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ARMINE.

CHRISTIAN REID.

CHAPTER VIII.

After Miss Dorrance had withdrawn attended by her cousin, and also by the young gentleman to whom she had been devoting her conversationa powers when Egerton entered, the latter felt as if fate was kind to him. The pretty room, the sunset light, the fragrance of flowers, and Sibyl Bertram's fair face made a whole very pleasing to the artistic perceptions which he possessed in considerable degree. And he fancied that this face regarded him with a kinder expression than usual, as its owner sat down in a quaint, luxurious chair and motioned him to another.

"I hope you have come to tell me about the Socialist meeting," she said. "I have a great curiosity with regard to those people. If I were a man l should long since have gone to hear what they had to say. It seems to me that in these latter days they are the

only people who are in earnest.

"They are certainly in earnest," said Egerton: "terrible in earnest you would think, if you heard them. confess that it makes one a little uncomfortable. Earthquakes may have their uses; but to feel one's house trembling around one-the sensation is not pleasant.

But if it fell one would find one's self in a fresher, purer air," she said.
"That might be worth the shock. One feel sometimes almost suffocated by the artificial atmosphere in which

Egerton glanced around him with a smile. "If it fell," he said, "it might carry all the setting of your life with it, and you can hardly fancy what it would be to find yourself in a crude, hard existence, without anything soft or delicate or beautiful about you."

"And do you think, then, that the setting of life is of such importance to me?" she asked, with a subtle tone of scorn which he had often before heard

"I think that it must be of impor tance to all people who love beauty as you most surely love it," he answered "Yes, I love it," she said. "Bu beauty such as this"—she made a slight, disdainful motion of her hand toward her surroundings — "is not be compared to the higher beauty "is not to thought and feeling and conduct. And if one had that one might willingly,

nay, gladly, let the other go."
"Perhaps one might," he said, though somewhat surprised, "if one were certain of the higher beauty. But, before resigning what one has one would like to be sure of what one is to gain.

"If we waited to be sure we would never gain anything," she replied quickly. "All great things are quickly. "All great this achieved by faith and courage

"The courage might be easily forthcoming," he said, as if to himself "but where is one to find the faith?"

There was a moment's silence. Apparently Miss Bertram was not ready with an answer to that question. She looked away from him, out of the window, through which there was a glimpse of the green tree-tops of the Parc Mon-ceaux, golden in the last light of even-ing. An animated twitter of conver-

sation came from the sofa where Mrs. Bertram and her visitor sat, but no distinct words reached these two who suddenly found themselves halting before the great problem of modern It was Egerton who at length spoke again. "I can imagine nothing," he said,

"which would be a more desirable possession than such a faith, as I can imagine nothing too arduous to be , nothing too great to be attempt ed, if one were so happy as to possessit. But to desire a thing is not to see one's way clear to obtaining it. may try to delude one's self into a state

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THELPS DIGESTION TO ASSIST DIGESTION TO IMPROVE THE APPETITE FOR NERVOUS EXHAUSTIONAND ASAVALUABLE TONIC.

of enthusiasm for this or that cause; but deep underneath is the chilling sense, which sooner or later will assert itself, that the feeling has a fictitious basis and that there really is nothing

worth troubling one's self about in the world. "That may be so with you and men like you," said Sibyl, turning her eyes back on him. "But there are others, many others, in the world who think

differently. "Yes," he said, "and I envy them I do more than that—I try to share their beliefs. But I have either too much logic or too little enthusiasm. have never been able to do so. honestly, Miss Bertram, are you much better off? Have you a strong faith in anything?"

Now, this was taking an unfair Now, this was taking advantage, Sibyl felt. It was not pleasant for her, who had always made evident her contempt for this pleasant trifler, to be forced to own that she was not much better off in the matter of earnest be lief than he was. She colored and hes itated a little before replying. Then she said with some emphasis:

"Yes; I have faith in heroism and virtue and unselfishness, and in the ultimate triumph of good over evil." "Have you?" said Egerton, smiling a little. "But can you define in what heroism and virtue and unselfishness consist? And what form will the triumph of good over evil take? Nay, what is good and what is evil? You see this

the very foundations of thought are tottering "One thing at least is not tottering, but daily growing stronger," she said, "and that is our conception of the imperative duty which we owe to those around us—I mean to all humanity."

is an age of universal scepticism and

'That certainly is the creed which is being proclaimed on all sides as the new hope of mankind," he answered, and therefore I went last night to hear the fullest and most complete exposition of it.

"And what did you hear?" she asked little eagerly. "You have not told a little eagerly.

me yet."
"What I heard," he answered, "was the logical outcome of modern political and religious theories. I heard a democracy preached which will not tolerate a plutocracy more than an aristocracy-which demands an equal share of the goods of life for all, and which will not hesitate at any means to gain this end. I heard the destruction of all forms of government, the annihilation of all existing society, decreed; and I heard the ideal of the future painted—that future in which, recognizing fully that there is and can be no certainty of any future life, man is to be trained to make the utmost of this present existence, and put not in any personal immortality but in the progress of his race. I must add, also, that these statements which I make so barely were presented with an eloquence which I have never heard equalled.

"One of the leaders of the extreme Red-Republican party, whose name is Duchesne. If earnestness is your ideal he would be a man after your heart. There is in him none of the stuff of which Gambettas and Clemenceaus are made-that is, the stuff of the demagogue who inflames the people with wild and dangerous doctrines merely to serve his own ends and secure his own aggrandizement. This man has a strong nature, a deep, fiery heart, and I do not think there is a doubt his absolute sincerity. He would die on a barricade to morrow, if he thought that his death would serve the cause of

humanity."
"Ah!" said she quickly, with a sud den light in her eyes, "I should like to know such a man. One grows weary of men who believe nothing, who hope nothing, who are plunged in selfishness and indifferentism.

Egerton had an uncomfortable feeling that he was one of the men thus described, but he said with a smile: "It might be possible for you to know him, if you really wished to do so. He is not a man of the people, though he espouses their cause as passionately as if he were. Everything about him indicates inherited as well as personal refinement. And he has a charming daughter with a face like a poem.

So you have not only heard him speak in public—you know him?" said Miss Bertram, with some surprise.

"I have that pleasure, though my acquaintance only dates from yester day evening. But having been presented to him after the meeting, invited me to his house, in order that he might expound the socialistic doctrine more at length: and there I met the daughter.

Who is, of course, an enthusiastic Socialist also.

"It would seem to follow naturally that she should be; yet I do not think she is. As far as I was able to interpret a few words which she said to me, they were words of warning rather than encouragement.

warning? How strange " OF Against what? "Against being led to join the party of destruction.

"But if they are pledged to destroy is it not in order that they may rebuild on a better basis?

"That is what they declare, and men like Duchesne descant with passionate eloquence on the wonderful fabric which will rise upon the new founda-But it is part of the wisdom of experience to distrust untried theor-

"Exactly," she said sarcastically. That has always been the wisdom of sible to retard human progress. if there had not been people in all ages | stead of at last.

to listen to and believe in some untried theories we should still be dwelling in caves, most likely."

caves, most likely.

"Then we should not be tormented with the problems of modern civilization," replied Egerton; "and that would be a most decided gain."

But it was evident that his view of matters could by no possibility please Miss Bertram. There was an incorrigible lightness about him which pro-

voked her now as ever.

"Yes," she said, "it would no doubt
be much pleasanter for those whom
chance has elevated to the top of forchance has elevated to the top of for-tune's ladder, if those below would only be quiet, take their few crumbs of daily food, live in penury, die in misery, and make no clamor for some better ordering of affairs. But people who think of something besides enjoying life are willing to bear their share of the burden of modern perplexity, if out of all the upheaval and rea juster social state may evolved.

The old note of scorn was in her voice, but for once Egerton did not heed it. He was thinking more of the eloquent expression of her face, of the

light in her fine eyes.
"I see," he said, "that you are deeply imbued with the social theories of the time. But, though you talk of perplexity, you seem to have scant sympathy with it. You are apparently unable to realize that one may stand in doubt amid this strife of ideas, this war of contradictions.'

"No," she answered, "I am not unable to realize a state of doubt, for it is very much my own ; but I confess cannot understand an attitude of indifference in the face of a strife on which so much depends."
"I am not indifferent," he said.

"Just as one may have a heart with-out wearing it on one's sleeve for daws to peck at, so one may feel the need for some anchor for one's thought, some end for one's life, without proclaim-ing such a need all the time in tragic accents.

She looked at him for an instant before replying, and then she said:
"I realize that also. But it seems to me that one ought to be able to find

such an end.' "Perhaps one ought," he said.
"Probably it is my fault as well as my misfortune that I have not found it. But, at least, I am endeavoring to do so. And you hardly need for me to so. And you hardly need for matter tell you that in these days the matter is not easy, for all old standards are everything which we have taken on faith is being questioned, analyzed, and flung aside. But this grows too egotistical. Pray forgive me; let us

talk of something less serious."
"Do you remember what I said to you last night?" she asked, with a slight smile. "I said that I should be glad to hear something besides social platitudes. You have given me some-thing else, and I am obliged to you— as much obliged as for the flowers, for which I have not yet thanked you. "I wish I had been fortunate enough

to send you some yellow roses," said Egerton, looking at those which she

"Oh! I like the others best," she answered carelessly. "It is only by an accident, or rather by the necessity of harmony in toilette, that I am wear

ing these to-day." Yet they seemed made for her, Egerton thought; their fragrant splendor matching her fair, stately beauty and the rieh dress of black and gold, in which she looked like a figure stepped from one of Titian's pictures. Other visitors coming in just then, he took his leave a few minutes later. But he seemed to carry the fragrance of the roses with him—a fragrance which by contrast recalled that of the violets that had filled Armine's salon with their sweet, subtle odor the night before-and seemed to set beside the woman he had left the slender figure. the delicate, sensitive face and soft, dark eyes of the Socialist's daughter.

TO BE CONTINUED.

HOW TO MAKE MONEY.

Minister Advises Drinkers to Get Their Whisky in Large Quantities Buy It of Their Wives by the Drink.

The Rev. J. Garland Humner of Essex County, N. J., is nothing if not original. He is a rigid churchman and doesn't mince words when condemning sin. He has just issued a tract which is in ten times greater demand than any paper of the sort ever circulated in that place. In bold letters written outside are the words:

"How to make money. The money-making scheme detailed

inside is : "A gallon of whisky costs three dollars and an ordinary drink of the same in any saloon costs ten cents. In a gallon there are sixty-five ten cent drinks. Now, then, if you must drink buy a gallon of whisky, make your wife the barkeeper, and whenever you take a drink give her ten cents. When you dispose of the whisky, you will have paid for it and have three dollars and a half left. Let your wife save the sum, and add to it the proceeds of each successive barrel.

"And then, when you are an ineb-riate, despised and shunned by everybody, unable to call one man a friendwhen you have become so rum soaked that you feel your days are numbered— your wife will have money enough to bury you in a drunkard's grave.

In many cases, the first work of Ayer's Sarsaparilla is to expel the effects of the other medicines that have been tried in vain. It would be a sav-ing of time and money if experimentexperience—to endeavor as far as possible to retard human progress. But ers took Ayer's Sarsaparilla at first in-

THE SPREAD OF FREE THINK-ING IN ENGLAND.

The spread of Freethinking in Eng land naturally suggests the enquiry, is Protestantism responsible for evil? And if it be so, then is Angli-canism or Nonconformism the greater sinner in regard to its mischief? High Church Anglicans are wont to scold the dissenters for multiplying both schism and heresies, and, by so doing, encouraging a habit of pleasing which must naturally lead downwards to Freethought. I consider this an unreal imputation. If Dissent lead to Freethinking, Anglicanism-no matter of what school-was the parent, the originator of Dissent; for the principle of Anglicanism, like the principle of Dissent, is the choice of one's own Teaching Authority. Let us linger for one moment on this identity of principle, before enquir-ing, "who is to blame for English Free Thought?"

Now it can be shown in few words

that an Anglican, like a Dissenter, takes himself for his Sovereign Pontiff, and is therefore, as to First Principles, a Free Thinker. An Anglican may be dissected perhaps in this way: is a Protestant who believes in Church authority, but claims the right to be the judge of that authority. He accepts certain councils, on the condition of his interpreting every one of their doctrinal rulings to his own He even fixes the number of likings. Councils to be accepted, and can tell you exactly when the Church ceased to be infallible, and came to require his sanction of its decrees. He believes moreover in a priesthood, provided he may fix its powers: in cer tain Sacraments, provided he may fix their number; in a Real Presence, provided he may define its character and in just so much of the teaching of the Roman Church as he may account scriptural or primitive. An Anglican is therefore a Free Thinker. He stands in exactly the same relation to Living Authority as does the Wes leyan, the Quaker, or the Baptist. The only difference between him and the Dissenter is that he professes to accept rather more of Catholic Teach than does the Protestant who re jects Episcopacy and priesthood: and so claims to differ less from the "Eastern and Western Churches," with which he affects to have affinity.

The difference then between an Anglican and a Dissenter is not in kind but in degree. Both repudiate the living authority of the living Church; both prefer their own ruling as to doctrines to the ruling of God vicegerent upon earth. The Ritualist, who looks with scorn on the Dissenter, is every whit as much his own Supreme Pontiff as the Protestant who starts a new sect; the sole difference being that the Ritualist judges Popes, Councils, Saints, Doctors and all the ages; whereas the Dissenter contents himself with interpreting the Holy Scriptures, upon all points of doctrine as well as morals.

Thus we have arrived at the conclusion that the principle of Freethinking is every whit as much Anglican as it is non-Conformist; for that principle is not to be tested by doctrinal tenets, but by the submission to or the rejection of Living Authority. There is the same principle of Freethinking in deciding the orthodoxy of one doctrine as of al the doctrines contained in Catholic creeds; Freethinking being egometism n action, irrespective of the sphere of

its operations. It may be objected: "Are you not going a little too far, when you confuse really pious Protestants with free thought? But I am not considering the piety or the sincerity. I am considering the first principle of free thought—which is rationally the first principle of heresy. A Catholic says: "In regard to divine doctrines I submit myself to the divine authority of the Living Church;" a Protestant says (whether Anglican or Dissenter): "In regard to divine doctrines I submit myself to myself, and claim to judge both the orthodoxy of the living authority and the orthodoxy of all authority through nineteen cen turies." Here then we have Egomet ism - which is free thought. dently, this free thought claims to be Christian; and it is Christian in the sense of a belief in Christ; but essen-

tially, or in regard to first principles the man who rejects the living author ity of the Church (and there is only one Church which even claims living authority, or which has ever claimed it, from the day of Pentecost to this hour) is in the same plight with every victim of modern thought, who is grop ing about to find something that he can believe in. In one sense, indeed, the freethinking Anglican is much worse off than the freethinking sceptic, for the latter does not care for divine truth; whereas the Anglican sincerely cares for divine truth, yet affirms that he himself is its sole interpreter. The object of these remarks has been

to justify non-Conformists in their repudiation of the paternity of Free Thinking. I will go further. I have no doubt in my own mind that non-Conformism (that is, in England) has been auxiliary to all that is good in the National Church. It must be remembered that throughout the Georgian period—down to the time of John Wesley's "awakening" preachwhole ing-the whole Church of England was fast asleep, equally as to doctrinal teaching and to public worship. The present Dean of St. Paul's cathedral in London, Dr. Gregory, has published his estimate of what the Church of England was, before the time when "Dr. Newman" woke it up. He has described its Church Services as more dismal than funerals — suggesting "the abomination of desolation; he has told us that "the most solemn services of sive setting forth of the truth.

the Church were so negligently performed as to be productive of evil rather than good;" while as to clerical ministrations, "the sick and dying were uncared for, the poor were un-visited, and the children were untaught. Cardinal Newman has de-scribed the religion of the whole Georgian period—nay, from the time of the last of the Stuarts down to that of the Oxford movement-as "Paganism minus its gods;" and he might, in truth, have gone farther back still, and have said that, after the Elizabethan apostacy, Church of England-ism was the very dry bones of secular-ism, a mere State-machine for preserving moral order. It was from this Church that the Dissenters begged to differ! And I believe that it was their Christian sentiment and warm enthusiasm which kept Anglicanism from sinking lower and lower; and, above all, that it was their preaching of Christ's Divinity which fostered the Anglican school of Evangelicalism out of which sprang the earnestness of Tractarianism, with its subsequent re-

vival of Sacerdotalism. When, therefore we inquire, "was it Dissent or was it Anglicanism which was responsible for the present growth of English Freethinking?" we may say at once, it most certainly was not dis sent; it was the High and Dry crys-

talization of Elizabethanism.

And now let it be asked, can the Church of England undo what it has at least largely helped to engender Three things have to be borne in mind in the reply, (1) The new relations of Anglicanism to the Catholic faith; (2) the misconception of that faith by most Anglicans, and (3) the indisposition to reason logically about religion - consequent upon three centuries of heresy

(1) The Catholic faith is row presented to the English mind — at least sufficiently to make a demand upon the conscience. Hence the necessity of making an act of the will, to accept or to reject the invitation. Most Angli-can are therefore, in the state of deliberation. (2) But to find excuses for either delay or cold refusal, all sorts of misconceptions are fondly cherished: the High Church clergy and the High Church newspapers disseminating Church numerous fallacies in regard to Catholic facts and Catholic doctrines. And now comes the great temptation to the Anglican. He suspects that Ritualism is a mere hollow imitation. He suspects that, if there be Divine Authority, it can be found only in the Catholic Roman Church. But his tra-ditional habit of private judgment has so dulled his religious instinct that he cannot be made to realize that submission to Authority must precede a full intelligence of the Truth. His habit of life has been always to judge everything; to judge authority as well as every doctrine; to judge the course of Divine Providence as well as the course of natural events, as though ne were the competent arbiter of both; and, becoming wearied and disheartened by such fruitlessness, he falls back upon the disbelieving in certainties—which is the believing in the non-necessity of truths. This is Freethinking. It is the state of mind of many millions of Protestants. There is not always the abandoning of the idea of Christianity, nor of the fact even of an historical Redemption ; there is the abandoning of the hope of assured doctrine, on the ground that the natural intelligence

cannot fathom it.

The English freethinker, be it re membered, is not like the French freethinker, keen, witty, and often diabolical; and for the simple reason that the English freethinker has never known the Catholic faith; and therefore cannot hate it while believing in it. The French freethinker hates the Cath-olic faith because he has fully known and believed in it; he becomes, to all appearance, "possessed," like the demoniacs we read of in the Gospels. But the English freethinker is simply callous and indifferent. He will not take the trouble to be in earnest, but prefers to persuade himself that there can be no certain truth because Protestantism cannot tell him what it is Now how is it possible that the Church of England can successfully combat a state of mind which its own philosophy has been generating for three centur ies? With no supernatural aids to faith, no Confession, no Holy Communion, no Priesthood; and with the repudiation of infallible authority, how is it pessible that it can persuade those whom it cannot teach, or nourish those whom it has robbed of its heritage? Freethinking in England is the offspring of effete Anglicanism. There is no cure for it save the acceptance of the Catholic faith, whether logically, philosophically, or Christianly.—B. A. Oxon in Chicago New World.

How Many of us Think of This?

The Catholic faith, says Canon Moyes, is a possession which we hold in trust, and it is our mission so to preserve, profess, and preach and practice it, that we may leaven the non Catholic masses by which we are surrounded, that they may be brought to share with us the treasure of truth in the beautiful bond of Catholic unity. But between us and the achievement of that mission there stands a vast wall of disbelief and distrust, resting on a huge earthwork of prejudice, misrepresentation, and traditional misconcep tion which has been the accumulation of centuries.

Our task is clear.

We have to break down the barrier, to clear away the obstacles, to over-throw miśrepresentations, to correct misconceptions, to dispel misunder standings, to allay misgivings, to disarm prejudices, and to do all that, by the patient, preserving, and unobtru-