## OCTOBER 27, 1894;

e Church were so negligently permed as to be productive of evil ther than good ;" while as to clerical nistrations, "the sick and dying nistrations, "the sick and dying re uncared for, the poor were un-sited, and the children were, unight. Cardinal Newman has deorgian period-nay, from the time the last of the Stuarts down to that the Oxford movement-as " Pagan-a minus its gods;" and he might, in th, have gone farther back still, d have said that, after the Elizahan apostacy, Church of England-han apostacy, Church of England-ha was the very dry bones of secular-h, a more State-machine for preservg moral order. It was from this urch that the Dissenters begged to fer! And I believe that it was their ristian sentiment and warm eathu sm which kept Anglicanism from king lower and lower; and, above that it was their preaching of rist's Divinity which fostered the glican school of Evangelicalism of which sprang the earnestness of actarianism, with its subsequent real of Sacerdotalism.

When, therefore we inquire, "was it When, therefore we inquire, was it sent or was it Anglicanism which is responsible for the present growth English Freethinking?" we may say once, it most certainly was not dist; it was the High and Dry cryszation of Elizabethanism. and now let it be asked, can the

urch of England undo what it has at t largely helped to engender? ee things have to be borne in mind the reply, (1) The new relations of glicanism to the Catholic faith; (2) misconception of that faith by most glicans, and (3) the indisposition to son logically about religion - con-uent upon three centuries of heresy. 1) The Catholic faith is now pre ted to the English mind - at le iciently to make a demand upon the science. Hence the necessity of king an act of the will, to accept or eject the invitation. Most Angliare therefore, in the state of delib tion. (2) But to find excuses for er delay or cold refusal, all sorts of conceptions are fondly cherished : High Church clergy and the High rch newspapers disseminating nerous fallacies in regard to Cathfacts and Catholic doctrines. (3) how comes the great temptation the Anglican. He suspects that talism is a mere hollow imitation. suspects that, if there be Divine hority, it can be found only in the nolic Roman Church. But his traonal habit of private judgment has ulled his religious instinct that he not be made to realize that submisto Authority must precede a full lligence of the Truth. His habit fe has been always to judge everyg; to judge authority as well as y doctrine; to judge the course of ine Providence as well as the course atural events, as though he were competent arbiter of both ; and, ming wearied and disheartened by fruitlessness, he falls back upon disbelieving in certainties—which e believing in the non-necessity of hs. This is Freethinking. It is state of mind of many millions of estants. There is not always the ndoning of the idea of Christianity, of the fact even of an historical emption ; there is the abandoning e hope of assured doctrine, on the and that the natural intelligence

ot fathom it. he English freethinker, be it re-bered, is not like the French freeker, keen, witty, and often diaal ; and for the simple reason that English freethinker has never on the Catholic faith; and therecannot hate it while believing in it. French freethinker hates the Cath-faith because he has fully known

### OCTOBER 27, 1894.

#### CATHOLIC THE RECORD.

# FROM SWORD TO CHALICE.

Sketch of the Soldier-Priest, Rev. John Augustine Hill, O. P.

The remarkable case of a man and wife abandoning the world for a more severe de-votion to the service of their Maker deserves public notice, while commonplace men are paraded before us in the minutest details of their common life. Like many saints this modest Dominican died uncelebrated hy any sacred poet. But the good he did will not have perished with him, but throws a long and healing shadow over the land of bis apos-tolic labors. — Extract from Lord Hipon's letter.

About a mile south of the city of About a mine south of the city of of bishop Fenwick for some years, and Somerset, Perry country, Onio, where the great soldier and the greatest cavalry commander of whom history western missions and all scattered of the great soldier and the greatest gomery. O. P., had charge of the western missions and all scattered of the great soldier and the greatest gomery. cavalry commander of whom instory western missions and an enternance of whom instory western missions and an enternance of the catholics as far as Vevay, Indiana, and Rev. Dominic Young and two others had the castern missions as far seen service on the two continents. as Max But the subject of our sketch passed to Lisbon his reward almost four years before

Sheridan was born. John Augustine Hill was born in the northern part of England in August, 1772. Died in Canton, Ohio, Sept. His remains were removed to 1828. St. Joseph's, Sept. 20, 1848. He was a nephew of Lord Hill, and

a relative of Rowland Hill, the famous Methodist orator who died in 1833. He came from a military family, his

uncle, Vincent Hill, having been a commander in the British army, and the nephew, John, would have been his successor to titles and estate, he being the eldest of his brother's family, but at this time a Catholic could not have inherited the title or estate.

During the Napoleonic war in Bel-ium he was an officer under Wellinggium h ton, and at the battle of Waterloo, in June, 1815, commanded a regiment. Some time previous to this he and his wife became converts to the Catholic Church. Mutually impressed after-ward with the idea that they must devote their lives to the service of the Church, they agreed to separate, she entering a convent of Augustinians in Italy, while he went to Rome to an intary, while he went to Kome to an in-stitution of learning to qualify him-self for the priesthood. After his or-dination in the spring of 1821, he started at once for his chosen field of labor, the United States, accompanied by M. M. DeRymacher and John by M. M. DeRymacher and John Hines, both novices in minor orders, the latter afterwards Bishop of Demerara (*in partibus*) also several lay brothers, all of whom had been secured by Bishop Flaget on his visit to Europe

a few years before. They arrived at St. Rose, Bards-Ky., September 23, 1821, the town. party having stepped a week or two at St. Joseph's, Perry county, and at Lan-caster, Ohio, where Father Hill said Mass and preached, leaving behind an agreeable impression. Their arrival in Kentucky, at the home of Bishop Wilson and Fenwick. Father Hill had known Father Wilson and his compancollege in Bornheim, Belgium, on the breaking up of which house they had and American Catholic families for the education of their sons.

classical education without any inten-tion of studying for the priesthood ; in Pozzo, Chas. D. Boling, Philip D. fact went from the college to the no Noon, Jos. F. vitiate and was ordained there. After Dominic Young the violent breaking up of the college, the place at St. Rose in Kentucky was purchased with Bishop Fenwick's patri-

Bishop and his clergy until his death, of that dreadful scourge, the cholera. Bishop Fenwick was first taken sick at Sault Ste. Maria, but continuing his 26, 1832.

nati, his labors were not confined to that place alone, for by virtue of an agreement with Bishon Electric de and the of an agreement with bishon Electric de and the of an agreement with bishon Electric de and the of an agreement with bishon Electric de agreement agreement with bishon Electric de agreement ag agreement with Bishop Flaget, Indi-ana was placed under the jurisdiction of Bishop Fenwick for some years, and

as Marietta, St. Clairsville and New

While Bishop Fenwick was in Europe in 1823, Father Hill made a conditional bargain with General Lytle of Cincinnati, for the purchase of his mansion and grounds for \$20,000, intending it for church and educational purposes This was subject to the approval of the Bishop, who on his return felt un willing to incur so large a debt, and accordingly disapproved of the purchase, a result so mortifying and dis-appointing to Father Hill that he asked leave to withdraw to the convent of St.

Joseph's, Perry county, O. From there he devoted himself to the nissions, chiefly in the north, and finally took charge as resident pastor at Canton, in November, 1824, which fact places Canton as the third parish in chronological order in Ohio, the first being St. Joseph's, dating from October 11, 1812 ; second, Cincinnati,

1822. The first time the Sacrifice of the Mass was offered up in Ohio, of which any record has been kept, was at Gallipolis, in October, 1793, when the Rev. Stephen F. Badin, the first priest ordained in the United States, officiated for the French of that vicinity, and his name appears on the records in Canton in the years 1835-36, as being sent occasionally after Rev. John M. sent occasionally after Rev. Henni, late Archbishop of Milwaukee, who was recalled to Cincinnati by Bishop Purcell. Father Badin died at Cincinnati, April 21, 1852, aged eighty-five.

Before the erection of the first church in Canton, divine service was held at the residence of John Shorb, the first Catholic to arrive in this vicinity, who came in 1807 and who lived a few hundred yards west of the site of the present church. And when the weather permitted a temporary altar was improvised under the large oak tree yet standing at the south end of in Kentucky, at the home of Bishop Fraget, was a great consolation to him and his over-worked assistants, Fathers Wilson and Fenwick. Father Hill had become for the found of the found of the found of the found 1818 and 1824, to meet one of that known Father Wilson and his compan-ions while they were at the Dominican the cradle of Catholicity in Ohio, five of whom afterward attained the purple ; two of the five an Archbishopric. Emcome to the United States. These balmed in the holiest recollections, are, Fathers received Father Hill into the Church in 1814. The establishment at Ohio and adjoining States such names Bornheim had been a very successful as Rev. Edward Dominic Fenwick, one and was resorted to by English John A. Hill, Richard Pius Miles, Joseph O'Leary, Thomas Martin, Jno. T. Alemany, Jas. H. Clarkson, August Bishop Fenwick went there for his tine P. Anderson, Chas. P. Montgom-

Noon, Jos. F. Jarboe and Nicholas The first church in Canton was begun in 1823 and finished in Novem-

ber, 1824. John Shorb went to Balti mony, as a refuge and new centre for the community. funds for that purpose and superin-

the same purse was the support of the the shadow of the church he had built (for such was his desire) with the em-blem of a sheathed sword and raised chalice, was erected in 1830 by his successor, Rev. John M. Henni In In ourney to Canton he visited Rev. John time the elements have almost obliter-M. Henni; going by the only mode of travel in those days, the stage, he got as far as Wooster, where he died Sept. Double to bound together by iron bands and the inscription, as well as broken it. Some several years ago it was bound together by iron bands and

The Ohio Repository, published in Canton, in its issue of September 5, 1828, has the following notice : "Died, on Wednesday evening, 3rd

nst., Rev. John Augustine Hill, Vicar-General of the Diocese of Cincinnati, and Catholic clergyman of this place. His superior talents and amiable man ners won for him the esteem of all who had the happiness of his acquaintance and in whose useful life shone forth

ster. In the discharge of the various God. And to the large circle of his most in the gayety of a large city flock, as well as to those of his dissentthe Gospel cannot but prove cousoling, and must mitigate in no small degree their poignant sorrow. May he rest in peace

Such, briefly told, is the history of the soldier who had seen service on two continents, on the Eastern in the service of his earthly king, on the Western in that of "the God of peace and good will among men." "Augus-tine" — the name no doubt that was chosen on his reception into the Church in 1814, influenced no doubt by the memory of that great missionary Augustine, sent by Pope Gregory the Great, who lauded on his native shores, on the island of Thanet, in 596, and by

He rests on his arms in the little graveyard adjoining St. Joseph's, awaiting, the "reveille" that is to be awaiting, the "reveille" that is to be sounded in heaven, calling the soldiers to arise and march; and in the legions their fathers' bank accounts, nor even

A soldier who left the sounding camp, For holy thoughts came o'er him : And gallant men with martial tramp, Unenvied march before him.

Minerva's sacred shade he sought, Then loosed the sword that bound him ; And war was hushed with silent thought, And priestly robes were round him.

In Dominic's holy steps he trod, His father's rules he cherished ; And raised his suppliant voice to God, To save us ere we perished.

Through him in woods and deserts wild, For ages undiscovered ; The tear was wiped from Sorrow's child ; And o'er them the dove of mercy hovere

In life beloved his virtues flung Asacred holo o'er us; And thoughts came burning from his tongue, And faith walked pure before us.

Oh ! hallowed earth, here lightly treat,

Till time's last trumpet wake him, Till light from heaven his relics bless, And He that made shall take him.

The above is a translation of an inscription on stone now almost obliter-ated and was composed by his successor, John M. Henni, late Archbishop of Milwaukee. The writer is under the obligations to the Marquis of Ripon, England ; Rev. J. P. McGuire, present astor of St. John's ; Hon. P. B. Ewing of Lancaster, Ohio, for information accession to records, manuscripts, etc., in his search for information regarding

the subject of this sketch. J. V. CARR- DISCIPLINE.

" Manners maketh the man." "The dandies fought well at Waterloo." The careful observer can not have

failed to notice that it is often the gently nurtured who bow most grace-fully to the storms of life, who endure pain with the least outery, who best suffer exile and want, who never prate of having seen better days, and who toil like slaves, if the need arises, with no word of lamentation. Who has not in his mind some woman to whom the refinements of life were as her very breath, who when overtaken by re verses not only accepted her changed fortunes patiently, but even welcomed them smilingly? Who does not re-

member some hero who had been a curled darling of fashion, meeting the bullets in battle as calmly as he would greet a friend ? which could adorn the Christian min-which could adorn the Christian min-

of leaving many dead upon the field duties of his calling, he evinced a zeal I recall one as this is written. It had been in its peaceful militia days fore-It flock, as well as to those of his dissent-ing friends, the reflection that he fell a victim to the cause of desseminating the Gaspai cannot but prova causaling from the mansions which graced an avenue whose beauties have given it a world-wide reputation. Most of the names on its rosters had been distin guished in the republic for genera-

tions. When this regiment left for the front there were not wanting thos who said it was no time to send dandies the word dude was not then invented into action : that brave men were needed. And the sequel? In a few weeks that regiment had gained the name of the fighting ——th, and most of its curled darlings were sleeping in shallow graves far away. When the pitiful little remnant of them came nome, a bluff old fellow, the tears streaming down his cheeks at sight o his eloquence converted Ethelbert, King of Kent, with 10,000 of his Anglo-Saxon subjects, in 597. and the crutches, called out: "Boys, the silk-stockinged fellows could fight, after all !"

marching under the banner of the from their long lines of honorable ancestors; but they did possess it because they were born to lives of dis-cipline. They were of a class which disdained the vulgarity of display;

and almost without exception, the training which was to make them comprehend the higher courtesies and practise the kindly amenities of life began with their babyhood. As soon as they could walk they knew by ex-perience the meaning of discipline. The graces do not flourish where the weeds of revolt abound. Teachers and mothers who had never known the "mistaken impulse of an undis ciplined heart" dealt out the whole some doctrine of self-restraint to those tiny wearers of the purple.

Manners are not religion, but they are one of its handmaids ; for they do, in a sense, make the man. The same training which prevents the boy from seeming to notice the deformity of the or withholds the eyes of the girl from the poverty or uncleanness of the family to which she goes to ninister, may make of the one a man make people moral. The sense of eady to die at duty's call if need be duty to society must be based on the f the other one to be silent and un complaining in the most profound grief or bitterest privation. They are not to be found in the ranks of those who go about with hearts on sleeves bodly demanding sympathy—which they seldom get. The same routine which trains the child to be respectful

to his elders, mindful of his inferiors, and obedient to the slightest wish of e in authority ov

# A JESUIT ON DIVORCE.

The Boston Globe of last Sunday ontains a symposium in which vari-That Tired Feeling, Constipation ous writers discuss the question "Should Divorced Persons Marr Marr Again ?" The Catholic idea is sup

plied by the scholarly president at Boston College, Rev. Timothy Brosnahan, S. J., who writes as follows : I am asked my opinion on this question, and answer as did Cardinal Newman on a certain occasion, "I have no opinion on the matter." I am certain that a marriage legitimately

contracted by Christians and consum mated is indissoluble. That, there fore, marriage after a legal divorce does not differ from concubinage, except in its immunity from legal Only a trifler would think of denv

ing this after reading the words of Christ, (Matt. 19, 6,) "What God hath joined together, let no man put sunder.

In fact, a candid consideration of the nature and purpose of matrimony will show it is a contract which is just only when it is permanent. The better instinct of civilized and rightly-cul-tured people have always recognized A certain social impropriety this. attaches to marriages contracted after divorce. These convictions are more deeply founded than they seem. permanent well-being of society de

pends on them. Grant the possibility of the dissolution of the marriage tie by the decision of a judge, and those who find the duties or obligation of the marriage state onerous need only commit some of the crimes or misdemeanors requisito to obtain legal separation. That this is often actually the case will not, I think, be denied by any one of moderate experience and observation. The possibility, therefore, of obtaining divorce increases crime and render homes unhappy in which, under other

circumstances, self-control and mutual forbearance and respect would have Now, those lads did not gain their finally produced happiness and developed character.

The reasons generally advanced in favor of divorce are such as ignore man's higher nature, and would, if carried to their logical conclusion justify us in evading any moral restraint that comes in conflict with our lower inclinations.

> The Divorce Evil. It is hard for many people to get rid of the foolish idea that all the evils of he world can be cured by law. All that is required to combat any increas-ing evil, they seem to think, is to

frame new laws or to reinforce exist-

ing enactments. The most recent statistics of divorce, however, prove that the legislation designed to check the spread of immorality resulting from ill-assorted marriages had the contrary effect, The number of divorces among Protestant whites alone in the United States during the past year is estimated at 35,000 against -10,000 in 1867. And it is found that illegitimate births are most frequent in localities where divorces are most numerous. This certainly goes to show that no amount of legislation can

ense of duty to God.-Ave Maria. The saints won their empire over the hearts of men by their wide and affectionate sym-athy. This was the characteristic gift of st. Paul, St. Francis Xavier, St. Titus, and

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believed in it ; he becomes, to all arance, "possessed," like the de-acs we read of in the Gospels. the English freethinker is simply us and indifferent. He will not the trouble to be in earnest, but rs to persuade himself that there be no certain truth because Prontism cannot tell him what it is. how is it possible that the Church igland can successfully combat a of mind which its own philosophy een generating for three centur-With no supernatural aids to faith, nfession, no Holy Communion, no thood ; and with the repudiation of ible authority, how is it pessible t can persuade those whom it caneach, or nourish those whom it has d of its heritage? Freethinking agland is the offspring of effete icanism. There is no cure for it the acceptance of the Catholic whether logically, philosophic-or Christianly. -B. A. Oxon in go New World.

# w Many of us Think of This?

e Catholic faith, says Canon s, is a possession which we hold ist, and it is our mission so to rve, profess, and preach and ice it, that we may leaven the atholic masses by which we are inded, that they may be brought re with us the treasure of truth beautiful bond of Catholic unity. etween us and the achievement t mission there stands a vast wall earthwork of prejudice, misrop-ation, and traditional misconcep-hich has been the accumulation turies.

task is clear. have to break down the barrier, ar away the obstacles, to over-misrepresentations, to correct acceptions, to dispel misunderngs, to allay misgivings, to disrejudices, and to do all that, by tient, preserving, and unobtru-tting forth of the truth.

The Bulls erecting the See of Cincinnati and nominating Father Fenwick its first incumbent, dated June 19, 1821, arrived in Bardstown, Ky., October 13, following: He was conse-crated at Bardstown, January 13, 1822. The following March he started from the hands of a fellow workman, for Cincinnati, taking with him striking him on the head. He Fathers Wilson and Hill, the former as lingered six days and expired July his Vicar-General, for he had agreed with his superior to accept the Bishop-It was built under the direction of ric on condition that Father Wilson should go in that capacity. Wilson remained but six months, when about \$5,000, and it was enlarged in Father Hill became Vicar General, and 1864 by Father Lindesmith, as the remained so until his death. Father Hill besides being a very devout priest was an accomplished scholar and tracted much attention in the little city, and a course of lectures on the doctrines of the Church, called out comment and criticism from George the surrounding counties and as far Hammond, then editor of the Gazette,

between Father Hill and the articles editor, which appeared weekly in the Gazette.

As well may be imagined this controversy attracted much public attention. It did much good in awakening the serious to the claims of the Church. and wrought conversions, some among the first families of the city.

It was the first clearing up of the ground and a worthy prelude to that noted controversy of a later day before a large audience, on the same theater in which the banner of truth was so triumphantly defended and up-

and Fathers Wilson and Hill to Cin-cinnati in 1822, the one small church stood quite outside of the inhabited part of the city. The lot on Sycamore street, on which St. Xavier's church bought and the church moved on roll-bought and the church moved on roll-ers to this site, where it was put on a foundation high enough to admit of living rooms below, in which the Bishop and Fathers lived for some time

The twenty-five or thirty pews in the church brought but \$80 per year, so John's Church, marked his grave under

tended its erection. He also donated the ground. Mr. Shorb also went to Somerset two or three times in connec tion with building the Canton church. the Dominican Fathers, chiefly that of Father Rev. John A. Hill. The cost was

> wants of the increasing congregation demanded. On completion of the church in

November, when the Catholics from all west as Crestline took the opportunity ending in a series of controversial to worship in what was then a large church. His wife, at the convent in Italy, had

made a beautiful set of vestments of white velvet, embroidered and painted and richly bordered with gold lace. She sent them to him while he was in Cincinnati, and after his location at Canton, at his request, they were sent to him.

To Canton alone his labors were not confined, for it was while on a visit to his parishioners around Sandusky that he contracted a cold, and his food being principally milk and bread, his consti tution gave away under the ordeal. held by the almost boy Bishop. On the coming of Bishop Fenwick And shortly after his return he expired at his residence, September 3, 1828, aged 56 years, exactly seven years, less

twenty days, from the time he reported for duty at St. Ross, in Kentucky He was a man of strong social turn. loved the company of children, and was now stands, was soon afterwards fond of that military game of chess, and bought and the church moved on roll-

Our Angelic Patrons.

The present life is the time for work

the future life is the time of rest and reward. Those who have already gained this rest and this reward are angels and saints. The angels are pure spirits, who at the moment of disaster. Proper discipline can be had without cost, and often the most winning manners are found among their creation, in the beginning of time adored Jesus Christ, incarnate upon earth, and revealed to them by God from afar, and thus merited by this act of faith, submission and humility, all the very poor; for it is the kind hear only in which the flowers of courtesy

the glory and the blessedness of Paradise. At their head are the great Archangel or seraph. St. Michael, the Archangel Gabriel, and the Archangel Raphael, whose sacred names are all mentioned in the Holy Scripures. on the Golden Rule-the one golden

hing which no monopoly controls. The holy angels are in heaven-that is to say, they are enjoying, in the bosom of God, and in union with the Teach your children the manners which are the outcome of self-restraint, and they will fight as valiantly and Lord Jesus Christ, a beatitude which no creature can at all comprehend, seeing pear as patiently as the Duke of Wellington's dandies at Waterloo. -Louise May Dalton, in Ave Maria. God face to face, fully participating in His infinite blessedness and bathed in the infinite ocean of the joy and the peace,

the light, and the life of the Holy Ghost Do Right: Leave the Rest to God. They are lost in the fulness of infinite Don't torment yourself about what

and immeasurable love ; and by one single act of love, which never ends, people are going to think, about this and of which we cannot, here below, and that action. No matter what you do or leave undone someone will critieven comprehend the perfection and the rapture, they adore the Father, the cize you severely, and the very best rule for getting through life with Son, and the Holy Ghost ; they praise Him and bless Him through Jesus Christ, comparative comfort is, after you have

who is their heavenly King and the principle of their happiness

pursue it calmly, without paying the slightest attention to the criticisms of WHY HOOD'S? Because Hood's Sarsapa-illa is the best, most reliable and accom-plishes the greatest cures. HOOD'S CURES the lookers-on from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they

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drawtheline him for any untoward circumstance which may befall. One fancies that he martyrs must have been taugh good manners, and one knows that the lessed saints were well-bred, though and have, like thousands of nany of them were humbly born. It is not alone the rich or well-born who can possess this shield against

made up your mind as to the propriety

and advisability of a certain course,

other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used flourish. The affluent may have the wealth with which to purchase many in its place. If you will of the means of discipline, but th eggar can have the same gift fo USE his children if he will; for it is founded



pie, pastry and the other good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard hascome.

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