo

the word viscers occurs eleven times, in ten out of which it is not used in a literal or physical sense, but refers rather to the feelings and emotions. It is also shown that viscera in the New Testament corresponds most nearly to "heart" in English. The writer accordingly suggests the ren dering of Philip 1.8 (in accordance with Ellicott and Lightfoot), thus "For God is my witness, how I long after you all in the heart of (Jesus) Christ;" and of Luke i. 78, thus: " Through themerciful heart of our God, in which(i. e., through which, or ac-cording to which) the Orient from on high hath visited us." These transla-tions, he thinks, might be sometimes adopted in the pulpit, or, at least, the real sense of the passages explained to the people. - Church Progress.

THE FAREWELL SERMON OF REV. DR DE COSTA.

Simple Creed Means no Creed - Folly d Saupidity of the Attempt to Minimize Christianity.

We have much pleasure is reproducing in this week's issue of the CATHO. LIC RECORD the following sermon preached by Rev. Dr. De Costa, of New York, when he resigned the pastorate of his church. The copy we print was corrected, from the Freeman's Journal report, by the doctor himself who sent

it to a priest of the diocese of Hamilton : The Rev. Benjamin F. De Costa, who last week resigned the rectorship of the Protestant Episcopal Church of St. John the Evangelist, New York, preached his farewell sermon last Sunday before a large congregation. He took for his text, Mark iv., 28: "First the blade, then the ear, after that the full corn in

the ear," and spoke in part as follows 'Jesus Christ is the same, 'yester-to-day and forever.' Yet the day, to-day and forever.' manifestation of Christ in the Garden of Eden is not the same as the manifes tation of Christ to the Gentiles. Christ is ever the same in His nature and redemptive work; but from the commencement of the work down to the present day there has been a gradua evolution in its manifestation.

This evolutionary movement will go on attended by increasing theophanies. In religion as in nature, the law is evolution, that is, development. The type of Church growth is found in the progress from blade to ear, from the grain of mustard seed to the ful This is equally true in sociology Society obeys this law. Nevertheless an opposite law is urged for the Church. It might be defined 'involu tion, as opposed to 'evolution,' or, in terms of shallow compliment, 'simplicity,' as opposed to 'complexity.'

MINIMIZING OF CHRISTIANITY 'This theory of 'simplicity' calls for the minimizing of Christianity, by a theory of 'telescoping,' causing th full corn to slide back into the ear, and the ear into the blade; or, again, the shrinking of the tall tree into the grain of mustard seed. By this process me would reach the 'simplest elements They would revise the Creed, reduce and attenuate the Bible, condense be lief ; in fact, get rid of definition, and, substantially, dogma. This is the theory which men are urging both without and within the Episcopal Church. The work is one of elimina-The avowed purpose is 'to get back to essential Christianity 'and to destroy all that is 'superfluous.

INFIDELITY'S HOLD ON THE EPISCOPAL CHURCH "This is the scheme of that infidelity now so strongly entrenched in the Episcopal body. It would strip the Episcopal body. It would strip the bough from the branch, and the branch from the tree. We have seen trees that have undergone this process, and they stand out bare, bleached and dead. It is a violation of the law of nature, and death must be the inevit able result. We have the full type of this tree in the barren, dead-stump of unitarianism. This plea for 'simplic ity ' is merely a plea for denial and oubt, and would rest satisfied with

nothing short of agnosticism.

"The so called 'Blessed Reforma tion' has been gradually working toward this result from the time of Henry VIII. Private Judgment, dispensing with Divine inspiration inevitably tends to judge God out of Hi own world. Let us turn from thi ghastly conspiracy to consider briefly evolution as opposed to atheistic involu-tion, which would shrink all belief int nothingness, leaving the soul in th blackness of moral night.

"The course of nature followed by the Church is shown by Our Lord words, indicating the steps from blad and ear to corn. His words formed prophecy of the future progress of Christianity and the growth of the Church, which, from the simple like society and all human interests he proceeded to the complex. SIMPLE CREED MEANS NO CREED.

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been going on.

had no New Testament, and when years afterwards, the New Testament was completed, authorized and added to the O.d, the world saw that, practic ally, there were two Bibles, two sources of guidance, the written and the spoken Word. That speaking Word was the Church, the true guide and teacher of mankind. The Church now speaks, and ever must speak, in har mony with the Written Word. From the Apostles' days until now, the the Apostles days until now, the Church has been speaking, and the same voice will be heard and obeyed until the end of time. The Age of Inspiration has not passed. The Age of Councils has not passed. Generation after generation of Councils will speak to the world. The age of dogmatic to the world. The age of dogmatic definition, no more than that of scientific definition, has passed. Science and Theology will go on together in the development of their respective definitions. D)gma, declared by authority, will take on, not fewer, not lesser, but larger, more inclusive and even grander forms. Extoliation is the genius of Christianity. Outgrowth is its law, as seen in the blate, the ear and full corn. All the infidels in the world cannot stop this growth. It mus increase in richness and variety and complexity to the end of time. It will grow in miraculous power, for neither is the age of miracles a thing of the past. Gravitation itself is miracle. The whole course of what we call Nature 'is 'miracle.' The constitution of things in its very nature is miraculous, and the Church of God is

founded there.
"The Catholic Church operates in accordance with this order, which is the Divine order, and special works of saints and holy men who move the arm of God will be scorned by ignorance in

"Thus we return to the Bles Saviour's word : ' First the blade, then the ear, after that the full corn in the

can grasp; and when some popular character — say Ian LacLaren — apcharacter pears with a bit of literary expression to put in the place of the Church's creeds and counciliar declarations, he may be treated to an ovation. Never theless, all this is idle. They might as well ask for an expression of science

It would strip the or society in a nutshell. to interpret the Divine. Generation on generation the Catholic Church has been engaged in showing the world more and more of God, and interpreting the greatest of all events in history -the Incarnation, and exhibiting its

demands. "There is not a little attraction in connection with schemes to minimize, and sectarians are tempted to enter upon the work of producing the 'universal denomination by inventing a plan for accomplishing unity. Whether it be the case of an ambitious Protestantism or an aspiring Judaism, the plan is the same. THE USELESSNESS AND WORTHLESSNESS
OF "PRUNING," "CUTTING," ETC

"It is illustrated by a character in 'Daniel Deronda,' whose words have re-cently been quoted. Speaking of Juda ism, he says: 'Prune it of a few useless rites and literal interpretations and our religion is the simplest of all religions, and makes no barrier, but a union between us and the rest of the and smooth it at top and bottom, put it where you will. It will never sprout. The Emersons and the Frothinghams, with others of their kind, found it so and finally resigned from the pulpit. All Protestantism will find it so at last. Wise men will prefer the Catholic and Apostolic Church, with its fullness, its complexity, its universality and authority.

MAKING THE BEST OF ONE ANOTHER.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults, we may make the worst of these we may fix our attention constantly d tree, new leaves and boughs connually adding to the magnificent
ectacle. From the days of the
postles this work of development has
sen going on.

"The notion that this tree attained its"

"The notion to be a spient we may also make the best of one another. We may forgive even as we hope to be forgiven.

We may put ourselves in the place of others and ask what we should wish to be done to us, and thought of us, were

the argument that followed he became excited and expressed himself freely from his point of view. Upon returning to his office he reflected upon the outcome of his visit, and came to the conclusion that he stood a fair chance of being discharged should the Cardinal repeat the conversation to his editor. The next day his Eminence dropped into the newspaper office in The next day his Eminence question and asked to see the proprieor, who was his personal The reporter was told of the call and quaked in his boots. The publisher and the Cardinal discussed a matter of mutual interest to them, and leaving, his Eminence said: 'By the way, you sent a young man to see me rday, and I was rather impressed He appears to have the with him. courage of his convictions. It would please me if you could do something better for him.' Within a month the reporter, who had anticipated dis-missal, received a gratifying promotion.

C. M. B. A.

Congratulatory Resolution to Grand Organizer Kidd. At the regular meeting of Branch No 35 of the C. M. B. A., Goderich, held on the 5th of

September, it was Moved by Judge Doyle, seconded by Edmund Campion, Q. C., and adopted:

September, I was Moved by Judge Doyle, seconded by Edmund Campion, Q. C., and adopted:
That the congratulations of Branch No. 35 of the C. M. B. A., Goderich, be and are hereby tendered to Brother Joseph Kild, on his appointment as Grand Organizer of this Association in succession to our late much lamented Brother Killackey.

This branch desires to express its utmost.confidence in Brother Kild's qualifications for the important position, and to express our assurance that his efforts in the Rootenian position, we hope the Brother Kild may long be spared to give the Benner Colonial in appointing him to the interests of the society.

We hope the Benner of this abilities to the advancement of the interests of the society. It does not not be some the Brother Kild, to The Canadian, the Catholic Record and other Catholic papers of Ontario.

Hamilton Sept. 12, 1899. At the last regular meeting of St. Patrick's ranch, No. 37, C. M. B. A., the following re

At the last regular meeting of the car, after that the full corn in the ear. Men who desire to go back from the corn to the blade and to put a must-ard seed — and a dead one at that—in the place of the grand overshadowing tree have something to learn.

THE FUILLITY OF THE SEARCH FOR "SIMPLE" RELIGION.

"This class of men, doubtless, includes many who have no enuity to Christianity, but merely desire to have some little scheme that they think they some little scheme that they think they

At a regular meeting of Branch No. 168, of the C. M. B. A. held at Amberst, N. S., Aug. 39, 1899, the following resolution was unanimously adopted:

Moved by Bro. James J. Hickey, seconded by Bro. Joseph P. Terrio, that the members of Branch No. 168 of the C. M. B. A., of Amberst, N. S., wish to express their deep grief at the sudden death of Bro. M. O'Hearon, treasurer of our branch, whom it has pleased Aimignty of our branch, whom it has pleased Almignty God in His wisdom to take from his home and family and also from ds forth

ds forth

ds forth

ation of our branch in 1891 and which he had done so much to advance. To him we are all indebted for the kindness and attention given the brothers of our branch. Resolved that our chay of this resolution be noted on the most of the same sent to Mrs. M. O'Hearon and family, also published in the CATHOLIC RECORD and The Canadian.

Yours fraternally,
D. J. Burke, Rec. Sec.

At the last meeting of Branch No. 235, Ridgetown, Ont., 15th Sept., 1893, it was moved by Bro. J. H. Tompkins, seconded by Bro. Joseph Loody, and unanimously adopted:
That the recording secretary draft a resolution of condolence to Rev. Father McMenamin, our former pastor and recording secretary:
To the Rev. D. P. McMenamin, P. Arther McMenamin, our former pastor and recording secretary:
To the Rev. D. P. McMenamin, P. Arther McMenamin, our former by the second order and only by the second order and only bring. The second of the second order and only bring, James McMenamin, of Montreal,
Resolved, the second order and only bring, and extended to the second order of the second order or

KRUGER'S IRISH COUNSELL)R

One of President Kruger's chief leval advisers in his negotiations with Mr. Chamberlain is Mr. Michael J. Farrelly, a young Irish barrister, who went out to South Africa from London three years ago. Mr. Farrelly is an expert in international law, and was frequently consulted on intricate points by eminent London he secured the acquittal of a number of alleged anarchists, against whom the full has since 1834 been a practicing barristed. He has since 1834 been a practicing barristed. He has since 1834 been a practicing barristed. But he had been directed. He has since 1834 been a practicing barristed in the pract

CORRECTION.

Acton, Sept. 10, 2008.

Mr. Thomas Coffey:

Dear Sir—Please insert the following:
In your issue dated the 9th Sept., under the heading of Hamilton diocese, it was stated that a fine new parochial residence in Acton was secured by Rev. Father Haley. It should read by Rev. Father Feeney, who has had charge since Jan. 30th, 1898.

Yours sincerely,
Catholic.

Rev. D. J. Gallagher, of Silver Falls. St. John, N. B., a classmate of Rev. P. J. McKeon, chancellor of the London diocese, was last week a guest at St. Peter's Palace, this city. We were very much pleased at meeting Father Gallagher. He has been a valued subscriber of the CATHOLIC RECORD for a number of years.

My dear Mr. Coffey—Thinking it would interest yourself, and also the many thousand readers of your found by paper—especially the people of London European trip. I have made upon mind the yound occasionally and different cities and countries. I will pass through, and describe as well as I can all the scenes and incidents that will most impress me, and which will be of most interest to yourself and readers. I am now within a few hours' sail of the last landing-place in Canada ere I am launched upon the broad, deep waters of the Atlantic. My trip by rail on the G. T. R. to Montreal was a very pleasant one. I arrived in Montreal on Tuesday morning at 7.40, just fifteen hours after parting from you at the station in London. On my arrival at the station in Montreal I was met by a party who escorted me to St. Lawrence Hall, one of the best known and best conducted hotels in the city. I was cordially received by the genial and venerable proprietor. Mr. Hogan, who made my short stay as pleasant as possible. After dinner I paid a short visit to the Archbishop's Palace, but found His Grace absent—he had gone on a visit to Winnipeg. I then went to St. Patrick's church to pay my respects to the worthy pastor of that church. Very Rev. Father Colin, superior of she Sulpicians in this country, came to visit Father Quinlivan, and expressed himself greatly pleased to see me after twenty-five years' separation. After bidding added to Fathers Colin and Quinlivan, I next went to the Sacred Heart convent, and there met quite a number of the ladies of the Sacred Heart who formerly resided in London. Among them were Mothers Beauchamp, Iyan and Laddigam. Heart who formerly resided in London. Among them were Mothers Beauchamp, Iyan and Laddigam. The conversation, as we met on the street furnished friend, and likewise a brother manager, and the heart of the C. M. B. A., in the person of Mr. Jerry Coffey. We had only a few minutes timpfer on the firm of the control of the control

May his soul rest in peace!

Mr. James Kelly, on August 31st, of one of Kinkora's most highly respected residents, has cast deep and general gloom over the whole community. Though Mr. Kelly had been in ill-health for many months, no one dreamed that his end was so near. A short time ago he admitted to some friends that he was gaining strength rapidly, and hoped soon to enjoy his former good health. He had been around working as usual a day or so previous to his death and was apparently in the best of spirits, for he talked and joked with his family before retiring on the eve of his illness. Sad and sudden was indeed the summons which came to him, and his family, but it will be to them a consoling thought that his earthly career was a continual preparation for that final summons. He was well and happly prepared, receiving the last sad rites of Our Holy Mother the Church, from the hands of his beloved pastor, Rev. Father O'Neill. He was a native of county Limerick, Ireland, and came to this country when quite young, residing for some time in Caledonia. Some years ago he moved to Kinkora, and by dint of industry and frugality he and his good wife (who predeceased him by four years), in due time succeeded in building themsolves a comfortable home, and eventually found themselves in possession of a goodly share of this world's goods. That physical energy and intellectual vigor which was characteristic of Mr. Kelly and his good wife never forsook them even in their declining years. They valued the importance of educa-

perfection in the days of the Apostles shas no support in the Bible or history. Besides, if perfection was accomplished in the days of the Apostles, who as accomplished in the days of the Apostles, who as accomplished in the days of the Apostles, who as accomplished to the days of the Apostles, who as accomplished to the days of the Apostles, who as accomplished to the days of the Apostles, who are the many of those who exalt the Bible call themselves Orthodox now ask for perfection and a Creed even more perfect than the 'Apostles Creed?' Indeed, so far as Digmatic statement may be concerned, there was no perfection of belief, even in the age of the blessed Apostles. It was the work of Councils to unfold the belief in fuller statements as exigencies in the Church required. By deegrees, Christianity received its present dogmatic form, following the order of a true evolution, in accordance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance of the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the advance with the advance made in sections, and the section in the contract of the period of the period of the period of the period of t

JOHN WESLEY AND THE GOR-DON RIOTS.

JOHN WESLEY AND THE GORDON RIOTS.

Editor CATHOLIC RECORD—In one of your editorials of a few weeks ago, in which you commented on an article that had recently appeared in the Christian Guardian, you gave a quotation, which was credited to John Wesley, denoments bigotry. Consistency not being a prominent element in the character of John Wesley, it is possible that he at some timegave expression to the sentiments embodied in your quotation, but if so, his own conduct certainly was not guided by them. It is not pleasant, and it is seldom profitable to expose the weaknesses or vices of dead men, especially of those whose memory is reverenced by religious sects. The Mothodist press and preachers, however, seem to take such a delight in portraying intolerance and bigotry as strictly Catholic attributes that it may be justifiable occasionally to call their attention to Wesley's own record in this regard.

A 170 was one by which any person apprehending a "Popish" Bishop, priest, or Jesuit was entitled to a reward of £100, while the convictivatic could be an attorney, or doctor, nor cault at law nor act as guardian or executor. Catholics were disabled from purchasing lands, during the word as a could not defend a will alway to be given to the next of kin who were Protestants. There were many other laws equally barbarous, but the above will suffice to indicate their general tenor. For some years prior to this the feeling had been growing the more liberal-minded Englishment that the laws as a very triffing concession to disabled from purchasing reports. All the other penal laws remained in 1779 a bill was introduced and passed, which repeated the clauses which offered a reward for the conviction of a priest accused of saying Mass, also that enactment by which Catholics were disabled from purchasing or inheriting property. All the other penal laws remained in 160cs. This was a very triffing concession to disabled from purchasing or inheriting property. All the other penal laws remained in 160cs. Saville, in introducing the

The state of the s

Editor CATHOLIC RECORD :

Editor Catholic Record:

Dear Sir-I was rather amused to see gublined in the Free Press of the 15th inst. an
extrace headed "Boycotting in Ireland,"
taken headed "Boycotting in Ireland,"
taken from the Sligo Independent, when at
Port Starley, only twenty four miles from
Losting as ever there was in the County of
Leiting as ever there was in the County of
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Leiting as ever there was in the County of
Leiting as the Leiting there is a Roman Catholic
tion have agreed to boycott, simply on account
of his religion, some of them stating openly:
"They will have no Papits doctor in the Port";
One clersyman has gone so far as to visit and
prevent members of his congregation who
were about sending for him, doing so, telling
them they must employ the Protestant doctor
before the Roman Catholic. Another clersyman
who personally employed the Catholic doctor
was told by members of his Church that he
ought to be ashamed of himself, and that while
they would send elsewhere than Port Stanley for
medical advice. To conclude in the words of
the Sligo Independent, "In those days when

men are supposed to have learned the Issem of Christianity, it is strange to discover that barbaric practices still flourish in some parts of Canada. "The tale of oppression, unfoided in Port Stanley "is certain to raise a feeling of disgust and abhorence in the mind of every right thinking man." I am, dear Sir.

Yours truly,
Observer,

S spt. 16 1899.

FROM BRANTFORD.

FROM BRANTFORD.

The ceremonies of the Act of Consecration to the Sacred Heart of Jesus at St. Basil's church were made the occasion of a display of Catholic faith and devotion by the people beyond anything previously witnessed in the city. From the evening of Thursday, the 14th-g when the triduum began, until the ending on Sunday evening, all the devotions were attended by very large numbers of the congregation. At the opening service the pastor, Rev. Father Lennon, gave a brief explanation of the ceremonies, and expressed the great happiness it gave him to see so many showing devotion to the Sacred Heart by their presence. Speaking of the encyclical, he referred to the wonderful intellectual power of the Holy Father, notwithstanding his great age and feeble health. On Friday and Saturday mornings there was Mass at 5:30 o'clock, when large congrecations were present, and many received holy Communion. On Sunday morning the number who approached the holy table was greater, perhaps, than at any one service ever before held in the church. Sunday evening saw the church crowded by an earnest congregation. The altar was beautifully decorated with flowers and lights, and the ceremonies were most solemn. Rev. Father O'Relly preached a sermon full of inspiration of the devotion to the Sacred Heart. He told of the reason for encouraging the devotion, and of the biessing its practice would bring, and smphasized the duty of serving God from motives of love rather than fear. After the rosary and the eried, the pastor read the solemn Act of Consecration, and the services were brought to a close with the Benediction of the Biessed Sacrament.

LIPTON WOULD BUY KILLAR-NEY

And Present It to the People of Ireland to Hold Forever.

New York, Sept. 8.-Sir Thomas Lipton, who

New York, Sept. 8.—Sir Thomas Lipton, who is endeavoring to win the America's Cup with his flyer Snamrock, has made an offer of \$250,000 for the romantic Lakes of Killarney. If the Irish knight soffer is accepted, it is his intention to present the estate to the Irish people, whom he wishes to maintain it forever as Irish national property. Sir Thomas said;

"I have made up my mind that the most charming piece of property in the world should be preserved to Ireland, and I think its preservation aught also to belong to an Irishman.

"With that end in view, I made an offer of \$250,000 for the famous Muckross estate to the Standard Insurance Company of Scotland. They held a mortgage on the property and recently foreclosed it.

"I have not yet heard from them whether they will accept my offer or not, but I sincerely hope they will If my offer is accepted I will present the whole estate, including the lakes, to the Irish people to have and to hold forever as Irish national property. I intend to vest the title of the property in the hands of trustees, who will forever maintain and preserve it."

A. G. Peck of Cohoes Falls, N. Y., recently

it."

A. G. Peck of Cohoes Falls, N. Y., recently attempted to purchase the property which he intended splitting up into lots to be purchased for summer homes by wealthy Irish-Americans, but the deal was not consummated.

Right. Rev. Dr. Charles Graves, Episcopal Bishop of Limerick, has just been laid to rest beneath the snadow of the beautiful old cathedral in which he had ministered for so many years. He was one of the best known figures in Ireland, and respected and beloved by all classes and those of every creed. He was born in Dublin, Nov. 6, 1812, and so had attained the ripe old age of eighty-seven years. He was oed of every creed. He was born in Dublin, Nov. 6, 1812, and so had attained the ripe old age of eighty-seven years. He was educated at Trinity College, Dublin, where his career was a brilliant one. He was a classical and mathematical scholar of high attainments. In 1816 he became a fellow of the college, and in 1869 became dean of the Chapel Royal act the Castle. Two years later he was appointed dean of Clonfert, and in the year 1866 he was consecrated Bishop of Limerick. For many years he had been a member of the Antiquarian Society and of the Royal Irlsh Academy, and to the former his loss will be especially regretted. He took little part in politics, but he sympathized with every movement intended to better the condition of his country and her people. By his death has been removed the last but one of the prelates ordained previous to the disestablishment of the Irish Church. He was one of the kindest and most genial of men, broadly humane, wise in council and profound in scholarship.

His funeral was attended by admirers from all parts of Ireland and in the great cortage which followed him to the tomb were the Catholic Bishop and many of his priests. In a sympathetic and very interesting notice of the death of Dr. Graves the Freeman's Journal of Limerick, a Catholic paper, writes:

"Dr. Graves was the last survivor of that band of men—Petrie, Lord Dunraven, Wilde, O'Donovan and the others—who almost worth and his wife, "the beautiful Mrs. Graves," played on the harp and plane with rare charm, was the dean was equally devoted to music. Few remember his "Hermoine," which, with words by Barry Cornwall, was so pop

To know that we have charity is not necessary to salvation; it is the having of it while is so.—St. Bonaventure.

The hopeless sciolism of those that for the last century, have been attack-ing the formula obligare ad peccatum or obligationem ad peccatum inducere, as meaning "to bind to the commission of sin," is shown in its most aggravated form by their calm assumption that the phrase was a Jesuit invention, first appearing in the Constitutions of 1540 It never seems to have occurred to them to inquire whether it was a form of earlier use in the Church, and what its meaning had been. Even Ranke, al-though his good sense and right feeling soon ascertained the meaning of the phrase, does not, that I remember, conclusively establish this, as he could easily have done by reference to the earlier monastic rules. Even Doctor Carl Hase, a still more learned man, although acknowledging, most reluct-antly and ungraciously, the erroneousness of the common Protestant interpretation, will have it that the formula is so placed in the context as to make it easy to persuade a brother of an evi-sense in it, and that it is so placed for this purpose! Verily, great ability and wide knowledge, as they are mighty helps to defend the truth, are none the less powerful weapons of in-curable malice. Had Doctor Hase ad-verted to the fact (which he surely have known) that this formula was of old and familiar use in Church, and of a perfectly ascertained his malevolent insinuation d have lost its basis. According ly, he leaves his readers with the im pression, (I can speak for one reader that Loyola or Lainez invented the phrase, in a perfectly innocent sense but to mislead the unwary, and make it serve a double turn, gave it such a lace in Part VI. Chapter V., as tha any superior can at any time push any brother over into the deepest pit of

deadly heresy ! This is much worse than Littledale He, and the other Protestant libellers, all assume that if their pernicious sense of the formula is disproved, the case goes against them. Hase con-cedes the point in dispute, yet tries to that this makes no great difference that the Founders were a set of reprobates, and that this is proved, not by the sense of the phrase, but by the place of the phrase. Certainly this is getting down to a very fine point. Henceforth, it seems, any one of us may find himself all at once shut out of the kingdom of heaven by an unlucky turn of style. "Parr's Greek is villainous," says De Quincey, ergo, Parr is a villain. Yet Parr's Latin is superb. What is to be done with the poor man His Latin makes him too good for hell and his Greek shows him too bad for heaven; there is nothing for it but to condemn him against all orthodoxy, to a perpetual purgatory. The Catholic Church knows nothing of such, but Mrs. Julia McNair Wright owns one-see "Almost a Nun" -- and perhaps for a nsideration would accomodate Doctor

Really, I do not see but that the late Professor Seeley's opinion, that what this age wants is not religion but culture, is here radified by Doctor Hase Certainly, if the claim of the Jesuit Founders to go to heaven is to from first to last. In part VI., Chapter V., so many vital matters throng for expression, that the infelicities of style reach their climax. Yet any one, of competent knowledge otherwise, who will take the pains to study this fundamental chapter, and to coordinate its clauses, will discover the meaning to be perfectly ascertained. The most illiterate temporal coadjutor, come to know the meaning of sin and holiness, could not be here misled.

Parr with lodgings in it.

Let us go back now from the sixteenth century to the thirteenth. It was by doing this, and quoting from the Dominican and Franciscan rules that Doctor Edward Steitz, about 1854 -the precise date escapes me-gave the death blow to this obstinate calumny. It is long in dying. After ignorance of the slander has been rendered impossible, even among those who know no more than that editor of great New York newspaper of whom I have spoken-not to mention editors still nearer Cambridge-then would come the turn of the conscious and absolutely criminal liars, propagating the evil thing in a still lower stratum Protestantism run mad. though it be not under a geological seon, the truth will at the last hun them out too, and this malignant head of the hydra will be done to death without resurrection. Robert Bellarmine, at one stroke, cut off the heads of a hundred Catholic lies about Pro-testant doctrine. The Italian Bradburys, and Tuppers, and Dunns, and Lansings, and other such people, with rage, but the thing was done, and the Holy See smiled approba-

Unhappily no Protestant Bellarmine then appeared, and now we on our side have no one divine of such prowess of arm. We must therefore end on comparatively inconspicuous individual effort, continually repeated. This will accomplish almost anything in the end with patience enough

The extreme hostility of Doctor Steitz to the Jesuits had of course ven added weight to his vindication of them in this particular. Still, apart from this, his demonstration is com-plete. The blow is really worthy of

f The Franciscan Rule, we know, was given in 1210. It says: "We do not wish these precepts to bind the breth-ren up to guilt, but to penalty." Non volumus hace pracecpta obligare ad cul-pam, sed ad poenam. The disciples of the pure St. Francis, who is acknowledged by Protestants and Catholics alike to be more nearly Jesus redivi ous than any one man that has appeared on the earth since his Master were not asking hin how many sins he would require them to commit. They would have swooned at the thought. They asked him, in view of human weakness, to what measure of accountability they would be bound up if they accepted his Rule. The answer was:

Non ad culpam, sed ad poenam. ("Not to the point of guilt, but to the liability of penalty.") A Brother Minor who should, by inadvertence or by stress of circumstance, neglect some precept of the rule, should not be bound to men tion it to his confessor, nor even to charge his own conscience with it as a venial sin. Yet, to guard against carelessness, he was made liable, not to a sacramental, but to s monastic penance. The transgression was not to be accounted a sin, but an irregularity. See the noble Franciscan in I Promessi Sposi. Here we see even the mild Franciscans are nore rigorous than the Jesuits, who in such cases, make no mention of ever monastic penance. On the other hand, the Franciscans, as quoted by Steitz, I myself have never seen their Rule) do not appear to endue their Superior with the occasional right of re-enforcing the precepts by communicating to them the power of binding up the neg-ligent to sin. The Minorite Rule, given in simpler conditions, is less pro foundly complex and elastic than the As might be expected, the Domini-

can Rule, given in 1216, is sterne than the Franciscan. It does not say These precepts do not bind up un sin," but "they do not bind up unto mortal sin," nou obligant ad peccatum mortale. A Dominican therefore, neglecting some precept,—not want-only, of course,—is not held bound to own it in the tribunal of Penance, but he may be charged in conscience with it as a venial sin. Yet, says the Rule there are three classes of precept which bind the brethren up to morta sin," obligant ad peccatum mortale. What are they? First, all the precepts of Scripture. Now how can Doctor Littledale, who writes so magis-terially on these matters, be possibly ed for not knowing this claus of the Dominican rule? His whole accusation would have collapsed at once before it. We will consider this

question next week.

Charles C. Starbuck. Andover, Mass.

CARDINAL NEWMAN'S PARISH CLERK.

There has just joined the majority in his eighty-fourth year, Richard Humphries, who was appointed parish clerk of Littlemore by Dr. Newman. He once went to see Newman at the Ocatory, Birmingham, and was told that he could not see him. "Tell him that Richard from Littlemore has come to ask how he is. I hadn't to wait long," continued the old man, "I long," continued the old man, "I knew his step; he never even waited to put on his boots, but came along in rest upon their literary excellence, his slippers and said, 'Come in and lam afraid their case is hopeiess. Litterary excellence the Jesuit Constitutions have none. Cloudiness and awkwardness of style pervade them Oratory. Humphries bore His Eminence in great affection, and after his conversion always spoke of him as "our dear vicar." While at Little-sadly serene face began to take more Dr. Newman taught his clerk not only to lead the village choir, but to the violin. It was Humphries who early one morning saw a man with bowed head and in tears leaning on the lych gate of the church. was Newman, who, while staving with that had learned his catechism, and the community at Abingdon, had walked over by Sanford Lock to visit the scene of his past work."

THE DRINK EVIL.

There is to-day in the English-speak ing countries no such tremendous, far reaching, vital question as that of drunkenness. In its implications and effects it overshadows all else. It lies at the centre of all social and political mischief. It paralyzes energies in every direction. It baffles penal re form. It obstructs political reform. It rears aloft a mass of evilly inspired power, which at every salient point threatens social and national advance, which gives to ignorance and vice a greater potency than intelligence and virtue can command ; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and soddening them below the plane of healthy savagery, and filling the centres of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation. Can any political organization be said to represent the aspirations and the strongest needs of the people while this abiding source of misery, crime and poverty is allowed to spread and flourish?-New York

"'Tis worth a bag of gold.'' This applies with special force to Hood's Sarsaparilla, America's Greatest Medicine.

America's Greatest Medicine.

FOR INFLAMMATION OF THE EYES.—
Among the many good qualities which Parmelee's Vegetable Pills possess, besides regulating the digestive organs, is their efficacy in reducing inflammation of the eyes.
It has called forth many letters of recommendation from those who were afflicted
with this complaint and found a cure in the
pills. They affect the nerve centres and the
blood in a surprisingly active way, and the
result is almost immediately seen.

MUNKACSY'S "ECCE HOMO."

The Cause of the Great Painter's In-

Mihali Munkacsy painted into th bold outlines, the colossal figures and the superb coloring of his famed "Ecce Homo" his own madness and death.
"Ecce Homo" was the dying flameburst of the genius, the "fints"
written after his earthly career. He will never paint again, for shortly after the completion of this work he was adjudged hopelessly insane, and though since then rumors have now and then been circulated of his returning use of reason, the latest reports affirm that his insanity is incurable

It was unnecessary to await the coming formality of death, for already is the genius, the rare mind that was Munkacsy, dead. The great frame of the Hungarian artist is wasted, the leonine head bent, the deep-set that were wont to glow with the pas-sion of his painting are dim.

When Mihali Munkacsy scrawled his name at the lower hand corner of his great painting, he wrote the epitaph of his reason. At that instant his wizard hand forever lost its cunning. His "Ecce Homo" was his suicide.

Eight months of almost unremitting labor, when sleep was taken between the hours of 1 and 4 o'clock in the morning, if at all; when food was passed in at the studio door by a serv-ant who was not permitted to enter: threshold of the studio except good natured and insistent Mme. Munkacsy, and when the master took no exercise except the labor of the steady wielding brush! Even to the Hungarian giant painter there was a "thus far." The results of this unparalled applica-tion were "Ecce Homo" and madness.

Munkacsy left his mansion, No. 52 Rue Villiers, Paris, but once during the eight months in which he was painting "Ecce Home." That was painting "Esce Home. Inc. when he strolled about the streets in search of a model for the Christ. The gaunt man with the cavernous eyes singled out a man with delicate features a spiritual expression and a curl ing beard. He grasped his arm so tightly that he left his great finger marks upon the slighter man's arm for

many a day.
"Be my Christ," begged the Hungarian.
"The one I have imagined garian.
"The days not suit. Come, finished, but he does not suit. Come

pray you."
The big, seedy individual with the glowing eyes frightened the smaller man. He walked to the mansion on walked to the mansion on the Rue Villiers with the wild stranger. but he was careful to keep well out of reach. It needed the magic name of Munkacsy on the door plate to reassure

With the stranger as model the naster painted day after day, but still the Christ did not please him. "! like better the one I imagined. Go!" he said, angrily, blotting out the work of a week with a furious stroke, and the stranger carried away a pocket full of france and the conviction that he had been locked in the studio with a

Steadily Munkacsy painted his "Ecce Homo." Hunger he knew not in those eight months. He drove away the servants who came to announce that meals were ready, and only allowed a tray of food to be passed into the room upon the indignant de mand of madame, his wife. Often sleep did not visit him for seventy-two hours, and when weariness compelled him to drop his brush, he lay in

The artist's dream of the Christ's sadly serene face began to take form in that rich, half barbaric studio on the Rue Villiers. The figure grey into the quiet dignity of the proportions the artist had planned. placed the mimic crown of thorns upon his head and the derisive reed-scepter in his hand. While painting the Christ the artist's face had taken on some thing of the loftiness of deity, said

loving, garrulous Mme. Munkacsy. "There was the peace that passe understanding in the studio. I loved to steal in there as I did to slip into a convent for the benediction service, although he never allowed me to speak," she said, "but oh! how changed when he was painting the cold face and non committal attitude of Pilate. He froze me then, but he was a fury when he painted the Jews. I would not go to the studio after that. The master is always in the mood of the figure he paints.

A victim of his ceaseless energy, Munkacsy was as well the victim of his powerful imagination. The fury of an intense dramatic instinct wrought upon him as an overmastering stimuant and goaded him to a state close to madness. He was one with the taunting Pharisees and the cruel Roman soldiery, as he painted those latter figures. Their hatred for the calm, divine Figure on the portico was his as his quick, angry strokes followed each other

And every day, had there been any one there to see, he would have noted that the master grew more gaunt, his eyes more like flames bursting from caverns, his face whiter, his moveents more nervous and uncertain.

At last it was finished. The colossal Christ looked sadly down upon the rabble from the portico of the Roman building. Pontius Pilate, cold, impassive, stood at the right, a Roman soldier the grim figure at his left. Below the Jews strove with the soldiers get a closer view and a better chance to mock the pretender. The figures on his divan. But wait! He had forgotten

sufficed for the hasty scrawling of his name upon the canvas down close to the portico.

Munkacsy laughed. It was strange laugh from the man who had been so silent for eight months. There was naught of mirth in it. It was a shrill laugh, that sounded like a cry. Mme. Munkacsy, who had been denied admission, but was listening at the keyhole, as good wives will, opened the door timidly. Her husband had fallen before the picture, and he was lying prostrate on the floor. His brain was a wreck. He was mad. Black paint from the brush with which he had written his name stained the rug upon which he lay.

He was tenderly carried from the room, which had latterly been a torture chamber. No child was ever more helpless. The doctors proounced his case spinal paralysis.

Madame had heard him say that he wanted to die in Hungary, the country of his birth, her country and his. He was taken to Buda Pesth. For a time he was kept at their home in the Hungarian city, but he developed the fury of a maniac and had to be removed to a hospital in the suburbs Encouraging reports came thence sometimes, and hope was cherished that the master would be able to again wield his powerful brush. That hope lied with the announcement last week that there was no chance for his re

"Ecce Homo," the picture that slew his reason, has been exhibited in the chief cities of Europe. People have crossed themselves and wept under the terrible strain of its realism. It is the master's masterpiece and his death

The work that made him famous wa the 'Last Days of a Condemned Criminal," which received first honors in the salon of 1870. John Wanamaker paid \$120,000 for "Christ Befor Pilate." and Secretary Alger \$8,000 for "Kittens." His fortune is estimated at more than \$1,000,000, al-though he began life as a carpenter, hoosing the pursuit of his father. In the days of his poverty he painted a family portrait for a coat. He married the Baroness de Marches. He is fiftyfour years old .

He was the most powerful realist of his day.

THE KINDLY WORD.

True Mission Always at Hand For the

We have all read the poem "Save not your flowers for my dead, cold face, give them to me now while I live;" we have all been touched by the truth and pathos of the lines, have felt a quick remorse, perhaps, as memory called up how often we have withheld the meed of praise. But in a moment the flash of memory has vanished, our thoughts are turned anew to our own selfish considerations, and we accept with stolid mien the approach of an other to whom a little word of praise would mean so much.

Why, then, do we withhold it? If we ask ourselves seriously the question we must enter into our souls to find the answer. This life is a life of effort. Every day and every hour has its conflict which leaves its mark on some human soul; every hour tells over again the same tale of misery it has been telling since the Angel stood with the flaming sword at the Garden

creature is failing on a toilsome path for want of a bit of earthly sunshine ome lonely fellow creature is ready to sink by the way side for want of hand stretched out in kindly assistance. How many sink into the mire of despondency, never to rise again, for the very lack of just a kindly spoken word. He alone knows who watches and comes when others fail.

It is so little to give—so easy to give—and yet may mean so much. We -and yet may mean so much. talk about woman's mission—her work
—her plans in the world—while around her on all sides is a fertile field for her tactful faculties, a mission for the amelioration of human woe, than which there can be no higher one.

The beauty of the mission is that every day may see some progress in the work, every hour, perhaps. Dispense your kindly looks and encour aging words as you go about your daily avocations-don't always wait for the stated opportunity, which never seems to come. Let us be kind, gentle and generous in our dealings and meetings with our fellow creatures brightening all we can the paths of others, and by the reflection of our good deeds, making "light in dark places" for ourselves, in the satisfaction which the memory of a kindly act brings.

ON DUTY.

On a trolly car, the other day, a loafer insulted the conductor. The latter's face flushed and his right hand clenched unconsciously. But he con trolled himself, made no reply, and went back in silence to the platform. A gentleman who witnessed the in-

sult, said to the conductor: "I admire you for not noticing him." The man replied, "I certainly would have struck him if I had not been on duty. On duty? Are we not all on duty we Catholics, who are surrounded by sixty millions of non-Catholics, watching us persecuting us, quick to comour religion? If we give way to anger, if we fail to keep the precepts of the Church, if we give bad example, something. He staggered as he walked back to the painting and seized a brush. His strength hardly not candalized? Is not their conver-

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INDIAN MISSIONS. sion put off? Have we not failed in our duty to them?

We are like a light on a mountainseen of all men - and it behooves us so to conduct ourselves as to lead our neighbors to say: "The re ligion that results in such virtue, must be the religion of Christ." We are always on duty!—Catholic Columbian

CURE rheumatism by taking Hood's Sar-paparilla, which by neutralizing the acid in the blood permanently relieves aches and Worms couse feverishness, moaning and

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effectual. If your druggist has none in
stock, get him to procure it for you.

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be convinced.

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Every day, every moment, some soul needs assistance, some human leaftertimes of the throat, lungs and chestcreature is falling on a toilsome path it is a specific which has never been known it is a specific which has never been known to fail. It promotes a free and easy expec-toration, thereby removing the phlegm, and gives the diseased parts a chance to heal.

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ARCHDIOCESE OF ST. BONIFACE

IT HAS BECOME A NECESSITY TO IT HAS BECOME A NECESSITY TO appeal to the generosity of Catholics throughout Canada for the maintenance and development of our Indian Mission. The resources formerly at our command have in great part failed us, and the necessity of a vigorous policy imposes itself at the present moment, owing to the good dispositions of most of the pagan Indians and to the live competition was have to meet on the part of the sects. Persons heeding this call may communicate with the Archbishop of St. Boniface, or with the undersigned who has been specially charged with the promotion of this work.

Our Missions may be assisted in the following manner:

manner:
1. Yearly subscriptions, ranging from \$5 to \$100. slio.

2. Legacies by testament (payable to the Archbishop of St. Boniface).

3. Clothing, new or second hand, material for clothing, for use in the Indian schools.

4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month is case of a girl, \$1.50 in case of a boy.

5. Devoting one's self to the education of Indian children by accepting the charge of lay-schools on Indian Reserves—a small salary attached.

lay-schools on Indian Reserves—asmail shariyattached.

6. Entering a Religious Order of men of women specially devoted to work among the Indians; e.g., for North-Western Canada; the Oblate Fathers, the Grey Nons of Montreal, the Franciscan Nuns (Quebec), etc.

Donationseither in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boniface, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.

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Indian Missionary.

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"Friend, how camest thou in hither not aying on a wedding garment?" (Matt. 22, 12.) Who is the unfortunate guest found at the banquet without the wedding-garment? It is, as you are aware, the

SEPTEMBER 23, 1893; FIVE - MINUTES' SERMON. Nineteenth Sunday after Pentecost ON THE SPIRITUAL WEDDING GARMENT.

sinner who by grievous sin has lost the robe of sanctifying grace with which our Heavenly Father clothed his soul in the sacrament of baptism. If he die in this state he departs from this life in enmity with God, and woe to him, for then also the Eternal Judge will "Friend, how camest thou in eay: "Friend, now called the sinner hither, not having on a wedding garment?" Alas, what will the sinner say in justification? In the knowledge of his guilt, he must remain edge or his guitt, ne must remain silent, for every word of excuse would be but a lie. Why did he live in enemity with God? Why, walk the wide road to perdition? Why, ungratefully refuse the hand of forgiveness which even on his death, had ween ness which even on his death-bed was held out to him? Terribly, but justly, the sentence of the infinitely equitable Judge will overcome him when he hears the dread words: "Depart from Me, you cursed, depart into the eter nal fire of hell which has been pre pared for the devil and his angels. Oh fearful lot, to dwell in the eter-nal flames, to burn in the unextin-guishable fire! Who can understand the effects of this fire! Who can de-

scribe the tortures of the flames! It is painful, indeed, to suffer from material fire! Who would for gold, hold his hands in the fire? And, yet, this fire has been created by God for benefit. How excruciatingly painful then must not be the fire en kindled by the wrath of God, for the sole purpose of punishing His enemies.
What is our material fire in comparison with the torments of hell where "their worm shall not die, and their fire shall not be extinguished." (Isaias 66, 24) In these torments the damned must dwell forever. part from Me, you cursed into ever lasting fire." (Matt. 25, 41) says our lasting fire." (Matt. 25, 41) says our Lord, "and these (the wicked) shall go into everlasting punishment."
(Matt. 24, 46) S: John the Baptist,
speaking of the Messiah says that He will gather the wheat into His barn, but the chaff -that is the wicked - He will burn with unquenchable fire. (Luke 3, 17) St. John in the Apocalypse speaking of the damned says:
"He also shall drink of the wine of the wrath of God, which is mingled with pure wine in the cup of His wrath and shall be tormented with fire and brimstone . . . and the smoke of their torments shall ascend up forever and ever, neither have they rest day or night." (Apoc. 14, 10) There, the damned will be tortured by the devile with all imaginable pain as long as God shall live, that is, forever. Notear, no sigh, no sorrow ascends from that abyss to the throne of Divine Mercy, even the drop of water from the tip of the finger which for a second might cool the tongue will be denied

Tais, impenitent sinner, is th abode with which your Saviour, you gospel if you continue the life you now lead. Should you not fear an tremble? Have you the temerity t advance one step on the road to etern destruction? What, O sinner, pr serves you from hell to which you be long on account of your wickedness Is it not alone the frail thread of li which the Almighty holds in H hands and which He can, by death sever at any moment? Have you the assurance of another hour? Alas! n but of this you are aware that if this moment, you would appear b tifying grace, you would be cast in the eternal flames of hell. O sinner, have compassion up

(Luke 16, 24)

your own immortal soul. Save the soul as long as salvation is possible Humbly return to your compassions Do you not hear how lo ingly He calls you in the gospel? you not see how compassionately offers you the wedding-garment grace in the sacrament of penanc Why do you reject it, why not accessit? Raise your mind to Heaven, hold the banquet is prepared, so m places are filled, yours is vaca Shall it ever remain thus? Oh, hesitate no longer; hasten to c yourself at the feet of your Div Saviour. He will embrace you ingly and imprint on your brow kiss of peace and forgiveness.
angels will exult when your Savi introduces you saying: "Rejoice, dear angels, for this soul wnich lost, has been found; this soul I have so long sought, is again Mi My dear brethren, let the word

God be spoken not to the sinner al let us open our ears to it and accord to the admonition of St. Paul, out our salvation in fear and to bling. For "Man knoweth says Holy Scripture" whether h worthy of love or hatred." (Eccle 1) The greatest saints have tren at the thought of hell—should we be so careless and indifferent—re such confident security—we, who no saints, but miserable sinners? hold, in the dark recesses of a you see St. Jerome lying on ground, covered with blood striking his breast with a stone.
does; he act thus? Trembling answers: From the fear of hell, thus secluded myself, and I ch my body on account of my There, in the depth of the fores see St. Bernard in tears scourgi body. Why? "I fear," he an "the eternal flames of hell, and I punish myself now, that here may not be punished by God."
Oace, when St. Chrysostor

ON THE SPIRITUAL WEDDING GARMENT,

Friend, how camest thou in hither no Who is the unfortunate guest found at the banquet without the wedding-garment? It is, as you are aware, the sinner who by grievous sin has lost the robe of sanctifying grace with which our H-avenly Father clothed his soul in the sacrament of baptism. If he die in this state he departs from this life in enmity with God, and woe to him, for then also the Eternal Judge will "Friend, how camest thou in say: "Friend, now camest thou in hither, not having on a wedding gar-ment?" Alas, what will the sinner say in justification? In the knowl-edge of his guilt, he must remain edge of his guilt, he must remain silent, for every word of excuse would be but a lie. Why did he live in enemity with God? Why, walk the wide road to perdition? Why, ungratefully refuse the hand of forgiveness which even on his death-had was ness which even on his death-bed was held out to him? Terribly, but justly, the sentence of the infinitely equitable Judge will overcome him when he hears the dread words: "Depart from Me, you cursed, depart into the eter-nal fire of hell which has been prepared for the devil and his angels

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O sinner, have compassion upon your own immortal soul. Save that soul as long as salvation is possible. Humbly return to your compassionate ingly He calls you in the gospel? Do you not see how compassionately He offers you the wedding-garment of grace in the sacrament of penance? Why do you reject it. why not accent grace in the sacrament of penance? Why do you reject it, why not accept it? Rise your mind to Heaven, behold the banquet is prepared, so many places are filled, yours is vacant. Shall it ever remain thus? Oh, no, hesitate no longer; hasten to cast yourself at the feet of your Divine Saviour. He will embrace you lovingly and imprint on your brow the kiss of peace and forgiveness. The angels will exult when your Saviour introduces you saying: "Rejoice, my dear angels, for this soul which was lost, has been found; this soul which

I have so long sought, is again Mine."
My dear brethren, let the word of
God be spoken not to the sinner alone, let us open our ears to it and according to the admonition of St. Paul, work out our salvation in fear and trem-bling. For "Man knoweth not," says Holy Scripture "whether he be worthy of love or hatred." (Eccles. 9, 1.) The greatest saints have trembled at the thought of hell—should we then be so careless and indifferent—rest in such confident security—we, who are no saints, but miserable sinners? Behold, in the dark recesses of a cave, you see St. Jerome lying on the ground, covered with blood and striking his breast with a stone. Why does; he act thus? Tremblingly he answers: From the fear of hell, I have thus secluded myself, and I chastise my body on account of my sins. There, in the depth of the forest, you There, in the depth of the forest, you see St. Bernard in tears scourging his body. Why? "I fear," he answers, in the centre of the great arena. For in the eternal flames of hell, and hence I punish myself now, that hereafter I may not be punished by God."

Obje, when St. Chrysostom was a man of incomplete that he did. And allowers that shadow crouched in the control of the great arena. For any sign of fear he showed he might have borne a charmed life, as many have begin at the bottom and have borne a charmed life, as many have been at the bottom and have borne at the b

preaching in Constantinople, before preaching in Constantinopie, before an immense audience, he stopped suddenly and burst into tears: "My heart seems to break," he exclaimed, "at the thought of the thousands here present, perhaps only a few hundred will be saved, and I myself more than these must trample in feat for the will be saved, and I myself more than others, must tremble in fear for the salvation of my soul." At these words all kneit down uniting their tears and prayers with those of their Bishop, re olving by true penance to secure

Let us likewise in spirit cast ourselves before the throne of mercy and beg for the grace of perseverance.
And you, O sinner, who by grievous
sin have deprived yourself of the garment of sanctifying grace, let the
tears of contrition flow and resolve, at the first opportunity, to regain this robe in the sacrament of penance. Speak to your Lord present in the tabernacle: Heaven is not yet closed for me, nor has hell received me. can still save my soul by penance, hence, O Lord, chastise me in this world as long and as severely as thou wilt, but spare me in eternity.

OUR BOYS AND GIRLS.

THE STORY OF VIKING.

Now and again the world rings with the story of a man who has "laid down his life for a friend," and we cry, "What love! What self sacrifice!" pathos and power of its love.

There lives a great lion-tamer who owes his life to his dog's devotion. He had two great Danes whom he had reared from puppyhood and who were always companions. Whether the same brave heart beat in each I know set it is no one only I have to tall not; it is of one only I have to tell.

Balder and Viking were their names. They were magnificent animals, so strong and grand in build that they attracted as much attention and admiration as any of the wild creatures of the menagerie which they, with their master, accompanied.

These two did their share in the

trained acts of the performances. When these were over, the huge beasts whom he had tamed into subjection were let loose in the caged arena and he put them through all sorts of astounding feats, so reckless in daring that the audience plainly trembled as it marveled and cheered. But the liontamer always kept one of his great Danes in the arena with him, sure his dog would help him in case of accident. You will see that his trust was well placed.

It gave him a feeling of rest, the presence of this friend, when surrounded by the half tamed savage beasts, inwardly raging all the time against the obedience he enforced on them. There was always a word and a pat for his dog ere the performance com-menced, and the dog's eyes would follow him, watching each movement and ready to spring to him at a look.

So far the slightest accident had never occurred. To presence of mind and dauntless courage the lion-tamer owed much, and he never vexed the animals by unnecessary threatenings and diplay of power. With all his firmness, he had a kind, even, tender heart, and by some means they knew and therefore obeyed him the more readily: nay, there was a faint suspicion of liking at times in the amber eyes of all shades which turned on him as he gathered his wild band together

The lion-tamer's wife was very proud of him and pretended not to be the least afraid of the nightly risks he ran. To prove this, she went constantly to the performances. No one could ran. To prove this, she went constant ly to the performances. No one could guess how her heart beat, no one saw how she flushed and paled, or she thought so; but perhaps her husband guessed, he was always so gentle when it was over and he and his dogs wend the was over and he and his dogs wend the was over and he and his dogs wend to another, until the person whose to another, until the person whose will ne to his creation to health after using old surreptitionsly, for his own had remained passive, perhaps the published testimonial of Rev. Mr. Freeman, a minister with whom he was personally acquainted, relating to his restoration to health after using lilegotten gains. Thus one vice leads to another, until the person whose to another, until the provided testimonial of Rev. Mr. Freeman, a minister with whom he was personally acquainted, relating to his restoration to health after using lord in order that he may live on ill-gotten gains. Thus one vice leads to another, until the person whose to another, until the person whose to another, until the person whose to another, until the provided testimonial of Rev. Mr. thought so; but perhaps her husband guessed, he was always so gentle when it was over and he and his dogs wend ed their way homeward with her. He

The menagerie had traveled in many lands, the fame of the lion-tamer growing greater and greater till it arrived at last on American soil. There it met with an enthusiastic reception, due greatly to the performance of the lion tamer, which took the fancy of the public at once. He was carried away himself by the enthusiasm; a fever of daring took possession of him; he seemed only to live in the of him; he seemed only to live in the excitement of the arena, with his strange companions around him, their hot breath fanning his cheek, their fiery eyes regarding him grimly. In vain his wife pleaded with him to be more careful; he had abandoned himself antiraly to the joy of his triumph. self entirely to the joy of his triumph over the beasts of the desert—creatures which could rend him to atoms if for

one moment he lost control over them. But so far his perfect command over them was marvelous. He liked the lions best, with all their stength and ferocity; there were not the same suggestions of treachery that lurked in the graceful, yielding gestures of others of the cat tribe, who seemed docine enough. The tiger's eye would dilate sometimes, as though the impulse to turn and rend him were strong; the panther would bound from its cage into the arena as though seeking whom it might devour; there was, hatred in the low, savage growl of the hyena; yet all would sink subdued and circle submissively around the tall and circle submissively around the tall

orner—one or other of the great Danes

kept watch and ward.

There came a hot evening in July; the air seemed charged with thunder. But the spectators might have been counted by thousands; the seats were packed, a sea of faces was directed to the arena.

At first the animals seemed languid, but gradually they warmed to their performance and went through it without giving any trouble. The velvet head of the leopard crouched for her master's approval and the fierce Bengal tiger obeyed his voice.

But there was a sullen air about one of the lions, named Pasha, a big tawny beast, the largest and strongest of them The lion-tamer's wife held her breath with fear more than once, but but still the power of the man con-quered and there was no open act of

The last, the crowning scene, proached—one devised by the lion-tamer himself as the grand sensational finish. Harnessing three big lions to a red chariot, he proceeded to tear previous to whisking off and so ending make his mark. the performance.

the performance.

Storms of applause accompanied him; truly it was marvellous; the red chariot flashing by with its terrible steeds, the strong, steady figure standing bolt upright in spite of the furious speed, one hand holding the reins, the other the uplifted whip.

Suddenly Pasha's temper failed; he had brought another round of the

had brought another round of the But I think it touches the heart as much to find the same heroism in the heart of a poor dumb creature, who by such an act alone can express the ing every sign of being in a danger-

Without a second's delay the liontamer leaped from the chariot and, fixing his eyes sternly on Pasha, or-dered him back to his place. He seemed about to obey, cowed by his master's eye. He took a step towards

the chariot, then turned and sprang on him with a savage roar.

Quick as lightning the trainer leaped aside; just in time—the lion only ripped his coat. But his blood was up: with another roar of furn he was up ; with another roar of fury he prepared to spring again.

Shrieks rent the air ; a moment more and the tamer must be torn in pieces there seemed no chance of escape.

But Viking had seen all. Even as the lion poised himself for the spring he had leaped forward, caught him by the throat and checked it. And there he hung for a few seconds, while the lion roared with a rage, struggling to throw him off and blind with fury at such a foe. Well did poor Viking know, what he risked in the attempt, and nobly was he ready to give his own life to save his master's. With and notify was he heavy own life to save his master's. With wonderful firmness he held on, but all his pluck and strength could not avert the doom which a moment or two must bring. Still, those moments gave his master time to escape.

The crowd cheered wildly, urging

him to fly; his wife sprang to the iron caging, imploring him to leave the arena. But the flesh of his eye and the quiver of his nostrils showed other thought than that of securing his safe-ty. What! desert his faithful friend, leave to a cruel death the noble dog who had risked his life to save him Never!

Near the entrance of the arena lay a stout cudgel, which he secured not a moment too soon, for the enraged lion had at last shaken off the dog; but ere he could seize him a blow descended on Pasha's nose with terrific force, and the first was followed by a perfect storm of them so surely aimed and swiftly dealt that in a few moments the huge beast lay at his feet thoroughly cowed. Then he, with the other ions, who had remained passive, per-

citement as the lion-king, leading his brave dog, advanced to the middle of the arena, where he stood for a minute or so caressing it and bowing to the audience. The people could hardly let them go, and when at last they disappeared together, a kind of deep gasp or sigh relieved the terror of the last few moments, passing over the mighty crowd like the breeze which rustles the leaves of a forest.-Little

CHATS WITH YOUNG MEN.

Chances for Business.

One of the successful young business men of Boston is William A. Gaston. He recently said:
"Whether a young man should go

to college or not, depends largely upon what he intends to do. Of course, a good education is no load to carry, and can always be turned to advantage. If a youth intends to be-come a professional man, he should go

greater opportunities to distinguish themselves, it seems to me that each must settle the question individually. Certainly, opportunities are more numerous and greater in a city, and talents, genius and ability have a

ing one of the partners. These con ditions, I think, have materially

changed.

"This is an age of specialties, whether it be in medicine, surgery or commercial pursuits. I'd rather see a young man who can do one thing well and stick to it, than to see him dabbling in a dozen different things, unable to perfect himself in any branch.

'In these days of hustling activity and sharp competition, the man who has a talent for setting others to work, and of getting the most out of them, is the man who will succeed. Business has assumed such gigantic proportions that individual effort seems lost. One man cannot attend to all the details. It is the directing force which is the most valuable. One must select the assistants who will carry out his ideas as if he himself directed the operations personally, and obtain the desired rea red chariot, he proceeded to tear sults. The man who does this will around the arena three or four times make himself valuable, and is sure to

"Is honesty the best policy? Most certainly. It is not only the best policy, but it is right; and, in the end, right wins."

On Keeping One's Word. Many young men seem to think that the giving of a promise is a mere joke, or jolly, as they call it in the slang of the day. They never keep their engagements, either pecuniary or other wise, and when taken to task for their failure to meet obligations, they, to use another colloquialism, put up a big bluff in order to get out of the difficulty into which their lack of promptness or punctuality has plunged them. That is, they add one lie to another until there is such a mountain of falsehood that they constantly contradict them selves through a lack of ability to re-member all the fabulous stories they have told. To have the reputation of being a liar is one of the worst things that can befall a young man. Nobody wants the person who has it around. It interferes greatly with any pursuit in which he may engage. The deli-berate and persistent falsifier soon gets marked, like a counterfeit banknote. He will not pass muster in any reput able society. He is shunned because nobcdy's reputation is safe in his hands and he is a social and business nuis ance that the unofficial moral board of health condemns at all seasons. The lying habit is one of the hardest in the world to break. It is like the old man of the sea in the "Arabian Nights." It has a grip like a vise, and holds on to its victim with a pertinacity which proves conclusively that the devil is the father of lies.

Therefore, all men in the morning of life should avoid forming it by con stant and careful watchfulness of their words. Let them say what they mean and mean what they say, and they can not go far astray. Thus will they build up a character that will com-mand respect at all times and in all places, for if a young fellow is truthful he is not apt to fall into the other sins which do so much to wreck the lives of The vices of our younger days, unless checked in the beginning, are likely to be with us in our old age, and a gray haired liar is about as despicable an object as humanity can present. On the verge of the grave he is defying heaven, which is truth itself. The person who is habitually untruthful is always a failure in business in the end. No reliance is placed upon what he says, and, therefore, his goods remain unsold upon his shelves and counters. Then comes bankruptcy, with not infrequently a criminal charge behind it, for the man who will be the cred. lie to his customers will lie to his credor of nearly all the sins in the

calendar. In large communities there is apt to be more deliberate falsifying than in small ones. And this is not wholly due to the fact that there are more people and, consequently, more that are apt to be unreliable. Even comparatively speaking there are more untrustworthy speaking there are in the than there are in small towns. The slippery fellows know that detection will follow them quicker in the latter than in the former. Hence nearly all the "crooks" and degenerates are to be found where the population is large. But the world is getting so small now-a days, with improved detective service, and telephone and telegraph communications, that a man cannot hide his real character for ony great length of time. It is sure that a man's sin will be found out wherever he may be, and the longer this detection is delayed the greater will be the eventual punish-

ment. come a professional man, he should go to college, by all means.

"As to whether it would be advisable for young men to leave their rural homes and enter the large cities, in search of greater opportunities to distinguish he is now in a felon's cell, where he deserved to be long ago. And he began his career by lying in order to get money to live beyond his means. His falsifications were discovered and this left the wayerling of his other this led to the unveiling of his other crimes. He had expensive tastes and was fond of fine clothes, and he determined to have them at any cost.

count on a regular increase in salary and a yearly promotion, and, in due time, he had good prospect of becom-

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He lies like a hedgehog rolled up the wrong way, Tormenting himself with his prickles."

A young man should never give a promise rashly, but having once given it should live up to his promise to the letter. In short, he should be a man of his word :-

"But the sunshine aye shall light the sky
As round and round we run,
And the truth shall ever come uppermost
And justice shall be done.

-Benedict Bell in Sacred Heart Re-

a of SONEERS STORY. Cath liam Hemstreet's Health Renewed at Seventy.

HE WAS AFFLICTED WITH ILLNESS FOR A LONG PERIOD, AND THOUGHT HIS DAYS OF USEFULNESS WERE PAST-HE IS AGAIN AS HEARTY AND ROBUST

AGO.

AS HE WAS TWENTY YEARS YEARS From the Free Press, Acton, Ont No man is better known to the people of the counties of Halton and Welling ton than William Hemstreet, a pioneer and much esteemed resident of Acton Mr. Hemstreet is a native of this county, having been born in Trafalgar township in 1817. In his younger days Mr. Hemstreet conducted a tanning business. He subsequently engaged in the droving and butchering business, and some twenty-five years ago, owing to his superior knowledge of the value of live stock, he took out a license as an auctioneer. In this calling he became at once popular and he was constantly on the road, driving in all kinds of weather, holding auction sales several days a week. Although possessing a strong, healthy constitu-tion, the continued exposure and hard work of selling some days for six or eight hours at a stretch, he gradually lost his strength and vigor, and about three years ago found himself a colthree years ago found himself a collapsed and worn out man. In conversation with a reporter of the Free Press he said: "I feit that my days of usefulness were over. My strength had departed, my voice was gone. I was too weak to do work of any kind and I was undentably usaless to myself or was undeniably useless to myself or anyone else. My symptoms were pecu liar and baffled several of the best local

I did not suffer much pain, but was a very sick man. Had no appetite, no strength, could not sleep, and both myself and my friends concluded that my days on earth were numbered an days on earth were numbered with that my worn - out system would in a very short time lie down in eternal rest. I had to give up all my business interests." When Mr. Hemstreet's condition was most serious his attention was attracted by the published testimonial of Rev. Mr. must possess singular merit and healing power or Rev. Mr. Freeman would not lend his name to their approbation.

Mr. Hemstreet then decided to give them a trial; he first got one box, then

physicians, who differed very much in

their diagnosis. I took their medicine

faithfully, but no improvement resulted.

three, then half a dozen, and took them regularly. No very marked effects, he says, were noticable, but with characteristic persistence he purchased a teristic persistence he purchased a further supply. By the time twelve or thirteen boxes had been taken, he felt that new blood was coursing through his veins; that he possessed renewed vigor and was able to perform all the duties his business calls demanded. "For a year I continued to take the pills," he said. "I have I was regaining my old time knew I was regaining my old time strength and good health and I was determined the cure should be complete and permanent, and I give them the

Makes the Hair grow. Clears the Complexion. Softens and whitens the Hands. Preserves and beautifies the skin of Infants and Children.

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This Department is, in effect, a Fusiness College tracher. Diplomas Course, Course,

credit for making me the new man I feel to be to day. As evidence that my recovery is complete I have only to state that this spring I have conducted a number of auction sales in the open air with perfect ease and with entire satisfaction to my clients.

"I am as much averse to making personal matters public as any one could possibly be, but my long con-tinued illness was so widely known and my recovery has been so marked and satisfactory that I feel that I owe debt of gratitude to the simple but effective remedy which cured me, and this is why I thus acknowledge it, as well as to show to those who are up in years and in ill health what Dr. Williams' Pink Pills did for me.

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A SCHOOL

which received Thirty-eight Calls for young men and women for office positions within Thirty days epipos the confidence of busines; men. The CENTRAL BUSINESS COLLEGE, TORONTO. was thus favored since July 25th, and certainly erjoys that confidence. Young people destring the influence of a reputable school cannot do better than attend this College.

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ARCHDIOCESE OF TORONTO.

ARCHRISHOT /CONNOR IN THE NORTH

from the lips of their Archbishop an enoquene and practical sermon in their own language. On The soay the Archbishop held a Conference was the List of Faculties of the Priests of the Archbicoese. This was selected as the text of a practical and pleasant talk with his priests on their duties as priests and pastors having the care of souls. The conference went on pleasantly. His Grace and the priests expressed themselves pleased, for where some nours of toil might have been expected, the Archbishop, by stripping the affer of its unnecessary scholastic technicalities, converted the conference find a theological entertudament, by which all were edified and instructed.

After the Conference the priests spent a pleasant aftermoon with the Archbishop, who returned to Toronto by the train, leaving Barry at 4 p. m.

NIAGARA-ON-THE LAKE, ONT.

The second anniversary of the death of Rev, John J. Lynch was duly celebrated on the 12th, at the Church over which he so zealously and acceptably presided for three years.

Rev. T. Sullivan, of Thorold, a former pastor of Niagara, assisted by the Rev. D. F. Best, O. C. C. of Niagara Falls, and Father Brennan, as deacon and subdeacon respectively, celebrated High Mass at 9a. m. The Very Rev. T. J. McDonald, Prior of the Monastery, and Rev. P. J. Mullaney of Lewiston, N. Y., and Rev. F. Smyth of Merritton, were in the sanctuary, Rev. Dean Harris of St. Catherines and Rev. P. Morris of Newmarket and other clergy of the Deanery were prevented by parochial business from attending. A larke congregation attended to show their veneration for their deense from the conference in the sanctuary from the dealer of the conference in the sanctuary from the dealer of the their veneration for their deceased pastor. R. I. P.

ARCHDIOCESE OF OTTAWA.

A very beautiful Way of the Cross was anonically erected in the chapel of l'Orpheliat S. Joseph on Sunday afternoon. The ery Rev. Canon Deguire, chaplain, officiated, esisted by Rev, Father Prevost of the Order the Blessed Sacrament.
Work has been commenced on the new Domican Monastery. A tower and spire are also eing added to the Dominican church of St. san Bantiste.

a Baptiste.

s Grace the Archbishop was in Quebec last cattending a meeting of the Catnolic Comes of the Council of Public Instruction.

was accompanied by Mgr., Tanguay and Father Beauchamp, parish priest of leave Point.

latineau Point.

The annual pilgrimage of the women of the arish of Our Lady (Basilica) to the shrine of Our Lady of Lourdes will take place on Sun-

parish of Our Lang, will take place on Sun-lay, the 2ith inst.

The men of the same parish will make a like pilgrimage on Sunday, 1st October.

Eight candidates presented themselves for admission to la Congregation des Hommes, the sodaity of men in honor of Our Lady), on Sunday of last week and were duly admitted. Rev. Canon Deguire of the Basilica was on a visit to his family at St. Justin, last week.

The clergy of the Basilica parish of Our Lady will commence their annual visitation on

th inst. . Father Guay, of Gracefield, underwent a is operation in the Catholic General bos

Rev. Father Guay, of Gracefield, underwent a serious operation in the Catholic General bospital last week.

On Wednesday, 13th inst.. Rev. Father Pallier, O. M. L., celebrated the "Golden Jubilee" of his profession as a member of the Order of Obiates of Mary Immacuiate. The celebration was of a private nature, confined to the house hold of the University, of which he was for a time Superior. Next year will be the Golden Jubilee of his priesthood. The reverend gentleman was born in France, seventy-two years ago, but when quite a young man came to Canada. He was at one time parish priest of the parish of Our Lady (Basilica), and for thirty years held a like position in St. Joseph's parishin the city. He has been a missionary to Indian tribes, served for some time in Buffaio, N. Y., and aiso founded the parish of South Gloucester in this vicinity. Ad multos annos is the prayer of his many friends.

DIOCESE OF LONDON.

THE BISHOP'S VISIT TO WINDSOR, AND OTHER PARISHES OF ESSEX COUNTY.

In last week's issue of the CATHOLIC RECORD
we gave an account of the visit of his Lord
ship, the Rt, Rev. F. P. McEvay, to Assumption
College and the parish of Sandwich, and the
administration of the sacrament of Confirmation in the parish church to one hundred and
ten children and adults. The remainder of the
week was devoted to the visitation of the
neighboring parishes in the same county of
Essex.

On Monday, the 11th inst. a considerable
number of the priests of Essex county met his
Lordship at Assumption College, where they
were hospitably entertained at dinner by the
Professors of the College. In the afternoon
His Lordship residence for the residence for the
building committee of that city, who have
undertaken to erect a commodious and handpriests. St. Mary's Academy was also visited
by his Lordship, which is in charge of the
Ladies of the Congregation of the Holy Names
of Jesus and Mary. Here a reception was
given by the pupils, who number about one
fundered, and the following address was read
oy Miss Hayes:

My Lord—The visit of our chief pastor is at
all times a favor to be recorded in letters of
light, but your advent to-day is invested with
a significance all its own. It is our privilege
to bid you welcome for the first time to St.
Mary's, to ask for your episcopal blessing, to
proffer our loyal adherence as members of the
flock so recently confided to your pastoral
solicitude.

How little, as we utter these words, are we
able to realize the boon conferred upon us in

mary's, to ask for your episcopal blessing, to profife our loyal adherence as members of the flock so recently confided to your pastoral solicitude.

How little, as we utter these words, are we able to realize the boon conferred upon us in the appointment of a zealous and saintly prelate. Favored children of Mother Church, we have been brought up to look upon such a gift as part and parcel of our inheritance, seldom remembering the multitudes of well-intentioned souls that yearn after, without finding, such a guide towards "The Way, the Truth and the Life."

Traditions cherished in the household, and learned at mother's knee, have taught us by what arduous labor our Bishops planted in this land that mighty Tree under whose branches we sit securely sheltered. Ours will be the task to keep alive the faith we have received, to show forth its beauty in aspiring lives, to revere in its exponents, the representatives of an authority, sacred and divine.

Allow us then, my Lord, to repeat with heart and voice our cordial welcome. Welcome to our teachers! They see in you the pilot who will steer aright the fraxile bark in which their hopes are placed. You are welcome to us, the little ones of your flock, who are proud to call you Father! Your presence at the opening of our school year bears sweet promise of success. As the seasons roll away, we shall, owing to your encouragement, look joyfully forward to the day that will set upon our modest lators the seal of your approval.

We solicit your blessing, my Lord, to strengthen us in the pursuit of virtue and science. St. Mary's Academy has hitherto been for you but a name. Henceforward, we trust, it will be a spot towards which your thoughts will turn for repose, certain that within its walls the voice of prayer will containally rise to invoke upon your projects the blessings of heaven.

The Pupils of St. Mary's Academy, Wirder Ont. Seal 16 3.189

The Pupils of St. Mary's Academy. Windsor, Ont., Sept. 15, 1899. His Lordship made a pleasant and appropri-

His Lordship made a pleasant and appropriate reply.

On Tuesday his Lordship, together with the Rev. Dr. Flannery and Ikev. M. J. Brady, were driven by Dr. M. Brady of Detroit to Tecumseh, about nine miles distant from Windsor, where the Forty Hours' Adoration of the Most Bi-ssed Sacrament was being conducted by the Rev. Father Duprat of Montreal, assisted by the pastor, the Rev. J. G. Villeneuve, P.-P. Here also, after the close of the devotions of the Forty Hours, confirmation was administered to seventy candidates, mostly children.

The parish of Belle River was next visited. The Rev. F. X. Meunier, P. P., conducted his Lordship to the schools of the parish, which were found to be in a flourishing and prosperous condition.

ous condition.

Ous condition.

Thursday evening His Lordship reached
Walkerville to arrange certain parochial matters, and here also the very successfully conducted parochial schools were visited.

were being prepared for first Communion and confirmation were carefully examined by His Lordship on the Christian doctrine, and found very proficient.
On Sunday merning, Sept. 17, first Communion was administered to the children as the Mass of 7:30 o'clock, which was colebrated by

Mass of 7:30 o'clock, which was celebrated by the Bishop.

A Mass was also celebrated at 9 o'clock.

At 10:30 o'clock, High Mass was celebrated by the Rev. M. J. Brady, assisted by the Rev. George R. Northgraves, Editor of the CATHOLIC RECORD, as deacon, and Rev. Jas. Scanlon, assistant of Windsor, as subdeacon. His Lordahp the Bishop assisted pontifically at this Mass, the deacons of honor being Rev. Dr. Flannery and Rev. Daniel Cushing, President of Assumption colege, [the Rev. A. Dumouchelle and Mr. John Brennan, a theological student, officiating as masters of ceremonies. The clergy went in procession from the parocnial residence to St. Alphonsus Cuurch, and at the door of the church His Lordahp was received by the pastor, the Rev. Dr. Flannery, and conducted to the Episcopal throne, after the control, which was strengthened for the

and conducted to the Episcopal throne, after giving the Asperges. The choir, which was strengthened for the occasion by several local musicians, among whom was Mr. E. Collins, the well known tenor of Detroit, was very effective. It was under direction of the accomplished organist of the Church, Mr. Alex. Pepin.
During the Mass, the Rev. Dr. Flannery made the solemn dedication of the parish of Windsor to the Sacred Heart of Jesus, in accordance with the recent decree of Pope Leo XIII.

winasor to the Sacred Heart of Jesus, in accordance with the recent decree of Pope Leo XIII.

After Mass, His Lordship, assisted by the priests, proceeded to administer confirmation to eighty-two children and twelve adults. Mr. Simon Gignac and Mrs. Michael Twomey stood as sponsors for the boys and girls respectively. During the confirmation the choir rendered very harmoniously the bymns. Veni Creator and Come Moly Ghost.

Asser the confirmation, His Lordship address the confident of the content of the confirmation of the company and the commandments given in the holy Scripture they must avoid evil and do good. They must avoid bad company and bad reading of every kind. Hence parents should look to A that their children are supplied with good that the commandments of the confirmation of

cating liquors till they should be twenty-one years of age. The pledge was taken accordingly.

He next specified the vices of lying swearing and blaspheming as being abominable, and he called upon all, boys and girls, to be truthful. They would thus be truly children of God, who loves truth; but the devil loves falsehood, for he is the father of lies. "You have here," his Lordship said, "much reason to be thankful to God for the blessings you enjoy. You have good parents, who rupply you with all you need, clothing and food; you have a beautiful country, a handsome church, and you must be faithful and truthful, to show your gratitude to God, who as the Great first Cause, has supplied you with these great gifts and biessings.

The committee appointed to present an address to his Lordship, and whose names are given below, now came forward, and the following address was read by Mr. Francis Cleary:

To His Lordship the Bishop of London:

Cleary:

To His Lordship the Bishop of London:

My Lord,—The Catholic people of Windsor,
on this, your first official visit to the parish of
St. Alphonsus, hasten to bid you hearty welcome, to congravulate you upon your elevation
devoted latth and obedience.

Discopacy, and to assure you of the in
devoted latth and obedience.

Lordship's talents, zeal, piety and prudence justify our confidence that our Holy
Father has placed the Diocese of London in
charge of the discose of London in
the growth of the Diocese and the works
which accompany growth, will necessarily entall nereased labor and care upon its Bishop.
Our prayers that Divine assistance may always
support you in the duties of your exalted office
shall, not be orgoiten.

This paish, though greater in numbers than
in each, he as kept pace with other portions of
the colors in Catholic works established and
effective in the city. Those be a testimony
affective in the city. Those base testimony
of our late eleved passor, the Reverend Dean
effective in the city. Those base were of
parish, and for more than thirry years, worthin
affairs
It is now our anxious desire that a parochial To His Lordship the Bishop of London :

unceasing efforts of Reverend Doctor Flannery and his assistants to promote our spiritual welfare, and of the esteem, love and obedience so willingly returned to them.

We shall look forward to frequent visits of your Lordship to Windsor, and shall pray that Divine Providence may grant you health and strength during a long life in the field to which you are called.

Permit us, in conclusion, to ask from your Lordship the Episcopal benediction upon the works of the parish, and upon ourselves and our children.

Signed on behalf of the parishioners, John Davis, W. J. McKee, D. B. Odette, Francis Cleary, M. McHugh and J. L. Michael L. Michael L. M. Michael L. M. M. Statenhard L. 1990.

Francis Cleary, Murphy.

Murphy.

Windsor, 17th September, 1899.

Francis Cleary, M. McHugh and J. L. Murphy.

Windsor, 17th September, 1899.

His Lordship replied substantially as follows: My Dear Brethren—I accept your kind words of welcome, loyalty and obedience, not for any reason personal to myself, but on account of the high and holy office which, without any merit of my own, I hold, having been senthere by the Vicar of Christ to continue the work begun by the great Bishops who preceded me.

The people of this parish and city have good reason to remember the late Dean Wagner with gratitude, for he advertised Windsor and made it famous, nor only all over Canada and the United States, but in many parts of Europe also by his frequent and successful appeals to outsiders to hein him in works of religion and charity in this locality.

I heartily approve of the building of the parochial residence for Windsor which you mention, and hope, before long, with your assistance, to have soon another church here—which will not be, as some would wish, either an Irish Church, or a French Church, but a Catholic Church.

I wish it to be well understood that there is no distinction of nationality in the teachings of our Blessed Lord, who commanded His Apostles to each all nations, and yet among the Apostles to whom our Blessed Lord gave this command, strange to say, here was neither an Irishman nor a Frenchman; still the faith Septic and a respect of the faith of Christ in Rome, was abow; St. Paul. a Roman citizen, established the Church of Christ throughout Greece and a great part of Asix, and fish to Lord in your address in regard to which comman centuries.

rick, a Frenchman, brought that same faith to Ireland, where it has flourished for so many centuries.

There is one point on which you have touched in your address in regard to which I cannot altogether agree with you—that is where you speak of the school system is it exists in Windsor. I cheerfully admit that your teachers and the Catholic trostees are doing an excellent work: but when you inform me that you are conducting a Public school in this Province on Catholic principles, I must confess I am mystified.

I was under the impression that the Public School system of Ontario and Catholic principles are diametrically opposed on the question of religious education. The Public schools do not teach any religion as a system, and certainly not the Catholic religion, and, therefore, when you teach Catholic doctrine in your Public schools, you are simply broaking the law and teaching the children to do likewise. To guard against this danger, another law has been given to us, which is the Catholic Separate School Law, by which you have the right to educate your children at your own expense, and to teach them Catholic principles and Catholic doctrine.

The Catholics of Windsor follow neither one On Thursday evening His Lordship reached Walkerville to arrange certain parochial matters, and here also the very successfully conducted parochial schools were visited. On Friday afternoon His Lordship returned to Windsor, being driven from Walkerville by Dr. John Brady of Detroit. On his way he called upon Mr. and Mrs. J. Keogh, the brother in-law and sister of His Lordship Bishop Downing of Hamilton. In the afternoon he visited the Hotel Dieu, a hospital conducted by the Nuns Hospitalier of St. Joseph.

On Saturday the children of Windsor who

by a conglomeration of compromises, which may be broken up at any moment by any one who will take the trouble to upset the existing ystem.

Minorities, and even individuals, haverights, and among those right there is the right to educate their children in the principles of religion. I am sorry to say that in some localities these rights have been unjustly invaded, as in Manicoba. But there are two Provinces wherein these rights have been fully respected. The Province of Quebec pratects Protestants in their educational rights, and takes in Canan the first place in guarding the equal rights of minorities; and Ontario ranks as an honorable second, by its protection of the rights of Catholies. The future religious education of one thousand children is too serious a matter to be upset by the whims or malice of any taxpayer who wishes to overturow your present arrangement. Albishop of this dioces I cannot approve of such a system. You, as good citizens, should follow one law or the other, and as good Catholies you are certainly bound by the law of God and His Church to follow the Separate School law whenever it is your power to do so. In seattered districts your system may at times be a inecessity, but necessity knows no law. Therefore it is your duty my dear people, to make some arrangement with your fellow-citizens, who, I know, are at present well disposed toward you, and that you may own your own schools and control them, and your teachers and trustees, according to the Separate school, which will be Catholic in theory as well as in practice. I hope these truths will not be disgreeable to you as it is my duty as Bishop to protect the rights of the little ones, and to claim them in the name of Justes Christ. We have enemies enough all around us, but we are told that the worst enemies are those of the household, and I hope and pray that there will no such enemies among the Catholics of Windsor.

It is always a pleasure to hear that good relations exist between the priest and people. Yellow-citizens, who in assistan

and wish you every blessing. May God bless you all!

In the evening at 7:30 o'clock, Vespers were sung by the Rev. M. J. Brady. His Lordship the Bishop was assisted by Revs. Dr. Flannery, G. R. Northgraves, Jas. Scanion and Brouillon of Montreal. His Lordship delivered a highly interesting and instructive discourse on the festival of the day—the Seven Dolors of the Blessed Virgin.

He enumerated the seven events of the life of the Blessed Virgin which are called her dolors or sorrows, and interspersed his account of them with interesting anecdotes which were listened to with great attention and interest. These sorrows are:

These sorrows are:

1. The prophecy of Holy Simeon, "thy soul
a sword shall pierce."

2. The slaugher of the infants of Bethlehem
by Herod, and the flight of Joseph and Mary

tweive years old.

4. When, white bleeding and carrying His cross to Calvary, He was met by His Mother Mary.

5. The Crucifixion, when Mary saw her belowed Son discharged.

Mary.
5. The Crucifixion, when Mary saw her beloved Son die.
6. When Joseph of Armathea took Jesus from the cross to bear Him to the tomb.
7. When Jesus was buried, and His tomb closed, and He was thus separated from His loving Mother.
His Lordship informed the congregation that he had offered up the holy sacrifice of the Mass on this sacred tomb, which he minutely described.

on this sacred tomb, which he minutely described.

During the Benediction of the Most Blessed Sacrament several beautiful solos were rendered by members of the choir. Among these were: "O Salutaris," by Mr. Alex. Pepin; first solo of "Tantum Ergo," by Miss Ellen Mooney; second solo of "Tantum Ergo," by Miss Kater Gooney—all of Windsor. His Lordship returned to London on Monday morning, the 18th inst.

RETURN OF FATHER TOBIN.

RETURN OF FATHER TOBIN.

We were delighted to be honored with a visit this week from Rev. J. V. Tobin, of the cathedral, this city, who had been absent some time on the advice of his physician, in search of health. The rev. gentleman, we are glad to be able to state, has benefitted very much by his trip. A warm welcone home was extended him by his many friends in London.

His Lordship Bishop McKvay has appointed Rev. Father Tobin parish priest of Raleigh. The many admirers of this good and faithful priest will be pleased to know that his worth has thus been recognized by our good Bishop, and the parishioners of Raleigh may rest assured that they will have a pastor whose every aim will be directed to the end that they may be benefited both spiritually and temporally under his administration. Rev. Father Tobin has always been noted as a most painstaking and conscientious priest of Holy Church, and we have no doubt many blessings will flow from his pastorate in Raleigh.

DIOCESE OF PETERBOROUGH

The last Mass at St. Peter's cathedral, Peter-borough, yesterday morning had special in-terest attached to it in that the celebrant was a new priest, Rev. Father A. E. Hurley, C. S. B. Rev. Father Hurley, who is a son of a new press.

C. S. B. Rev. Father Hurley, who is a son of Mr. T. Hurley, of town, was ordained at St. Basil's church, Toronto, on Thursday last and the Mass yesterday was his first. His many friends in the congregation were greatly pleased to see him. He was assisted in the ceremony by Rev. Father Sullivan, C. S. B. of Toronto, deacon; Rev. Father Duffy, of New York, subdeacon, and Mr. T. J. Crowley, master of ceremonies. As the conclusion of the Mass Rev. Father Hurley bestowed his blessing upon the members of the congregation individually. The sermon was preached by Rev. Gregory O'Bryan, S. J., of Montreal, who conducted the retreat of the clergy last week.—Peterborough Review, Aug. 28, 1899.

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

In the principal churches of the diocese a tridium of prayer in honor of the Sacred Heart of Jesus was conducted beginning on Friday and ending on Sunday, with recitation of the new litany of the Sacred Heart, and the Act of Consocration lately ordered by the Holy Father. Great numbers approached the sacraments of penance and Holy Communion at the city churches. The Bishop was present at St. Marry's Cathedral at High Mass and at Vespers on Sunday. He preached in the evening on the love of our Saviour towards mankind and on the return which man ought to make for that love by devotion to the Sacred Heart. At benediction he recited the Litany of the Sacred Heart and he invited all present to Join with him in the Act of Consecration.

The lawn social heid on St. Joseph's hospital grounds last Monday evening was the most successful affair of the kind ever mold in this city. The grounds, always beautiful in the start of the kind ever mold in this city. The grounds, always beautiful in the start of the kind ever mold may be a sentiful the same with their fine shade in the city. The grounds also proteons and palms decorating the verandades, porticos and chinese anterpolitation of the porticos and palms decorating the verandades, porticos and chinese anterpolitation of the porticos and palms decorating the verandades, porticos and chinese anterpolitation and provided the grounds ortiliated and palms decorating the verandades, porticos and the provided and palms decorating the verandades, porticos and the two parts and politation and provided the grounds ortiliated and provided the grounds ortiliated and politation and messays and palms decorating the verandades, porticos and shrubs. Electric lights made the grounds ortiliated the politation of the

IN GETHSEMANE.

Close by the Garden's sunny glade, Beneath the ancient Olive's shade, Is sed but sweet Gethsemane. I muse its awaii mystery. A mystery we no or forget, A mystery Evanges set?

In frames of tears, but tears impearled By splendors from the unseen world: Tears that the Sinless God-Man wept As faint and lone the Watch He kept His followers failing in the hour When foes advance and storm-clouds low

What sorrows smote our Saviour's heart,
While kneeling, desolate, apart.
We may not know, but yet believe
Twas through His sorrows we receive
That wondrous gift of joy and peace
Which brings a sinful soul release.
And yet the mystery abides,
With splux-like silence it derides
Sad questioners who tread the path
Christ trod when breasting human wrath
For each disciple, like his Chief,
Must know the fellowship of grief,

Grant us. O God, at last to know
In full life's meaning here below;
Yet in Gethsemane to hear,
Sweet falling on Faith's easer ear,
Some measure of Angelic song.
Sung cear by Heaven's enraptured throng,
In passing sweet glad ministrelsy,
Illumining the Mystery;
Proclaiming how each transient pain
May work for our eternal gain,
And thus in Christ's sad Garden rise
A fair and joyous Paradise.

—R. F. DeCosta.

WHICH WAY, O FRANCE?

Which way, O France! which way? The Nations wait The universal ear is strained, attent, To catch the fateful words which thou mus-say.

say.
The eyes of all the world are on thee bent;
For more—far more—than one poor prisoner's
fate
Is hanging on thine utterance, this day,
Which way, O France! which way?

Which way, O France: which way?
Shall craven Fear,
Blind Prejudice and flerce, fanatic Hate.
With baleful Murder lurking in their rear,
Bear down the scale of Justice, and outweigh
God's Truth, which, crushed to earth for
many a year,
Now stands revealed in the clear light of day?
Which way, O France! which way?

Which way, O France, which way? In times of yore.
Thy camps and courts were swayed by men
of might;
Fair Honor ruled thy realms, from shore to shore.
That time is past; thy brilliant, glorious day seems darkening to a long and starless night. It must be so—else wherefore should men

which way, O France! which way?" Which way, O France! which way? Thy hands have built A monstrous Idol all of burnished brass, And in its senseless grasp have placed a lance, Which, should it fall, as fall full well it

Which, should it fall, as fall full well in may—
For many a stranger thing has come to pass—
Would pierce thy stormy heart, O reckless
France!
And, therefore, ere thy flery blood be split.
We cry to thee to snatch that lance away,
This day, O France! this day.

Which way, O France! which way? Not yet too late? Not yet too late? The monumental crime of all our age, Designed to wholly ruin, rend and slay, A foul, black lie, begot of bitter hate, Blind, cruel prejudice and senseless rage, A watts its sentence from thy lips, this day, Which way, O France! which way?"

Which way, O France! which way? also, wait:
whole wide world awaits with bated
breath,
be brief, decisive word which thou shalt Had ever words before such such solemn weight?
For him (and thee) new life or moral death
Honor or shame! What wonder that mer

'Which way, O France! which way?" Charles Perez Murphy. Chicago, August, 1899.

For the CATHOLIC RECORD.

The moon from its zenith beaming so calmly The moon from its zenith beaning so caimly and coidly gleaming
Through my chamber lattice streaming, woke me with its mellow light.
And in silence idly dreaming through the long night endless seeming.
My weary, weary spirit back through hazy years took flight.
Yes swiftly back, swiftly backward into child-bood took its flight.

From the west the sun was peeping at the long O'er the fields in silence, sleeping heralds of O'er the fields in silence, sleeping heraids of the coming night And in his chairfather nodding weary from his daily plodding Rocked himself till slumber put all weary, toil-some thoughts to flight. Put the toil-worn sleeper's thoughts of to-morrow's cares to flight.

By my bedside fondly kneeling, through my curls her fingers stealing, eyelids tight,
And with tears I near be pleading will you
know my heart is ble ting,
When my little darling's tenderest thoughts
evils put to flight
Breaking, dearest babe, when thy boly thoughts Broaking, dearess case,
evis pub to flight.
Then upon the hill-side meeting while the little
lambs are bleating
Love bestows its fervent greeting in the even-

lambs are bleating
Love bestows its fervent greeting in the evening's rosy light
And our hearts go happ'ly beating till the
lonely twilight fleeting
Deepest yearnings bring to put the weary
darkness into flight.
To put the gloomy, gloomy darkness forever
into flight. Might the moon etern'ily beaming, so calmly and coidly gleaming.
Through my chamber lattice streaming soothe me with its mellow light.
Fill my soul with tender dreaming of those days now distant seeming.
Till their happy memories put my present weariness to flight—
Put my heartaches and my endless endless longings into flight

But the Matin bells now pealing through the

sulent the Matin bells how pealing through the silent city steating.

Fill my soul with saddest feeling till I hate the coming light.

For the silvery moonbeams waning in the morning's rosy dawning.

Cast a shadow o'er my spirit, put its dreamings into flight

O'er my apprit cast a shadow, all its dreamings put to flight.

Timothy Bleakheart. Timothy Bleakheart.

St. Stephen, Sept. 12, 1899.

MARRIAGE.

WALSH-BENCH.

On Wednesday morning, Sept. 13, a joyous and happy event took place at the beautiful residence of Mr. John Bench, St. Catharines, it being the marriage of his daughter, Lizzle, to Mr. Francis Walsh, of Nisgara-on-the-Lake. The happy couple were united in holy wedlock at St. Catherine's church, at 9 o'clock in the morning, by the Very Rev. Dean Harris. Miss Minnie Walsh assisted the bride, while Mr. M. J. Bench, brother of the bride, abiy acted the role of best man. The bride was attired in a handsome gown of white satin, with veil and blossoms; Miss Walsh wearing a beautiful gown of silk organdie over red satin. After the marriage ceremonies were completed, the brid al party, drawn by a beautiful pair of white poules drove to the bride's home, where about forty couple—friends are lattered to wish the newly made man and wife long years of joy and happiness. At 12.30 o'clock the guests sat to dinner, the table being graced by the presence of the Very Rev. Dean Harris, who, by his pleasantries and wit did much towards making the repastone of the most enjoyable numbers on the programme. The aiternoon was spent most enjoyably, supper being served at 6.30 o'clock. The presents of which the bride was the recipient were handsome and useful. Mr. and Mrs. Walsh left on Thursday morning to visit friends at Burfalo, Albasy and New York, after which they will return to their home at Niagars—nthe-Lake. That their life may be long and happy is the earnest wish of their many friends. WALSH-BENCH.

LETTER FROM A CONVERT.

I. Wm. Ellard Fraser, of Fort Brook, Pictou county. N. S., was received into the Qathelie Deburch at New Glasgow, May 30, 1898, by the Rev. Ronald McDenald, P. P. The first hing that shook my faith in Protestantism was the reading of a book entitled "Why Priests Should Wed," written by Justin D. Futton, Its perusal thoroughly disgusted me.

D. Fulton. Its perusal thoroughly disgusted me.

I was a member of Wallace Loyal Orange Lodge at McAdam's Junction in 1895. I was that time in great distress of mind because I felt that as a Protestant I was in error. A reading of the second volume of Bishop Hays "Sincere Christian" convinced me of the fact. For some time I was held back by an uncertainty ast to whether the pre-eminence given to Peter was transmitted at his death to his successors. However, I finally arrived at the conclusion that the Roman Catholic Church was the one true Church, and that if I died outside of it I should be lost. My one prayer now is that my sisters and brothers may also become members of the One True Fold.

K. S. J.

Toronto. Sept. 12, 1899. At the last regular meeting of St. Paul's Commandery, No, 122, the following resolution was unanimously adopted:
Whereas Almighty God in His infinite wisdom has removed from the earth Bro. Peter Hesiio, be it therefore Resolved that wa, the members of No. 122 deeply regret the sad loss this Commandery has sustained and that we extend our heartfelt sympathy to his bereaved wife. Be it further Resolved that this resolution be spread on the minutes and published in the Catholic press. C. W. Dawzy, Sec.

MARKET REPORTS.

London, Sept. 21. — Dairy Produce — Eggs, fresh iaid, per dozen, 13 to 15c; eggs, basks b lots, 12 to 14c; butter, best rolls, 23 to 25c; butter, best crock, 22 to 24c; butter, creamery, 24 to 24c; cheese, pound, wholesale, 7½ to 9c.; cheese, pound, retail, 10 to 12c.

Poultry—Ducks, dressed, per pair, 75c to \$1, fowls, per pair (udressed), 46 to 65c.; fowls, per pair (dressed), 66 to 75c.

Meat—Pork, per cwr., \$5.00 to \$5 25; beef, cow, \$4.50 to \$5.00; cheef, heifers and steers, \$5.00 to \$5.50; roultron, by carcass, \$4.00 to \$5.00; mutton, by carcass, \$6.00 to \$600; lamb, spring, by the 1b., 8 to 9c.; lamb by the quarter, \$1.00 to \$1.25.

Grain, per centa.—Wheat, new, \$1.06 to \$1.0; wheat old, \$1.15; oats, 84 to 86c.; pea, 90 to \$1.00; barley, 80 to \$1.00; corn, 75 to 80c.; rye, 90c.; buckwheat, 9c to \$1.00.

Farm Produce—Hay, per ton, new, \$0.00 to \$1.05; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$4.00 to \$4.25; stags.

per ton \$5.00 to \$0.00; none; to 10c. Live Stock—Live hogs, \$4.00 to \$4.25; stags per lb., 2 to 25c; sows, per lb., 2 c; pigs, pair. \$3.00 to \$5.00; fat ceves, \$4.00 to \$5.00. per lb., 2 to 25c; sows, per lb., 2 c; pigs, pair. \$3.00 to \$5.00; fat beevs, \$4.00 to \$5.00.

TORONTO.

T

MONTREAL.

west. Corn, 39c west for Canadian, and 40c for American, on track.

MONTREAL

Montreal, Sept. 21—The local grain market is fairly active and values are stronger; oats and peas having advanced. Quotations to-day were: Peas at 69; oats at 30 to 30]c; barley at 45c; No. 2 at 45c; rye at 35c, afloat: No. 1 hard Manitoba wheat at 68c, afloat: No. 1 hard Manitoba wheat at 68c, afloat: No. 1 hard Manitoba wheat at 68c, afloat: No. 1 hard from \$3.80 to \$3.60; Ontario flours also show a great range in prices; patents are quoted from \$3.50 to \$3.60; Ontario flours also show a great range in prices; patents are quoted from \$3.50 to \$3.60; Ontario flours also show a great range in prices; patents are quoted from \$3.50 to \$3.50 per bol. of \$3.60; and straight rollers sell freely for \$3.30 to 83.50 per bol. and at \$1.70 per bag. Ontario bran, in bulk, \$14.50 to \$15, and shorts \$15.50 to \$15, per bol. and at \$1.70 per bag. Ontario bran, in bulk, \$14.50 to \$15, and shorts \$15.50 to \$15 per bol. Manitoba bran, \$14; shorts, \$16 to \$17; mouillie, \$18 to \$25, per ton, including bags. Provisions steady; hams at 11 to 12; according to size; English boneless bacon at 12 to 125c; Wittshire bacon 11; Windsor bacon at 135c, and green bacon at 7 to 75c; dressed hogs at 61 to 76c; barrel pork at \$11 to \$15; compound fard at 51 to 51c; pure lard at 61 to 7c; with special brands as high as \$8c. The Liverpool price for white cheese declined 61 to 52s to day, while the price of colored remains unchanged at yesterday's reduction of 6d to 53s 6d; nominal quotations are 11 to 11c for Western, and 18to 10c for Eastern. Butter—The market is quiet, with export lots of creamery quoted at 21 to 21c, and jobbing parcels, 21; to 21c; western dairy 15c, in and export way, and townships dairy, on local account, 17; to 18c. Eggs are steady. Choice candied stock, 164 to 17c; straight 10s, 14; to 15c; in and export way, and townships dairy, on local account, 17; to 18c, and colls, 9 to 10c per dozen.

Latest Live Stock Markets.

Toronto, Sept 21.—Export cattle was selling at from 4; 10 45c per pound for light stuff, and choice shippers fetched from 4; to 45c, and occasionally 5c per pound.

Butcher cattle fetched from 4 to 4ic per

We had a good supply of stockers; there was a fair demand, and prices ranged from 3 to 3 to ner pound. Export bulls are worth from 3½ to 4½c per pound.
Feeders fetch 34 to 3½c per pound.
Good export sheep, lambs and calves are

wanted.
Shipping sheep are worth from 31 to 4c per gound. pound. Lambs sell at 4½ to 4½ per pound, or from \$3 to \$3.75. Bucks are unchanged at from 2½ to 3c per cound.
Calves are wanted and sell at from \$3 to \$8 each.
Milkers are wanted, at from \$30 to \$50 each.
Hogs are steady, and unchanged. The price
to-day was \$\$\frac{1}{2}\$ to \$20 lb.}, and \$\$4\$ to er lb. for price hogs (scaling
from 160 to 200 lb.}, and \$\$4\$ to per lb. for light
and fat hogs. A total of \$1,500 hogs came in.

EAST BUFFALO.

East Buffalo, N. Y., Sept. 21.—Cattle—The offerings were 26 loads, principally Canada stockers and feeders. The demand was fair at ast Monday's prices for the choice kinds with a few sales at private terms; calves were in slight sumply, fair demand and steady; choice to extra, \$8 to \$8 50; good to choice, \$7.50 to \$8. Sheep and lambs—lambs, choice to extra, \$5.75 to \$8; good to choice, \$5.50 to \$5.75; common to fair, \$1.50 to \$8; sheep, choice to extra, \$1.50 to \$1.75; good to choice, \$4.25 to \$1.50; Canada lambs, \$5.60 to \$8. Hogs—heavy, \$1.80 to \$1.51; pigs. \$4.65 to \$4.70; grassers, \$1.65 to \$4.75; pigs. \$4.65 to \$4.75; to \$4.75; pigs. \$4.75; EAST BUFFALO.

SEALED TENDERS ADDRESSED TO THE undersigned and endorsed "Tender for Public Building, Woodstock, Ont.," will be received at this office until Tuesday, 3rd October, 1899, for the erection of a Public Building at Woodstock, Ont., according to a plan and specification to be seen at the Department of Public Works, Ottawa, and at the office of A. S. Ball, Esq., Barrister, Woodstock, Ont.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of the tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to then per cent (10 p. c) of the amount of the tender, must accompany each tender. The cheque will be forfeited, if the party decline the contractor fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

E. F. E. ROY.

Secretary.

Department of Public Works.

(Utawas Sapar 16th 1890) CEALED TENDERS ADDRESSED TO THE

Department of Public Works,
Ottawa, Sept. 15th, 1899.
Newspapers inserting this advertisement will not be paid for it,
1092-2,

St. Joseph's Academy

TORONTO. TORONTO.

NOW IN ITS FORTY EIGHTH YEAR OF A active educational work, St. Joseph's Academy for young ladies has justify earned the reputation of being one of the most thorough veguipped and successful educational institutions in Canada. The academy buildings—large, well-ventilated and commodious—are beautifully and healthfully situated in the vicinity of Queen's Park. The grounds for recreation and promeands are neat and spacious, surrounded by shrubbery and pleasantly shaded by grove and forest trees.

All branches of a thorough Academic or Collegiate education are taught. French. German, Latin. dwawing and plain sewing being included without extra charge.

THE CONSERVATORY OF MUSIC.

THE CONSERVATORY OF MUSIC THE CONSERVATORY OF MUSIC. is conducted on the plan of the best conservatories of Europe. The pupils receive careful training in technique. Instruction in theory, counterpoint (double and single) canon, fugue, orchestration; musical bistory and harmony, the last mentioned forming an extra charge. In the graduating class pupils are prepared for the university degree of Bachelor of Music.

THE ART DEPARTMENT
embodies the principles that form the basis of
instruction in the best art schools of Europe.
Besides tutton in oils, pupils may pursue a
special course in ceramics or water colors.
Numerous specimens of the pupils work are
sent to the Annual Ontario Art Exhibition
where their merit has won distinction. Pupils
are also trained in pencil drawing, charcal
work and designing; and numbers of them
have annually received certificates from the
Ontario Art Oppariment, to which the academy
is affiliated.

ART NEEDLEWORK

ART NEEDLEWORK is an accomplishment which receives specia; attention, Nuremburg, Kensington, and linen embroidey; drawn work and lace-work being taught. Work from this department received special notice at the Columbian Exhibition.

THE COLLEGIATE DEPARTMENT

has every year sent numbers of pupils to the
Ontario Departmental Examinations and with
such successful results as to publicly testify to
the efficiency of our education. As an in-same
of such is appended the result of the July examination published in the untarto papers.

amination published in the entario papers.

ST. JOSEPH'S CONVERT, TORONTO.

FORM II.—Misses Rusu, Costello, Power,
Dockersy, Crowe, Thomson and Cartan.
Matriculation.— Misses Smith, Sullivan,
Devlin and Miller.
Form I.—Misses Power, Smith, Leroy,
Landy, Watson, Fulton, Falconbridge, Wy.
man, Cleary, Meehan, Noble, Whelan, Urlocker
and Dockersy; the two last obtaining honors.
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