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vill. Hickey. Pastor Koenig's and liver com-

# LONDON. ONTARIO. SATURDAY, NOVEMBER 21, 1896.

The Catholic Record,

hristianus mihl nomen est, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)--St. Pacian, 4th Century.

Rev. James Vincent Cleary, S. T. D , Archbishop of Kingston and Metropolitan.

atter they have passed through the course of elementary studies appointed for the Separate schools. In the first place I mentioned "the obligation laid upon us by religion and patriotism

to do our share towards supplying the diocese of Kingston with a native

Canadian clergy. It is the spirit of the Catholic Church to rear up for the ministry of the altar and the spiritual

government of the laity a clergy racy of the soil, begotten of the people

of the son, beguten of the people among whom they are destined to serve all the days of their lives, known to their neighbors from early childhood, and instinct with the

habits and feelings and traditions of those around them." The rearing of

youth for the sacred profession implies

not only the cultivation of the intellect and the imparting of a high order of knowledge in literature and history

and the classic languages of Greece

and Rome, concurrently with the study

of modern languages and modern his-

tory and mathematical science ; but al-

so, and much more, the formation of

their minds and hearts, their dispositions and their tastes and manners in

exact harmony with the sublime and holy functions and responsibilities of

priestly state, to which they intend, by God's grace, to devote themselves

irrevocably for the whole term of their

lives. Thus trained, they shall esteem

the exalted office of the priesthood as

the most honorable of all vocations be-

fore God and men, and shall strive

separable from their consecrated life. For this reason the Holy Catholic

Church desires that every Bishop

shall, if possible, provide a seminary,

that is, a nursery of piety and learn-

ing, wherein boys who exhibit the

first signs of a divine vocation to the

service of God in the sanctury, shall

be placed at an early age under care of

teachers of religious character, chosen

for this work because of their recog-

nized priestly qualities and their apti

n Nervous Dis-ottle to any ad lsoget the medthe Rev. Father 1876, and is now icago, III.

ottle. 6 for 85 or 69. ingston, Ont.

1897.

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TRACTIONS Insert Illus-ations in the

Good Bock." 'Elizabeth."

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Cold Water." p and his won-

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try); "Mary's dy of Guada-rrow"; "The ony's Bread;" of St. Patrick's

LIST OF SOME VENTS OF THE Five Cents

us. nd you will get Il that is neces-or 25c. in post-orth double the ys it will find it London, Ont.

and character in accordance with the multiply His rewards and His bless- Your devoted servant in Christ, holy state, to which many will doubt-less turn their thoughts and aspira-dear to us.

To the Rev. Clergy and Faithful Laity of the City and Diocess of Kingston: In my Circular Letter addressed to you last August, respecting the revival of Regiopolis College, I dwelt upon a two fold necessity of providing a super-ior liberal education for our youth after they have passed through the for the Separate schools. In the first people, will bless it abundantly and make it prosper. In my Circular Letter addressed to swe believe most confidently, that it is god work for His own honor and glory and the salvation of the souls of His people, will bless it abundantly and make it prosper. In my Circular Letter addressed to swe believe most confidently, that it is god work for His own honor and glory and the salvation of the souls of His people, will bless it abundantly and make it prosper. In the first people will bless it abundantly and place I mentioned "the obligation places of the prise from the diocesses in prime of the obligation places of the prise from the diocesses in this is done by the Bishops in Canada, as elsewhere. Even the diocesses in There is no spot

and the salvation of the souls of His people, will bless it a bundantly and make it prosper. Besides the early preparation of candidates for the scared ministry, I have had another very important pur-pose in the re establishment of Regio-pose in the re establishment of Regio-and the mother of them all, has never easy opportunity to our boys who are casy opportunity to our boys of the vari-ous liberal professions proper to the laity. Hitherto no such prospect was copen to them, and consequently the for a successful and homorable career. If the demand high literary attainments for a successful and homorable career. If a stable possible for a good and talend and industrious boy to go through the stable possible for a good and talend and industrious boy to go through the stable for a success hiel and may pro-fer signal course he may choose, without any payment of momey by his parents, in the scholarship, which will be a money of the scholarship, which will be a money of provid the achief and schoose and religious institutions and because ther and his degrees, enabling him to eater upon any pro-fore gares roaming through our any payment of money by his parents, sions and extracting money from our the scholarship, which will be a money prize, being sufficient to meet the or linear within faces and the acet of body in places far away, with which we had fore God and men, and shall strive with all earnestness to fit themselves for it, that they may worthily discharge its duties and feel happy in under-going the labors and privations in-separable from their consecrated life. Catholic matrons of this city at an ex-tremely moderate cost. Two and a ston diocese, and from that day to this, half dollars per week is surely a small pension to pay for a comfortable and respectable home. Rules of daily life, similar to those of a seminary, shall correst the conduct of our bays in the seminary the conduct of our bays in the correst the conduct of the correst govern the conduct of our boys in the hunting ground of questers. The re houses where they lodge, and the sult has been that the priests and wards union with Mother Church, and priests of the college will have super-vision and control of them for the maintenance of good order and the cultivation of study and virtue. A seminary or college for the educa-

tude to mould the minds and manuers of youth into the sacerdotal form. By diliion of youth cannot be founded and true that "charity begins at home." gent study and regular observance maintained without pecuniary means In fine, I wish you to recall to mind of discipline the young Levites shall As it is a diocesan institution of imthat this is the only appeal I have made throughout all the years of grow in wisdom and grace as they adportance, the diocese at large is justly expected to supply those means. Hence the Sacred Council of Trent, vance from boyhood to early manhood, my episcopate for a general coland steadily pass to the highest grades lection in aid of diocesan works, of sacred science through which they are led immediately to the priesthood. (sess. xxiii. ch. 18th.) after laying the command upon Bishops "to maintain, year for the liquidation of the large command upon Bishops " to maintain, year for the liquidation of the large deducate religiously, and to train in debt that had been long pressing upon It is because we have not had in this diocese for the last twenty-seven years ecclesiastical discipline a certain numthe credit of Kingston diocese and parthe advantage of a seminary that our ber of youths of their city and diocese, in a college to be chosen by the Bishop boys generally, when leaving the Separate schools, have no aims or aspirarate schools, have no aims or aspir-ations in the direction of the pricsthood, and forthwith turn their attention to secular pursuits for the sake of obtain-ing a livelihood. The result is, that we have so few candidates for the priesthood, the first germs of super-natural vocation that may have been vouchsafed to some by the Bishop and for this purpose, "proceeds to remark: "Forasmuch as some certain revenues will be necessary for paying salaries to the teachers and servants, etc.," and then enacts that "a Bishop may take a certain pay take a certain the vortion of the burden of annual interest. At that time you behaved most creditably by contributing in the space of a few months nearly \$20,000, thereby restoring us to our just inde-pendence. No one has felt himself poorer because of the generosity dis-played on that occasion. Neither will be natural vocation that may have been that a bishop may revenues of the played on that occasion. Neither will vouchsafed to some by God's special portion of the entire revenues of the you suffer now by responding with like favor, not having been fostered and diocese and of every parish and benegenerosity to the present call made uays. This is the explanation of the and incorporate with, the said College insufficiency of priests supplied to this diocese for the work of our mis- my intention to exact from my Clerent upon you by me, in God's name and for His honor, and for the permanence of the priestly staff for the work of our insufficiency of priests supplied to this diocese for the work of our mis-sions, and the consequent neces-sity of applying to Irish Bishops and Irish parents to take pity on us good in our necessities and give us good in our necessities and give us good the missions in this archaiocese, asand your Catholic sense of wha young men to fulfil towards our faithsumed voluntarily by the people for is due to this great and vener ful people the essential duties of the the creation or improvement of their own local institutions. Moreover, I able archdiocese of Kingston and ministry, for which, of ourselves, we your correspondence with its noble are unable to provide. Were it not have the fullest confidence that the traditions in the eyes of the gen for the abundant help given us by our work of founding anew Regiopolis erations that are to follow us. The friends in Ireland, the Catholic people College for the preliminary education stability and successful working of new in those many districts which have rein those many districts which have re cently been formed ato parishes with resident priests, woild still remain, as they heretofore were, in a state of gond in the midst of their many dangers and temptations, and the everdoned in the midst of their many dangers and temptations, and the evercheerfully, without any sort of com bounty a hundredfold, and who has present possibility of losing their faith or of dying in the bush without the pulsion, contribute generously and to pledged His word that "not even a cup the best of their ability towards the of cold water given in His name shall sacraments of grace. Through God's solid establishment of the college, the be without its reward," enlarge your sweet providence, my friendly relacost of the building, its remodelling hearts and quicken your souls with and equipment, also the various lively impulses of His spirit in faith tions with the Irish hierarchy and the and equipment, also the various official and managing charges of this first year of its new life. I have good reason to expect that should we, by God's blessing, succeed in col-lecting a fairly sufficient amount for these purposes, there shall be no neces-sity to call for any other collection in Superiors of colleges and seminaries in Ireland enabled me to secure for my diocese a large number of excellent subjects, who to day constitute onehalf of the priestly staff so laudably and beneficially discharging missionary duty from end to end of the diocese. ary duty from end to end of the diocese. In these purposes, any other collection in priests and people, that the donation but it is not creditable to us sity to call for any other college for many of each one to Regiopolis College shall be accepted by me as a personal kind-

Who shall forbid the earth's desire to flow Beyond the limit of the things we know ? In heaven above

The incense that the golden censers bear Is the sweet perfume from the saintly prayer Of trust and love.

PROTESTANT'S ALL SOULS' DAY. Vespers for the Dead at St. Mark's

Episcopal Church. of Nov. 7, its members are moving topeople in all our missions have been on the other towards materialism and enabled to reserve whatever they were disposed to devote to charity, and ious of its votaries are naturally tendapply it to necessary works of religion ing in the former direction. Catholic in their own districts. It is always ceremonies and doctrines are being appropriated gradually and the days of the ecclesiastical calendar more gen erally observed. To find a kindly re-ference to All Souls' Day in a Protestant pulpit would have been a sufficient reason for the removal of the preacher

ent denominations had formal observances of the day. At St. Mark's Protestant Episcopal Church there was a special service of the Guild of Ali Souls, at which there was what was called "solemn vespers for the dead." The exercises began The hymns sung were "That Day of Wrath," the ("Dies Iræ") and one in which each verse ended with the ords "Jesu, Son of Mary, hear. There were a number of prayers for the dead, some of which were easily cognizable as identical with th thelic ritual, and the *Requiescat* in ace, in English, was frequently re ted. The lack of unity in doctrine scipline and ceremony among Pro tant Episcopalians of the same con egation was evidenced by the fact it some bowed at the name of Jesus ile others did not, and some genu ected on entering and leaving the nurch, while others did not, and it is ssible that there was even a disgreement with the preacher in his ews. At the close of the services the elebrant gave the blessing much as the priest does at the end of the Mass, and the preacher crossed himself beore beginning the sermon. BELIEF IN PURGATORY. The discourse was delivered by Rev. . H. Moffett, rector of St. Clement's hurch. Extracts from it are given n order to show the wonderful advancethat has been made py Protestants in the direction of a belief in purgatory and in the efficacy of prayers for the dead. He said in sub stance that those who have gone before us have advanced somewhat in the way of perfection, and others are waitranght with danger for although it has been hitherto possible for me to obtain a sufficiency of priests through the saudiency of priests through the saudience of priests through the saudiency of priests through the saudience of pri ing in the place of expiation, going

ARCHDIOCESE OF KINGSTON. Greular Letter of His Grace, Most three arly contraction of the future. This can the achdiocese of Kingston ; and God will the account of every dollar we give in the and the formation of their mund the formation of their mund the same and for His honor, and will the name and for His honor, and will the same and for His honor, and will th 

The Palace, Kingston,
12th November, 1896.
Our Dear Departed.
BY REV. W. C. SMITH. A PRESENTERIAN CLERGYMAN OF SCOTLAND.
Oer land and sea, love follows with fond prayers.
Its dear ones in their troubles, griefs and cares:
There is no spot
On which it does not drop this tender dew,
Except the grave, and there it bids adieu, And prayeth not.
Why should that be the only place uncheered by prayer, which to our hearts is most endeared.
And sacred grown?
Living, we sought for blessing on their headi
Why should cur lips be sealed when they are
Ity deared.
Why should cur lips be sealed when they are
Why should cur lips be sealed when they are
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We sought for blessing on their headi
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of contrition, when he appears before trine, is disciplinary, that is for the im-Jesus Christ he will be in the state of grace, but he must explate his sins. The sense of justice within his own soul will prepare him to seek that he may be punished for that indifference, that his soul may be tried by pain and the loss of the beatific vision. Jesus Christ he will be in the state of provement of the soul, and it is not the loss of the beatific vision. BELIEF IS NECESSARY.

There are two things we must believe  $-\,{\rm first},$  that there is such a place; second, that the souls detained there

are helped by our prayers and the of fering of the holy sacrifice. Do you pray for your dead? Do your remem-ber the days of your dead? Or after one or two years, do you let them drop out of your lives or pray for them in a helf heated manage? Or do you go half-hearted manner? Or do you go II. Peter ii, 4, which says "God spared on like a raving maniac for awhile not the angels that sinned, but delivwhen some loved one is taken away and then forget them, find other cares ropes to the lower hell into torments to be reserved unto judgment."

and other sympathies to fill up your life? That is the way of the world. Your sorrow has not helped them. I has not done them any good. You rebelled because you did not love God and you really did not really love them. Real love is of a different kind. It does not go on that way. If we loved them it is not too much strain to ome on the day of their burial and offer the Holy Sacrifice for them ; to come kneel and before God's altar for them that is the sign that you really loved Day by day ask for them rest eternal.

Rise up to God's justice and unite with God's mercy. We have to die, and we will need prayers and the offering of the Holy Sacrifice. We know by those means to receive the last sacraments, some years ago, but last Sunday no less than two local churches of differdie. The knowledge is kept from them altogether and they are let die are emphatic both as regards the exlike dogs. Here the speaker pictured istence of hell and the eternity of pun-

the dead." The exercises began with a procession of the surpliced choristers, led by a cross-bearer, after which the psalms were rendered in English, but with the Gregorian chant. ishment meted out there. ing all the attention to the appearance this point, which should prove conclusive to those who accept the Bible first on its own authority rather than the Church first and the Bible on the authof the remains. Instead of a wreath of flowers that will wither and decay, the best tribute of affection is to have their names remembered at the altar. ority of the Church. A UNIVERSALIST INTERVIEWED. Rev. Edward C. Sweetser, D. D., of the Universalist Church of the Messiah, delivered last Sunday morning in All FROM DESERONTO.

over to Almighty God. Supposing sciences of guilt. such a one is taken away to day and has had time to make one perfect act of coordition whom he accounter have here accounted by the second science of the second science

NO. 944.

prayers for the dead was that the soil may be moved to a more speedy re-pentance through our prayers, of which it might be cognizant.

He asserted that the belief in the fallen angels is based on the apochryphal book of Enoch, and a reference in the book of Jude to it, which he likened to a reference to a mythological char-acter, though he no doubt overlooked ered them, drawn down by infernal

The Universalists and Unitarians are classed among the non-Evangelical bodies by the Evangelical Alliance and the Universalists are generally supposed to unite with the Unitarians in denying the divinity of Christ, but Dr. Sweetser says that they accept Christ as divine, but not as the Deity and they deny the mystery of the Trinity as a contradiction though they accept the mystery of the Incarnation. The growing tendency of Protestants to believe in a state of temporary punishment in the other world, he ooks upon as a step towards University ism though the interviews on this subject previously published in the Catholic Standard and Times indicate soul going there. While Catholic doc or do you prefer to put yourselves under the command of the material have the opportunity of explaining rather than the spiritual? It is the unhappy practice and custom to so dull the existence of hell and consequently the life and energy of dying people those who die in mortal sin are beyond that they don't know they are going to salvation. The scriptures which Pro-

elling agents.) NTED.

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940 6 HOLDING A he Catholic Sep-kill. Duties to pplicants please ary, and enclose es Phelan, Stc. II, 940 3,

in the two

A UNIVERSALIST INTERVIEWED. Rev. Edward C. Sweetser, D. D., of the Universalist Church of the Messiah, delivered last Sunday morning in All Souls' Day a sermon entitled " Gods Victory." In the preface to it he said, " this (the first Sunday of November) is the day set apart by the rules of our Church to be observed as All Souls' Day. In the Roman Catholic Church All Souls' Day always comes on the and to observed for nearly nine hundred years as a day for commem-ing all who died in the faith and for offering special prayers in behalf of those souls who are supposed to be in purgatory." He then went on to say that the name, according to the practice of the rays for all the souls in purgatory. He then argned that God's perfect sovereignty demanded that all men-should be saved and that His desire for the solvation of men must in the emp-rays for all the souls in purgatory. He then argned that God's perfect sovereignty demanded that all men-should be saved and that His desire for the solvation for emms to in the schuets in the schuet brain. The contract price, exclusive of all the joys of life and none of its sor-rows, and the soul needs to suffer as rows, and the soul needs to suffer as

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Constant of the Constant of the Constant of the

# Nervous

MARCELLA GRACE.

BY ROSA MULHOLLAND.

CHAPTER XXVII.

MIKE'S END.

made trial of his second plan for Mar.

towards herself and others which she

was to develop out of the acquirement

tered the language herself she was to

instruct the children of the school (who

already spoke it) in the mysteries of

He was not a very practical tutor

as the lessons were constantly inter

rupted by his announcements of vari

ous scraps of news which he had picked

up and treasured for Marcella just to

vary her thoughts even for a few min

utes. Thus he informed her at various

intervals that " The O'Donovan " was staying on a visit at Mount Ram-shackle, that Miss Julia O'Flaherty had

to become Mrs. O'Flaherty.

silent in the corner.

One evening after the usual gay ten

minutes which he bestowed on Bryan's

mother after his arrival, he pushed away the books which Marcella had

opened under the particular lamp which suited his spectacles, and said :

to night, my dear. My mind's un easy. A bad fever, a kind of plague

it seems to be, has broken out at Ath

logue, close to Ballydownvalley, and

the people are dying fast. I'm think-ing of what we shall do if it comes our

assistance of the shariff and police.

soon raging at Distresna.

"It is no use trying. I can't work night, my dear. My mind's un-

reading and writing it.

world but himself.

of her native tongue. Having mas

2

People find just the help they so much need, in Hood's Sarsaparilla. It furnishes the desired strength by purifying, vitalizing and enriching the blood, and thus builds up the nerves, tones the stomach and regulates the whole system. Read this:

"I want to praise Hood's Sarsaparilla. My health run down, and I had the grip. After that, my heart and nervous system were badly affected, so that I could not do my own work. Our physician gave me some help, but did not cure. I decided to try Hood's Sarsaparilla. Soon I could do all my own housework. I have taken



Hood's Pills with Hood's Sarsaparilla and they have done me much good. will not be without them. I have taken 13 bottles of Hood's Sarsaparilla, and through the blessing of God, it has cured me. I worked as hard as ever the past summer, and I am thankful to say I am well. Hood's Pills when taken with Hood's Sarsaparilla help very much." MRS. M. M. MESSENGER, Freehold, Penn. This and many other cures prove that



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LEGAL.

# THE CATHOLIC RECORD

Her first care was to have long wooden sheds erected as a kind of temporary hospital, and she spared neither money nor personal attention to fit them with all that was convenient and comfortable for the necessities of the patients. Two or three healthy, strong hearted girls volunteered as hospital nurses under her guidance, During the winter Father Daly had and her old ally Mike constituted him cella's relief, which was the study of self her chief attendant and assistant. the Irish language ; and thereby he hung a long tale of the helpfulness going and coming with her, fetching and carrying for her, and doing no small share of the nursing besides. For this faithful lad she had grown

to feel a special affection, associating him as she did with Bryan's trouble from the very beginning, and know-ing that he had done his utmost for him at the trial. She allowed him now to do all that he wished, to think that

He was to be her tutor, and the good old man was glad of this excuse to he accomplished even more than was spend two or three evenings of every possible, and to know that she was week in that melancholy house by the grateful to him for all. sea in the company of two afflicted Soon the aspect of the plague women who were forsaken by all the

stricken country was changed. The panic subsided, the suffering were glad to go at once to where " Herself would take care of them, the house were kept as free as possible from in fection, the deaths were fewer than they had been, and those who died went their way in peace and full of consolation. To no people on earth can death be made so sweetly accept able as to the faithful among the Irish poor.

been married at last to Mr. Jones, the In the urgency of the need, in the press of the work, Marcelia forgot her personal fears. The belief that God wedding having taken place from a hotel at Scarborough; and, a little later, that Miss O'Donovan was about would protect her for the sake of Bryan who was so good, had strengthened in to a conviction that no amount of wear To Marcella these items of gossig were the merest far off echoes of a iness or anxiety could shake. If heaven was sometimes mysteriously world of which she had never known much, and had almost forgotten. Old severe it was also unquestionably mer Biddy Malone's toothache was of infin So large a share of suffering ciful. itely more importance to her than the had been laid upon, and accepted by him and by her already that this par fact that Julia O'Flaherty's bride cake ticular danger would be sure to pass had, like all the royal bride cakes, been ordered from Chester. Neverthe by and leave then entirely unharmed. less, she had grown to be thankful for Instead of breaking down under her any passing idea that made her smile efforts she seemed to grow stronger For Mrs. Kilmartin Father Daly had orighter, more thoroughly alert and alive. She felt a motherly love for her always cheery words about Bryan's recovered patients, and knew besides travels and return, and a store of little jokes to make the poor lady laugh. that the lessons they had given her in But he asked her no more for the song faith and patience were well worth the of the Wild Geese, and the harp stood price she had paid for their lives.

The hospital was at a distance of two miles from Crane's Castle, and stood on a wide stretch of high ground, not near to any habitation. In a small shed close by, she and her nurses changed their clothing on coming to the place, and before returning home. so that infection might not be carried by their means. Here also she kept the medicines and various necessaries given into her charge by the doctor. On her way to the hospital in the nornings she was accustomed to meet Mike, who had either passed the night on guard among the sick, or had been Athlogue was a district on the estate busy on the scene of work from day

of the murdered Mr. Ffont. The people there had long lived in a break. Running to meet her, to know if she wretched condition, and, since the had any messages or commissions to murder, had fallen from bad to worse. entrust to him, he often appeared at a The new owner had refused even point where the road was met by a to visit the estate, and lived in Engnarrower one leading to the mountains land, and the agent misbehaved him and one morning as she passed this bend of the road, she looked up the self pretty much as he pleased. The plague that had now appeared was the path, while the thought just crossed outcome of slow famine and hardship, and would probably effect many wholeher mind that Mike was not coming this morning by that way. She felt pleased that her solitary walk had been so far uninterrupted, sale evictions, carried out without the

The better condition of the peasan as of late this hour had been the only try living under Marcella's rule did not save them from the scourge, which, one in which she had leisure to think her own thoughts freely. At the same moment the sound of a shot that came once started. flies over moor and moun with startling distinctness over the shoulder of a hill was heard by her tain like wildfire ; and the fever was

Marcella's heart quailed as she saw with a sinking of the heart. That the two conflicting duties confronting her. The doctor, who came from a gun-(not a very uncommon one in a "A forlorn and shipwrecked

cended the narrow zig zag that climbed the bluff. How wild and sweet, how magnificent, and yet how peaceful was the world in which she breathed, on which she gazed ! The scents of wild thyme and honey were in the breeze, a plover cried faintly in the distance, a flight of moor-birds winged over the brow of the hill she was climbing and circled in the upper air, the richest Tyrian

dyes never produced colors so deep on so living as the purples, crimsons, rose-reds, ambers, that lay about her, above and beneath, softened and yet intensified by the gray of approaching shadows.

If Bryan could but see this, but for one moment, one little half hour. She walked a bit across the hill, ascending as she went, fascinated by nature's meanings and mysteries, unwilling to break the spell of the enchantment of the hour. She would have ample time to reach home before nightfall; and even if not? She was at no time afraid to walk the hills and valleys of her little kingdom unattended.

She stood still and rapt for some minutes, looking upward, downward, out ward, and then she began to move again, while her wide wandering gaze wavered gradually to what was near her as she stepped. Suddenly, with a sharp cry and pause of her heart's beating, she came to a dead stop, star ing at something a few yards away right in her path; a man flat on the ground, arms outstretched, and ghast y face to the sky.

It was Mike, her trusty friend, shot through the heart, dead as the stones. still and silent as the lonesome mountains that looked down on him. TO BE CONTINUED.

## RECOLLECTIONS OF MY ALMA MATER.'

It may seem a little presumptuous in graduate of some time ago, to treat of the relations between her Alma Mater's present and past students. What, then, should be the feelings of the younger pupils, who are still toiling up the rugged steeps of Parnassus, towards those who have reached the summit and have there been crowned as worthy to sit in the realms of knowl edge and of wisdom? To answer this question it is only necessary for us to examine the sentiments which every loyal graduate has for her Alma Mater. Without doubt her first feeling is one of the deepest graduate. On her withdrawal from the halls and company of kind Religious who have vatched over her continued growth in culture, her heart, as laurel-crowned she receives her prizes, must go out w.th thankfulness and love towards the institution which has prepared her for life's struggle. Has she not been taught that "At the flaming forge of life

Our fortunes must be wrought : Thus at its sounding anvil shaped Each burning deed and thought.

This gratitude is not only verbal but finds utterance in an ardent desire to the promotion of of her Alma Mater's prosperity. Every labor undertaken for her convent is a duty o love, and means are chosen to testify to her warm attachment. The happi ness of such a school is similar to that of a family, the influence of which depends entirely upon unity o sympathy, unity of purpose and unity of action. How often has the play ground resounded with her voice and and those of her companions, as utter ing the invigorating words:

" United we stand, divided we fall."

She turned up the by path and as all souls that have been particularly recommended to the society. At 9 every evening when the clock strikes they recite the "De Pro-fundis." In addition to prayers offered for the dead the work of caring gratuitously for the sick as a suffrage for de parted souls is one of their missions. The people of the neighborhood, hom they have befriended hold whom them in great veneration, and their beautiful lives of charity and selfdenial compel the respect of all by whom they are known.

# BEYOND THE PALE.

Human Respect Deters two Brilliant Men From Conversion,

The recent death of two acquaint. ances brings forcibly to mind, writes 'R. C. Gleaner" in the Catholic Col umbian, the great truth that many well informed persons, thoroughly con vinced of the historical claims of the Church, have not the moral courage to face the world and find peace within the fold. Both of these men were un usually well-read and had occupied in their days places of prominence and emolument in high circles during the days of the Grant administration Both were lawyers in their youthfu days; one abandoned the law for poli tics and eventually the poetic pursui of agriculture ; the other finished his career in journalism, in which he made a mark as a particularly sarcastic writer- so much so that he was feared perhaps more than admired.

The last extended conversation held with the older of these men gave me the surprising information that he was at that time reading an Oxford translation of the works of St. Athan He was delving down deep asius. into the history of doctrinal teaching but for years had been a prominent member of the Episcopal Church and with all his keen insight into worldly affairs could not overcome his early conviction that the English Church was a wise and dignified brother of the Roman Church." He died sud denly, without warning, a few hours after his political friend who had lingered in excruciating agony for some weeks. I once heard the younger of these men defend in beautiful and correct terms the Catholic doctrine of the Immaculate Conception, but he too, more for appearance than aught else affiliated himself with the same Church as his friend, although his nearest friend on the staff of his paper said after his death that "though he had belonged to the Episcopal Church he not given assent to all teachings," and he might added that it was on had its have the very question so prominent now, the question of Anglican Orders ;-for he always smiled when an Anglican clergyman was called a priest in his presence. Freemasonry had him in its toils and he, too, passed from earth without courage to say what for long years was uppermost in his mind. Both of these men were of New England stock-one born in Vermont, the other in Ohio-of parents of Connecticut stock, shrewd in money making, perhaps shrewd even to the danger line if rumor be true ; careful in their political utterances, candid in their judgment of other men and on occasions exceedingly charitable when their human sympathy was touched, and members of the Episcopal Church for the reason, perhaps, that, as Dr. Abbott of Cambridge said, "The Episcopal Church is the roomiest Church in Christendom" or because it partakes somewhat of the colored man's definition of religious toleration when he said : "It am de spirit that lets other people be only tol'able religious."

#### NIVEMBER 2', 1804

equal, to that which they have so nobly given up ; for they would have priva-given up ; for they would wish at least to secure for them the means of providing for their most urgent needs during the first years after their conversion, until they are able to obtain, by their own efforts, the resources required for a suitable maintenance. How many of them are deterred by the prospects of poverty staring them in the face from taking the step their conscience tells them they should, our Many of them, Lord alone knows. brave to the point of heroism, do take the step and perhaps must then eke out an existence on the lecture platform by the charity of their newly found breth. ren, or make a brave living for them. silves and families by their contributions to literature-a field now filled to overflowing. Surely, no act of our Holy Father manifests greater love of the Shepherd for his flock than this

fatherly request made of the Catholics of England, and the same might be said to us of America. ANGLICAN ORDERS.

That many have looked at the Pope's decision in a different light from that of the supercilious Bishop Potter of New York may be learned from the fact chronicled in the Catholic Messen ger of Colombo, Ceylon, of a lecture delivered by John Proctor Carter be fore a conference of Anglican clergy in which he said : " The claim of the Church of Rome cannot be treated with indifference ;" and he adds : "When ever we declare, with the Fathers of the Council of Nice, our faith in the Catholic and Apostolic Church, must tacitly mourn over the rents in its n :e seamless robe. It is true, I trust,

that there is still an internal unity, but yet I can hardly join heartily in the triumphant strain that sings :

" Like a mighty army Moves the Church of God; Brothers, we are treading Where the Saints have trod. We are not divided, All our body we, One in hope and doctrine, One in charity."

The truth is as apparent to day as when Lord Macaulay stated it in his celebrated essay on Von Ranke's Hisory of the Popes, that the Church of England is "an institution as purely local as the Court of Common Pleas.

## The Will of God."

Augustine Hare, whose "Walks in Rome" is one of the travel classics of our language, went with his sister. who was a Catholic, to visit Pius IX The Pope, on being informed that Augustine was a Protestant, wished to have a promise from him. "I said that I should wish to do whatever His Holiness desired, but that before I engaged to make a promise I should like to know what the promise was to be about. 'Oh,' said the Pope, smiling, 'it is nothing so very difficult it is only something that a priest in your own Church might ask. It is that you will say the Lord's Prayer every morning and evening.' 'Yes,' I replied, 'I shall be delighted to make the promise ; but perhaps your Holi-ness is not aware that the practice is not unusual in the Church of England. Then almost severely for one so gentle, the Pope said, 'You seem to think the promise a light one; I think it a very erious one; in fact, I think it so serious that I will only ask you to promise to use one petition-'Fiat coluntas tua, O Deus, in terris ut in celo,' ('Thy will be done on earth as it is in heaven.') and remember you have promised it at the feet of Pius IX.'" This was to inculcate "subFATHER ELLIOT IN

NOVEMBER 21, 18

An Account of his Miss in the Toronto D

Orangeism has given cousins a bad name. A fact the mass of Canadia are fair minded people, a Catholic lecturer a f Orange lodges are, inde in Ontario, but it is only localities that they are ve used mostly for social pu was the estimate we several well informed p province, and on testing non-Catholic missions v them right, writes the Elliot in the Catholic W for November.

Our desire to experim teresting part of the m found an opportunity in tial canvas this year, to of which will long be We were glad to serv Canadian priests who i their parishes, fearing "the States" (thos in ready for the Apostolate by the fiery struggles campaign. Allow me campaign. Allow me confess a sincere regr present during this e contest, and at being pleasure of voting. O ships of the missionary seldom be at home on e

But the compensation itual, was generous an audiences at Thorold, half non Catholics, and than half, the hall see four hundred persons, every night but one.

We got good help paper, both before and sion. separated brethren.

and infidels. Another aid was the of the Catholics and H town. This is someti ligion, as when the tr but an apostolic aid is sturdy, as is the Our people made p bring their friends and succeeded, beca terms of equality with class which alone tak a fair argument on re The natural relatio and error is that tr gressive and error of much rather is this relation. Every help present in this tow every help to a succe a beautiful church, school, and a flourish tical virtue in priest

All this was put t ood attendance in t We found ourselve Catholic people who goers, are not positiv religion. In Canada timent is States, and yields les

ity, or to personal

people are not exac

our side of the line,

move ; but this is

Americans. The

Some days befor editor called and aske which was gladly giv column and a half of and gave us and our ca duction to several ht serious-minded people, object was and how we ly terms on which the T. J. Sullivan, alway editor was thus a pra mission. We also see port of our closing lect we lament the errors rightly; but an inter-and a "puff" and a p ication are all modern ing the grace of faith

VE & DIGNAN, BARRISTERS, ETC., 418 Talbot street, London. Private funds THOMAS J. ANDERSON. BARRISTER, Solicitor, etc. Office : Edge Block, South east corner Dandas and Richmond streets. Money to loan.

FOR TWENTY SIX YEAR; DUNN'S BAKING POWDER THE COOK'S BEST FRIEND

#### THE SAUGEEN MAGNETIC MIN-ERAL WATER

FLOWS FROM AN ARTESIAN WELL fifteen,handred feet deep, and is bottled as it flows from the spring. It is a sure care for dyspepsia, theumatism, or any kind of nervous trouble. As a table water it has no equal in Canada. Sold by all the principal hotel and fluoor deaires in Ontraito, or at the Springs, by Carey & Creighton, Southampton, Ont.

PLUMBING WORK opp. Masonic Temple. SMITH BROS Sanitary Plumbers and Heating Engineers London, Oni. Telephone 538, Sele Agents for Peerless Water Heaters,

Pictorial Lives of the Saints The Catholic Record or One Year For \$3.00.

orial Lives of the Saints contains s for Every Day in the Year. The npiled from "Butler's Lives" and oved sources, to which are added the American Sainte bedside of a sufferer who will be a sufferer who will be sufferer who will in all cases preparations are the sufferer who will a sufferer who will in all cases preparations are the sufferer who will in all cases preparations are the sufferer who will in all cases preparations are the sufferer who will in all cases preparations are sufferer who will in all cases preparations are sufferer who will be suffered as a sufferer who will be suffered as sufferer who will be suffered as a sufferer who will be s

distance and had a large district to attend to, stated that the only means of arresting the ravages of the diseases were separation and good nursing, and how were these to be effected and procured ? The poorhouse hospitals were full, and the people hated them besides. There were no Sisters of Mercy within reach. The peasants were deplorably ignorant of the first principles of nursing, and careless of he simplest precautions as to infection. She herself was the only person who could come forward and attempt to oring some sort of order into this con-

fusion of suffering and alarm. And yet Bryan? If she were to take the fever and die? Seeing that he had only her, had she any right to desert him, to risk falling away from his need? Were all these people who

had grown so dear to her, were they all, put together, half as precious to her as a single hair upon his head ? Father Daly had tried to be before

her thought with his warning :

"Remember," he said, "you are to stay where you are, to stand to your post. You are not your own ; you are Bryan's. You can give me your advice and I will carry it out. But we have had tragedy enough in this family. I will not allow you to risk any more

She had heard him with a sensation of relief ; but that night her conduct appeared to her in a different light. Was she Bryan's wife, and yet a coward ? God would stand by her in her daring. Her effort, her trust, would win a blessing for both of them The bedside of a sufferer who was "' down

He saw her courage and faith in her

eyes and did not remonstrate with her. A strong impression that she would be safe took possession of his mind, and from that moment they put their forces together in the work that was at hand. She had already learned a good deal

about nursing from the various attendants of Mrs. Kilmartin in her illness, and now she easily took in the doctor's directions as to the treatment

country frequented by sportsmen) always smote her with a shock of in describable pain. She must evermore associate it with the idea of murder, and with all the horror and disaster

that a murder had dragged after it in to her life. Such a shot, though neither Bryan nor she had heard it, had been the

signal for the beginning of their irreparable misfortunes. Looking up at the blue sky, with

high sailing clouds, and at the plume of purple heather stirring upon the brow of the bluff above her, she dismissed that thought, but was sorry to feel sure that some happy bird had in that moment of her thinking been

brought low Arrived at the hospital she found that Mike had not appeared there that morning, and after some hours it was felt that he was seriously missed. body had hitherto thought a great deal about his simple services, but now that they were not to be had their value be-

gan to be recognized. In the afternoon a general fear was expressed that Mike was himself "down in the fever," and a messenger was despatched to the mountain to bring tidings of him. It was still broad daylight when

Marcella set out again on her evening walk homeward. She was feeling grieved for her faithful friend and servant, sure that nothing but illness would have kept him from his post. that to morrow she would find him on a bed in the hospital. He was a frail creature and the fever would carry next day she met Father Daly at the him off; though not if skill and care could save him. Repassing by that crooked point of the cross roads she remembered the sound of the shot

heard there in the morning and the pang it had given her, and again she looked up at the bluff above her head. There was the ragged bunch of heather swinging from the verge, only colored a burning crimson now in the glow a burning crimson now in the glow from the western horizon. She would get up on that breezy rock, before the glory faded. What a sweep of valley, mountain, and firmament must be vis-ible from such a vantage ground ! Gocd and Loving Jesus," is offered for the 'Da Profundis." The prayer, 'O, ible from such a vantage ground !

"A forlorn and shipwrecked brother, Who hearing may take heart again."

As she bids adieu to the scenes of her childhood, she is conscious that o'er her is stealing

"A feeling of sadness and longing That is not akin to pain, And resembles sorrow, only As the mist resembles the rain."

Joyously would she sing,

Long, long be my heart with such memor ies filled."

Still may she say with Washington : "The friendship I have conceived will not be impaired by absence but it may be no unpleasing circumstance to brighten the chain by a renewal of the covenant." Stella.

## "Helpers of the Holy Souls."

There is in New York a convent of nuns whose lives are devoted to praying for the dead. The community numbers twelve, and it is the only branch in America of a new religious order of France.

The order was founded thirty-five years ago in Paris by Mere Marie de la Providence, a pious French lady, whose mind from childhood had dwelt on the sufferings of the souls in Purga-

tory. She died in Paris during the siege of 1870. Since then branches of the order have been established in London, China and Belgium, and now in America.

The rule for the day in the convent is as follows: Each nun when she awakes says: "My Jesus, mercy !" to gain an Indulgence of one hundred hundredfold which only He can give. days for some soul. All their prayers end with the words: "Eternal rest them, O Lord, grant and let grant them, O Lord, and let of which may make occurs of less vir-perpetual light shine upon them." two hesitate, and delay the decisive This they repeat at intervals step until it is too late. during the day. When the clock strikes they say: "My God, we offer to the aid of those who have taken this

the

THE POPE'S TENDERNESS

How tenderly does our Great and Good Holy Father act when, after deciding Anglican Orders invalid, he pens these words to the Cardinal Archbishop of Westminster : "We cannot without deep emotion

contemplate the very painful, and sometimes even hopeless condition of converted Auglican clergymen, who, in prompt obedience to the call of divine grace, have entered into the Catholic Church. Withdrawn, in many cases, from a position of ease and comfort, they find themselves immediately after their conversion in a state most critical, and sometimes in absolute destitution, with no means of maintain ing themselves, or of providing for the urgent needs of their families. By birth, by education, and by their habits of life, they are wholly unprepared for such enormous sacrifices; and when these privations are added to the cruel anguish of broken friendships and social isolation, it is hardly a matter for surprise if some find their courage

fail them. '' Many, as We well know, have accepted every sacrifice to follow without delay the voice of conscience, and to embrace the truth. These noble examples are known to you, dear son, and they deserve more praise than We can give. They have rightly remembered that, when the welfare of the soul is at stake, no consideration of a temporal nature must be yielded to, however painful it may be. God will one day give them the reward of a Nevertheless, to do as they have done is an act almost of heroism, the thought of which may make others of less vir

Thee for the relief of the souls in step, or are ready to take it. For this Purgatory all the acts of love by which purpose, what We ourselves have Sacred Heart of Jesus glorified thought of, and now propose to you,

PECULIAR in combination, proportion and preparation of ingredients, Hood's Sarsa parilla possesses great curative value. You should TRY IT.

IX.'" This was to inculcate "sub-missiveness to the will of God," which, in certain situations of life, is a difficult virtue, but which, when thoroughly acquired, is said to make smooth all the rough passages of life,-Catholic Citizen.

Pastor and People.

An English priest defining the mutual relation between the pastor and his parishioners, says:-"It is for you that the church is built : to you it belongs; its progress is yours; its shortcomings are yours too. For your children the schools are built, and supported, and taught. You, as parents, owe to them the sacred inheritance of a Catholic education; and you entrust them to us, that we may do your duty in this matter towards the "little ones of Christ. And as to the priest, he too belongs to you. He is ordained and sent here for your sake, that he may minister to you the things of God; that he may break to you the Bread of Life; that he may lift your lives from sin and strike off the chains of guilt ; that he may feed your souls in health. and in sickness comfort you, and even smooth the pillow of death. In suffering and sorrow too, when the world around is dark and cold and casts us out, when God even speaks to us as He spoke to Job out of the whirlwind, and the hard, rugged cross is the only object

left in the dreary landscape before us, the priest is sent to us that he may comfort and strengthen those who have gone under and bid them rise and hope again. The priest too, then, as well as church and schools belongs to you ; you feed him, clothe and shelter and support him, while he is your steward and friend, and servant in Jesus Christ. Let me, then, as your stewart, put before you some of the material surroundings and

earthly needs of our parish. Of other and higher things I speak to you every Sunday. Let me once in the year put before you our other wants.

Canadian is a grav his cousin, takes me his own favor, and -a solid race of me in religion solidly b were glad of a g them, and knew people had done the It is like carry Africa to give non-Ontario, the nurser across the borde strong and of cou Catholic, and in s ive. But so is con ism anywhere, as And as Protestanti ent, so is Orangei seldom as venomou

as it ought to h avowed objects. we nightly had sou counted," said a Catholic to us, " one meeting who bigots, and they and pleased." In tation to a free lo fuse when it come source. Now, for nent business man kept a supply of b Plain Facts) on offered them to P talked up the lec is no unusual thin ants to do this du and it is a way w

gather an audien Every lecture, was attended by the Methodist m by his brother-w warlike mood w knowing ; but th of the town totall not nearly enou present, more th non Catholics b mostly young. but we would h

. 1994.

NOVEMBER 21. 1896.

Elliot in the Catholic World Magazine

Our desire to experiment in this in teresting part of the missionary field found an opportunity in the presiden-

seldom be at home on election day.

itual, was generous and ample.

of the Catholics and Protestants in this town. This is sometimes a hurt to re-

ligion, as when the true faith is weak, but an apostolic aid when Catholicity

is sturdy, as is the case in Thorold

Our people made positive efforts to bring their friends to the meetings,

and succeeded, because they were on

terms of equality with that intelligent

class which alone takes an interest in

a fair argument on religious questions.

The natural relation between truth

and error is that truth is on the aggressive and error on the defensive

much rather is this the supernatural

relation Every help to a good life is present in this town, and therefore

every help to a successful apostolate-

a beautiful church, a fine house and

school, and a flourishing state of prac-tical virtue in priest and people.

every night but one.

for November.

campaign.

ave so nobly have priva. e would wish the means of irgent needs er their conle to obtain, esources retenance. deterred by staring them he step their should, our ny of them, oism, do take then eke out e platform by found breth. ing for them. neir contribunow filled to o act of our reater love of ck than this

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at the Pope's ght from that op Potter of ned from the holic Messen of a lecture or Carter be-lican clergy, claim of the treated with When. 18 : he Fathers of faith in the Church, we ne rents in its true, I trust, nal unity, but tily in the tri

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th his sister visit Pius IX nformed tha ant, wished to im. "I said whatever His that before mise I should omise was to the Pope. very difficult t a priest in ask. It is that Prayer every g.' 'Yes,' I hted to make ps your Holi-ne practice is n of England.' one so gentle, to think the ink it a very I think it so y ask you to etition-'Fiat n terris ut in e on earth as emember you

All this was put to use in getting a good attendance in this staid old town. We found ourselves among a non Catholic people who, though church-goers, are not positively curious about religion. In Canada, furthermore, religious sentiment is stiffer than in the States, and yields less easily to curios are mainly Methodist, Baptist, Presby-Philosophers of Fire, Alchemists, or people are not exactly slower than on our side of the line, once they begin to move; but this is not so soon as with founded Freemasonry with its actual symbolism, in order to perpetuate their move; but this is not so soon as with Americans. The English speaking palianism must be strongly national, The principle venerated by creed. them is defined by the English Lodge, the parent of all those since founded, as "The ability of nature, the intellinon universal, since it so instinctively Canadian is a graver character than localizes itself, even keeping its Eng lish localism of name and nature in so lish localism of name and nature in so independent a nation as this. A curi ous name—The Church of England of the Durinden of Causela. his cousin, takes more for granted in -a solid race of men and women, and independent a nation as this. A curihis own favor, and is averse to impulse in religion solidly bigoted. So that we were glad of a good attendance of them, and knew that our Catholic people had done their duty to secure it. ous and impious dogmas, is not im-parted to all the initiated of the sect, the Dominion of Canada ! Our lectures were on the Divinity of and the congress had also to consider the question whether "the doctrines Christ, the Authenticity and Inspira tion of Scripture, Intemperance, Con fession, the Real Presence, the Inter-It is like carrying the war into professed at least apparently, by Free masons, have a general connecting link, and, if so, what it is." To this Africa to give non-Catholic missions in cession of the Saints, Purgatory, and Oatario, the nursery of the A. P. Aism "Why I Am a Catholic " - the last-named lecture, and that on the Bible, query the unanimous reply was that across the border. Orangeism is strong and of course squarely antigiving opportunity to explain the Church's right to teach. Our leaflets the various beliefs publicly professed Catholic, and in some places aggress-ive. But so is consistent Protestant. by them under different names may be summed up as "Monism" or the "Great All in all," of idealistic Panism anywhere, as the name implies. And as Protestantism is seldom consist-The Senators of Sherbourne (rule of theism, and of Materialism under the name of Positive Science, or Positiv-ism. The further propositions were ent, so is Orangeism in the Dominion faith). The Gospel Door of Mercy (sac seldom as venomous against the Church as it ought to be, considering its avowed objects. Among our auditors we nightly had some Orangemen. 'I formulated that these doctrines, in the universal symbolical language of Freemasons, are called by them ostensible Masonry for the profane, counted," said a young and zealous Catholic to us, "twenty four men at one meeting who are known to be that they have all a closely connectbigots, and they seemed entertained and pleased." In fact personal invi-tation to a free lecture is hard to reing link in the identification of the universe with God, that they are all derived from Masonry, the school and seminary of atheism, and the non-Catholic mission was less than that the nexus between them consists fuse when it comes from a respectable in the substitution of the idea of a gensource. Now, for instance, a prominent business man, a zealous Catholic, kept a supply of books (Father Searle's erating God of the universe, for the \$30. The question box, as usual, was a Christian idea of God, the Creator of Plain Facts) on his effice table, and great attraction. It was well patron-offered them to Protestant callers and ized ; though a number of the ques-Plain Facts) on his office table, and great attraction. It was wen patron-offered them to Protestant callers and ized; though a number of the ques-talked up the lectures very freely. It tons were placed in the box by a Cath-is no unusual thing for zealous Protest-ants to do this during their revivals, and the a went which is protive on the protection of the difficulties of his Pro-tiestant friends in conversation. It is a max which is protection of the universe, the word "archi-testant friends in conversation on the Divinity of the name Archi-testant friends in conversation on the Divinity of the word "archiants to do this during their revivals, and it is a way which is pretty sure to gather an audience. Every lecture, without exception, was the Methodist ministry, accompanied by his brother—whether in peaceful or warlike mood we have no means of knowing : but the Protestant ministers warlike mood we have no means of knowing; but the Protestant ministers of the town totally ignored us. And not nearly enough of women were present, more than three-fifths of the non Catholics being men, and they mostly young. All the better for them; but we would have been glad to see,

FATHER ELLIOT IN CANADA. Orange lodges are, indeed, numerous in Catario, but it is only in particular localities that they are venomous, being used mostly for social purposes. Such Catholic one our ground would have been well cleared for us. But only a was the estimate we received from few non-Catholics attended at the coveral well-informed priests of the church, though the whole town was province, and on testing the matter by edified at the attendance at the 5 o'clock non-Catholic missions we have found them right, writes the Rev. Walter

stead of the Catholic mission? Perhaps so. Yet the Catholic mission gave our These missions to non Catholic own people a decided increase of zeal for souls, and in that respect (a very heartily approved by Archbishop least a quarter of a century, they have

tial canvas this year, the excitement of which will long be remembered. We were glad to serve the zeal of These last were greatly enjoyed by the Catholics, upon whom a permanent ada. effect was produced, especially a more Canadian priests who invited us into their parishes, fearing that our efforts energetic interest in the salvation of their separated brethren. We are apt in "the States" (those at least now ready for the Apostolate) would be hurt to forget that it is necessary to bring by the fiery struggles of the political campaign. Allow me, however, to the Catholic Church out into the open for the sake of its own members, for it confess a sincere regret at not being is a public claimant for universal spirpresent during this ever-memorable itual allegiance, and must be exhibited contest, and at being deprived of the as such at certain intervals or suffer in all its influence. The faithful thempleasure of voting. One of the hard-ships of the missionary is that he can elves profit greatly by this development of the missionary vocation of the But the compensation, if wholly spir-Church. This parish is well equipped, Oar materially and personally, for the for-ward move which its pastor has thus audiences at Thorold, Oatario, were half non Catholics, and sometimes more started. It was a privilege to co operthan half, the hall seating not quite ate with him. four hundred persons, and it was filled The lectures occasioned much talk.

Protestants admitted to Catholic friends We got good help from the local paper, both before and after the mis that they had held wrong views about us, and that they now could study the Some days before we opened the Church from an altogether different standpoint. They were much surprised editor called and asked an interview, which was gladly given. It filled a column and a half of the next issue, that we did not attack them, because, as we think, they were conscious of de and gave us and our cause a good intro serving attack. But after all, Canaduction to several hundred of these serious-minded people, telling what our dian Protestants are substantially the same as American ones-kindly disobject was and how we felt towards our posed at bottom, but wofully deceived about Catholic matters. Was it not object was and now we let towards our separated brethren. The very friend-ly terms on which the pastor, Father T. J. Sullivan, always kept with the editor was thus a practical aid to the kindly in our Protestant quartette to sing for us? and those hard headed church members to attend our meetings mission. We also secured a good re-port of our closing lecture. Sometimes nightly? This class came even the night of the town's annual fair, when we lament the errors of the press, and our numbers were lowest, thus showing rightly ; but an interview and a report and a "puff" and a personal commun a strong desire to understand Catholi city. What more inviting field can Bishops, priests, and people have? ication are all modern means of impart ing the grace of faith to non Catholics Doubtless these brethren of ours are very far from us; they are still set in and infidels. Another aid was the social equality

the cold and hungry religion. But yet they can be made to listen to us, and we confidently look for some con-versions from this mission. Was it not an encouragement that two priests who sat on the platform during several of the lectures were converts, as well as the organist who conducted the singing ? and some other converts, men and women of character, were with us every evening.

whatever kind of on non Catholics will library was provided to assist its de-consent to listen to us; but when we liberations, embodies the conclusions know the admirable natural qualities as to the fundamental doctrines of know the admirable natural qualities of these people we should be glad even to spend our whole lives in removing obstacles to the faith. Let us cut are the religious doctrines by which away the tangled underbrush and drain Freemasonry has been inspired ?" the the swamp that a future generation may plough and plant a fruitful field. may plough and plant a fraction field, By drawing off from these honest souls the prejudices and delusions which overspread them and hinder the truth of Christ from reaching them, we shall

THE CATHOLIC RECORD

more Protestant women present. But following question is evidence of dark and necessary profession of secrecy FATHER ELLIOT IN CANADA.more Protestant women present. But<br/>they are very commonly afraid of becom-<br/>ing unsettled in religious belief, more<br/>so than the men, because generally<br/>they are wore cannest. Also, reason-<br/>ing and argumentation have little<br/>place in female Protestantism. But<br/>what women did come to the lectures<br/>a Catholic lecturer a fair hearing.<br/>Orange lodges are, indeed, numerousmore Protestant women present. But<br/>they are very commonly afraid of becom-<br/>ing unsettled in religious belief, more<br/>so than the men, because generally<br/>they are more cannest. Also, reason-<br/>ing and argumentation have little<br/>place in female Protestantism. But<br/>what women did come to the lectures<br/>a Catholic lecturer a fair hearing.<br/>Orange lodges are, indeed, numerousmore Protestant women present. But<br/>they are wore cannest. Also, reason-<br/>ing and argumentation have little<br/>place in female Protestantism. But<br/>what women did come to the lectures<br/>the managed to let us know. If we<br/>could have got them to the Catholicfollowing question is evidence of dark<br/>ignorance, yet common enough among<br/>that I was a poor man, but I would<br/>traise \$1,000 and give it to the ques-<br/>to mer if he could find his quotation in<br/>any Catholic catechism.<br/>"How does the teaching of the Ro<br/>man Catholic Catechism, that 'Catho-<br/>lics are net bound to keep faith with<br/>errespond with<br/>represented by the Triangle, prothem managed to let us know. If we lies are not bound to keep faith with destroying, and regenerating god, could have got them to the Catholic heretics' (Protestants), correspond with represented by the Triangle, pro claimed in the principle attributed to that passage of Ephesians iv. 25: heretics' (Protestants), correspond with represented by the Hindgie, pro-that passage of Ephesians iv. 25: claimed in the principle attributed to 'Wherefore put away lying, speak every man truth with his neighbor; for we are members one of another?'' factor in human society, in the phrases for we are members one of another ?' ' One question pleased us greatly: of "struggle for existence," "per-Who tounded the order of Paulists?" petual revolution," and "indefinite n answering we did not brag, but we Mass. Would it have been better to in answering we did not brag, but we progress." Although these accusa begin with the public hall lectures in said some true and good things about tions against Freemasonry as an anti-These missions to non Catholics in

important matter in this place) aided Walsh, whose affection for our separ-the meetings in the hall. Walsh, whose affection for our separ-ated brethren and whose zeal for their conversion are well known in all Can-

FREEM ASONRY.

gress of Trent - An Aggiamoration of Impious and Blasphemous Rites. The anti-Masonic Congress of Trent has closed after a series of most suc-cessful meetings. On Sunday, Oct. 4.

gress was sung in the cathedral. The serious conclusions of the anti-

any real existence, whether she is not one, but two individuals, whether if there be such a person, her conversion be a reality or a sham, and whether her present occultation be due to con-

reply is that they are those of nature-worship, the cult practised in ancient

Christian organization are not new since they have been the topic of Cath

least a quarter of a century, they have not, since the publication of the Encyclical "Humanum Genus," been promulgated with such auth-ority, and as the result of such serious deliberation. It will, for the future, be impossible for Catholics

to stek to minimize the evil tendencies As Viewed by the anti-Masonle Con- of Freemasonry, or to represent the imaginings or pious exaggeration Masonic records themselves have fur

nished the materials on which the con gress has based its conclusions, and these are in no degree invalidated by a splendid procession was made any doubts as to the authenticity of through the city of Trent. It was other statements formulated by its acposed of all the clerical and lay mem-bers of the congress, and by many of the clergy and of the lay Catholics of Trent. The streets were filled by people who showed the greatest to the implous and blasphemous rites, is ence as the procession wended its way implous and blasphemous rites, the through the crowds. The solemn "Te herited from the oldest and most de graded worships of the East. That at graded worships of further inquiry least a strong case for further inquiry has been made out, might well be con Masonic Congress should not be allowed to share the discredit of the unproved well-meaning though deluded Freeallegations on the same subject as to masons, who, regarding the brother credibility of which a controversy is at hood as a harmless benevolent socipresent raging in the press. The congress, says the London *Tablet*, in arriving at its decisions, put aside the eign countries the most active of the The ety, are at once its dupes and dearriving at its decisions, put aside the controverted writings alike of "Leo Taxil" and of the Abbe Margiotta, rallying - point of all the others, is a while refraining from passing any fact so obvious as scarcely to require judgment on the enigmatical and dis-statement. Whether or not it is inyadgment on the enigmatical and dis-judgment on the enigmatical and dis-puted personality of Miss Diana Vaughan. Whether that lady have any real existence, whether she is not other of its forms, is a question which recent French publications have brought to the forefront of sensational literary discussion. Earlier and mo e sober revelations on the subject, proher present occultation be due to con-cealment as a precaution against assassination, or to her abandonment of a part which she was only playing for a purpose, are mysteries which the general body of the congress have left to be elucidated by a special committee organized for the purpose. Its work, thus disengaged from the investigation of these burning questions, was based entirely on the books and official acts ing? and some other converts, men ind women of character, were with us very evening. We should be content to begin with whatever kind of non Catholics will Masonic body called Palladic Masonry In conclusion the Tablet says the discussion of this nefarious branch of Masonry in journals and periodicals has given it a degree of publicity that eems to call for investigation on the part of the more respectable Free-masons themselves. On them lies the masons themselves. On them hes the onus of clearing the society to which they belong of the foulest of charges, and of dissociating themselves from the infamy attaching to them. To let judgment go by default where the ac

cusations made have attained such clamorous notoriety is equivalent to pleading guilty to them before the ounal of public opinion.



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e feet of Pius ulcate "sub-God." which e, is a difficult in thoroughly ke smooth all life, - Catholic

# ople.

defining the n the pastor s:-"It is for ailt; to you it is yours; its irs too. For ols are built, ght. You, as the sacred lic education; b us, that we s of Christ. too belongs to d sent here for y minister to that he may of Life; that from sin and uilt ; that he ealth, and in d even smooth suffering and rld around is us out, when He spoke to ind, and the e only object the before us, that he may that he may en those who d bid them 'he priest too, and schools, d him, clothe him, while he nd, and serv ore you some undings and sh. Of other speak to you e once in the

, proportion and Hood's Sarsa we value. You

other wants.

# He Never Regretted the Step.

When the late Cardinal Manning was on the eve of becoming a Catholic, he wrote: "In truth my heart is almost broken. All human love, all that makes life precious to me, except one thing, is passing or is passed away. To add sharpness to this sorrow, I seem others to be base, false, and a coward n the day of trial. I cannot seem otherwise. And what have I to otherwise. And what have I to answer? I cannot resist the conviction which forces itself upon me, like light, on every side, that the Church of Eugand is in a position at variance with he will of God; and that to uphold it n that position is to fight against God. When the thought, even the sight, of my home, flock, and church come over my home, Hock, and church come over me my heart breaks, and no human solace so much as touches me. The only one thing left is a conscience clear and at peace." And from the day of his full conversion to the moment of his death, never was a doubt entertained by his mind that he had

not come into the City Beautiful.-Datholic Columbian.

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Approved and recommended by the Arch-ishops of Toronto, Kingston, Ottawa, and St. and the Bishops of Hamilton and and the clergy throughout the

ndence intended for publication, as all as that having reference to business, should directed to the proprietor, and must reach andon not later than Tuesday morning. ears must be paid in full before the paper

London, Saturday, Nov. 21, 1896.

### THE IRISH QUESTION AS VIEWED BY A FRENCH. MAN.

Apropos to the universal indignation expressed by a number of public meetings against the Turkish Sultan on account of the massacres of Armenians during the last two years, Mr. Marcel Prevost, a French writer, recently called attention to the devastation caused in Ireland by misrule which he describes as no less worthy of condemnation by all civilized nations than Ottoman misrule of the Christian populations under its sway.

Prevost to task for his animadversions, during the last few years in laying but the latter has not allowed his critic to pass without giving his reply, which appeared recently in the New York Herald

Mr. Prevost reminds his critic that what he writes he saw, as he has just completed a tour throughout Ireland, during which he witnessed the result of three centuries of misrule, a misrule which has continued to the present day, notwithstanding that the condition of the people has been to some extent bettered by recent legislation.

The west of Ireland, he says, " is studded with ruins " and is "a vast cemetery of ruined peasant homes." To explain how this condition of things has been brought about, he savs :

"You know the off-told story of the eviction of tenants, of policemen sum moned by the landlord, how the barri caded door of the hut is broken down how the miserable furniture is seized how the inmates are driven forth, and then, in order that these unhappy persons may not be tempted to rein themselves in the empty home, how the roof, and even the windows are taken away, until, finally, all that remains are the four stone walls and the gable ends. Skeletons of such hovels seen everywhere throughout Ireland, have satisfied me that evictions ar not a legend, but a lamentable daily

These sights met the tourist's eye everywhere, but especially in Con naught. We are told, however, that the landlord had no resource but to enforce the eviction laws when rents ware uppaid. Mr. Prevost asks what rent could be expected from dwellers on that unfertile soil of thick turf cov-

Mr. Prevost declares that as long as Ireland is a country in which the prominent Southern Presbyterians dis- Masonic Congress in Trent ? Because are too high, as that the voluntary not be exempt unless they were resinatives cannot find homes, which is approve of the exclusiveness of the the members of the Congress who had schools are handicapped by laws which dents of the new municipality, and had the case to-day, there will be an Irish question. His article is a thoughtful taining that such exclusiveness is con- the subject, observed a prudential one, and it, undoubtedly, gives the correct solution to the problem how Ireland should be dealt with to make her God and in the Church of God. The in reality an integral and contented mojority rule, however, and some time France, wrote, on the 31st August lic purse. part of the British Empire. will probably elapse before the white last : It took the Liberal party of England Southern Presbyterians will be ready

a long time before it found out the true to admit the colored race to an equality solution to the Irish question, and with themselves in the Church. It is under Mr. Gladstone's guidance it likely that the movement for a distinct made substantial offers of peace to Ire-African Church will be accomplished, land by its advocacy of the Home Rule as preliminary steps toward this end

Bill. But its efforts in this direction have been taken long since. were thwarted by the obstinacy of the House of Lords, which defeated the Bill after it had been passed by the House At the anti-Masonic Congress held in of Commons. There is yet hope, how-Trent in September last the question ever, that this solution of the Irish was raised : "Is there such a person problem will be adopted when next the as Miss Diana Vaughan?" Liberal party will attain to power, as young lady, born at Paris, in 1862, the Liberals still adhere as a whole to was educated as a Palladist of the the policy of Home Rule. We have no highest degree, and trained by her doubt that a future Home Rule Bill Masonic parents in all the arts and will become law, and the path to prosperity will then begin to lie open for words, of "devil-worship." In 1886 Ireland, an event which is not to be she was elevated in high Masonic expected until Home Rule be attained. circles to the dignity of Archpriestess Mr. Prevost says that by the time of Luciferianism, and continued up to the Irish question will be satisfactorily the time of her conversion in promotsolved, there will perhaps be no Irish ing what she believed to be the true nation left. We are not so despondent interests of humanity in satanic wor-The London Standard took Mr. as to think this. The progress made the Irish question before the people of life she tells how she always held in England and Scotland, gives hope for the highest admiration and respect the the correct solution of it in the near fature.

# A RACE TROUBLE.

There is trouble in the Southern Presbyterian Church on the question of receiving colored students to the ministry. A colored boy applied recently to the Presbytery of Charleston to be received as a ministerial candidate, but was refused on account of his color. The Synod reversed the decision of the Presbytery, and the General Assembly sustained the Synod, the reason given being that the constitution and laws of the Church do not allow of the rejec tion of a candidate on account of color. The Presbytery, however, refuses to accept the decision of the Synod and Assembly, maintaining that there is an. additional reason for its rejection of degree, can scarcely credit. the candidate, beside his color, namely, as the protest against the delay of the Church in establishing an the horror which her writings must Independent African Church. In the create in the minds of all thinking document maintaining its position

"The Presbytery does not wish to be considered as receding from its time-honored opposition to the amalga mation of whites and negroes in social and ecclesiastical relations. Such amalgamation the Presbytery believes son exists or has ever existed. to be unnatural and unscriptural, and will continue in every proper way to oppose and resist."

Farther on the Presbytery develops its argument against the ordination of negroes, as follows :

" If our 'law and constitution 're fuse us the right to reject negroes who may wish to become rulers over our people because they are negroes, then, of course, it follows that sessions are forbidden to reject negro applicants for Communion and church fellowship because they are negroes. All negroes, therefore, who may apply for Church membership, and who give evidence of having true faith, must be received. Having then equal rights with us in the Church, they, with their wives and children, can enter our worship, mingle with our houses of wives and children in all public exer-cises, and vote in the election of church Moreover, if they can inofficers. crease their numbers so as to have a majority in a Church they can fill the offices of elder, deacon and pastor with men of their own color, and can take possession of the Church property, while our own people are without redress. In the past, colored persons have been admitted as members of the Church, but without the right of voting or holding office, and the Presbytery maintains that this law is still in force, as the assembly of 1865 declared " that the abolition of slavery by the civil and military powers has not altered the relations as above defined, in which our Church stands to the colored people." By this decision, not only can colored persons be debarred from voting and from office in the Church, but they are also to be seated apart from whites in the Church, and to receive Communion at a separate table. It is in regard to the treatment of colored persons that the Northern and Southern Presbyterians have hitherto been unable to unite into one Church. as the Northerners maintain equal rights irrespective of color, while the Southerners refuse to allow colored persons the same rights as white mem bers. Hence the movement to establish an African Church was inaugurated, but it has not yet been accomplished.

anti-negro party in the Church, main- categorical declarations to make on trary to the Christian spirit, which ad- silence and are prepared to divulge mits of no distinction of race before the whole secret, but in Rome only.

Mgr. Fava, Bishop of Grenoble,

" Diana Vaughan, ex Palladist, is a convert to Catholicism. She was bap tized and made her first Communion She was bap She combats Freemasonry by publishing several works, viz, her Memoirs They have tried Crispi, and others. to raise doubts about her works and her existence, but it is a trick of Masonry. Diana Vaughan must con ceal her place of abode to avoid the dagger.

Mr. J. P. Tardivel, editor of La Verite, Quebec, attended the Antimasonic Congress. In a letter dated at Rome 17th Oct., 1896, he says :

"They say no such person exists as Diana Vaughan. Let us examine the question. A person named Diana Vaughan wrote some time ago to Cardinal Parocchi, with a present of some books. The Cardinal sent a secrets of Palladism - or, in plain letter of thanks to this person, in the name of the Holy Father, with the Apostolic Blessing. There may be in all this some mystification. Another point: It is only since her conversion that Miss Vaughan has no existence Before that time there was certainly a person of that name. Men worthy of credit and well known in the world have seen such a person and sat down ship as opposed to Christianity. In the to eat and drink with her. Savera history which she furnishes of her own noted journalists have spoken of her, and never raised the least doubt as to her existence. Before the month of June, 1895, the idea never occurred to person of the Mother of Christ, and of any body that Miss Vaughan was a Joan of Arc, the saintly heroine-maid Grand Master M. Margiotta, of' Orleans. On one occasion being who made a savage attack on her assailed by four demons, who appeared lately, does not deny her existence on the contrary, he affirms it, while pretending that the *real* Miss Vaughan as angels of light, she called on Joan of Arc for help, when, by a sudden is still a Palladist. If she does not transformation, the four demons apexist she must be dead. But when, where, or how did she die? Let some peared in all their satanic deformity and hideousness as monsters of darkproof of her death be produced. Let Catholics who help spread the rumor ness, and vanished, with howlings of that Miss Vaughan is a myth, reflect on this: That the Masons by repeatrage and defeat. Thereupon her eyes were opened. She acknowledged the ing the rumor of her non exis true God and His only Son, the world's will discredit her before the Catholic asses, or shall force her to issue from Redeemer. She sought refuge in a her place of retreat, and then will find convent, where she still remains and means to suppress her. Waite, writwhence she has written the most asing on devil worship in France, score tounding revelations on the practices Miss Vaughan most unmercifully, and and devilish nature of Palladism, or says she has covered herself with shame indelible in the eyes of the High Masonry, that few, even of ivilized world. Farious onslaughts ordinary Masons in the thirty-third of this kind are not hurled against a myth, nor is mere invention so fiercely In order to destroy the effect of her denounced.

### THE SCHOOL QUESTION IN ENGLAND.

men, against secret societies in gen-A cable despatch gives the informeral, and Free Masonry in particular, tion that the new Archbishop of all the journals written in Masonic in Canterbury, Dr. Temple, is being terests proclaim aloud that Diana roundly abused by the Dissenters of Vaughan is a myth-that no such per England, and indeed by the Liberal press generally, for the stand he has The question of her existence was taken in regard to education. In an freely discussed at the anti-Masonic address delivered last week before the Congress in Trent. Several proofs of church convocation, he complained of her existence were brought forward, the education laws now in force, and but the final decision was adjourned urged that the voluntary schools should until a meeting be held, and all the have larger concessions granted them documents proving her actual existso as to enable them to compete with

It is but just to add that many the central committee at the anti salaries paid the Board School teachers secretary that the Protestants would give undue advantage to the Board Schools, which are enabled to give these high salaries, because they are pampered, while the voluntary schools are said :

most inadequately aided from the pub-

These voluntary schools give religious teaching, but that is no just reason against those parents who believe that secular and religious teaching should go hand-in-hand. The injustice is all the greater as the voluntary schools, Catholic, educate nearly two thirds of the children of England.

The same principle of justice holds for Canada equally with England. Any school which does its work satisfactorily is none the less worthy of public aid, because it includes religious instruction in its programme, and this is a correct principle for Manitoba as well as for Ontario and Quebec.

The Daily News, of London, is evidently influenced by its partizanship in politics in its attack upon Dr. Temple, just as it formerly attacked the Irish Nationalists for disagreeing with the Liberais on the education question, but on a matter of such importance principle should dominate over party politics. The Irish party were in the right in upholding the liberty of parents to educate their children in accordance with their religious convictions, independently of what the Liberals generally might think on the matter.

A SCHOOL CASE IN QUEBEC.

The Protestant tax-payers of the parish of St. Gregory le Thaumaturge, near Montreal, are still dissatisfied with the settlement made by the Quebec Government in regard to their school trouble.

The difficulty arose out of the erection of a new municipality by order-incouncil. The Protestants of the municipality did not take the necessary steps to constitute themselves supporters of the dissentient Protestant school of Cote Visitation, in a neighboring municipality, and were thus legally supporters of the Pablic school of the parish in which they resided, nevertheless they continued to pay their school-tax to the trustees of the dissentient school. The trustees of St. Gregory have made demand for the back taxes due to them, which amount to a large sum, as the arrears extend back for five years, and they obtained an order from the Supreme Court for the payment, which they are now endeavoring to collect. Within the last year the Protestants appealed to the Government of the Province for redress, and the Government made an arrangement by which for the future the Protestant dissentients will be supporters of the dissentient school to which they desire to be attached, but the arrangement did not cover the taxes already due, which the NOVEMBER 21. 1856

children of school age.

Mr. Atwater stated that this interpretation of the law is wrong. He

"The law is plain, and there can be no doubt about it. It does not mat-ter where you reside. The tax is on the land. You need not be a resident of the new municipality. I speak of why the State should discriminate the case in which the Protestants are already in another municipality. Of course, where there has been no dissentient school at all, and the Protest. ants find themselves in the new erection, it will be necessary to go through Anglican and Methodist, as well as the regular forms of dissent, namely, to form themselves into a school board, not otherwise."

Mr. Atwater admitted that an injustice had been done, but the Government had remedied it at the first opportunity after their attention had been called to the matter, by detatch. ing the Protestants from the new municipality. To effect this, it had been necessary to make a change by Order in Council, but this did not cover the complaint concerning arrears of taxes. To meet the present difficulty is not so simple a matter, as by the judgment of the courts the trustees of St. Gregory cannot be asked to relinquish their legal claim involving vested rights. He stated, however, that the Government of the Province is anxious to do what is fair towards all classes, and all that is needed is that the matter should be properly represented to them in order to have justice done. In the present instance he could not at that

moment see any remedy except by putting an item into the budget to cover the amount involved, which is nearly \$8,000. As Mr. Atwater also said that he had already talked of this matter with the Hon. Mr. Flynn, the Premier of the Province, it is probable that the Government has fully resolved to do the justice asked for by the Protestants of the municipality, though they are themselves not without responsibility for the situation. At all events, there is no doubt the case will

be met by some adequate provision. From the circumstances we have detailed the difference of disposition between the Governments of Quebec and Manitoba toward the Protestant and Catholic minorities respectively, will be seen. During the six years of injustice inflicted on the Catholics of Manitoba by the legislation of that Province, the taxes levied on Catholics for the maintenance of Public schools, while they were supporting Catholic schools by means of their own voluntary contributions, must be many times the sum at issue in St. Gregory ; yet we have not seen one word of any intention on the part of the Manitoba Government to make restitution in this regard, even though we are promised a satisfactory solution of the school trouble in that Province. In fact, the very assurance of Mr. Laurier that "the pound of flesh," whereby is

# NOVEM SEE THE MANI

The governme concerning the te ment of the scho made with Manit arrangement has that Mr. Sifton, for Manitoba, is t Dominion Cabin Interior, on the the settlement w people of Manito

The announce Tribune, the W Government, that main features of

"All schools under Provincia to the same re The sau tions. used, and all tea qualified by pas aminations and Normal school co a purely secular the whole of the last half hour, w of any religious allowed to com children belong ation, provided to have them re the people de religious instru work will go on school hours option is recogn proviso that the schools minority is minority having an ave Roman Catholic entitled to have denomination, ified according al school sta where the chi wholly they speaking both that they will rapidly as poused in such lingual, so th grow up from English." Thi stood, is gleane committee to Sifton submitte ment.

We have 1 other than school system f have maintain settlement of . rights of Cathe are fully re not been dor now put befor say it is sligh uation which last six years. whether the acceptable, ing, to the Province, as may come here that it cannot settlement of t

It would ap imagine they Catholic right the rights gua tion, and we s those rights a:

ered with heather. Until the turf be removed there can be no cultivation. yet it is for such lands that high rents have been exacted which could not possibly be gained from the soil ; for even where under certain circumstances a small crop can be grown in such localities, the growth is killed by the wetness, and the crop rots before harvest time.

How should the British Government have dealt with the people of Ireland. after gaining possession of the country by conquest? It should have acted towards them the part of a protector, by helping them to prosper and to enrich themselves by inaugurating suitable industries. This was the course adopted by France toward Alsace, and so well did it succeed with the people of that province, after its conquest by France, that, notwithstanding differ ences of race, the Alsatians were among the most patriotic of Frenchmen, and to this day, a quarter of a century after the annexation of Alsace to Germany, also through conquest, the Alsatians are scarcely vet so reconciled to this last conquest as to endure it partially, though it must be said that their German rulers have endeavvored by kindness and paternal rule to make them content with the present state of affairs.

The Irish people are not by nature morose or inclined to cherish ill will. and if there had been similar paternal treatment of them by England, even for a single generation, the Irish would to day be thoroughly loyal and devoted to the British Empire, but instead of this they have been treated as enemies, and it cannot be denied that the result has been just what might have been anticipated, perpetual distrust of their rulers, political agitation, and discontent.

ence and work be submitted to the pro per authority in Rome.

candid revelations, and to diminish

On this subject Rev. Abbe Mustel. who was present at the Congress, writes to La Verite, of Quebec, the following, dated Oct. 16, 1896 :

"Several times during the sessions News says : in committee the question of the existence and of the truth of Miss Vaughan was raised, and each time it was promised that a special day would be set apart for the discussion. In conse quence, on the 29th September, and at the hour agreed upon, four hundred members and several Bishops, with a large body of priests, were present. Father Bessonies took the floor. In In his report, soon to be published, the impudent and contemptible.' Freemasons were named who formally acknowledged the existence of Miss Diana Vaughan, and also several Catholics of distinction who knew her intimately. Other proofs, taken from her writings and autograph letters, were produced.

' Leo Taxil, a celebrated convert as it is paid him partly out of resources from Masonry, also spoke. He indicated the usual tactics of Freemason in denying the existence of men who went from out their ranks and revealed their secrets. He took up parts of the proofs already given and showed the absurdity of certain hypotheses, wind. ing up by declaring on oath that he had seen at his own house, and else-Anglicanism. where, the illustrious convert, Miss Diana Vaughan.

"M. Koller, ex-Freemason, editor of Vaterland, also spoke on the subject, but in German, so that I did not catch the sense of his discourse.

The Prince of Lowenstein asked for farther proofs. Several others addressed the meeting, when the following resolution was adopted : "The committee thanks the orators

who have taken part in the debate on the existence of Miss Vaughan; and school question seems to be scarcely on the declaration of General Alliata. justifiable. that a special commission has been opened in Rome on this question we pass to the order of the day.

"Signed, G. De Bessonies. "Vice Pres. of the Congress at Trent."

positively

the board schools. He also referred to school trustees of St. Gregory still dethe excessively high salaries paid to mand

teachers in the board schools. On this A deputation of Protestants waited point the Daily News, of London, the upon Mr. Atwater, Provincial Secretary chief Liberal organ, takes him to task of Quebec, a few days ago, to present with considerable bitterness. The a complaint and to obtain redress. Mr. Daff, the spokesman of the delega "As head master at Rug-

tion, thanked the Provincial Governby, Dr. Temple received £4,000 (\$20,000); as Bishop of Exeter he rement, and especially Mr. Atwater, for the steps which had been taken al ceived £5,000 (\$25 000); as Bishop of ready for their relief, but asked for London, he received £10,000 (\$50,000) and as Archbishop of Canterbury he further relief in regard to the arrears.

will receive £15,000 (\$75,000). That he should go out of his way to attack Mr. Atwater explained that the law had provided means whereby the Prothe extremely moderate incomes of this testants could have become legally singularly industrious class is both supporters of the dissentient school. We do not by any means always en-If they had given notice within thirty dorse the things which have been said days of the erection of the new muniand done by Bishop Temple, and we cipality that they were dissentients, agreee that his salary in his present they would have been exempt from an position is very excessive, the more so taxation for the Public school. They had neglected to do this, and thus the

which are raised by the taxation of the present situation was created. whole people, including Catholics and Here Mr. Duff interposed stating Dissenters, who derive no benefit from that in the establishment of the new his ecclesiastical functions, and partly municipality, the legal requirements from funds which in justice belong to had not been fulfilled, and that, the Catholic Church, which was robbed further, no attempt had been made by the trustees of St. Gregory to collect in order to create an endowment for taxes from the Protestants during the

first three years of the existence of the If Auglicans deem the services of the Archbishop worthy of the high renew municipality, nevertheless Judge muneration given him, no one would Doherty had sustained the municipalhave reason to complain, if they paid ity as having been legally established, and that the court had not power to overhim out of their own pockets, but there ride the order in Council establishing is good reason for complaint when a levy is made upon other denominations it. It was owing partly to the belief that the new muncipality was irregufor this purpose. Still the attack made larly established, and partly to a want of knowledge that it had been erected, school question seems to be scarcely that the Protestants had not taken The cable despatch in which informproper steps to declare themselves dis-

ation is given of what the Archbishop sentients. To this Mr. Topp, who had been the said is too meagre to enable us to assert tetly what he said or left | conductor of the case of the Protestants Now why has it been decided to end unsaid, but it is highly probable that before the court, added that they had annoying provisions on the Catholic the debate in Rome, which began in he did not so much complain that the been advised by the Protestant school minority.

neant the full measure of instice which the Constitution guarantees, is not to be expected, is an indication that this restitution is not intended to be made, even though in other respects the settlement we are promised should be perfectly satisfactory, which is extremely doubtful.

The case of St. Gregory le Thaumaturge has been made use of in Ontario during the agitation against the granting of justice to the Catholics of Manitoba, but those who have used it for this purpose have shown thereby how badly off they were for valid reasons for their opposition to remedial egislation. In any case, two wrongs do not make a right, and even if there are some defects in the Quebec laws which have been willingly passed by the Legislature of that province for the protection of the educational interests of Protestants, that would be no excuse for the unjust treatment of Catho-

lics in Manitoba, and especially for so sweeping a measure as the total legal abolition of Separate schools. But the population of Quebec has all along shown a desire to treat the Protestant dissentient schools with all fairness.

It is in the nature of human laws that they should be in some respects defective, and if there are slight defects in the Dissentient school laws of Quebec, which become apparent from time to time, they do not arise from any ill will entertained by the Catholics of the Province toward Protestants, for even in the St. Gregory case the Quebec Government has done everything possible to rectify any wrong which might have been inflicted, and it manifests a disposition to do so still, as soon as such wrong becomes appar-ent. The disposition of the Manitoba

Government has hitherto been mani-

A NUMBER mailed from M take chances stated, is und Government cern is som Louisiana Sta indeed be sur if there could enough to inv terprise of th ducted under Government

NOTWITHST sions of toler time by the munications cution of Ca morselessly priest. Fathe since became tried for the not deny h sentenced t Empire for t clared incap office for the Muscovite id

THE move of the Meth the United S ing women Conference defeat of th tion. The Conferences in the num movement. which were admission h to this year the conferen the change very nearly was brough

# BER 21. 1846

Protestants would ss they were resi. nicipality, and had ge.

ed that this interw is wrong. He

ain, and there can t. It does not mat-de. The tax is on d not be a resident pality. I speak of the Protestants are municipality. Of e has been no dis-Il, and the Protest. s in the new erec-ssary to go through dissent, namely, to nto a school board,

mitted that an inne, but the Govern. ed it at the first their attention had matter, by detatch. its from the new effect this, it had make a change by but this did not plaint concerning . To meet the is not so simple e judgment of the s of St. Gregory to relinquish their ing vested rights. r, that the Governce is anxious to do s all classes, and all at the matter should sented to them in tice done. In the e could not at that remedy except by into the budget to involved, which is s Mr. Atwater also ready talked of this Ion. Mr. Flynn, the vince, it is probable nt has fully resolved sked for by the Prounicipality, though es not without ree situation. At all doubt the case will equate provision. istances we have dece of disposition bements of Quebec and the Protestant and s respectively, will the six years of inon the Catholics of legislation of that s levied on Catholics ce of Public schools, supporting Catholic of their own voluns, must be many ssue in St. Gregory ; een one word of any art of the Manitoba nake restitution in though we are promsolution of the school ovince. In fact, the

#### NOVEM 'ER 21, 189°.

## THE MANITOBA SCHOOLS.

The government is still very reticent concerning the terms on which a settlement of the school question has been made with Manitoba, nevertheless the arrangement has been so far concluded that Mr. Sifton, late Attorney General for Manitoba, is to be received into the Dominion Cabinet as Minister of the Interior, on the understanding that

the settlement will be accepted by the people of Manitoba. The announcement is made by the Tribune, the Winnipeg organ of the Government, that the following are the main features of the agreement made : "All schools are to be national,

under Provincial control, and subject to the same regulations and inspec tions. The same text books will be used, and all teachers will be properly qualified by passing the Provincial examinations and taking the prescribed Normal school course. School work of a purely secular character will occupy the whole of the school-day except the last half hour, when the representative of any religious denominations will be allowed to come in and instruct the children belonging to its own denomin ation, provided the parents are willing to have them remain. In cases where come down to the merest Latitudinar-the people decide not to have this inism. No one could for a moment religious instruction the regular school work will go on till the close of the school hours. The principle of local option is recognized throughout. The proviso that is intended to make the schools satisfactory to the minority is that in districts having an average attendance of 25 Roman Catholic children, they shall be entitled to have a teacher of their own denomination, who must be fully qualified according to Provincial or Nation al school standards. In districts where the children speak French wholly they are to have a teacher paramount idea in modern Congrega-speaking both French and English, so tionalism, and, indeed, in other Prothat they will learn English as rapidly as possible. The readers used in such schools will be bilingual, so that the children will grow up from the first accustomed to English." This statement, it is under stood, is gleaned from a member of the committee to whom Attorney General Sifton submitted the terms of settlement. We have never advocated any

other than an efficient Catholic school system for the Province, but we have maintained that there can be no not been done in the settlement acceptable, for the time being, to the Catholics of the settlement of this vexed question.

imagine they can play shuttlecock with Catholic rights, but we still stand to the rights guaranteed by the constitution, and we shall not be satisfied until those rights are fully restored.

EDITORIAL NOTES.

thirds majority cannot be obtained which has the settlement. Outside of this year. The German districts are this the arbitration commission will upon the matter more seriously than ors will be chosen by judges desigbefore. DR NEHEMIAH BOYNTON, the pastor Sweden and Norway, who has been

of honor " on the occasion, and his chief justices of the United States. definition of the Congregationalism of to-day may be taken as fairly accurate,

according to modern Congregational ideas. The definition he gave was that "Congregationalism is Paritanism brought down to date." There Puritanism of two or three centuries ago from modern Congregationalism. | land : Paritanism was intensely rigid in its adherence to what was supposed to be the doctrine of Scripture, and even to the disciplinary decrees of the Old Testament, but Congregationalism has imminent in Ireland. We read come down to the merest Latitudinar. "With pertinacious periodicity the confound the austere doctrinism of bones with the laxity of Henry Ward nothing. Beecher and Dr. Talmage. But there is this salvo in Dr. Boynton's statement the divine Revelation, instead of being the standard of belief and morality, must accommodate itself to modern human idiosyncrasies. This is the tionalism, and, indeed, in other Protestant denominations as well. There is no doubt of this general tendency of Protestantism, though its apologists endeavor still to make the world be lieve that it is the original faith revealed by our Blessed Lord. This pretence is a transparent deception.

REV. MR MADILL, ex President of

the P. P. A., has come to grief. The association of western Congregational churches, which met in Hamilton on settlement of the question until the the 11th, expelled him from that body. rights of Catholics to Catholic schools Charges were brought against him by are fully recognized. This has the members of his congregation in Sarnia, but the report does not state now put before us, though we must their nature. It is interesting to note say it is slightly preferable to the sit. the outcome of the P. P. A. movement uation which has existed during the in this province. A few days ago a last six years. It remains to be seen Toronto firm brought a suit for 8600 whether the terms proposed will be against another clergyman and some others in Windsor, for supplies furnished the Grand Lodge. It is re-Province, as a preparation for what markable that many who were promimay come hereafter, but we say plainly pent in the ranks of the society are now that it cannot be regarded as a final making every effort to escape the odium which attaches to all who were It would appear that the politicians known to belong to it.

party has not yet been assigned, since the vacancy left by the retirement of Lord Rosebery from the position. In the probability that Mr. Gladstone will not consent to re-enter politics, it is worked with him. She was an old

the vacancy left by the terminal for according to the vacancy left by the terminal to the probability that Mr. Gladstone will not consent to re-enter politics, it is most likely that Sir William Vernon Harcourt will be elected to the leader-ing and potato-planting, and plough time as he is, of all the aspirants to the aspirants to the terminal termina

## THE CATHOLIC RECORD

is now almost certain that the two- sidered as belonging to the nationality face lay like a tear upon her chill almost unanimous against the move- settle the boundary question on the ment, and opposition to it has spread best attainable evidence of sovereign country with a shot gun loaded with in other districts, which seem to look and proprietary rights. Two arbitrat? duck shot. It was an old blunder-buss. in other districts, which seem to look and proprietary rights. Two arbitrat? nated by each of the two Governments, and the fifth will be King Oscar of

of the First Congregational Church of agreed upon by both Governments for Eventually he left the country. Detroit, spoke, on Friday night, at a this purpose. The other arbitrators meeting of the Eastern Michigan Con- will be chosen, two by the Lord Chief gregational club. He was "the guest Justice of England, and two by the

"Kit," the brilliant editor of the Woman's Department of the Toronto Mail and Empire, made the following

the present and past condition of Ire-The note of weariness which is sounded by a large portion of the Brit-ish press whenever an Irish question ms up, is heard very clearly in the latest advices which tell us a famine is Irish question springs up again at tidings of the regularly recurring famine in Ireland." And, further down, "Up In another despatch which arrived about the same time, we are informed that a famine also threatens India in her north west provinces, and in Oade. "Orders," continues the des-Indian officials to prepare for an im mediate enforcement of famine meas ures. . . The Government money through relief work. The Government gives The Queen has sent a message to the Viceroy of India expressing her sympathy with the people who are suf-fering from the famine caused by the failure of the summer rains, and promis ing to assist them." To return for a noment to another despatch. "Bleak are the Irish tenants' prospects, desperate heir straits. . . Many of them must feel the pangs of famine before Christmas, the situation being already compared to that of 1879, when a disastrous harvest ed to a revival of political disorders in

in Ireland is now in progress in many districts." The only comment one will make on the above extracts from re cent press despatches is that people have been heard to refer to the Irish people as disloyal, and have expressed themselves as surprised at their lack of personal affection for her Majestythe Queen.

is- eviction. An Irish eviction is always a very terrible thing. I was present at one when I was only ten years old, and the memory will never years on, and the memory will never leave me. The man who was evicted was named—say McGee. He is in America to-day, he and his family. He must be an old man now. Even at that distant time he looked old haggard and gaunt Irish peasant. McGee had reclaimed a patch of black bog-land which was no use as it was to the landlord. The agent had at the time, promised for his master that

cheek. That hair should not have turned for many a year yet-that face should not have looked so faded, and so worn. McGee wandered about the It would not have killed a rabbit. He skulked behind the hedges for a time with his gun, but he did nothing with it. It satisfied some feeling of venge ance in his heart to carry it about

## ARCEDIOCESE OF TORONTO. The Archbishop's Anniversary.

ENTERTAINMENT AT LORETTO ABBEY. Nothing could surpass the delightful en-ertainment given at Loretto Abbey on Desday last in honor of His Grace Arch-uishop Walsh, it being the anniversary of his piscopal consecration. The hall was rowded, and when His Grace entered, ac-ompanied by a large number of clergymen rom Toronto and the surrounding dioceses, he scene was essentially festive. The stage ray very attractive, with its numerous rows of fair young girls, clad in white, illustrating o perfection the charm of youth's spring ime. The Entrance March was played cilliantly by Misse L Mason and Miss G. ones, after which a welcome song was sung by the choral class, with violin accompani-ents by Misses Connors, Gormaly, O'Can-art of the stage was occupied by a number fair young and Spring clarmany, rance, Italy and Spring, the graceful inferent nations. The royal purple of Rome, reland's green, the tricolors of Garmany, rance, Italy and Spring, seedators. One mong them, Miss Chapie, seed strangely at of place amids such antique presentationes and Xezareth's modest at re were all before us, a feast of beauty that elighted the eyes and aroused the admira-on and curiosity of the spectators. One mong them, Miss Chapie, seemed strangely at of place amids and siken draperies, at when she spoke the whole clarming ison became a clear reatify before our yes. She was the Living Age, and suber here the dott the century costiums, with parking diamonds and siken draperies, at when she spoke the whole clarming ison became a clear reatify before our yes. She was the Living Age, and suber here, was changed as nation after nation in reverse boasting of her greatness, her biotypes of the spectators, her here the dott be contrary points of the spectators, her ward boasting of her greatness, her here the dotted be the streated with rar of perfect complacency, which, how-rer, was changed as nation after nation in reposed, showing how the glory of by gone sorting Hurphs, as fright, when and a siden the starter and the streat as a str NTERTAINMENT AT LORETTO ABBEY

ays it is that makes the Laving age. Arise iertrude Hughes, as Ireland, was sweetly athetic : her wail came in sympathetic mes, while "Ofi in the Stilly Night" was antly hummed. The effect was beyond everytion. The graceful allosion to Arch ishop Walsh's initiative in the Irish Conbishop Walsh's initiative in the Irish Con-vention was a pleasing feature, and Miss Hughes seemed thoroughly imbued with Datriotic spirit. Miss Helen McMahon, as Canada, paid special homage to His Grace, being the daily witness of his many good deeds; and Miss Cora Lebel, as Nazaroth, was the last in coming forward, bat told in sweet accents of the Good that came from the despised city, and craved a blessing for the loved pastor following in the footsteps o the Nazarene.

azarene. e recitations far surpassed what on d expect from school girls. They wer-arfally written in blank verse, the whol here literary masterpiece, to which th

ateur stages, second part of the programme consist rocal and instrumental selections, au tation from Miss Hughes, who charme dience with her rare talent. The voca is were Misses Lebel and Chapiń, wh

dy won for themselves no small raise. The violin and cello accom-increased the beauty of their

share of praise. Too violin and cells accom-paniments increased the beauty of their selections. The distinguished planists, Misses Me-Mahon, Lebel, Devan and Mordant, acquitted themselves most favorably in successfully interpreting the grand of maxters. His Grace spoke in eulogistic terms of the entertainment, saying that it far surpassed those of previous years, and using Moore's comparison of the gem, that it had the bril-liancy and the solidity as well. He compli-mented both teachers and pupils on the amount of talent displayed, and uphold the Abbey as the foremost educational establish-ment in Canada, adding that this statement needed no words of first ocnfirm, as we could well believe, for this one night's exhibit re vesided the work of great minds, of palient tollers, and of labor lobesed by God, with the happiest results — accomplished Christian

all ;" while Eng'and (Miss George) w

all :" while Eng'and (Miss George) was splendilly represented as antient Britannia, irreland (Miss Gertrade Hagyes; --poor ire-land in her green and white robes, and gold-en harps - came forward with lowered head to speak to her great and reverend son. The words, '' know the age is weary of my plaint and I must stand apart, the Niobe of nations looking through a nist of tears,' stirred a chord in every Irish breast. A soft chorus - they might have been fairies from the oid land-sang ''Erin the Tear and the Saubi in Thine Eye,' as the cirl spake her grisering words. It was singularly effective. Miss Canada-and certainly Miss MeMa-hon looked the very essence of this fresh young country, embodied in a fair girl - came presently in her white gown, all over which some wind had blown the ruddy maple leves. Well did she adorn the Living Age ; offaring it the gift of her youth, with all its bright promise. For a moment, a flight of little children—the fairies of the Abbey - settled down upon the front of the programme was far too short. One wanted to see more of the swere infle children. They ever on The Missere scene from the back in the ''Abbey again. That part of the programme was far too short. One wanted to see more of the swere is moment of the performers. A lovely deep voice rose from the back in the ''Ab che la morte.'' Every on genered irward to see who it was, but the singt near that in the old days. The voice there do no with its deep moledy. What a its can approach it? The Archbishop gave a simple fatherly, and humorous andress at the cod of the pro-ceedings. He knew well what would bring most gladness to a school girl's heart, and he more many the frackly he would try to ''which en quite frackly he would try to ''which e

### AT ST. JOSEPH'S ACADEMY

AT ST. JOSEPH'S ACADENY. A very successful entertainment was griven on the 1cth by the pupils of St. Joseph's Acad-emy to honor the occasion of the twenty mink anuiversary of His Grace the Archbishop of Tronot. We iccome was the password; and M'ss Walsh, on behalf of the school, read a suitable address to His Grace, toilowed with the presentation of a besurful anchor of white chry santhemans, bearing the device "Admit-tos Annos." and carried by three Hitle girls, Misses Kathleen Macionuid, Amy Faicon-bridge and Loretts tennedy. "Could the school of the school of the volument Terra, "a drama in three acts, was admirably presented by the following caster Voluntiro, Miss Cassidy , Virta Cosil, Miss Jongon ; Pleasure, Miss B, Curits ; Beauty, Miss B, Schene, Miss Davidson ; Genius, Miss B, Beine, Miss Davidson ; Genius, Miss B, Doway ; Hanceenee, Miss Thompson, and chofzs of an acis, by the younger girls. All the personifications were appropriately ordered, and the young ladies were charming in graven to durate with flower decorations. Every part was exceedingly well taken. Miss Jons to the work of the grave girls. All the personifications were appropriately ordered, and the young ladies were charming the graven to the coung address were obsended of the borth of the classify well taken. Miss Jons to the work in flower decorations. Every part was exceedingly well taken. Miss Jons the obserse the with flower decorations the term to the mode, and the class of the work of the terms the design charact, several pretty tableaux varied when the with flower decorations durated and the pro-ter the mode manners of the design of the terms the design charact, several pretty tableaux varied the design charact, several pretty tableaux varied the design charact. The Meeting of the bar the twenthers. The Meeting of the bar the twenthers.

remarks His Grace said that

mifying the human attributes, use proved victorious, the young sached a beautiful sermon. "I reward you. You will have to the dear old holiday, which the Mother will give you to t

ik wise hidden by drappings of the same

the follow

THE CATHOLIC ALMANAC OF ONTARIO-1897.

PPROVED BY THE ARCHBISHOPS AND BISHOPS OF ONTARIO,

BISHOPS OF ONTARIO. The Catholic Almanae of Ontario for 1897 has made its appearance, and is greatly im-proved, both in matter and illustrations. The publishers have succeeded in gathering to-gether into this work just that information most needed by Catholics in Ontario, and, until the appearance of this Almanae, so diffi-cult to procure. The intention of the work is presumably to provide for the Catholics in Outario a celendar in which not only the

with meditations or saitable extracts on each salendar page. This has been carried out most actisfactorily, and devoit soils every-where will be grateful for the information given in such an intelligible fore. To this has been added a reliable Directory of the Church in Ontario; an alphabatical list of parishes and missions in each dioceso has been carefully and scenartely compiled, and a glance shows every point in Ontario where Mass is celebrated and churches orected. The Clergy List, the different chubble socie-ties and their officers, information regarding postal matters and astronomical data make the book a most convenient work for refer-ence. In addition to this, short stories, pro-risely illustrated, are given in abundance; an instructive biographical sketch of Monsigner P. D. Laurent, V. G. of Lindsay, incident-ally treats of the condition of the Church during the last forty years; while, appro-priately following, comes a sketch from the popular writer, Dr. Theo. O'Hagaa, entitled "Mass in the Country," relingly illustrated, are given may alustring the superior illus-trations that are given in abundance; an instructive biographical sketch from the popular writer, Dr. Theo. O'Hagaa, entitled "Mass in the Country," relingly illustrated, during the last forty years; while, appro-priately following, comes a sketch from the popular writer, Dr. Theo. O'Hagaa, entitled "Mass in the Country," relingly illustrated, divitors to the gallery. Mr. Kidl's original drawings supplied by Mr. Joseph M. Kidl, of Athone, the cleaver young artist whose pictures are on exhibition in Tor-onto, receiving the admiring praise of all usitors to the gallery. Mr. Kidl's original and striking conception of "The Crusilis-in" is justy given prominence in the Almanac. The time chosen is when Our Sviour says: "Son, behold Thy Mother !" The energy in a may show how enderstand, is of heroic proportions, boing intended for an alter piese. "The write of proportions, boing intended for

The price of the Almanac is twenty five nts. It is sold by all Catholic book sellers, can be procured from The Monastery of e Precious Blood, 113 St. Joseph street,

# FROM TRENTON.

TWO IMPORTANT EVENTS. On Manday, 9 h inst., an interesting event, or rather I should say, two interesting events, took place at the clurch of St. Peter in Chains. On thit morning two happy couples were united in the holy bonds of matrimony by the pattern of Network of St. Marray, V. G. The contracting parties were Mr. L. W. Dion, mershant, Trenton, and Miss Mary Portune, daughter of Owen Fortune, E. q. Trenton. The other marriage was that of Mr. George Auger, merchant, Trouton, and Miss Minnie Connelly, daughter of James Connelly, E.q., Trenton. Dr. Dion, was assisted by his brother, Mr. Rai'olph Dion of Belleville ; while Miss Emma Lefebvre, of Ottaxa, assisted the bride. Mr. Auger was attended by Mr. Cooley, of Trenton, and the bride was waited on by Miss Connelly of Trenton. Both couples are bighly popular in Trenton, as was exemplified by the large number present in the church. The heart-felt congratulations of friends and acquaint-ances are extended to the happy young couples, together with the wish that their future lives be attonded with every happiness and proeparity. L. K.

WHY THEY ARE NOT LOYAL. is a vast and deep gulf separating the reference, in last Saturday's paper, to

in Ireland." Oliver Cromwell and Praise-God Bare- to the present the Government is doing of the case, that the old Paritanism is in Oade. "Orders," continues the des-"brought down to date." That is that patch, "have already been given to

Ireland. . . An eviction campaign such as has rarely been witnessed even

The remedy for the Irish famine then

flesh," whereby is measure of justice ution guarantees, is ed, is an indication n is not intended to ugh in other respects are promised should actory, which is ex-

of Mr. Laurier that

. Gregory le Thaumade use of in Ongitation against the e to the Catholics of se who have used it nave shown thereby hey were for valid pposition to remedial ny case, two wrongs ht, and even if there in the Quebec laws willingly passed by that province for the educational interests at would be no ext treatment of Cathoand especially for so re as the total legal ate schools. But the ebec has all along treat the Protestant with all fairness.

ture of human laws e in some respects de re are slight defects nt school laws of come apparent from do not arise from tained by the Cathoe toward Protestants, t. Gregory case the ent has done everyrectify any wrong been inflicted, and osition to do so still. ong becomes appar ion of the Manitoba hitherto been manie to inflict the most ons on the Catholic

A NUMBER of circulars have been take chances on a lottery, which, it is ship, as he is, of all the aspirants to

<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

a buzz of happy voices the pleasant after-on ended

Contra 1

Nov. 10, 1896. WEDDING BELLS.

The start and a start of the

### THE POPE'S DECISION ON AN. GLICAN ORDERS.

Rev. Edmund Hill, C. P. in Ave Maria.

from the personal act of the recipient;

operato - through the medium of th

their sincere intention. They make far better "Spiritual Communion

"Communion Service" they think they have the Eucharistic Sacrifice;

we say.) Now, having before them an

image of the Sacrifice (though a very

imperfect one), they really intend, at

least implicitly, to assist at what is done upon the altars of the Catholic

Church. Whence, again, they re-ceive many graces as a reward for their pious intention. Indeed, they are almost in the same position as

Catholics are who cannot get to Mass

but say their prayers in union with it

IV. I repeat, then, that the Pope's

decision, so far from proving an ob-stacle to the conversion of "men of good

will, "must eventually work the other

way. It comes as a clincher to that sin-

cerity with which his Holiness recently

comes out with the honest truth. His

act is thoroughly logical and consist-

ent, and its frankness paternally kind.

few, among self-styled "Anglo Catho-

myself an Englishman) is

spirit of national pride, which re-fuses submission to the See of Peter because, forsooth, the Divine Founder

of the Church has not placed the capital

To be sure, the ablest advocates

and Rivingion - have yie'del God's

Pusey and Littledale-resolutely de

he calls himself-to reign over us !

of His Kingdom in England.

so "runchly.

est evidence.

anybody.

say they.

such

Sp ....

the

But, alas! there are a conspicuous

at a distance.

as

First. For Catholics this decision is infallible ; for it is ex cathedra, and on a question of dogmatic fact. When I a question of *dogmatic fact*. When I read, years ago, Canon Estcourt's work on Anglican ordinations, I perceived that it mattered mighty little whether or no the alleged consecrator of Parker, Barlow, had been conse-crated himself. For Canon Estcourt demonstrated that the Edwardine ordinal and liturgy, both, had been pur posely altered from the Catholic form one with "a Lutheran sense ; and this with a view to excluding the sacramental and sacrificial character of the priesthood. I therefore rejoiced to see the Holy Father, in his admir-able Apostolic Letter, confine his deand therefore when they are present at it their intention is to "hear Mass" (as cision to the same precise point. It was just what I had hoped he would do. And in thus making the question one of "dogmatic fact" he brought it within the range of his official infalli

bility. All Catholics who are interested in the conversion of England, but especially those who are themselves convert from Anglicanism, must feel deeply grateful to the Holy Ghost for this most timely decision. II. But what have those to say who

do not think it timely? What have Anglicans themselves to say ? Will it not seriously retard the conversion of both clergymen and laymen? Not of such as are humble enough to pray for divine guidance into truth: divine guidance into truth: not of those who have enough "good will "to obey the living voice of Christ. The great majority of Anglicans, whether clarical law of the great the sincerity. not of

whether clerical or lay, ought, logically, Instead of temporizing, as Gladstone would have had him do, Leo XIII. to acquiese in the decision ; for they have never aspired to be or to have sacrificing priests. On the contrary, they have all along contended, against their "Romanizing" brethren, that the Reformation in England, no less than on the Continent, abolished the Sacrifice of the Mass, declaring the lics," who have as yet shown anything but "good will." The greatest of all hindrances to the conver-sion of Englishmen (and I say it Eucharist to be nothing more than a "sacrifice of prayer and praise "and a commemorative "Supper "-an eating and drinking of mere bread and wine in remembrance that our Saviour's Body was broken, and His Blood poured out upon the Cross. In which most honest contention they have overwhelming proof for their side.

The minority, on the other hand, can only resist the decision by obstinately refusing to admit the thoroughly Pro testant and heretical origin of the Elizabethian Church. This resistance has been already manifested in the columns of the London Guardian. The logic of it amounts to this: that the Reformers, who framed the Edward. ine liturgy and ordinal and used them under Elizabeth, must have intended to perpetuate the Eucharistic Sacrifice, because they appealed so confidently to the Primitive Church; and again, in changing the ordinal and liturgy, they could only mean to bring back could only mean to bring back the simplicity of early forms. Whereas, in point of fact, as all honest minds acknowledge, the Reformers declared the Primitive Church to have been blissfully ignorant of the Mass; and the Mass itself part of that "damnable idolatry in which the whole Church was drowned Whence for eight hundred years."(!) Whence the serenest "Article " of the " Thirty-Nine," which proclaims the " sacrifice of Masses " to be " a blasphemous fable and a dangerous deceit." Whence also the subsequent destruction of Cath olic altars, and the bloody persecution

of "massing priests." As to the simplicity of early ordination-forms, those who used them be-lieved in a sacrificing priesthood. For this reason Rome recognizes them to day where still found in alien churches. When she added to her own form the tradition of the instruments,' she did not change her doctrine as to the sacerdotal character.

# THE CATHOLIC RECORD

# OUR LADY OF THE GUARD.

(Written for the CATHOLIC RECORD.) On the summit of a rugged cliff, overlooking the city of Marseilles, is All Anglicans in good faith, when receiving what they believe to be the Blessed Sacrament, are rewarded for one of the most interesting and pic-turesque shrines of Our Lady in Its foundation dates from the They make a France. time of St. Dominic, whose memory is perpetuated in the minds of the Chil than their brethren who do not hold the Real Presence. Moreover, they dren of Mary, by the yearly recur rence of the month of the Rosary are drawn to receive more frequently, and with the use of (borrowed) Catho-lic devotions. Hence they do The elevation which was called the Guard had longed served as a signal get, undoubtedly, a large amount of grace in reward for their station for ships on the Mediterranean It was not until the thirteenth century own act; and their lives are the better for it. So, too, in their that a chapel was erected on it and

dedicated to Our Lady. At this time the dark heresy of the Albigenses had spread throughout the as it did the very existence of all re-ligious and social order, recourse was had to force to crush it out. It re mained, however, for St. Dominic and his zealous followers to accomplish by prayer and the example of a holy life. that the sword had failed to achieve With no other weapon than the bead which the Blessed Virgin placed in the hands of her servant, the holy founder of the Friars Preachers and his little band, subdued the proud troubled spirits of the sectaries, and made the

name of religion once more dear to As a memorial of this victory them. and of the consequent renewal of de-votion to the Mother of God, stands the is so prone. sanctuary of Notre Dame de la Garde As one approaches the harbor the first thing that attracts his attention is the large gilded statue of Our Lady which sur-mounts the square tower of the Basilica and seems to keep watch over the city, the sea and the country be-neath. When he has ascended the winding road that leads to the summit he is amply repaid by the panorama spread before him. The houses, the ships, the pictures que expanse of country, and the broad Mediterranean dotted here and there with groups of islands, forms a spectacle at once pleas

ing and impressive. The Oblate Fathers have charge of the beautiful new Basilica, the exist-ence of which is in large measure due to the untiring efforts of their venerable founder Mgr. de Mazenod, who laid the corner-stone of the edifice on the feast of the Holy Name of Mary in the of anti-Roman claims that have ever year 1853.

defended the Anglican position -Newman and Manning, Allies Our Lady of the Guard is pre-emi nently the sailors' shrine. The nu-merous fruits of the sea which adorn grace and become champions of the cause they had fought against the interior tell of gratitude to their protectress. There is a very pretty unchly. Yet, unhappily, in f these noble examples, there and pious custom among the sailor boys of Marseilles. When a youth dons for the first time his suit of blue his mother are men in the field against us, at present, who cherish the animus of accompanies him to the foot of the altar of the Guard, and there beseeches the termined to hold out against the clear-Star of the Sea to watch over her son. Then, turning to the boy, she presents They are not going to budge one inch from their ground for him with a scapular or a medal, accom And little they care for the panied by the most touching appeal responsibility they incur as "blind leaders of the blind." "We will not that faith and a mother's heart could suggest, to be faithful in his duties to have this Pope-this vicar of Christ, as God, and not to forget his "Bonne Mère.

This shrine is also especially dear to Well, we can only pray for ach men, that they may ye the missionaries. It is the last point of French soil on which their eyes rest, yield to grace while there is time and for all who are deceived as they set out for their distant fields of labor. When we consider that to be by them, that their eyes may be opened a missionary on the African coast or in the islands of the East, means for the majority an early death, either at the even if those of their leaders remain blind. And I can not but think that poor England herself is soon to receive hands of the savage natives or from humiliation intended to prepare her as the fever, we can form some idea of the emotion with which those devoted a nation for a return to that great harmony. Communion in which the Faith men bid a farewell adieu to their nat Peter once made her more truly rich ive land and the dear sanctuary of and incomparably more happy than their Heavenly Queen. Cardinal Lavigerie was wont to pay a visit to she has ever been since her apostasy. Our Lady of the Guard whenever he passed through Marseilles on the way to his missions. A large candle burned continually at the shrine for his intention It is interesting and edifying to note the various manifestations of filial devotion with which the faithful Catholic people honor her whom in their naivete, they term "Bonne Mère" In sickness, in danger and in trial, it is towards the holy hill that all turn for consolation and relief.

# HARMONY. For The CATHOLIC RECORD. From harmony, from heavenly harmony, This universal frame began."

the Almighty Hand, vegetation covered

Unhappy woman, who, in a short mo

Once only did this discord pass un

their souls for heaver.

the author of all kindness-God !

Ages and ages ago, before the earth Weary Round of Toil. was made, and all was darkness, and a mass of jarring atoms, the tuneful voice

Ottawa Free Press. was heard from on high. Holy Scrip-tures tell us of the majestic order of Only those who have engaged in the arduous occupation of lumbering know God's work. Light was made, and all how dearly earned is their livelihood, for among the many vocations of men the elements of the air leapt to their stations in obedience to music's power. that of lumberman ranks among the Land and water were separated by most dangerous and difficult. There is the heavy shanty labor from earliest the land, and fishes filled the seas, dawn to evening star when the toiler animals inhabited the forests, and for half the year is remote from home birds of all kinds charmed the universe by their melodies. And yet the and friends, and whose daily round is to eat and work and sleep, only getting work was not complete ; one more note — and the grandest of all — was an occasional glimpse of the outside world though a long looked for letter needed. Man was made, - and the harmony was perfect, and during all from some loved one far away. Then the days lengthen, the frozen

these thousands of years this strain of praise has never ceased. Unhappy day when *discord* drowned the sweet notes of this heaven - made chant ! Unhappy and short-lived pleasure, which destroyed the order of God's world ! lake breaks up, and comes the driving of logs and hewn timber down the necessity often calls the driver to wade body deep in the swift-flowing, icy waters. None but the strong can engage in such heavy labor, only the ment of temptation, listened not to the hours of daily toil, with but a mid day music of God's word in her soul, and ate of the forbidden fruit. Unto the end of the world the vibration of this one false note will fill the universe. causing wars, famines, maladies, and all misfortunes to which our fallen nature rears has wrought for the great lumber noticed-it was on that first Christmas



NOVEMBER 21, 1896

indsor

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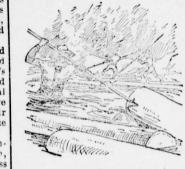
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Ask your grocer for



THE WILL & BAUMER CO. Bleachers and Befiners of Beeswax, and Manufacturers of CHURCH CANDLES The Celebrated Purissma and Altar Brand . . . .

tortuous swift running stream, when most robust are able to stand the ten hour's respite. Such, in brief, is the life of many thousands of laborers in the Ottawa valley, and among the many is Thomas Dobie, of 130 Head street, Chaudiere, who for twelve long king, J. R. Booth, shantying in the s lowy northern forests, and lifting



in his long experience and great (x posure he should contract a severe col that in time took permanent lodging in the region of his loins and kidneys Like many others he thought to work it off, but in vain. Soon the pains in the region of the kidneys became so in ense that labor was a torture to him, and it was only the indomitable cour age, born of a knowledge that other were dependent upon him, that urged him to pursue his weary round of daily toil. Every sudden movement of the body was as a thorny goad that made him wince beneath its sting. Added to this was an unusual and excessive sweating which necessitated frequen change of clothing, and which weak ened him to such an extent that hi appetite was almost entirely gone, and evidently but little food and much water was his daily fare. Many vain efforts were made by Mr. Dobie to free himself from the pains which had fast ened themselves upon him, and one medicine after another was used, but without effect. Life became a burden and existence a thing almost undesin able. After many fruitless efforts he was induced to try Dr. Williams' Pink Pills. When three boxes were taken the change in his condition was marvellous, and his own words are " whe I had taken six boxes I was a new man

This has a larger sale than any book of the kind now in the market. It is not a controverof dollars." Mr. Dobie, although com pletely cured, continues taking Pinl Pills occasionally and is very enthusi astic in his praises of what the pills have done for him. Many of his fellow-workmen, seeing the great change wrought in him by these famous pills have been led to give them a trial for other ailments and are unanimous in pronouncing them superior to all other medicines. Dr. Williams' Pink Pills act directly on the blood and nerves, building them anew and thus driving disease from the system. There is no trouble due to either of these causes which Pink Pills will not cure, and in hundreds of cases they have restored patients to health after all other remedies had failed. Ask for Dr. Williams' Pink Pills, and take nothing else. The gen uine are always enclosed in boxes the wrapper around which bears the full trade mark "Dr. Williams' Pink Pills for Pale People." May he had from all dealers or sent post paid on receipt of 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medi cine Co., Brockville, Ont.

NOVEMBER 21.

# THE PEACE (F

"And let the peace of your hearts, wherein also one body."

Did Christ breathe a upon the world? Di that tranquility of soul that is found in perf True it is. That w True it is. ffects of His appears Not the least of the rest sion to this world was t soul who believes in Hi word a conscious expre ward content.

It is surprising he Himself referred to this appeared to His discip had the sublime word you" upon His lips part of His last discouring as when He said : with you ; my peace I Not as the world givet The angels he you." true significance of th King when they say God in the highest, an to men of good will." ences will suffice, the writings are full of They prove beyond quility of soul is the are in union with th union which is form up to the teachings w should govern the w of Christ is the reign

But it is not necess upon the inspired show the truth of this perience, the world to the fact that peac are the rewards of v morse and sorrow are vice. Virtue consists all the requirements when these are compl is satisfied ; and just they are not complie satisfaction disappear Everyone knows th

is no secret that sinn unhappy of men, a with themselves. The night or day. They ally fighting their By following a life of perience a moment's tion, which is destin short-lived of pleasur nothing behind bu pain. For instance finds more real bitter ceeding his debauc pleasure in draining the glass : the thief gotten goods in fear the criminal crouches dread of the consequ deeds; the breaker will be taxed until hi down and his health is with all offenders. themselves, because against them : they God, because they d word ; they quarrel cause they persist in nature sternly and s

It can be even sho is a cause of remore discontent. A gi pressed the feeling o ing that there was mere sense perceptio come the destruction all that it contains b tial body. The inficiency does not satisfy. the soul was mad higher.

On the contrary, ness come with virtu tuous are those w directed them to liv

by leading a life teachings. Christ

teachings. Christ practice of natural

virtues, and when

peace of the Saviou

find its resting-plac fore, be led to belie

the lot of the irrel

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people to obey the l

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pleasing. We take dergo operations to

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way with the tead We allow them

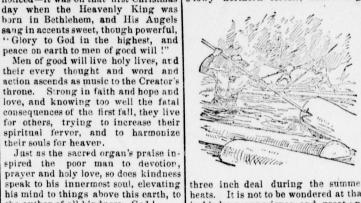
through any specia

nor can it be.

The Catholic Record for One Year

How far surpassing all the effects of mere earthly music, are the wondrous results of man's noble deeds ascending as most precious harmony to the skies. The sacred organ's praise is chronicled by man, the praise of a just soul is chronicled by God. The former has the power to raise and quell the pas sions, to inspire holy love and fear ; the latter has power to make others, as well as themselves, friends of God and en overs of His kingdom for all eternity The awe inspiring notes of divine Cecilia were but the echoes of a noble. a pure soul, harmonized in every de tail to its Creator's will. Her voca powers have drawn an angel from the skies; but the power of her soul bas raised herself to heaven. We are not possessors of Saint Cecilia's unsurpassed musical talent, but we all have a soul the image of its Maker, called to live in glory for all eternity. To attain this we must make our wills accord with God's will, and never pause in mounting the ladder of virtue. Then, when the last dreadful hour shall come, and "Music shall untune the sky," the trumpets sonorous sound shall be but the announcement of our entry into

Father Doyle on Anglican Orders. From the pulpit of the Paulist



Paradise-the land of beauty and true

and consider the cure worth hundreds



And here let me add that some writers in the Guardian would identify the form in the Edwardine ordinal with the words of Our Lord to His Apostles recorded in St. John's Gospel  $(xx, 21\ 23)$ : as if those words ordained them priests. They were priests already The words of ordination are those which the Master spoke when He gave the Church her Sacrifice : " De this for the commemoration of Me. A priest is essentially one who offers sacrifice; and the Apostles had to receive power over the Natural Body of Christ before they could receive power over His Mystical Body - that is, they had first to receive the consecrating and offer ing power before they could receive

the absolving power. III. It is only fair, however, to notice here one argument or difficulty which will certainly be urged by pious Anglicans who believe in the Real Presence. "We know," they will say, "from experience, that we receive a true sacrament. We get so much grace, and are enabled to live so much better lives, by frequent Communion. And their clergy will add : "We are perfectly sure that we do consecrate a true Eucharist, from the effects of grace plainly perceptible both in ourselves and in our people.

This argument is very respectable. though, no doubt, somewhat fanatical It was my own one reason for believ ing in the validity of Anglican Orders up to the very time of my reception into the Church; so that I can sympathize with those who plead it.

But the Catholic answer is quite satisfactory. Neither was it devised to meet the occasion. It would have been a part of the Church's theology had

A Bishop's Warning.

Bishop Wigger, of the diocese of Newark, recently administered the sacrament of confirmation to a class of thirty-five, in which there were several adults. Afterward the Bishop delivered a discourse on secret societies He said that Catholics are forbidden join the Freemasons, Knights of Pythias, Odd Fellows or any other secret society, under pain of excommunica-The ban against secret societies. tion. which was promulgated many years ago, has recently been renewed by the Encyclical letter of Pope Leo XIII. The Bishop said that a person who joins any of these secret orders is

obliged to take a solemn oath never to reveal the secrets of the organization. This might be sinful if the proceedings of the organization are of a criminal

The heads of these orders might direct the members to commit murder

and they would be bound, under their oaths, to obey. Bishop Wigger said that the Pope had issued the Encyclical letter after mature deliberation and a careful examination of the rules governing the different orders. No Cath olic, he said, should make such prom ises as are required by these secret orders, because by doing so he commits a mortal sin. All Catholics who are members of any of the forbidden orders are urged to leave them at once. If they do not they will be ex communicated.

The Bishop also warned Catholics against being married by laymen, such as Justices of the Peace, or by He said ministers of some other faith. it was a mortal sin for a Catholic to be married by a layman or a non Catholic

clergyman, and those who did it laid themselves liable to excommunication.

meet the occasion. It would have been a part of the Church's theology had schism and heresy never been heard of; for she has always taught that we of is the distinction between grace It is the distinction between grace which comes—ex opere operantis—

The newly betrothed come to her altar to have the engagement ring blessed, and to give a pledge of their mutual faith by hearing Mass and approaching together to the Holy

The little children, on the morrow of of their first Communion, in company with their happy parents, march in procession to the shrine of the Guard, there to place under the protection of Mary the promises they had made to Jesus

It was customary on some of the reat feasts of Our Lady to carry her statue in triumph throughout the streets of the city. But owing to the hostility of the civil authority the faithful have been deprived since 1878 of showing this mark of veneration to their protect ress. Nevertheless devotion to the Mother of God sown in this ancient city, with the first seeds of Christianity by those who had seen that Mother in the flesh still bears fruit. And if a materialistic government refuses her public honor it is at least consoling to know that more than four hundred thousand of her children come hither yearly, from all parts of the globe, to ay at her feet the homage of their hearts. Pilgrim.

#### Catarrh in the Head

Is a dangerous disease. It may lead directly to consumption. Catarrh is caused by im-pure blood, and the true way to cure it is by purifying the blood. Hood's Sarsaparilla cures catarrh because it removes the cause of it by purifying the blood. Thousands testify that they have been cured by Hood's Sarsa-parilla.

Fathers' church at Sixtieth street and Columbus avenue, New York, last Sunday, Father Alexander P. Doyle, C. S. P., discussed the recent letter of the Pope, which declares the orders in the English Church to be invalid. He said in part :

The decision comes in an opportune time, and its finality leaves no hope of appeal. It is the Ritualistic wing of the Episcopal Church that is manifesting signs of the deepest activity There is a reaching out among them for the living presence of Christ on the altar, and the consolations as well as the certainty of the forgiveness of sin, in sacramental absolution. They have realized that all this has depended on the presence of the priestly power. But now that it has been fin ally decided that Anglican orders are

null and void these deeply religious folk are face to face with stern duty Either they must listen to the voice of reject the whole scheme of Peter or Church authority and government, or take on that spirit of sixteenth century

protestation which they themselves so much deplore and condemn.

If the Pope were the time serving politician as Gladstone thought he was when he asked him in his now famous letter not to condemn to nullity th orders of the English clergy, he might easily have annexed a large portion of the Anglicans, but the Vicar of Christ can never yield one iota of the truth nor condone one vital principle, even when by so doing he could bring all England into the Church. England was lost to the Church because the Church would not compromise in matter of marriage morals, and if the divines before and after the Elizabeth an era thought as do the Ritualists of to day, there would not have been any Auglican Church. The stand taken by the Holy Father on the platform of

the truth that never can make com promise with error will undoubtedly at tract many sincere lovers of the truth to her.

Build Up.

parilla. HOODS' PILL are purely vegetable and do not purge, pain or gripe. All druggists. 252. HOODS' PILL are purely vegetable and do not purge, pain or gripe. All druggists. HOODS' PILL are purely vegetable and do hoe purgetable and do hoe pur

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You are weak, "run-down," health is frail, strength gone. Doctors call your case anæmia—there is a fat-fam ine in your blood. Scott's Emulsion of cod-liver oil, with hypophosphites, is the best food-means of getting your strength back-your doctor will tell you that.

He knows also that when the digestion is weak it is better to break up cod-liver oil out of the body than to burden your tired digestion with it. Scott's Emulsion does that.

SCOTT & BOWNE, Belleville, Ont.

sial work, but simply a statement of Catholic Doctrine. The author is Rev. Geo. M. Searle. The price is exceedingly low, only fifteen cents. Free by mail to any address. The book containa 360 pages. Address Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

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but because we kn will produce the mo on the whole being How is it that th much happiness an in their state? It people. They und submit to privation world. They give pleasures and grati themselves away for are taunted by je You would think would make them y so. They may lea did the Son of Ma and that sorrow proach, can dwell the severest trials one can understan tion of a religiou who faithfully lead

But it would be a that you who are i secure your measu piness which Chris of good will. Be l He laid down, be f ings which He int promulgate, and y a content which ca ed away except by -Chicago New W

NOVEMBER 21. 1894.

## THE PEACE (F CHRIST.

Did Christ breathe a spirit of peace upon the world? Did He bequeath that tranquility of soul and joy of heart that is found in perfect happiness ? True it is. That was one of the effects of His appearance among us. Not the least of the results of His mis-sion to this world was to give to each soul who believes in Him and keeps His word a conscious expression of true in-

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# OUR BOYS AND GIRLS.

"And let the peace of Christ rejsice in your hearts, wherein also you are called in one body."

It is surprising how often Christ

of Christ is the reign of peace.

perience, the world over, will testify to the fact that peace and happiness

are the rewards of virtue ; while re

morse and sorrow are the penalities of

vice. Virtue consists in' living up t

all the requirements of religion, and

when these are complied with the soul

Everyone knows this to be true. It

is no secret that sinners are the most

joy does not satisfy. It never can, for

the soul was made for something

It may not be to the liking of mos

people to obey the laws of God, because

they compel them to fight against

many natural inclinations; but we

prefer to do many things that are not

pleasing. We take medicine and un-

dergo operations to drive away sick-ness and insure health ; but who takes

the one or submits to the other with

pleasure? No one. It is the same

way with the teachings of religion.

We allow them to govern us, not through any special liking for them,

but because we know that they alone

will produce the most wholesome effects

much happiness and sweet consolation

in their state? It is puzzling to most

people. They undergo sacrifices and submit to privations that astonish the

world. They give up many natural pleasures and gratifications; they bury

are taunted by jeers and criticisms.

and that sorrow which does not re-

that you who are in the world cannot

f good will. Be loyal to the principles

content which can hardly be explain-

on the whole being of man.

nor can it be.

satisfaction disappear.

pain.

Trudging along the slippery street, Two childish figures with aching feet And hands benuabed by the biting cold Were rudely jostled by young and old, Hurrying homeward at close of day, Over the city a broad highway.

Nobody noticed or seemed to care For a little, ragged, shivering pair; Nobody saw how close they crept Into the warmth of each gas-jet Which flang abroad its mellow light From the gay shop windows in the night.

"Come under my coat," said little Nell, As tears ran down Joe's cheeks and fell On her own thin fingers, stiff with cold, "It's not very big, but I guess 'twill hold Both you and me, if I only try To stretch it a little. So don't cry."

Stretch it a Little.

Himself referred to this fact. When He appeared to His disciples, He always had the sublime words "Peace be to you" upon His lips. There is no The garment was small and tattered and But Joe was lowingly folded in Close to the heart of Nell, who knew That stretching the coat for the need of two Would double the warmth and halve the pain Of the cutting wind and the icy rain. part of His last discourse so encourag-ing as when He said : "Peace I leave

with you; my peace I give unto you. Not as the world giveth, do I give unto you." The angels heralded forth the true significance of the coming of their King when they sang : "Glory to

"Stretch it a little," O girls and boys In homes o'erflowing with comforts and joys See how far you can make them reach— Your helptul deeds and your loving speech Your gitts of service, and gifts of gold; Let them stretch to households manifold. God in the highest, and on earth peace to men of good will." These few refer-ences will suffice, though the inspired

#### A Happy Birthday.

writings are full of such passages. They prove beyond doubt that tran-quility of soul is the lot of those who To day is some one's birthday, isn't ? To day always is. Supposing you had heaps of money, how would you like to spend your birthday? "O are in union with their Master, that union which is formed only by living up to the teachings which He intended should govern the world. The reign o o oh !" we can imagine we hear you exclaiming, 'would'nt I make it a happy day !" But it is not necessary to rely solely upon the inspired Word of God to show the truth of this statement. Ex-

How? Let us hope some such good thought would come to you as the idea which made a happy birthday for a rich young Connecticut girl recently. This child of fortune ordered a sumpu cus banquet and invited her congenial friends to help her in her happy birthday plan. The feast was spent in the county peorhouse and was eaten by the paupers. The generous young girl is satisfied ; and just in proportion as they are not complied with, will this homeless old people. Small wonder if these outcasts looked upon their young

benefactor as upon an angel from heaven. Was not her way an angelic way to have a happy birthday?

#### A Good Walk.

unhappy of men, and most at war with themselves. They have no peace night or day. They must be continu fighting their own conscience By following a life of sin they may ex-Growing girls do not always appreperience a moment's natural gratifica ciate that it is while they are growing that they are forming their figures for tion, which is destined to be the most short-lived of pleasures, and will leave after life. Drooping the shoulders a nothing behind but bitterness and little more every day, dropping the head as one walks, standing unevenly, so that one hip sinks more than the other — all these defects, easily cor-rected now, will be five times as hard For instance, the drunkard finds more real bitterness the day succeeding his debauch than he found pleasure in draining the contents of in five years, and twenty five times as the glass : the thief disposes of his illgotten goods in fear and trembling hard in ten years. A graceful, easy carriage and an erect, straight figure the criminal crouches in his cellar in are a pleasure to beholder and possess or, and are worth striving for. An dread of the consequences of his misdeeds; the breaker of natural laws easy way to practice walking well is to start out right. Just before you leave will be taxed until his system is broken down and his health destroyed. So it is with all offenders. They fight with the house walk up to the wall and see that your toes, chest and nose touch it themselves, because their conscience is against them; they are at war with at once: then in that attitude walk God, because they do not listen to His away. Keep your head up and your away. Keep your head up and your chest out and your shoulders and back word ; they quarrel with nature, because they persist in doing things that nature sternly and strictly forbids. will take care of themselves. A South ern school teacher used to instruct her girls to walk always as if trying to look It can be even shown that infidelity over the top of an imaginary carriage is a cause of remorse, uneasiness and

just in front of them. It was good ad-vice, for it kept the head raised. discontent. A great scientist expressed the feeling of his class by wish-Don't think these things are of no value. They add to your health and ing that there was nothing beyond mere sense perception ; he would wel-come the destruction of this world and your attractiveness — two things to which everybody should pay heed. all that it contains by some rival celestial body. The infidel's mere earthly

The Girl and Her Vocation. "Before any girl determines upon

outside training for outside work, would she not do well to weigh and measure strictly her capacity, oppor-On the contrary, peace and happi-ness come with virtue. The most vir-tuous are those who live as Christ directed them to live; that is to say, by leading of the sector THE CATHOLIC RECORD

see successful in the next few years, of your own life. Fear not the reproach of Quixotism or fanaticism in your own

life ; but after you have well weighed

what you undertake, and are convinced

that you are right, go forward, even

the very men through whose changed

The Greatest Generals.

Noble Dreams, Trivial Acts.

Rudyard Kipling's monkey song in his "Jungle Book" is worth reading over twice. Here is a verse of it and

Late Beginning.

Lynne" appeared. Cromwell was forty-

career. The year of the Hegira was

ual examples Abraham was seventy

Pharaoh as the champion of Israel.

Men Who Win.

It is not the men of great talents often

who do the great work of the world.

It is the men who have trained their

wholly to it when a task was to be done.

with his plans all clearly laid and his

its utmost capacity if you desire to

Hold up Your Head.

all.

makes.

at the risk of being torn to pieces by

ers.-John Stuart Mill.

always wanted but seldom found. Yet he is not a youth of attainments so rare as to be possible only to a favored few. Many and many an honest lad could take his place did he care to do so, and understand the requirements. That he must be honest goes without

saying. Integrity, industry and perseverance are the cardinal qualities that every successful business man requires in his employes, old or young. Yet there are many boys in whom these qualifications are plainly mani fest who are obliged to labor patiently on without advancement or hope of it. It is evident, then, that on top of this groundwork of good character other qualities must be added.

Many merchants rank first of all, practical common sense. One may be honest, and be trusted with money and valuables of the firm in which he is employed; one may be industrious, working steadily at a task, however working steadily at a task, however disagreeable it may be, to which he is assigned; one may be presevering, and diligently strive to carry out the wishes of his employer, and yet one may be lacking in that rarest of all qualifications - good, plain common sense. How ever low and unimportant

may be the position in which he works, sooner or later there will come a time when in a matter, small or great, he will be thrown upon his own responsibility. When that time comes, will he be able to think accurately and clearly, deciding on the instant what is best for the interests of his employer, or

will he show, by his failure to cope with even the simplest circumstances, manders made their reputations are these : Alexander the Great, between that he is merely an industrious, reliable machine that, like his rivals of twenty one and thirty three ; Hannibal, between twenty-six and fortywood and iron, needs brains to guide it? Far, far better off would he be five ; Julius Cæsar, between forty two and fifty five: Frederick the Great. then, had he accustomed himself to between twenty-six and fifty-one; thinking out what he would do in all Gustavus Adolphus between thirty-six and thirty-eight; Napoleon, between the cases that come up each day, were he suddenly to be called on to act twenty-seven and forty six. without orders.

From common sense to elementary arithmetic may seem sonewhat of a comedown, but the man of business does not think so. A prominent northern merchant recently said to me : "Most of my younger employes had grammar school educations, and quite

for the application look around you. There are plenty of monkey cousins who are happy in what they " meant a number had a high school course, yet to do. nine-tenths of the boys and most of the "Here we sit in a branchy row, Thinking of beautiful things we know : Dreaming of deeds that we meant to do, All complete in a minute or two ; Something noble and grand and good Won by merely wishing we could. Now we're going to-never mind, Brother, thy tail hangs down behind !" girls are unable to add, multiply and divide accurately and rapidly. They know nothing of short methods; they laboriously multiply 333 instead of multiplying by 100 and dividing by 3. Even then by paper and pencil they are not sure of the result. In the simplest addition they must go over the column of figures several times to ensure accuracy. The boy who under stands thoroughly addition, subtraction, multiplication and division and simple percentage, and who knows one when he commenced his public how to apply them, has a place ready

for him. Here, then, is something in which not only the boy seeking work but the one who is already in a position may greatly improve himself. Let him study addition, up column, down columns at a time ; learn a small number of the simplest rules for multiplication and division, and practice percent-age until he can do any ordinary ex-ample, mentally. His reward will come through his employer. Few boys or young men lack a taste or talent in some line. The boy that

is wanted seeks to find out what his talent is, and cultivates it for the benefit of his employer, at every opportun-

ty. It may be that he is artistic in his tastes, and, seizing every chance to as sist the window dresser, he pays



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Earnestness.

command at the same age. In spiritfive when called out of Charaan, and lishman at Rome, who told with a conworking powers the best. The great-est engineer of England was a man of only medium talents; but he was a giant in working. He gave himself things with which they have the least

concern ; and they never see that money cannot buy are what you want hunger is not appeased by snapping most, and that your bank account has If a mountain was to be pierced and a roadway made through its heart; if an ''impracticable and impossible'' bridge shut htmself up for a few days in his ness than you thought possible in earlier days.

them to do. Those who have to keep other people's duties on their mind have a double duty to do, which, as you can readily see, is very wearing. a horse until he becomes nervously exhausted, and a man can be so ambitious that he loses sight of honesty and

Without earnestness there is noth-ing to be done in life; yet even among the people whom we call men millionaire, but he is at the same time the fifty third of Mohammed, and of culture, but little earnestnesss is a spiritual wreck. Marlborough reached his independent often to be found; in labors and I should say to a young man just employments, in arts, nay, even in recreation, they plant themselves, if I fortune if that is your dream, but give

five when called out of Charaan, and Moses was eighty when he stood before fense; they live, as they read a heap of It never pays to exchange self respect newspapers, only to be done with them; for anything which this world can they remind one of that young Eng. offer. Keep your soul pure, even if you are compelled to keep your body poor in order to do so. In the long tented air, one evening in some com-pany, that "to day he had despatched run-that is, at the end of forty years six churches and two galleries." They —when you shall have learned to take wish to know and learn a multitude of a large view of affairs, and when the They -when you shall have learned to take things, and not seldom exactly those glamours of youth shall have passed. you will discover that the things which much less to do with personal happi-

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How is it that the religious find so I tell them so; for this was only one

manner as possible. He may have a special knack in the and special degree, for one particular pursuit and use? Is it right and feaspractice of natural and supernatural arrangement of advertisements. Then ible, in the apparent providential ordering, that you should take time virtues, and where these are, the he seeks every opportunity to assist in peace of the Saviour of mankind will that department. Perhaps he finds he has a special talfind its resting-place. Do not, there-fore, be led to believe that content is and money to fit and equip yourself for it, and then can you reasonably expect ent in card writing and business let chance and scope to do your cho the lot of the irreligious. It is not, tering, and, at odds moments he prac-

appeal of many. To you others, who only have a little

errand? Is there need of others to meet, need of your own to supply? Auswer truly. Do not resolve to be this or that because you think it a pretty thing to be, or because some one cleap has superaded in it. It may have tices at different alphabets until he can do creditable work. Then, at once, he is in demand, for there are many signs and cards to be prepared, and few you live. have taken the pains to do the work well. This, alone, adds \$100 to his lse has succeeded in it. It may have been her work, and yet not be yours. salary. A young girl once wrote me, 'I have

And in all these things, and many others, he strives to do his best, not with the sole view of promotion, but set my heart on being an authoress If I cannot be one my life will be a failure.' Her letter and the specimens because he believes in always doing of authorship enclosed, were themselves the duty of the moment well. This boy has other qualities on which argument for, at least, very patient study and practice. She needed, also, to live longer and deeper before she would find a true message to deliver. there is no space to dwell. He is neat. he is courteous, he is prompt. He does what lies before him because it is I told her so, in the solicited answer.

right, and sooner or later the employer who has had his eves on him for some time, will call him up into the higher place.

more time than money, and would like something to busy you and help fill your portemonnaie, there are different Source of True Philosophy. pleasures and gratifications; they bury things to say. Compare your need themselves away from the world; they with that of others before you take up Speaking of scholastic philosophy as taught in Catholic seminaries, the late Prof. Huxley said : "That philosophy occupation that may be your livelihood. is by no means dead and buried, as You would think that these things To intrude into a crowded rank of workers only to add a pleasure or an would make them very unhappy. Not so. They may lead sorrowful lives, as elegance to your comforts would be exmany suppose. On the contrary, numbers of men, of no mean learning did the Son of Man; but true peace, tremest fracture of the eighth com-and that sorrow which does not re- mandment. Forbearance from this and accomplishment, and sometimes o rare power and subtlety of thought, hold by it as the best theory of things which has yet been stated. And, what proach, can dwell together and make might leave many a chance open to the severest trials easy to bear. No real necessity which now is barred or one can understand the great consola-tion of a religious life except those tion. Make conscience of this, as you is more remarkable, men who speak the language of modern philosophy nevertheless think the thought of the would make conscience against robbery Yes, the best theory of schoolmen.

tion of a religious life except those who faithfully lead it. But it would be a mistake to imagine direct." things is that of St. Thomas Aquinas secure your measure of peace and hap-piness which Christ promised to those He isn't one of the boys that crowd and Suarez, that of the Catholic He isn't one of the boys that crowd Church, and modern philosophy who a merchant's office when a vacancy is have not studied the Summa, do not know how much they are indebted for He laid down, be faithful to the teach-ings which He intended His Church to already filling many of the places the best of their conclusions to the prinpromulgate, and your reward will be within the same store; but he is the ciples, premises and syllogisms of one before whom even the "No Catholic thinkers in the foolishly de-Vacancy "sign in the outer office will disappear. He is the boy that is bian.

ed away except by saying it is divine. -Chicago New World.

At the end he would come out smiling

#### A Good Character. The Peace of the Soul.

hand ready to set to work and carry them out. Those who wish to be It is not uncommon to hear a rich man san that his years of struggle were great men in the truest sense, must learn to be great workers with the happiest of his life, thus proving rather conclusively that there is noth both brain and hand. The two must ing in wealth itself to make a man go together, or they will accomplish othing. Train the working power to happy.

The hope to attain is always an in spiration, but actual attainment is fre make your mark in the age in which quently a disappointment and some-times a positive misfortune. The climbing boy who keeps the summit in view and makes a thousand efforts to

The most perilous hour of a person' ife is when he is tempted to despond. reach it, is really leading the ideal life, for every function, physical and mental, works under a health giving The man who loses his courage loses There is no more hope for him than a dead man. But-it matters not how poor he may be, how much pushed and pleasure-giving excitement. When a man has reached the summit he too by circumstances, how much deserted by friends, how much lost to the world often finds that his ideal has suddenly

-if he only keeps his courage, holds us his head, and with unconquerable will determines to be and to do what succeed wholly. becomes a man, all will be well. who has not yet done all he expects to It is nothing outside of him that kills ; it is anticipation of better things to come. The true philosophy of life, therefore, eaches us to do what we can, but not what is within that makes or not anticipation of better things to come.

Whenever a noble deed is wrought, Whenever is spoken a noble thought Our hearts in glad surprise To higher levels rise. **\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$\$** 

The tidal wave of deeper souls Into our inmost being rolls. And lifts us unawares Out of all meaner cares.

Do Your Duty at Once.

Learn while you are young to b rompt. Whatever your daily duties re, do them promptly and faithfully Don't sit down and dread them, talking about them and wishing they were done. Don't have mother and father bliged to urge you and encourage you o get about your work. Things are nuch harder to do after they have been

put off beyond the proper time. You know that yourselves. If you look about you, you will see some persons that other people have to carry. By that we mean that they have to think for them, remind them of their duties, help them through their work, and encourage them to finish what belongs to



fate that can befall is the necessity of earning a living, provided labor and contentment live under the same roof. It is not labor that kills, but worry. Cheerfulness can toil by day and sweet ly sleep at night, but discontent wears the body and annihilates every noble impulse. There is no disease more harmful than this, none that can make greater ravages. It is the frost that nips the tender shoots and makes a harvest impossible. It is the prairie fire that heats the soil until the very coots are killed.

Now, there are some things which you need not hope to attain ; then be content without them. You must not wrench yourself in the hope of grasping what is hopelessly beyond your reach, and if you have learned that fact and give yourself to making the disappeared. It is rather evident that the chief best of what you have or can have you are living on the Christian principles: purpose of this present life is to try to are living on true Christian principles; The noblest man is he done all he expects to philosopher's stone, for if you cannot do, and whose soul is lighted up with by your magic turn cruder metals into

> without being stifled with clothes by using an interlining of **Fibre** Chamois in your suits and wraps. It's light weight makes all sorts of exercise possible in all sorts of weather, as it never hampers or fetters your move ments and yet it keeps out the cold raw air and frosty winds completely, never failing to provide a happy, healthful warmth. Don't be without this glorious winter comfort, see that it is put in all ordered clothing, and

# C. M B. A.

# Brother Daley Honored.

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Daley, from his friends of Cranch 5, C. M. B. A." Bro. Daley, who was taken completely by surprise, made a feeling reply, thanking the members for their kind remembrance, and assuring them he would treasure their gift as long as lite lasts, and never forget their ex-pressions of good-will. The visitors spent a most enjoyable even-ing in social recreation and were hospitably entertained by the host and hostess. Those present were : President A. Hawkins, Rev. Father Feeny, W. Comerford, W. B. Schuler, Wm. Harrington, Frank Murphy, James McGregor, J. M. Harrington John Ryan, Wm. Catmore, John Fitzgerald Richard Powers, Jas. Hanlan, Wm. Fleming and Wm. Barron. Brantford, Nov. 9, 1896.

C. O. F.

C. O. T. Toronto. Ont., Nov. 14 1896. Catholic Order of Foresters, 90.906 Schiller Building, Chicago, Ill : Gentiemen. I have just received from Mr. L V. Dussesu, Treasurer of Sacred Heart Court No. 201. Foronto, a cheque for 1 600, in full, due under policy No. 53477. issued by the tatholic Order of Foresters to my late husband, William Clune. and I wish to express my thorough ap preciation of the courtous and generous treat-ment I have received in the settlement of this claim. I have been put to no unnecessary trouble or expense in completing proofs. I thank you heartly and shall always have a good word for the tatholic Order of Foresters. Yours very truly. Manie Clune.

#### DEATH OF AN ESTEEMED CLERGY-MAN.

PATHER STEFFAN'S UNTIMELY END. The St. Mary's Sentinel of St. Mary's College, Kentucky, in its last issue, contains the following account of the accident that befoll Rev. John Steffan, formerly of Berlin, Ont., but which unfortunately terminated fatally since the subjoined article was writ ton.

fatally since the surgence that happened to ten: "A very serious accident happened to Father Steffan on Oct. 18, which came near proving fatal. On his return from New Hope, where he had gone to assist the pastor, and in driving on the road along the railroad track Father Steffan's horse became suddenly bethere he an approaching freight train track Father Steffan's horse became suddenly frightened by an approaching freight train and dashed down a steep incline. The vehicle frightened by an approaching freight train and dashed down a steep incline. The vehicle was smashed against a tree and Father Steffan violently thrown on the hard pike, his elbow broken, hip and head seriously bruised, whilst the horse escaped and ran several miles, giving the alarm. Father Steffan was found after an hour, still unron-scions, and conveyed to the residence of Mr. E. L. Miles, where he was attended by Doctors Moore and Kelly. Under the kind and careful attentions of Mr. Miles' tanily, Father Steffan was in a fair way of recovery, when on Thursday, the 28th inst, he had a stroke of apoplexy which rendered him speechless and completely paralysed on the right side. Dr. Marvin, of Louisville, was called into assistance of the regular obysic-ians, but for several daya the Rov. Father's life was despaired ef, until on Nov. 1st a de-cided change for the beiter set in and as we write we have hopes for his recovery, which will no doubt be effected if the good wishes and prayers of Father Steffan is many friends are heard." Rev. John L, Steffan, C. R. Ph. D. D. will no doubt be effected if the good wishes are hear." Tev. John L. Steffan, C. R., Ph. D., D. D., was born in Buffalo, N. Y., about forty one years ago. He made his classical course of investment of the state of the cour-grant date he went to Rome, Italy, in 1855, where he entered the Novitiate of the Cou-grant date he went to Rome, Italy, in 1855, where he entered the Novitiate of the Cou-grant date he went to Rome, Italy, in 1855, where he entered the Novitiate of the Cou-grant date he went to Rome, Italy, in 1855, where he entered the Novitiate of the Cou-grant date he went to Rome, Italy, in 1855, where he entered the Novitiate of the Cou-grant of the Resurrection, and afterwards made a three years course of helology, obtaining the degree of Doctor of Philoso-phy, and a four years course of theology, bataining the degree of Doctor of Philoso-phy and Schuler and St. Mary's church, Berlin, for five years, he went to St. Mary's College, Ky., where he acted as professor are addent of that institution for two years, thring the last four years or so, and was president of that institution for two years, thring the absence of Very Rev. D. Fenney. The deceased leaves a large circle of rel-tives and friends to mourn his untimely end. May his soul rest in peace! Father Steffan's remains were interred in Buffalo on Tuesday morning, and at S350 a.m., of the same day ak quiem Mass was colo: atad in St. Mary's church, Berlin.

# THE CATHOLIC RECORD ST. MARY'S, WINNIPIG.

# Formal Opening and Blessing of the New Church.

# Daily Nor' Wester, Nov. 9.

Daily Nor' Wester, Nov. 9. Sunday was a red letter day in the bistory of St. Mary's parish, Winnipeg. It will mak an era as important as did the day on which the church was first opened to worship. Sunday was a day looked forward to with anxiouses by every member of the parish, for it was the day when for the second time the portals of the sacred edifice were to be thrown open after being practically closed for several months. In anticipation of the rervices both morning and evening, crowds flocked to the church, and before the hour for commercing nearly every available space was occupied. The services themselves were about the most imposing and impressive in the ritual of the Catholic Church ; the music was superh, equaling, if not surpassing, anything haretofore heard in St. Mary's ; the service and appropriate ; the in-iterior decorations were rich and rare; the immense congregations were greater than had ever before gathered within the four walls of the building; the scene of the bless-ing was one long to be remembered ; but the crowning 'feature of all was the address of His Grace Archibishop. Langevin on the school question, the words of which rang from end to end of the church, telling the people that His Grace of St. Boniface would never cease demanding the full and complete restoration of the rights guaranteed by the constitution to the Catholics of Mantoba. It was a day long to be remembered its-dent the people who were present. At 10:30 o'clock the procession of altar boys marched from the front entrance of the burding. The procession retraced its-self from the sanctuary down through the church nup bacettre aisle. It was followed by the clergy and the Archibishop. His Grace, after robing, went through the church nup back again. Then the solemn pontifical Mass was begun. Rev. Father Greenier was deacon of honor, Rev. Father Greenier was deacon of honor, Rev. Father Poirt was deacon and Rev. Father Charites. After the Credo, Rev. Father Charites. After the Greedo, Rev. Father Charites. After the Gr

age? Was it not by the guidance of the Holy Spirit that the early Christians, after emerging from the Catacombs of Rome, at once erected temples worthy of the Creator? The building of Christian churches is emi nently according to the promptings of the Most High. Though God is everywhere, though this universe is one magnificent tem-ple, yet there must be churches. At all times, and among all people, there were places consecrated to the worship of the Deity. On the mountain-top and in the forests was the Deity worshipped, on the for-mer as being more favorable to recollection. One of the reasons why God caused the tabernacle to be erected was to prove to the Israelites that there was no necessity of going to the mountain tops to worship Him. Rather would He come down among His people. When the time came for God to mainfest His glory in a manner more wortby would lie come down among his people. When the time came for God to manifest His glory in a manner more worthy of His infinite majesty, Stomon was inspired to build a house worthy of the Lord. This was four hundred and eighty years after the deliverance from the land of Egypt, and one thousand years before the coming of the Redeemer. Solomon began the erection of the temple after the model of the tabernacle Moses erected in the desert. The number of hewers of wood em-ployed for the building of Solomon's temple was 30,000; there were 80,000 stome cutters, 70,000 who carried the building material, 3,000 superintendents. The sound of the hammer was never heard where the temple was being built. Father Cherier them went on to give a vivid description of the interior of the temple. As a proof that God was pleased with the erection of costly palaces of worship, the preacher quoted from Scripture to show that on the night when the sacrament of the Lord's Supper was instituted Jesus tod His Apostles they would find a large

THE CATHOI likesed Virgin, pressing the Infant Jesus to her bosom and exclaiming "I am heppy," Yet that Child had to be baptized. So it is with all mothers. No Catholic mother can rejoice until the waters of bap-tism have cleansed her child from the same vows as our sponsors did. If we enter or her churches we see nothing but a pulpt. In the Catholic Church the mother has more to show her child than that. She can show but the altar, and tell him that Jesus of Nazareth is there present. The rev. gentle-in the Catholic Church the mother has more to show her child than that. She can show but the altar, and tell him that Jesus of Nazareth is there present. The rev. gentle-in the fifth of the Catholic. As age advances and death claims its own, here again the Church presents its charms to the Catholic. The priest prepares the departing sould house of the Lord." And when all is over, the cody is brought to the church, a priest receives it at the door, it is brough before barter then referred to another death of saretore, and pointed out the benefits of the charter then referred to another death of the altar upon which a priest offers the Holy Saretifice of the Mass and prays for the sould like Job, we can exclaim. "I shall so the church the leves of the body." The saviour with the eyes of the body." The saviour with the eyes of the body." The saviour with the eyes of the body. The saviour with the eyes of the body. The saviour with the eyes of the body. The saviour with the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from which the the way of the altar, but one from savier the way of the altar, but one from savier the way of the altar, but one from beir pulpit as the the way of the altar, but one from beir pulpit as the

and made an ernest appeal to the congrega-tion for their prayers. M. Louis Bouche, director of St. Mary's choir, has surpassed himself. The choir under his leadership vesterday was heard to better advantage than at any time since its formation. It is not the intention of the Nor' Wester to enter into a detailed criticism of the singing at both the morning and even-ing services. A general review will suffice. In the first place the choir proper was strengthened by the addition of Miss Edith J. Millar, the noted contralto. This in itself was sufficient to guarantee its merit. Miss Miller's beantiful voice was beard to perfec-tion. Her rich, clear contralto notes rang out through the building in a manner that caused the listeners delight. Both morning and evening, she rang beautifully. Miss Bar-rett, sprano, of the choir, also added laurels to those already won. Her "Ave Matia," dur-ing the Vespers, was a beautiful rendition, and the duets in which she and Miss Miller sang were simply superb. Mr. Arnold comes in for no small degree of praise merited by the choir, and Mr. Crick was in perfect voice. His "Contiter" of the Credo was as good as anything he has yet done in this city, which says much. This notize would be in complete without a reference to Mr. W. Kennedy, who may be said to have made his debut. His read ion of "O Salutaris," in the evening was as sweet as anything of the whole service. He possesses a tenor voice, rich and sympathetic, and one that gives promise to place him anongst the leading v calists of the day was the "Benedictus gu venit." In this the entire choir took part, and the forty voices blended harmoni ously together. Miss Miller's "Agnus Dei," was a perfect gem in itself, as was also her rendition of "O. Duvice Redeemer," Miss Miller, Gounda, and "O, Salutaris," weig, Mien, Miss Rarrett, The "Gredo," as a whole, was well rendered. But by far the sweetest of the day was the "Benedictus year, He sail: "Gorai, "solo and chorus, Miss Miller,

LIC RECORD there best a warm heart and symathetic nature, simple and unaffected as a child. Latterly his connection with the eattle export trade was of a limited character, as for some time he had devoted most of his time to thoroughbred horse stock, and was interested in several animals whose splendid performances on the race track ktand amongst the best records in trans Atlan-tic turf history. All too soon his life has erided, and our sympathies go out sincerely to the bereaved widdow and family who find them selves plunged in depests sofrow mourning the loss of a devoted husband and father. The trades Journal, London, S. E., England. MR, PETER HAMILL, INGERSOLL. On Sunday morning, November 5, another Trades Journal, London, S. E., England. MR, PETER HAMILL, INGERSOLL. On Sunday morning, November 8, another sld and bighly respected citizen, Mr. Peter Hamili, was called away by the hand of Death, at the age of seventy-three years. Mr. Hamili had been a resident of this town for twenty-one years. He was born in Donegal. Ireland, and came to Canada in 1815. Later on he settled on a farm in East Nissouri, where he resided up to the year 1875, when he sold out and moved to Ingersoil. He was a staunch Catholic, a member of the League of the Sacred Heart, and was much esteemed by all with whom he was acquainted. M. Awidow and two daughters are left to mourn the loss of a loving husband and a kind and in-dugent father. One daughter, Susie, resides in Trenton, and the other, Mary, is at home. There was one son, John (weil and favorably known), who died about eleven years aco. The funeral, on Monday morning, was largely attended. High Requiem Mass was celebrated by Rev. Father Connelly, at 11 o'clock in the o'Callagan, Robert Keating. Wm. Glen, M. O'Connor, John McNally and John Brophy. The treaved family have the sympathy of the whole community in the great loss they have sustained.

settled according to justice, equality and the constitution." His Grace concluded his address by that k-ing the Cattolics of Winnipeg for the manner h which they stood by him. As long as they were staunch supporters he had every confi-dence in ultimate success. He was not a poli-tician; he was an Archbishop, and would de-mand the rights guaranteed by the constitution. He had every contidence of obtaining British fair play. REV. FATHR GUILLET.

He had every confidence of obtaining British fair play. REV. FATHE GUILLET. It would be unfair to conclude this notice of St Mary's opening without giving some men-tion to its indefairs ble pastor. Rev Father Guillet, O. M. I. Father Guillet eame from Montreal shortly after the appointment of Archbishop Langevin to the See of St. Bont-face, and was duly installed pastor of St. Mary's in succession to the Archbishop elect. No great was the popularity of his predecessor (Father Langevin), and so deeply had their former pastor endeared himself to every mao, woman and child in St. Mary's, that Father Guillet entered into his new role with feelings of doubt lest perhaps he might not be to his flock all that they had experienced in their smoment of his entry into the parish has been revered and loved by all, and to day he has reason to be proud of having built such an ele-gant edition to the editioe.

### John Henry Newman.

Lead, kindly Light !" From lips serene as strong, Chaste as melodious, on world wide ears Fall, 'midst earth's chaos wild of hopes and

Fail, must earn a characteristic fears, fears, The accents calm of spiritual sorg.

The accents calm of spiritual sorg. Striking across the tunnuit of the throng Like the still line of lustre, soft, severe. From the high ridling, ocean, swaying sphere, Athwart the wandering wilderness of waves. Is there not human soul-light which so laves Earth's lesser spirits with its chastering beam. That passion's bale fire and the lurid gleam Of sordid selfstness know strange eclipse? Such purging lustre his, whose eloquent lips Lie silent now. Great soul, great English man' Whom narrowing bounds of creed, or caste or clan.

or clan, Exclude not from world praise and all men's love.

Fine spirit, which the strain of ardent strife Warped not from its firm poise, or made to From the pure pathways of the Saintly Life !

Newman, farewell ! Myriads whose spirits

spurn The limitations thou didst love so well, Who never knew the shades of Oriel, or feit their optickened spirits pulse and burn Beneath that eye's regard, that volce's and

spell-Myriads, world scattered and creed-sundered,

Myriads, world scattered and creat-statistical turn In thought to that bushed chamber's chas-tened gloom. In all great hearts there is a bundant room For memories of greatness, and high pride In what set as cannot kill nor seas divide. The Light hath led thee, on through honored

days And lengthened, through wild gusts of blame and praise. Through doubt, and severing change, and

Through doubt, and severing change, and polymant pain, Warfare that strains the breast and racks the brain, At isst to haven ! Now no English heart Will willingly lorgo unfeigued part In honoring thee, true master of our tongue, On whose word, writ or spoken, ever hung All English ears which knew that tongue's best charm.

NOVEMBER 21, 18947



Like a Ship in rough sea.

the of Bour and the second sec that I acted like a drunken man or a ship on a rough sea. Before this I would loose my breath, leefcold up my back and see sparks before my eyes and then faint away. I also slept very little and was afraid always that something unusual would happen. But thank God after taking only 2 bottles of Pastor Koenig's Nerve Tonic. I an well again, after being so aer to the grave and although people thought I would get a relapse, it is 6 months now I have not notleed any symp-toms of it. Will, Hickey. Mrs. Brown, from S Liberty st., in the same eity writes, that she was cured by Pastor Koenig's Nerve Tonic from heart disease and liver com-plaint, after she suffered 5 years.

A Valuable Book on Nervous Dis-dress, Pour Jaichis also get the med-dress, Pour patchis also get the med-mer is remarked by the Rev. Father Round, of Fort Wayne, ind., since 1876, and is pow-mider this direction by that

KOENIG MED. CO., Chicago, III. 49 S. Franklin Street.

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derful treatment.) A. R. BENNETT-GLADSTONE-

"The Story of Abgarro,"

MARION J. BENNOWE-"Sister Irene." A Sketch of her Life and Work. ELLA MCMAHON-

"The Infant Jesus of Prague." DR. ROENGTGEN-

"A Popular Account of the X-Rays. "To the Christ Child" (poetry); "Mary'9 Power" (poetry); "Our Lady of Guada-lupe"; "The School of Sorrow"; "The Focl of the Words;" St. Anthony's Bread;" "Sabine;" "The Pilgrimage of St. Patrick's Purgatory."

BESIDES AN ILLUSTRATED LIST OF SOME OF THE MOST NOTABLE EVENTS OF THE YEAR 1895 96.

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LONDON, Ont.

# VOLUME XVI

### DEAR SAINT EL Patron of the Poor an Holy Sou

Thursday, Nov. 19, feast of St Elizabeth whose humility, despite and whose far reaching poor and the sick, bi closely in touch with from which she was i her station and her earned for her the swe

of " dear Saint Elizabe Traditions 'of her earliest youth tell us princess had always a holiness and a lov self-sacrifice, although mindful or negligent laxations which her po of her ; for as the daug of Hungary she was

pleasures and distracti In their games she towards the church, moments in prayer, if open ; but if she fou pressed a kiss on the the Divine Presence in She was fond of dan was a favorite pastin but after a few round 'One set is enough must deprive myself

the love of God. The rich dress that was worn simply beca to that rank, and Et pleasure in its richne personal adornment : church she invarial diadem in the present Jesus crowned with t

It is related that on was reported by her i Landgravine of Thu house she was raised humility and for the assumed before the you do as others," lady, " and not as a child ? Ladies should bent over like wilted

Elizabeth remonstr she responded, ' and erect in the pres and my God ? My cr in the sight of His. did she return to her

queen felt constraine her will, to follow Eli In her childhood E betrothed to Louis of when, after their man to the throne, she ample opportunity f those charities whic occupation of every princess, she could court. Her own fare she could manage to royal table, and her us that the cooks of tairly annoyed by l on the kitchen in b The legen sioners. familiar to everyone cloak-full of food wh ing to some poor su when her husband quired what errand t the castle-for he tant forest where he

at 18 to 20c. for fresh laid, and 14 to 14jc for candled. Potatoes sold at 30 to 35c. PORT HURON. Port Huron, Mich., Nov. 19.-Grain-Wheat, per bush., 81 to 85c ; oats, per bush., 15 to 18c for usew ; 22c. for old : corn, per bush., 20 to 25c ; rys, per bush., 23 to 35c; peas, 35 to 46c per bush.; buckwheat, 23 to 55c per bush.; barley. 50 to 55c per 100 1bs. Produce.-Butter, 12 to 14c per lb.; eggs, 14 to 15c per dozas, 14rd, 5 to 6 cents per pound ; honey, 8 to 10c per pound : cheese, 94 to 10g per jound ; hay, sf.50 to 29 ou per ton; baled, s7.00 to \$0.00 per ton in car lots; straw, 84 50 per ton; beans, unpicked, 50 to 50 co bushel; picked, 55c to 8 c a bush. Vegetables and Fruits.-Potatoes, 15 to 18c. per bush.; arples, green, 10 to 15c per bush.; dried, 45c to 84.50 to 83.00 per cwt.; ork, 11ght, s4.25 to 84.50 to 83.00 per cwt.; Chicago, 55.00 to 87.00 per cwt s0.52 per cwt.; live weight, 82.50 to 83.25 but in light demand ; live weight, 85.00 to 84.25, but in light demand ; live weight, 85.00 to 84.25, but in light demand ; live weight, 85.00 per cwt; apring lamb, dressed, 86.50 to 37 per cwt; ; live weight, 25.50 per cwt.; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live weight, 25.50 per cwt; s0.50 per cwt; ; live

weight, \$2.50 to 3.00 each ; veal, \$6 to \$7.00 per Cwt. Foultry-Chickens, 6 to 7c per pound ; hens, 5 to 8c, per pound ; alive, 4 to 5c per lb.; tur-kevs, 7 to 8c per pound ; piecons, 15c per pair, alive ; ducks, 3 to 10c per pound ; geese, 5 to 7c per pound. Not in demand. Hides-Beet hides, No. 1, 5 to 5 c per lb ; No. 2 4 to 5c, per lb, for green ; calf skins, No. 1, 6c per lb.; No. 2, 4 to 5c, per lb.; shearlings, 15 to 3c, per lb. DETROIT.

**HARKET REPORTS. IONDOR LONDOR L** 

MARKET REPORTS.

plet sed with the erection of costly palaces of worship, the preacher quoted from Scripture to show that on the night when the sacrament of the Lord's Supper was instituted Jests told His Apostles they would find a large farnished room in a certain house where the supper would be held. The description of St. Peter's church in Rome, as given by Father Cherrier, was highly interesting. He told how be felt when he put foot on the threshold of that most magnificent of Christian temples. He said he then felt nearer to Heaven than at any time of his life. He also alladed to the cathedral of Milan, and to Westminister Abbey, in London. St. Mary's, he said, of course, could not be compared to any of these templas; but considering that only a few short years ago the people worshipped in a small building, now the predstury, it was wonderful how rapidly Catholicity had ad-vanced. Pather Cherrier praised the people of St. Mary's for their zeal, and arged them on to greater things for the glory of God. PATHER LARUE PREACHES. During the evening services Rev. Father Larne, S. J., preached from the Psaim exxi. '' I have reploted in those things that have been said to me.'' These words are not un-known to Catholics who cherisk a lave for their church, a love which they inherited from their Divine Master. At all times there ware a desino to pay homage to a gupreme being. Latter on, man, to grafify his own passions, abolished the altar. Man clinging to his God, as in the first args when he dored false gods, showed that there was a fee lung in the human heart that could never be eradicted. This is particularly mainlest in times of danger; it is then we led there is a Master above us. In this temple, as in others like it, there is an altar. Mon diat altar there is the blood of the Redeemer, and also a priost who offers the esscrifice. We are commanded to drink of this blood. Bat when? Only in the true temple of Jeusalem, in which was an altar. Upon that altar ani-mals were offered as a a scrifice, and there was also a priesthood

duty to address a few words to his people. He spicke at the close of the evening services, and never before was he more elo-quent. He said: "It would be strange if I were silent on this most important occasion. It may be my duty to come and congratulate you; it is my duty to come and rejoice with you. We have a magnificent church, and I see with immense pleasure that my worthy and zealons successor has carried out the plans that I could not realize. The change of government in this parish brought no change of policy. The same ideas of progress have prevailed, and I see that you have remained faithful to the direction of your pastor. I thack you in the name of the Church because to day we feel proud to see that aplendid building. You all feel as if you had increased your earthly possesions, as if you had something you had not before—it is your church. Oh, how the thought thrills every zealous Catholic, because the church con-centrates for you a great and mot sublime idea—the idea of yoar worship, the idea of your love for Jesus Christ. Perhaps, how-ever, some of the people will say, how is that they have made such great expenditure for St. Mary's church under present circum-stances?"

5. Antry 5 chiefer and the stands of the stands of the stands of the stands of the stands and that it will be the stands and the stands of  $2^{(2)}$  I answer this objection by saying his Church is a monument to your faith, is now a monument of our hope. If we to hope in the future of this country, if we thope that the liberties secured to us by onstitution were to be restored, we would terease our churches and I would give no permission. Our hopes, it is true, have tways been realized, but surely we are at the point of securing forever that most dright of Catholic parents, to teach their ren according to the dictate of their faith, eed churches to come to and pray in, to ve sacraments to show that we are faith-t the promise of our baptism, to our first These and remote to mourn als outlined to solve stime prevent its an atter, and on that attar and on that attar attar, and on that attar atta

All English ears which knew that tongue's best charm. Not as great Cardinal such hearts most warm To one above all office and all state. Serenely wise, magnanimously great; Not as the pride of Oriel, or the star Of this host or of that in creed's hot war, But as the noble spirit, stately, sweet, Ardent for good without fanatic heat. Genthe of soul, though greatly militant, Saimily, yet with no touch of worldly cant; Him England honors, and so bends to day In reverent grief o'er Newman's glorious clay.

clay. -----

## OBITUARY.

CORNELIUS FLANAGAN.

We deeply regret to announce the death of this well known Canadian cattle shipper which occurred at the residence of his bother m law, Mr. John Sullivan, Newsham Drive Liverpool, on Thursday, 23th ult. The deceased 

his recovery a short time ago was looked upon as assured, when a relapse set in, against which his weakened frame was powerless, and death —" with friendly care" —released him from pain. Requisecat in pace! The funerai took piace on Sunday, 1st inst., at Anfield Cametery, nearly all the leading men of the cattle and meat trades being repre-sented. Among those present were Master Eddie Flanzaan (sou), Mr. John Sullivan (bro.herin-law), Dr. A. M. Bligh, Mr. Saumel rice, Mr. John Rogers (of Toronto), Mr. John Coffee (of Toronto), Mr. W. S. Williamson (Bater & Williamson), Mr. W. Curit (Pritchand, Moore & Curit) Mr. M. Ennit, Mt. Win, Coonan, Mr. Wm. Rameden (Poels, Frewster, Ramsden & Duckham), Mr. Edward Parker and Mr. Robert Fraser (Parker and Fraser), Mr. James Crean, C. C., Mr. Joan Mackim, Mr. William Clark, Mr. John Bell, Mr. P. Skelly, Mr. J. C. Gilmour, Mr. R. Restorlck, Mr. P. Curran (Coronto), Mr. G. H. Elths, and Mr. F. Davies (Price & Sullivan) etc.

DETROIT. Detroit. Mich., Nov. 19. — Wheat, No. 2, red. 92c; No. 1, white, 926; corn. No. 2, 233; No. 3, yellow. 233c; joats, No. 2, white, 213c; reg. 834c; hay. No. 1, Umothy, 810,00 per ton in car lots : honey, best white comb, 10 to 12c per lb; cheese, full cream Michigan, 94 to 10c; eggs, strictly fresh, 19c to 20c per doz, butter, faicty dairy, 14c; first-class dairy, 10 to 11c; cream-ery, 18 to 19c, per lb; beans, city hand picked, 90 to 95c per bush; apples, 81.25 to 31.50 per bb; poultry, live, 64 to 9c per lb; cabbage. 81.25 to 81.59 per 100. THE CATHOLIC RECORD. London. Ont. (Also to be had from our travelling agents.)

#### Latest Live Stock Markets.

# Latest Live Stock Markets. TORONTO. Toronto, Nov. 19. — There was no change in the export trade, prices ranging from 31 to 32 per pound. For good average butchers stuff from 22 to 32 per 1b. was paid, ordinary eatile sold at about 21 to 22 and common stuff at 32. Milkers, stockers and bulls are fairly steady and unchanged. Export sheep were steady at from 21 to 32 per pound to backs sold at 2 to 21c g lambs were steady at from 31 to 35 per pound at from 44 to 35 ench. Hogs are steady at 37 per pound for " singers, "32 effor thick lat, and te for stag. East Buffelo. N. Y. Nov. 19. TEACHER WANTED FOR 1897. HOLDING 2nd class certificate. For the Hesson Sep-1 2nd class certificate. For the Hesson is arate school. Send applications, enclosing dimonials, and stating salary, experience, to John Foerster, Sec., Hesson, Ont.

EAST EUFFALO. East Buffalo, N. Y., Nov, 10, --Cattle -- Re-cellst about four cars : market ruled fairly active. Hogs -- Receipts, 110 cars : market alow : Yorkers, good to choice, 83.65 to 83.70; roughs, couman to good, 83.00 to 53.15; pigs, common to fair, 53.55 to 53.840. Sheep and lambs -- Receipts, 60 cars; market slow : lambs, good to choice, 84.80 to 84.10; cuils and common, 83.25 to 83.75. Canadian lambs, good to choice, 84.50 to 54.65. Sheep-Good to choice handw weight wethers, \$3.55 to \$3.70; cuils and common, 81.75 to \$2.25. FEMALE TEACHER HOLDING A SEC I ond class certificate, for Separate school section No. 6, Hiddulph. Applications to be addressed to Steven McCormick, Secretary, Elginfield P. O., Ont. 941-3 TEACHER WANTED FOR SCHOOL Tescher Van School (1997) or 3rd class certificate Applicants please state experience and salary required. Also en-close testimooials. Address John Fox, fr., Millington.Ont. 9134 TEACHER WANTED FOR PUBLIC school. Apply, giving references, grade of certificate; state age. experience. salary wanted. and enclose photos also, to F. C. Peck, Jeannette's Creek P. O., Ont. 913 2

# .. WANTED ...

A MAN for every unrepresented district in Canada, to sell our High-Grade Canadian Trees,

TEACHER WANTED FOR SCHOOL SEC-tion No. 3, Biddulph. Holding 2nd or 3rd class certificate. Outles to commence Jan. 4, 1807, Apply, stuting salary and experience, to Wm. Twohey, Sec., Lucan, Ont. 912.3 Berry Bushes, Roses, Ornamental Trees. Seed Potatoes, Etc Hedges. NEW SEASON JUST OPENING.

WANTED, THREE TEACHERS FOR Almonte Separate School for year 1857. One male and two female teachers. Male teacher to hold 2nd class certificate ; female teachers, 2nd or 3rd class certificate ; Applica-cations received by the undersigned until 30th day of November. Applicants to state qualifi-catious and salary. W. H. Stafford, Almonte. 940 6 Th hus you have choice of territory if yo by NOW. The only Canadian house pay salary and expenses from the star peral commission paid part-time men. Stone & Wellington, TORONTO.

Over 700 acres under cultivation. MENIION THIS PAPER.

A TREAT FOR THE CHILDREN.

We have now on hand a supply of "Our Boys" and Girls 'Annual, 'nand are pleased to be able to tell our young readers that it is beautifully illus-trated throughout, and is replete with interest-ing and charming stories. Key, Francis J., Finn, S. J., the children's ponular story teller, contributes a delightful tale "Looking for Santa Claus," The other stories legend," "The Story of Ladye Lifte," "Innocence Rescued," "How Small Birls to so the Sea, "Deg Labor in Belgium," "Bells Tolied for Jack Frost, 'etc., tic : together with a large (illustrated) assortment of games, tricks and puzzles. "Price, 5 cents per copy.

C. M. B. A.-Branch No. 4, London, seets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block Richmond Street. G. Barry, President; F.J.O'Meara 1st Vice-Fresident; P. F BoyLE, Recording Secretary.

food to flowers whi cloak in silent exp familiar is another us that once, having the money in her jeweled glove to a TWO, FEMALE, ASSISTANT TEACHERS I wanted for Pembroke Separate school Salary 2240 to 2800. Professional second pre-erred. Applicants farnish inspectory' testi-nonials. Apply to A. J. Fortier, Sec. 943 tf

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St. Elizabeth was m founded hospitals fo their sores with her Poverty followed

death, and her ba palace with her homeless and pen long, for she died twenty four, after a ness, charity and s lasted the allotted of the Scripture.

St. Elizabeth was Third Order of St. therefore be called of those who epic Not inappropriate brate her feast in Holy Souls, for she tion to the souls saying of them : dead ; they were we are, and we m have done ; so let member His saints bian.

### THE BISHOP IRISH

The Bishop of G nificant letter to t with his check for

Mt. St. Mary My Dear Sir :the favor of con check for £20 to Irish Parliamenta my response to th

It seems to me and vital interest present juncture i