

SIR THOMAS MORE,

The Great Martyred Chancellor of England—A Daughter's Deed.

The devotion of Margaret More to her father, Sir Thomas More, forms one of the most touching stories in history. There were in the family three Margarets (called Meg after the quaint fashion of the time): Margaret More herself, Margaret, daughter of her stepmother, and an orphan named Margaret, who had been adopted. Margaret More became the wife of William Roper, a young lawyer, whose love for her father rivalled her own. It must have been a merry household, the one at Chelsea, in whose garden Sir King Henry walked with his own son, his Chancellor, with his pleasant lawn sloping down to the Thames, and with the children and grandchildren busy with their work and games. The great men in the kingdom drew to go there at regular intervals, and drink in the wisdom of the kindly man who was generally regarded as household. There Erasmus, the erudite and eccentric Dutchman, was fond of staying, discussing every subject under the sun with Sir Thomas. The household were all talking together one day and telling whom they would wish to be. "I," said Erasmus, "if not myself, would be a country gentleman, neither too rich nor too poor, beloved by my sovereign, idolized by my family, and respected even by my enemies. I would have a store of learning and a merry heart." "Why, then you would be father!" exclaimed Meg. And Erasmus laughed and said he surely would. The merry heart was to have and to hold. There came a coolness between the King and his Lord Chancellor, who would not approve his sovereign's infamous divorce and remarriage. The story has been often told. One pretext after another was trumped up, and Sir Thomas—Lord Chancellor no longer, for he had long before that resigned his honors—was cast into prison. There was but one way out of that cruel place for those who defied Henry VIII., and Sir Thomas knew it. But he never lost heart. He was tried at the great Westminster Hall, found guilty, and sent to the Tower to wait.

FIVE-MINUTE SERMONS

By the Priestly Fathers.

"And Jesus said, young man, I say to thee, arise."—St. Luke viii. 14. Many mourning parents are represented by the poor woman of Nain, and their mourning is for sons dead in mortal sin. These are indeed days of many and various woes, and our young people are far from being exempt. Blasphemy and religious indifference; neglect of prayer, mass and the sacraments; drunkenness and impurity; such are the plague spots on the spiritual corpses of many of our young people. Yet, alas! as parents raise their eyes, to our Lord's gracious countenance and beg his pity, they should sometimes confess that they are not without blame for their misfortunes. Many parents spoil their children by bad example. If they profane the name of God in the midst of their families, they need not be surprised that in later years their children have no reverence for God or his church or sacraments. Fathers who come home smelling strong of drink, and now and then plainly intoxicated, may indeed hope to save their children by their own repentance, but are likely enough to have cracks in the wall of their families. Parents who converse in vulgar language in the home, and who laugh at what is unbecomingly coarse and vulgar in a constitutional part of their conversation, need not be surprised to find that their children have lost naturally reserve, and that their sons are given to vulgar debauchery. Parents who neglect their duty to God, and who carelessly excuse themselves from Sunday Mass, need not be surprised if their children fall away from the practice of religion and even from its belief. Now, it often happens that children who have been treated too leniently while young are treated too severely when a little older. Too much authority should not be used with boys and girls who are some years in their teens. With them authority is at best a medicine and not a food. To strengthen a boy's virtue, to make him love religion, to give him a bright notion of the next world and of the value of his soul, the exercise of authority is one means, but perhaps the least useful of all. In some cases authority can only do harm. To make a person who has full use of reason a good Christian it is necessary to put him in the way of intelligent instruction, by giving him good, readable, religious matter, books or papers; by persuading him by such means to accept of the Christian religion, and by his place at Sunday school; by introducing and discussing religious topics in family conversation, and by interesting him to attend sermons and lectures. Merely to let there be many kind words and much sympathetic conduct, forgetfulness of past offences, patience with natural difficulties and with youthful folly; let all this go beforehand and authority will find nothing left to do. Brethren, do not suppose it is always best to force one to do what he ought to do; try rather to induce him to attract him. St. Francis de Sales says: "You can catch more flies with one drop of honey than with a barrel of vinegar," and he also says: "For every ounce of good advice add a pound of good example." Therefore it is that so many soiling parents end by becoming weeping parents. Parental authority, which should be merely the supremacy of all that is worthy of affection, has made home hateful and driven the children into occasions of sin—the saloon and the law theatre for the boys, the stolen interview and the common dance for the girls. But, someone might say, what if your child has got beyond you and will be bad in spite of every best endeavor on your part—what then? Well, at any rate, there is no sense in railing at him. If you cannot make him better, what is the sense of making him miserable? And is not then the very time to lay him, spiritually speaking, in his coffin, and lead our Lord up to him, and kneeling down, say: O Lord! have pity on me, for this is my dear son, dead in mortal sin. Say but the word, touch his dead soul with thy loving hand; stir him up to repentance. Many such prayers cannot be said without producing their effect—the resurrection of your child's soul from the death of mortal sin. "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the Prophets." It is remarkable that our Lord's teachings concerning our duties to God and our fellow-men are inseparably connected. The two precepts, the love of God and our neighbor, are united, as if they were one; and the whole divine law is included in them. If we analyze the Ten commandments we shall see that the first three relate to our duties towards God and the others to our duties towards men. In the Lord's prayer also we are taught our duties to God, ourselves and our neighbor. In the day of judgment our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His people. In a word, our whole duty as Christians is declared in today's Gospel. We all condemn as fanatics those who insist on some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtues and goodness depend upon the love of God and man. The men who would make of their favorite virtue the sum and substance of all religion are often

Gloomy News from Rome.

Archbishop Corrigan, in the course of a speech delivered in response to an address of welcome presented to him on the occasion of his return from Europe, said, among other things: "And now shall I say a word of my impressions on the state of religion in Italy? Speaking roughly, and making due allowance, the condition of official and of Papal Rome may be characterized as that of war to the knife; as a state of steady and unrelenting opposition to the church and to Christ's Vicar on earth. More than once the expression has been used in my hearing, 'The time may come when instead of our sending missionaries to America you may be obliged to send them to us.' In official Italy there is today the liberty to do evil. Until the Pontiff is restored to the independence which his high office requires the liberty to do good cannot but languish in bonds and in fetters. When the head suffers, abnormally, the members cannot but be ill at ease. Yet there are also helpful signs. In the department of Christian education, for instance, strenuous efforts are made to shield the young, especially from the rising tide of secularism and infidelity. In a population of say 400,000 souls, there are today 224 Catholic schools in Rome. The religious congregations of brothers and sisters are very active, and some of the recently erected institutions are remarkably fine."

A Dilemma.

The most Rev. Dr. Nulty, Bishop of Meath, has issued an appeal for funds on behalf of his Holiness the Pope, and an esteemed correspondent draws attention to a very curious passage in the address. The Pope, he says, has been deprived of that which the poorest of her Majesty's subjects can enjoy, so long as he lives peacefully and honestly—viz., his personal liberty. Our correspondent wonders what his lordship's eyes and ears have been doing for the past few years, when he ignores all the imprisonment, the shootings, and batonings that have been going on around him. It does seem very strange that his lordship should hold such language at such a time as this. But what makes it all the stranger is that in years past the most eloquent voice raised against the system for whose maintenance these atrocities are perpetrated was that of Dr. Nulty. His pamphlet on Irish evictions can never be forgotten; nor will his famous dictum that the landlords of Ireland were bound to make restitution to the tenants whom they had plundered easily pass out of the public memory. It is difficult to account for the language which his lordship holds now, and it is to be feared that his words will be turned to very bad account by the enemies of the Irish race and the Irish hierarchy.—United Ireland.

The Language of Christ.

A question that is often discussed in Protestant journals, but seldom touched upon by Catholics, regards the language which our Lord used habitually. The Jews, carried away to Babylon, lost their own language, which became dead to them, and even abandoned their own alphabet the letters generally called Hebrew being really those of their masters, the ancient Hebrew letters being

seen on coins and in the Samaritan Pentateuch. On their return from captivity their ordinary language became Syro-Chaldee, but after the conquests of Alexander, Greek became the prevailing language, although the Syriac continued to be spoken. In the time of our Lord Greek seemed to predominate, the Scriptures were current in Greek in the Septuagint version, the apostles all, except perhaps Matthew, wrote in Greek and cited the Greek translation of the Scriptures. When our Lord in the synagogue took the roll of the law written in ancient Hebrew, and read it, the people wondered that He should be so learned. When on the cross He pronounced a passage of the Psalm in Hebrew, the Jews did not even recognize the word "Eli, Eli," but mistook it for "Elijah." Hebrew was then unknown except to a few learned; Greek was the state and official language; the Syriac language among the people as Irish and Gaelic and Welsh do in the British Isles. Our Lord spoke, as we may infer, both Syriac and Greek, and used either according to the prevailing custom of the district in which he happened to be. He would thus naturally speak in Greek at Jerusalem, the capital, where it was generally known, and where there were many synagogues, especially for the Hellenes or Greek-speaking Jews; while in the provinces, as at Capernaum, where He was so often, He probably spoke Syriac; and we may regard it as most probable that in addressing His mother and the apostles He spoke the same language.—Catholic Times.

WM. H. HODSON,

Architect and Valuator,

45, St Antoine Street,

MONTREAL.

opposed to true religion, and so, at best only its makeshift friend. Yet in our opposition to the false spirit of these men we must not show indifference to the virtues which they unduly extol, remembering that it is impossible to love God without practicing all the virtues. The estate, particularly St. Paul, abated from what was lawful lest the weak brethren should be scandalized.

Pantheism is invariably the offspring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Pantheism, which once almost overturned society in England, Scotland and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion and immorality. Catholics in this country to-day are apt to be more or less affected by the influence which surrounds them. There is certainly a danger 2-fold greater that the morals of our people will be corrupted by the license and profligacy which is so prevalent that they will become extremists in regard to the particular doctrines of fanaticism, still we must, as our safeguard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imagine that men outside of her have got any higher power of action than she has no offer. Her doctrines and counsels are the identical ones of Jesus Christ Himself. No man can improve on His teaching, nor can any human society amend that of His Church.

THE RISING OF '98

The London Daily News Says it was Peaceful and Constitutional.

Referring to the forthcoming volumes of Mr. Lecky's "History of England in the Eighteenth Century," the London Daily News in an editorial article has the following notable remarks on the United Irishmen and the insurrection of '98. The recall of Lord Fitzwilliam to the turning point in modern Irish history. Was the rebellion of 1798 a long and deliberately planned scheme to throw off the yoke of the rule of England and the Imperial Parliament? Or was it the last and the despairing effort of men who had tried their very best to succeed in a scheme of constitutional agitation for a laudable and patriotic purpose, and who suddenly found all their efforts frustrated by the obstinacy of George III. and the servility of his ministers? It was at its beginning a long time after an association to obtain by peaceful and constitutional means, the political emancipation of the Irish Catholics and the reform of the Irish Parliament. It was given, organized and worked chiefly by Irish Protestants. It endeavored to assist Grattan and Sir John Parnell—the successor of the great Irish leader—in their patriotic purpose to emancipate their Catholic fellow-countrymen. The Irish National Parliament, "Grattan's Parliament," as it is called, was a Parliament in which no Catholic could sit, and for which

NO CATHOLIC COULD VOTE.

Grattan and those who worked with him succeeded after a severe struggle against bigotry and corruption in obtaining a reform which allowed Irish Catholics to vote for the election of members of the Irish House of Commons. Grattan and his friends were determined to go it further. They sought to carry a measure which would admit Catholics to seats in the Irish Parliament. Lord Fitzwilliam had been sent over to Ireland as viceroy. Every one in Ireland believed that he came with a message of peace. Lord Fitzwilliam himself was entirely of the opinion. He was in full sympathy with Grattan's views and purposes. He gave himself out as one who was in favor of the full political emancipation of the Irish Catholics. He had gone too far to please the King—the same King whose obstinacy had driven the American Colonists into successful rebellion. The same Lord Cornwallis who had capitulated to the conquering colonists at Yorktown was soon to be the man sent to Ireland to deal with an Irish outbreak. To return, however, to Lord Fitzwilliam, it is enough to say that when the King came to know of the viceroy's favorable attitude towards Grattan and Grattan's object, then Lord Fitzwilliam was instantly recalled. This act on the part of the sovereign and his English ministers produced utter consternation in Ireland. The younger and more ardent of the Irish leaders lost all hope of any good to come of peaceful agitation under such a sovereign. The United Irishmen became a rebellious organization. The appeal to France was made by Wolfe Tone. The Irish rebellion broke out and was extinguished, and in the national protestation that followed the act of union was passed.

THE IRISH FOOD CRISIS

The Government Officials Either Willfully or Foolishly Apathetic.

The Cork Examiner says:—The latest reports received from various parts of the South and West of Ireland in no way tend to alleviate the gloomy prospect of a bad winter and spring before the peasantry. The blight of the potato crop, which, as usual, at first attacked lands adjoining or close to the sea coast, seems every day encroaching more decidedly on crops in the inland districts. It is not alone from Donegal, Galway, West Cork, and Kerry, that dismal reports of diseased and useless crops come from inland counties (the same old account is furnished). Some correspondents of a Unionist newspaper venture to state that Mr. Jackson, the Secretary to the Treasury, believes there is a great deal of exaggeration about the blight. Well indeed would it be for all classes in the country if Mr. Jackson could truthfully express the same opinion and prove its accuracy. At present, however, his opinion is hardly entitled to the same weight as that of oligarchy in conference, Boards of Guardians, Town Commissioners, and other public bodies, who have given their deliberate opinion on this matter. Mr. Jackson is a man of considerable ability, and he has made a very rapid visit all round the coast from Kerry to Donegal and Mayo, and he must have acquired a great deal of valuable information. He does not appear indeed to have been much in connection with those who could have given him most reliable details on the subject. Like every official inquirer in the past, he has carefully avoided the clergy and the popular leaders, the persons in touch with the people and who know precisely what the people want. Consequently there is grave danger that the Treas-

ury to the Treasury may be more misled by his partial and one-sided investigation than if he had never crossed the Channel. He deserves credit for endeavoring to see the state of the country with his own eyes, but he will be wise in not relying too exclusively on his own sources of information. He conducted, indeed, compares favorably with that of our golf-playing Chief Secretary, Mr. Jackson, Mr. Courtney, and Sir Michael Hicks-Beach, who visited the South of Ireland, in an honest endeavour—we may assume—to learn the real extent and degree of the threatened distress. Mr. Balfour is at his beloved Home. His never-failing champion, the Irish Times, the other day only asserted that he was quite as useful, quite as available for any emergency as his self-playing in Scotland, as if he were in Dublin or Donegal or Kerry. This is to a large extent true, but not in the sense in which the Irish Times would have it. Mr. Balfour's effectiveness in connection with Ireland is wholly confined to suppression and coercion. As for his usefulness in an emergency when the people are threatened with dire distress, we truly admit he might as well be in Scotland or Hong Kong. His sensitive soul possibly could not bear "the white" of starving peasants at close quarters. Mr. Balfour probably considers the blight a confounded bore, but he will not let it interfere with his amusements. He understands the Irish people pretty well for an outsider, and they understand him pretty well. He will give them the good pretty readily, but he will wait until long after the pinch of hunger is felt before he considers what had best be done. The Irish people know that, and are indulging in no vain hope of timely relief. But if life should be sacrificed through the negligence or incompetence of Mr. Balfour and his colleagues they will have a heavy account to answer for.

Hurrying Up.

KINGSTON, Ont., September 24.—The prospective passage of the McKinley bill has created a great demand for vessels to carry grain to the United States ports. Lams, sheep and cattle are being hurried across the lake and as transport on the Great Lakes is impossible farms at Cape Vincent and other points have been leased and are being stocked. Doubt as much barley as ever before at this date has been placed in Oswego warehouses this season.

France and Russia.

PARIS, Sept. 25.—The *Matin* publishes a letter from St. Petersburg which declares that during the Tzarist regime Russia, bearing a rumor that France was making overtures to Italy, proposed point blank that an alliance be formed between Russia and France. M. Sautter, the French foreign minister, rejected the proposal on the ground that it would be impossible to sign such a treaty without the consent of Parliament, and furthermore that such a treaty would be useless because Russian and French interests were identical.

The Comte de Paris.

PARIS, Sept. 24.—The Comte de Paris has written to Senator Brocher regarding the Boulanger revolution, justifying the course he took in using the weapons with which the republic provided him in order to divide the Republicans and allow the country to speak for itself. He advises his friends not to waste time in recriminations over the past but to affirm clearly their faith in monarchical principles and unite for the continuance of the struggle.

Success always attends our preparation for removing the downy hair from women's faces. It is now in universal use and costs, including a box of ointment, only \$1.50. We have always on hand a preparation to dye the whiskers and give to the hair its natural color. Also one of the best preparations for washing the mouth and gums and giving a sweet breath. Freckles and skin blemishes, as well as tooth-ache and corns, removed at once without pain. As in the past, we have always on hand choice Face powder, which gives to the skin a freshness and conceals all the defects of nature. We give to the hair a Long remedy which is infallible. Read the certificates which we publish every week.

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Our works are of no value if they be not united to the merits of Jesus Christ.—St. Teresa.

The disagreeable sick headache, and foul stomach, so frequently complained of, can be perfectly relieved by a single dose of McGALL'S Bactericidal Pills.

Faith alone will not put you into heaven. See will lead you to the gate, but accompany you no farther. She won't get in herself. But to charity heaven will open wide its portals.

Holloway's Pills.—With changing temperature the digestion becomes impaired, liver disordered, and mind despondent. The cause of these irregularities is easily removed by the use of Holloway's Ointment and Pills. They directly attack the source of the evil, remove all impurities from the circulation, restore the affected organs to their natural state, and correct all defective secretions. An easy means of restoring health and strength is afforded by Holloway's Pills and Ointment. These famous medicines are blood renovating remedies, whose influence reaches the great centres of the nervous system, purifies the circulation, induces a healthy state of the bodily powers, gives tone to the stomach and brain, producing a desire for food, and all the proper requirements for health and vigour.

BOOKS FOR OCTOBER.

HOW TO SAY THE ROSARY WITHOUT DISTRACTION; Or, Points for Mental Occupation whilst reciting the *Virgin Prayers*. Price per 100 copies, \$5; per dozen, 40c; single copy, 5c.

THE ST. JOSEPH'S MANUAL; suitable for *Sodalities*; 50 cts.

THE MOST HOLY ROSARY in thirty-one Meditations, Prayers and Examples, by Rev. Eugene Grimmo, C.S.S.R. 50 cts.

THE DEVOTION OF THE HOLY ROSARY; by Rev. M. Muller, C.S.S.R. \$1.25.

NEW PRAYER TO ST. JOSEPH; to be said during the month of October. With picture of St. Joseph, per 100, 40 cts; plain, per 100, 30 cts.

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THE HOLY SEE.

Notes of Interest from Rome—The Bishop of Trent—The Pope's Birth Place.

BEATIFICATIONS.

The Sacred Congregation of Rites held a general meeting at the Vatican, in the presence of the Sovereign Pontiff, to deliberate on the virtues in an heroic degree of the venerable servants of God, Gaspare Dal Ruffalo, founder of the Congregation of the Missionaries of the Precious Blood, with a view to his Beatification.

PONTIFICAL HONOURS.

The Holy Father has awarded the Cross of the Knight of St. Gregory the Great to Signor Philip Faust Maronchi, well known for his literary works.

THE BISHOP OF TRENTO.

It is not without significance in this moment of popular agitation, connected with the still "unresolved" provinces of Trent and Trieste, that the Holy Father, desirous to confer some special token of benevolence on the Prince—Bishop of Trent of Trent, Mgr. Eugenio Vulliamy, has recently named his Lordship Assistant to the Pontifical Throne and Roman Councillor. The *Sera*, an ultra Liberal sheet of recent growth, commenting on a claim dispensed by the Holy See, exclaims: "Outraged to report that these aims are become rare occurrences: were we to enumerate all the families who are regularly, fixedly and copiously maintained and subsidized by the Pope there would be no end. The aims ordained by the Sovereign Pontiff are distributed to the last farthing, since these charitable doles are apportioned by an official board of almoners, so accurate and scrupulous that nothing is allowed or suppressed of the large sums allotted for beneficent purposes."

RADICAL CLUBS.

The two Radical clubs, which were formerly dissolved by a special decree bearing the signature of the Minister Crispi, continue to hold their meetings under changed names. The Cherdank Club is henceforth to be known as the G. O. Club or Gioventu Operaia—the working youth club; whilst the former Borsari Club has assumed the title of the P. B. Club, which stands for Patrioti Benemeriti, or Deserving Patriots. The Radicals are busily engaged sitting on foot of a new club of the most revolutionary kind of which they have given the name of the Premier himself, and dubbed it the Francis Crispi Club, or Circolo Francesco Crispi, which is to have a red banner as its emblem with a bearded Crispi of Crispi in the centre. When forming the revolution the present monarchical Premier is said to have uttered a beard, which he has succeeded in his more progressive days.

A SPANISH PILGRIMAGE.

An extensive pilgrimage, principally composed of young men, is being organized in Spain to visit the shrine of St. Louis Gonzaga in the mountains of the Sierra de Guadalupe. The start of this pilgrimage of the Spanish Catholic youth was undertaken by the Bishop of Tortosa, and the noble undertaking has been blessed by his Holiness.

THE POPE'S VISIT TO HIS BIRTH PLACE.

On the feast of St. Augustine, Carpieto was the scene of a solemn festival for the inauguration of two new fountains of potable water for the supply of the village. The Holy Father took occasion of the feast of the patron saint of his birth-place to present the villagers with yet another special mark of his benevolence. The public officers and the inhabitants were not slow to mark their gratitude and recognition of the generosity of their fellow-citizen and benefactor by an extraordinary public demonstration, which was specially enhanced by the visit of many illustrious personages, amongst whom may be numbered the Bishops of Aviano and S. Giovanni, Mgr. Volpi, Mgr. Azzeoli, Mgr. Mazzilli, Mgr. Ferriani, and Mgr. Neri from Naples. The two beautiful fountains, the work of the illustrious sculptor, Tripicani, were unveiled in the afternoon of the vigil, and they were solemnly blessed by Mgr. Pietromarchi, Bishop of Aviano, who went forth to the cathedral before the first vesper of the feast, vested in full pontifical, in solemn procession, followed by the canons and clergy of the cathedral, and performed the solemn and interesting function, after which he delivered a discourse, which was responded to by the Synod, Signor Albert Galotti. In the piazza, in which are located the fountains, a hymn composed for the occasion by Professor Joseph Gallotti was sung by a choir of singers, most of whom had come down expressly for the occasion from Rome, and whose numbers were supplemented by some *chilantini* of the place, to the accompaniment of the band of Signor and Carpieto. In the evening an open-air procession along the streets brilliantly illuminated by Bengal and other fancy lights. The next morning a most welcome surprise awaited the poorer class of the inhabitants, which consisted in the distribution, by special orders and at the cost of the Holy Father, of three thousand loaves of bread to the poor of the place. At High Mass Mgr. Neri pronounced an eloquent sermon after the Gospel, which is not the usual time for the sermon here, but it is rather the custom to preach before, after High Mass, more generally before. During the day and festivities, wound up in the evening by fireworks and general illuminations. The public rejoicings were kept up for several succeeding days.

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Charges Repeated.

LONDON, Sept. 24.—Michael Davitt claims to know that a trap was laid for Daly, and that he is able to prove that a similar trap was laid for four other dynamite prisoners, and that an agent of Dublin castle purchased the dynamite and handed it to the police for the purpose.

A High Honor.

QUEBEC, Sept. 25.—Miss Norah Shea, daughter of the late Mr. James Shea, has been admitted to the community of the Hotel Dieu at Sister St. Patrick. She is said to be the second English speaking person who ever entered this community.

Anti-Slavery Conference.

PARIS, September 24.—The anti-slavery conference recommends that the work of the suppression of slavery be divided among national committees which shall have a common aim, but which shall act separately, chiefly through missions to moralize the native. The Pope will be asked to sanction an annual appeal for funds for these committees.

COMPLETELY CURED!

LAPORTE, Dec. '88. My son, who took Pastor Koehn's Nerve Tonic for epilepsy, of which he could not get any relief from other medicine and doctors, has not had any symptoms since 14 months, and I therefore believe that he is completely cured by the Nerve Tonic. JOS. WOLF.

CATARRH AND GOLD IN HEAD HOW CURED. NASAL BALM. A certain and speedy cure for Gold in the Head and Catarrh in all its stages. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

Many so-called diseases are simply symptoms of Catarrh, such as headache, partial deafness, loss of sense of smell, foul breath, hawking and spitting, nausea, general feeling of debility, etc. If you are troubled with any of these or kindred symptoms, you have Catarrh, and should lose no time in procuring a bottle of NASAL BALM. It is a certain and permanent cure for Catarrh, followed by consumption and death. NASAL BALM is sold by all druggists, or will be sent, post paid, on receipt of price (50 cents and \$1.00) by addressing FULFORD & CO., BRACKVILLE, ONT. Beware of imitations similar in name.

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TENDERS. TO PRESCO PAINTERS—Sealed Tenders for the frescoing throughout, interiorly, of St. Michael's Cathedral (Decorated English Gothic) Toronto, Ont., will be received by the undersigned till noon Saturday, 11th prox. The plans, &c., can be seen at my office on and after Friday, 26th inst. The lowest or any tender will not necessarily be accepted. JOSEPH CONNOLLY, E.C.A. Architect, 14 Church Street, Toronto, Ont.

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THE SUN FOR 1890.

Some people agree with THE SUN'S opinions about men and things, and some people don't; but everybody likes to get hold of the newspaper which is never dull and never afraid to speak its mind.

Democrats know that for twenty years THE SUN has fought in the front line for Democratic principles, never wavering or weakening in its loyalty to the true interests of the party it serves with fearless intelligence and disinterested vigor. At times opinions have differed as to the best means of accomplishing the common purpose; it is not THE SUN'S fault if it has seen further into the millstone.

Eighteen hundred and ninety is the year that will probably determine the result of the Presidential election of 1892, and perhaps the fortunes of the Democracy for the rest of the century. Victory in 1892 is a duty, and the beginning of 1890 is the best time to start up in company with THE SUN.

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Daily and Sunday, per month..... 0.70  
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Union Makes Strength. DUBLIN, September 24.—Dillon, O'Brien and other leaders who attended the convention at New Tipperary warned their hearers against dissensions among themselves and said they were convinced that Balfour's policy would satisfy the people in the fight against Smith-Barry.