C. M B. A.

Resolution of Condolence

Resolution of Condolence,
Branch 13, C. M. B. A. Stratford, passed the following resolution of condolence at our regular meeting, on October 10, 1884:
Moved by Brother D. J. O'Connor seconded by Brother W. Daly.
Whereas it has pleased Almighty God to remove by death, Mr. John Brophy, a respected merchant of Port Huron, Michigan, and eldest son of our worthy Brother, James Brophy,
Resolved that the members of Branch 13, extend our heartfelt sympathy to Brother Brophy and his tamily in their affliction.
Resolved that a copy of this resolution be sent to Brother Brophy, spread upon the minutes, also published in the CATHOLIC RECORD.

J. J. HAGARTY, Pres.
JAMES O'CONNOR, Sec.

E. B. A.

Davitt Branch, No. 11, Toronto, held their regular meeting on Tuesday last, and the quarterly report of the Fin. Sec. Treasurer shows the funds of the branch to be in a satisfactory state. A vote of condolence was adopted and tendered J. J. Maloney, President of St. Patrick's, No. 12, upon the death of his child. After the usual routine of business a pleasant time was spent in recreation.

of his child. After the usual routine of business a pleasant time was spent in recreation.

St. Helen's Circle, No. 2, had a very good attendance at their meeting. They initiated one member and elected Mrs. T. Barff Pres., and Mrs. Murphy Vice-Pres., (in place of Mrs. Brick and Mrs. Loughlan, resigned). The newly elected officers were afterwards installed by W. Lane, G. S. T.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of St. Patrick's Circle, No. 1, the following resolution of condolence was unanimously adopted:

Whereas, the all wise Providence, in His infinite wisdom, has called to Himself the beloved daughter of our esteemed sister, Mrs. J. J. Moloney, be it
Resolved, that while we view with profound 'regret the sad loss sustained by our esteemed sister, we wish to render to herself and husband our sincere sympathy in this their hour of sorrow; and we fervently pray that Divine Providence may console and fortify them to bear their sad loss with resignation to His holy will. Be it further Resolved that a copy of this resolution be spread on the minutes of this meeting, one sent to sister Moloney, and one to the G. S.

T. for insertion in the official organs.

Miss J. HEALY, President.

MRS. J. HEALY, President.

ANTYRE PARK INDUSTRIAL SCHOOL BLANTYRE PARK INDUSTRIAL SCHOOL.

The following talent has been engaged for the concert on Nov. 16: Mrs. J. C. Smith, soprano; Miss May Flower, contraito; Miss Marguerite Dunn, elocutionist; Herr Rudolph Ruth, cellist; Herr Klingenfield, violinist; Mr. A. M. Gorrie, tenor; Mr. F. Anglin, baritone; Mr. J. Costello, baritone; Mr. Bert Harvey, humorist; Miss Fanny Sullivan, pianiste and musical directress.

W. LANE, S. T. and O.

C. O. F.

Toronto, Oct. 20, 1894.

Ed. CATHOLIC CECORD:
Sharp at 8 o'clock Chief Ranger, John J. Moran called the members of Sacred Heart Court to order. The attendance was large and enthusiastic. It was decided to postpone the regular business of the Court until our next regular meeting, so as to afford ample time for the concert, which took place immediately after the Court adjourned. When the doors of the large and spacious hall were thrown open over two hundred ladies and gentlemen flocked in to enjoy the performance of the evening.

Brother J. Malloy. President, opened the evening's amusements with a few remarks. explaining the object of holding open meetings—to encourage our young Catholic gentlemen to take advantage of this insurance and become members of this society.

After the President's address a lengthly programme, consisting of thirteen numbers, was well executed by the following ladies and gentlemen: Miss Lea De Gruchy, Mide Belanger, Mide Blagdon, Miss L. Dufour, Mr. A. Belanger, Mr. H. Fletcher, Mr. J. Judge, Mr. T. M. Harris, Mr. F. Richard, Mr. J. Reed, and the Bissonette brothers. Rev. Father Lamarche and Bro. W. T. J. Lee delivered thoughtful addresses on "Forestry." The court passed a unanimous vote of thanks to the ladies and gentlemen who took part in the entertainment. Our next meeting will take place on Friday, Nov. 2, at 8 p. m. Toronto, Oct. 20, 1894.

ANDREW KERR, Rec. Sec.

A. O. H.

The following address, delivered by Hon, O'Brien J. Atkinson, State President of Michigan, on the occasion of the eleventh annual meeting of the A. O. H., held at Sault Ste. Maria, on July 5, 1894, will prove most interesting reading to our readers, more especially those who are members of that organization: organization :
BROTHERS OF THE ANCIENT ORDER :

especially those who are members of that organization:

BROTHERS OF THE ANCIENT ORDER:—
It has been our pleasure to receive a warm greeting and to be royally entertained in the city of Sault Ste. Marie, and it pleases us to note that the Irish-American population in this part of Michigan has been assisted in this entertainment by citizens of every other class, and thus we learn that the Irish-Americans are an essential and pleasant part of this great community.

If I should indulge in a pleasantry, it would be only to say that the island of our ancestry in the far eastern Atlantic is near the latitude of Lake Superior, and the "Soo" river. In fact it is farther north than the city of Sault Ste. Marie; yet in Ireland the snow spirit has but little dominion, and the frost king has mild sway, so I suggest to the people of this region a possible reason for this difference in the warm, affectionate temperament of the Irish people, and if this be true, you might change your climate in Northern Michigan by increasing Irish emigration. Your beautiful river would then never be silenced by the congealing chill of a northern winter, and along the banks on both sides you would be raising bananas and magnolias where ice and snow seem to have undisputed dominion. I am not surprised, then, that the sturdy Americans of Northern Michigan are proud of their Irish fellow-citizens, and we are invited here and detained here in order to aid in this marvelous change of climate.

You have given me "The Ancient Order of Hibernians" as the subject of my toast. This order has two sustaining principals — the Irish race and the Catholic Church. Its constitution and literature are public property, and its object is benevolence, social culture

order has two sustaining principals—the Irish race and the Catholic Church. Its constitution and literature are public property, and its object is benevolence, social culture and general advancement. We are the only society in America entitled to the use of the word "ancient" in connection with Ireland and her history, because we are affiliated with a Celtic corporation existing in that fair land, whose years extend back to the establishment of Christianity in that marvellous island. Our membership in ancient times assumed a self imposed duty of guarding and defending Christian congregations when assembled for worship in the groves and valleys of Ireland. Every student familiar with the penal laws of Great Britain will know that it was felony at once time to be a Christian teacher in the Catholic Church. It was a penal offence to be a worshipper in that venerable fold, and it was a crime to persist in prayer after the manner of the apostles, and the fathers of Christianity.

The Irish government during those dark days was in the hands of invading foreigners whose merciless soldiers honestly believed that our faith was criminal, and in their blind zeal pursued our priests and our people with a fanatical fury unequalled in instory. Still the Irish people remained faithful to the Irish Church, and when houses of worship were destroyed, they assembled in groves and sometimes in the open field, where the sky's blue canopy was their only covering, and the distant horizon was their only temple walls. Of course those assembles were unlawful, and it became necessary to have

trusted guards upon the hills and roads near where the people were worshipping. Out of this necessity our society was born, and with its history is interwoven much of the chivalry and saintly literature for which Ireland is so famous. As an ancient society, then, we look pleasantly into the past. We look back down the sloping sides of the mountain which our race has ascended. We cast our eyes across to the valley beyond, and we see the roads which our people have trod to reach their present state. We love the past because it leads back to God. We love it also because its lessons inspire present efforts and give future hope. We love the past of this society because it is intervoven with the history of Ireland, and the saintly literature of the Catholic Church. In associating ourselves with the past, we renew our study of the Saviour in the court of Pontius Pilate, and of St. Patrick before the Irish kings at Tara. We believe that our nation has angelic guidance, and that the same guardianship which protected St. Patrick and moved along with every century of Irish history is still guiding us to a nobler and better destiny.

We also love the present, and we fully recognize the important duties assigned to our people as a part of the multitude which composes this mat-lhess republic.

The men and women who stand out in Irish history as saints and patriots were students of their own time and acted up to this ideal. We have buried the past, but we have not forgotten its rich lore, or its valuable lessons. We are living in the front rank of the present. We are struggling to adorn the places which American citizenship has assigned to us. We know that Ireland is older than America, and we bring all the richness of our Irish natures to invigorate our American citizenship.

Our advent across the Atlantic in such treat numbers is due to the blind statesman.

america, and we bring all the richness of our Irish natures to invigorate our American citizenship.

Our advent across the Atlantic in such great numbers is due to the blind statesmanship of the British Empire. Long before the revolution, Ireland was emptied of her noblest sons to fill the void in America, and when the supreme struggle for independence came, those exiles were with Washington and Sullivan fighting the battles of the republic.

To the brothers associated with me in this society, I wish to extend a word of congratulation. We may call ourselves the Irish Republic organized in America. We have a right to assume front rank amongst all Catholic societies upon this continent, and yet we have a strange class of critics. The men who object to our existence may be found in place where you least expect to find them.

A class of critics is found in, the narrowest channels you will find men whose ancestry runs back to Plymouth Rock and Jamestown; but you will not find the sturdy nobility, enterprise or broad comprehension which such an ancestry should guarantee. Such men move under a low sky. They are in the nineteenth century, but are entirely unconscious of its lofty ideals and its marvellous advance. They criticise us because we are Irish, and they would censure us if we should change at their suggestion. When I meet a Yankee of that class, I pray for the power which will enable me to produce his counterpart. I would like to duplicate him for a few moments, and then let him sit with himself in close quarters, so that I might study the conflict. Such men are obra for the tantalizing purpose of pointing out the faults of others, and you and I are only to be congratulated when their shafts are leveled against us.

As children of the Irish nation we have no home. We have no national carried. The

tantanzing purpose of pointing out the faults of others, and you and I are only to be congratulated when their shafts are leveled against us.

As children of the Irish nation we have no home. We have no national capital. The maps of the world are made, but our kingdom is not there; the flags of all nations are grouped together, but our flag has no place. The rulers of the earth often meet each other and affect the destinies of men, but our country has no voice; yet in the hands of Providence we are a nation, with national aspirations, national hopes, with cohesive elements which constitute national existence. We have a history full of national achievements. We have a literature in advance of all other people. We have a literature of the middle ages which power and persecution were unable to suppress, and we have a living literature clike pent-up fountains, full of life, light and clearness. We have guides which are apparent to every Irish heart. We have a flag with music and light (the Harp and the Sunburst) as its principal emblems. We have joyous dispositions and peculiar mentality which the world loves and respects: still we are not a nation, and some of our friends tell us that there is no more excuse for Irish organization in America than there is for the French, Austrians or the Germans to organize. Those kind people even go so far as to say that we should not be known as Irish-Americans in this republic, but I fancy they forget an important trait in the American mind, which always recognizes us as belonging to Erin. Whoever speaks of Sheridan as an American? And yet he was born under the flag of this apublic. When the great achievements of Shields, Clayburn and Kearney in the recent American war, are narrated, where is the historian who does not associate them with the island across the sea? If you sit in the galley of our lower house at Washington and notice the manly form of Bourke Cockran in the American Congress, you will say, "There is the greatest commoner of all the earth; there is one of the most

of Bourke Cockran in the American Congress, you will say, "There is the greatest commoner of all the earth; there is one of the most distinguished men in all this parliament; there is the first lawyer in the Empire state;" but you will always wind up by recognizing him as an Irish-American, and in some way associate him with his own country and his own people. This is not our fault, because it is no fault at all. It is a blessing. We cannot occupy any exalted place in this country without carrying with it the freshness, the fervor and the fullness of our Irish manhood. It is our blessed privilege then to ingraft an Irish ideal manhood on an American ideal citizenship, and it is the sublime duty of every son of Ireland to struggle for excellence in such a rank.

Irish organization in America was the strong arm which created this republic. Irish organization in Philadelphia came to the assistance of Washington at Valley Forge and Princeton and made the American revolution possible. It is firsh organization in this country which constitutes a conservative force against all that is lawless, communistic, or cruel, and as Irish organization has done so much good, and is capable of performing so many blessings for this republic, why not encourage its existence as an aid for a greater republic which we are extending beyond the sea? If any man suggests to the firsh people that they should cut loose from the land of their ancestors, look upon such a man as one who does not understand the divinity which works within our natures; such men would say to us, "Be less than destiny desires; be such a man as God intended you should not be; develop a part of your natures instead of the whole;" and to such a man I would ask you to respond by expressing a desire to be just such Americans as Bourke Cockran; just such lawyeers as Charles O'Conor, but always remembering that Ireland is the fountain which has given us the resources through which also an atomal appetite which God has given us.

If we reject this good angel of Ireland's

nourish a national appetite which God has given us.

If we reject this good angel of Ireland's love, we may be called Americans, but our life will be gone; our ardor will be cooled; our fellowship will become a matter of contract and cold calculation, and we would look about like deserters to feel our way into a new camp, or else escape pursuit. The Americans would know we were masquerading, and the lofty respect which we now hold would be changed into contempt. It was to nations that the Apostolic mission was given, when the great Master spoke to the Eleven and said: "Go teach all nations, etc." It was in response to this command that Saint Augustine [went to England: Saint Francis to India; Saint Peter to Italy; Saint Denis to France and Saint Patrick to

Ireland. The Irishman who could be lured aside from these associations would be listening to the song of a deceptive syren, and would soon regret his new position and his new associates,

would soon regret his new position and his new associates. When the penal laws of Ireland were enacted, the inspiring cause was to make our people 'cease to be Irish." Those laws have grooved rivers of blood into the pages of history without effect upon our people. Those ugly statutes were called 'reforms," and their apologists always put them upon the plea that the Irish people should mingle with the English and all be good Englishmen. That plea has caused seven hundred years of sorrow, and all the volumes of Hume and Lingard fail to record one instance of its success.

and Lingard fail to record one instance of its success.

This same plea comes to us in another form when we are requested to abandon Irish organizations and be only Americans. Put that plea behind you as an evil suggestion. If an Irishman wishes to be a good American, let him cultivate the native Irish lore in his brain and body. The altitude of the best American is sure to be attained when you reach the fullest perfection as an Irishman. If you wish to be a better American than those around you develop the sublime possibilities of the sons of Erin, so that the sunburst and the harp will give light and music to the stars and stripes.

ARCHDIOCESE OF TORONTO.

Collingwood Enterprise.

Sunday, 14th inst., a large congregation gathered in St. Mary's Church to witness the rite of confirmation, administered by Archbishop Walsh, of Toronto. A considerable number of members of outside denominations were present, and were courteously accomodated with the best seats in the church. There were over forty candidates—twenty-two girls and twenty boys. The girls were prettily attired in white, and wore also wreaths of flowers. Rev. Father McCann, Chancellor of the Archdiocese, celebrated High Mass, assisted by the pastor (Rev. Father Kiernan), and Father Moyna, drove up from Stayner, through the storm, to assist in the ceremonies. Peter's Mass in D. was sung by a full choir, Miss K. Doherty being the organist. The singing was of unusual excellence, and added greatly to the impressiveness of the occasion. The soloiste were Mrs. Jas. Guilfoyle, Misses K. Mickler, G. Andrews, M. Byrnes, and E. Burgie; and Messrs. T. Tyson, M. Byrnes, and J. Corbett. During the Offertory, the duet 'O Jesu Deis,' was sung with excellent effect, by Mrs. J. Guilfoyle and Mr. T. Tyson. After the officiating priest had given the "Ite, missa est,"

ARCHBISHOP WALSH read the gospel of the day—the Twentieth Collingwood Enterprise.

effect, by Mrs. J. Guilfoyle and Mr. T. Tyson. After the officiating priest had given the "Ite, missae est."

ARCHBISHOP WALSH read the gospel of the day—the Twentieth Sunday after Pentecost—from St. Matthew, 22 Chap., 15th to 22nd verses.

The Archbishop said the image of God and His inscription were on human souls. We must render our souls to God, to whom the love of the human heart belongs. The great work and chief end of life was the salvation of souls. For this God the Father created us and God the Son died. There were other ordinances and works of a secondary nature, but the main purpose, the chief work of life, was the salvation of souls. Time was when nothing existed but God. All was solitude, infinite space and silence. God was infinitely happy, and needed nothing. The act of creation was a work of Divine love. God reached out His creative hands and brought us into existence, giving us bodies and soul; and those souls He destined for Himself, as St. Augustine had said, God is our centre, and though frail and sinful, in their best moments our souls and hearts stretch out to God.

When man fell away by sin, when by that sin our moral and spiritual natures became wrecked, the eternal Son of God came down on earth to save us. Elijah prophesied that God Himself would come to save us. On the 25th of March God left heaven and became man in the womb of the Virgin. God, the Almighty and Eternal, came as a servant, that He might make us His children, and bring us to His home. How valuable souls are, when Jesus went seeking like a shëpherd for them, to carry them back on His shoulders to God. Jesus lived among men, preached to them, and laid down His life in shame, agony and disgrace, that He might make atonement. One drop of His precious blood would have saved the world, but Jesus shed every drop. As St. Paul says, God has purchased your souls. If you want to know the value of a soul, ask the cost—the life, death and sufferings of the Son of God. If you value your towictions, and give to God what belongs to Him.

And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." "Seek first the wisdom of God, "I have never seen a just man seeking his bread." The good man succeeds in this world. Nothing is lost by attending to the kingdom of God, and the salvation of souls. An upright life and the observance of the commandments begets the confidence of fellow-men. There is a tremend-ous lever and power in a proper life. The Saviour was insistant on the point "Strive to enter in by the narrow gate." It was not a matter of indifference, or idleness, but a struggle, because "broad is the path that leadeth to destruction." Comparatively few find the narrow path, because people do not seek it; but even the fool cannot miss it if he looks for it. The one path leads to the eternal depths of wow. The Jews are a commercial race, and they loved money then as they do now, so that our Saviour addressed them in the way best to reach them, and said: "What does it profit aman to gain the whole world and suffer the loss of his own soul?" Not a county or a kingdom, but the wealth of the whole world. Jesus illustrated the query by the parable of Dives and Lazarus, who might be taken as representing two classes. Not every rich man was bad, nor every poor man good, but these two represent two classes. Which would you occupy? What are men and women at the end of the nineteenth century struggling for? It is an eternal struggle in the pursuit of wealth to be obtained by any means. The curtain falls on the two figures in the parable. When it rises the figures are absent. What became of them? Dives, we are told, died and was buried in heil. Lazarus rests in the bosom of Abram. Dives, in hell, appeals for one drop of water to wet his parched tongue, and is met with refusal. This parable was spoken years ago. During these two thousand years we may imagine that rich man calling for the drop of water, which he never gets, and never will. Which path will you choose? The Catholic Church does not require its children to put

We are cowards by descent from our first parents, who hid themselves at the call of God. That fear has come down to us. This We are cowards by descent from our first parents, who hid themselves at the call of God. That fear has come down to us. This sacrament not only gives faith to profess, but strength to practice, for faith is not enough without works. The Holy Ghost goes into His children by the hands of the Bishop. The day of Pentecost illustrated it. The disciples had walked and talked with Jesus three years, but when He rose they were hiding in a room. When the Holy Ghost visited them in tongues of fire they were hiding in a room. When the Holy Ghost visited them in tongues of fire they went forth preaching the Gospel to all men, and sealing their work with their lives. Children must be courageous for God. They must carry the cross of Christ when those preceding them passed away from the sorrows and trials of this life, and hand down the faith to succeeding generations.

THE CONFIRMATION.

At the conclusion of the Archbishop's remarks, the candidates advanced to the chancel railing, the boys going first. There they knelt, and the Archbishop anointed each one on the forehead with chrism, making the sign of the Cross, repeating the formula used, and giving each candidate a name chosen by themselves. The military nature of the sacrament was shown by a slight blow administered with the Archbishop advised the children as to their religious duties and responsibilities. He cautioned the boys against profanity and the widespread evil of drunkenness, and asked them to take a total abstinence pledge until they were twenty-one years of age. He had given the pledge to sixty thousand children in Canada. Youth was the time to form good habits. The boys then all stood up and repeated after the Archbishop this pledge:

"T resolve, with the grace of God, to abstain from intoxicating liquors untill I am twenty one

edge: "I resolve, with the grace of God, to abstain omintoxicating liquors untill I am twenty one from intoxicating liquors until I am twenty one years of age."

"May God bless you and help you to keep your yow. It will save you from shame, sorrow and sin," said the Archbishop; and the ceremony was concluded.
His Grace gave, the congregation the Papal blessing and retired.

In the evening solemn Vespers were sung, Rev. Father McCann preaching an eloquent

AN INTERESTING DISCUSSION.

A remarkable discussion took place between Professor William C. Robinon, of the Yale Law school, and Justice Simeon E. Baldwin, of the Connec ticut Supreme Court, on Sunday evening, October 14, in the United (Congregational) Church in New Haven on "The Mutual Relations of the Roman Catholic and Protestant Churches." The edifice was crowded. Professor Robinson delivered a spirited argument in favor of the recognition of the Catholic Church as the one, infallible, authoritative Church of Christ. Justice Baldwin dwelt briefly upon the points on which the Churches differed from the time of Henry VIII. to the present day, and, in closing, said: "Our enemies are its enemies. The great danger to Republican government in America now comes from two sources — the spread of anarchy and the incorporation into our society of masses of new-come foreigners unfamiliar with our institutions and ignorant of the necessary limits of liberty. Against both these forces the Roman Catholics are our best allies. It is full time for all Christian men to pull together in warfare with the bad in the world. Our differences are as noth ing compared to the points on which we agree, and it will be the fault of the American Protestant if he does not welcome and solicit the support of Catholic churches on every question of ethics and morality." If instead of useless antagonisms, there was cooperation against Anarchy, against the excess of the liquor traffic, against corporate perversions of law, against bribery in elections, and against other evils, how much more effective for good citizenship would be all who call them

selves disciples of Christ?—Catholic

Review.

MRS. PATRICK CALLAN, JR., INNERKIP.
Seldom has this community been so shocked over the death of one of its residents as when the news spread that Mrs. Patrick Callan had breathed her last.
Deceased, in company with her husband, left her home, in her usual health, on Saturday, Sept. 15, to drive to Woodstock. She had not been there more than an hour when, in the midst of talking and laughing with friends, she was stricken with paralysis, from which she recent account.

friends, she was stricken with paralysis, from which she never regained consciousness, and, after being removed to her home, died, on Wednesday, Sept. 19.

We will not here dwell upon the good qualities of the one whom it has been God's will to take from us. Everyone who had the pleasure of her acquaintance knew what they were. Suffice it to say, the needy were never turned from her door, nor the sick and infirm refused comfort. She was also a most devoted Catholic and a member of the Altar Society.

voted Cathoric and a Society.

Besides a large circle of friends and relatives, she leaves to mourn her loss, a sorrowing husband and two children, viz., Mrs. John O'Neill, Burgesville, and Thomas, at

John O Rein, Date of the Rev. The funeral was conducted by the Rev. The funeral was conducted a most eloquening the leadership of the Misses Murphy, sang it their accustomed beautiful and sympathetic manner. R. I. P. Innerkip, Oct. 15, 1894.

D. RITCHIE & CO'S SUCCESS.

BITAINED DIPLOMA, ALSO THE ONLY ME DA AWARDED FOR TOBACCO AT THE TORONTO INDUSTRIAL FAIR.

D. Ritchie & company, plug tobacco, cut tobacco and eigarette manufacturers of Montreal, Can., have just been officially advised that they have been awarded a diploma for the fine quality of their goods and an extra Bronze Medal for their excellent display of plug tobacco, cut tobacco and cigarettes.

It dare not be said that the best tobaccos and cigarettes of the Dominion were not exhibited at the Toronto Industrial fair, for they were there. It is, therefore, with pride that it is chronicled that this firm was awarded the highest honors.

chronicled that this firm was awarded the highest honors.

Every dealer who handles their brands will find them indispensable to success. In Montreal and Toronto their 'Derby 'Plug smoking tobacco is side-tracking the old issues, and wherever it is placed it becomes the leading brand after a very short time.

The award was undoubtedly deserved. The firm is known all over the world, and their success at the Toronto fair is sufficient evidence that the best plug tobaccos, cut tobaccos and cigarettes are manufactured by them.

cigarettes are manufactured by them.

There is something peculiarly sorrowful in the way in which the children of some households slip quietly out of sight when they hear their father's footsteps outside the door. The children must "settle down" then, for father "can't bear noise," and disorder "worries" him. Oh, it does, does if? It makes him nervous to hear the baby cry or the children laugh, does it? He likes to have the house perfectly still, does he? Well, then, what under the sun did he ever marry for?

We should try to understand that the most

We should try to understand that the most productive work in the whole day, both for time and eternity, is that involved in hear-ing Mass.

Down with the Papists

(Sung at the Lodges of the P. P. A.)

(Sung at the Lodges of the P. P. A.)

I'm a member of an order which is called the P. P. A.,

My object is to paralyze all those who cross my way;

I'm a roaring, tearing tiger, and I eat a man a day—

(It's a way we have, who're members of the famous P. P. A.)

I tell the trees just when to leave, the autumn when to fall.

I tell the stars when they're to shine, and they obey my call.

I'm a shouter, I'm a spouter, and I don't care what I say;

The earth was made alone for us who've joined the P. P. A.

I dominate elections and I own the caucus I make my own selections, and none dare dis-I make my own selections, and none dare dispute my sway.

I tell my slaves for whom to vote, they never say me nay.

For one and all, both great and small, they fear the P. P. A.

And if I tell them day is night, they all believe its accordance. And it so;
And when I say that black is white, that's all
they want to know.
I make them traitors to their friends, and sell
their souls for pay:
And why, in truth? because, for sooth, they've
joined the P. P. A.

nt System. Mutual Principle. The Best Kind of Policy.

H. S. Miller, Esq., Sec'y, The P. P. I., St. Thomas, Ont.

Sec y. The F. F. I.,

Bear Sir — :

I have just received my Cheque for \$1,000, in full payment of the insurance on the life of my late husband, for which I heartily thank you. The proofs were only completed a few days since, and the Company was entitled to ninety days thereafter before claim became due. That the money has been paid at once, instead of waiting the expiration of said ninety days, is fully appreciated by myself and family, who could not have been so well or economically pretected in any other way as by a Policy of life insurance in The P. P. I.

Yours truly,

Yours truly,
(S) MARY HANDFORD,
Beneficial

A GRATEFUL GIRL.

The Experience of a Young Lady in Mont-real Who Expected to Die —How Her life Was saved.

From La Patrie, Montreal.

From La Patrie, Montreal.

The fall duty of a newspaper is not simply to convey news to its readers, but to give such information as will be of value to them in all walks of life, and this, we take it, includes the publication of such evidence as will warrant those who may unfortunately be in poor health giving a fair trial to the remedy that has proved of lasting benefit to others. La Patrie having heard of the cure of a young lady living at 147 St. Charles Borromeo Street, of more than ordinary interest, determined to make an investigation of the case with a view to giving its readers the particulars. The reporter's knock at the door was answered by a young person neatly dressed, and showing all the appearance of good health. "I came to inquire," said the reporter, "concerning the young lady cured by the use of Dr. Williams' Pink Pills.

"In that case it must be myself," said the young girl smiling, "for I have been very sick and laid up with heart disease, and some months ago thought I would soon sleep in Cote des Neiges cemeterv. Won't you come in and sit down and I will tell you all about it?"

The young girl whose name is Adrienna Sauve, is about nineteen years of age. She stated that some years ago she became ill, and gradually the disease took an alarming character. She was pale and listless, her blood was thin and watery, she could not walk fast, could not climb a stair, or do in fact any work requiring exertion. Her heart troubled her so much and the palpitations were so violent as to frequently prevent her from sleeping at night, her lips were blue and bloodless, and she was subject to extremely severe headache. Her condition made her very unhappy, for, being an orphan, she wanted to be of help to the relatives with whom she lived, but instead was becoming an incumbrance. Having read of the wonders worked by Dr. Williams' Pink Pills, Miss Sauve determined to give them a trial. After using one or two boxes she began to return to her cheeks, and a new light shone in her eyes. This encouraged her so muc rescue to all other young girls who find that health's roses have flown from their cheeks, or who are tired on slight exertion, subject to fits of nervousness, headaches and palpitation of the heart. In all such cases Dr. Williams' Pink Pills are an unfailing cure. Sold by all dealers or sent by mail postpaid, at 50 cents a box, or six boxes for \$250, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

SECURE AN AGENCY! THIRTY DAYS' CREDIT.

No Capital Required. We Send by Mail Postage Paid.

You Don't Risk a Cent! All Our Agents Are Making Money Selling Our Beautiful

Art Specialties! Teachers, Students, Clergymen, Farmers, Farmers' Sons, Ladies, Girls and Boys

Ouls, Laues, unis an up;
Will find our splendid Art Specialties standard,
salable at sight and of the best character, and our
dealings prompt, honorable and liberal.
You can take up the Unshess for two or three
norther two ments of but one month, and make to
pay yorly on have only a few hours per day one day
a the week, you can employ every spare hour and
make it all count.

n the week, you can employ every spare hour and make it all count.

We Trust You. We send all pictures he was all pictures he was all pictures he was all pictures to your home. We receive the handsomest as made, and the pictures works ever piaced in the handsomest as made, and the pictures works ever piaced in the handsom of agents. You can seenre without expense an honorable legitimate and very profitable business. If you wish to become an agent for us fill out the following arreement and return it to us, and we will at once send you six samples of the pictures area to the pictures. All driess GREAT WESTERN SUPPLY HOUSE, Pontine Building, Chiengo, Ith.

Fill outblank below and mail it to us and we will at once send you six oil pictures. All dutles paid on pictures sent to our Canadian agents.

CUT THIS OFF

AGREEMENT WITH GREAT WESTERN SUPPLY HOUSE GENTLEMEN;—Please send by mail, securely packed, and all charges prepaid, 6 New Fast Settling Oil Pictures, all different subjects, (all barl inched in size, which I agree to sed if I can be all the properties of the properties

I WAS CURED of a terrible lumbago by MINARD'S LINIMENT.
REV. WM. BROWN.
I WAS CURED of a bad case of earache by MINARD'S LINIMENT.
MRS. S. KAULBACK.
I WAS CURED of sensitive lungs by MINARD'S LINIMENT.
WES S. MASTERS MRS. S. MASTERS.

Do You Cough?

You need more than a tonic. You need

Scott's Emulsion

the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. Physicians, the world over. endorse it.

Don't be deceived by Substitutes!

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont.

Branch No. 4. London Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Elock Stichmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

\$3 A DAY SURE

TEACHERS WANTED.

WANTED A MALE OR FEMALE teacher, holding a 2nd or 3rd class certificate of qhalification, for Separate school. No. 7, Fallowfield, Ont. Duties to begin January 3, 1895. No applications will be considered after 15th prox. Address Rev. J. A Sloax, Fallowfield, Ont.

TEACHERS WANTED FOR TWO DIVISTions of school at Penetanguishene for 1805, school graded, having four divisions. For 3rd division, female, 3rd class, with a certain knowledge of French destrable, though not necessarily required, as French is not taught. For 2nd division, teacher, male or female, with 7nd or 3rd class certificate. Applications, stating experience, testimonials, qualification and salary, received till October 28, by Rev. FATHER LABOUREAU, Penetanguishene.

MRS. SHEPHERD in fly-sheet form the letter written in fly-sheet form the letter written by Rev. J. A. Macdonald, Presbyterian minister of St. Thomas, concernig this mischievous woman. Her plan of operation seems to be to go to out-of-the-way places, where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of solid eash. These fly-sheets will be useful for distribution in such places. Single copies will be surplied at 2 cents each; by the doz., I cent each; 100 or over, inif a cent each address, Thomas COFFEY, Catholic Record office, London, Ont.

MARKET REPORTS.

MARKET REPORTS.

London, Oct. 25.—There was medium delivery of grain to day, and wheat remained steady, at 80 to 90c per cental. Oats 75 to 80c per cental. Beef was easy, at 83.0 to 85.50 per cwt. Limb 5) to 8c a pound by the carcass, and 6 and 7 by the quarter. A few veals sold at 5c a pound. Dressed hogs 85.50 to 85.50 per cwt. Chickens and fowls could be bought all the way from 25 to 60c a pair. Turkeys sold at 7 to 9c a pound. Geese 5c to 6c per 1b, dressed, and 50c to 65c apiece. Butter 21c a pound for best roll by the basket, and 20 for crocks. Eggs 16 to 17c a dozen by the basket, and 18 to 20c a single dozen for fresh. Pears were in good demand, at 81 to 81.25 per bushel. Potatoes 50 to 65c a bag. Swede turnips 30 to 35c a bag. Hays8 to 89 a ton, A large number of milen cows were offered at 835 to 850 a piece. Shoults 85 to 87 a pair.

Toronto, Oct. 25.—Market quiet. Wheat — A few cars of red sold, north and west on a low freight at 48½c, and 48 was bid for ordinary freights; wheat is quoted, north and west, 49c; cars of No. 1 Manitoba hard sold west at 64c, and east at 64c. Flour—Cars of straight roller quoted. Toronto freights, at 82.45 to 82.50, and west at 82.50. Barley—There is very little inquiry; round lots of No. 1 nominal at 45c outside, and No. 2 quoted at 49c to 41c. Oats are offering at 37c west for white. With 25c bid; mixed offered, north and west freights, at 25c; a car of mixed sold on track here at 29c, and 30c was asked for heavy white. Peas. Dars offered, north and west, at 49c, with 48c bid. Montreal. Oct. 25.—No. 1 hard, Manitoba wheat 63c; No. 2 hard Manitoba, 61c; peas, per 65 lbs, afloat, 65 to 65c; No. 2 coats, per 34 lbs, 31 to 345c; corn, duty paid, 68 to 70c; barley, feed, 46 to 47c; barley, feed, 46 to 47c; barley, feed, 46 to 47c; barley, malting, 50 to 58; rye. 49 to 50c. Flour—Winter what, 82.55 to 83.60; superfine, 82.40 to 82.50; Manitoba strong bakers, best brands, 82.55 to 83.60; superfine, 82.40 to 82.50; Manitoba strong bakers, best brands, 82.55 to 83.60; superfine

Latest Live Stock Markets. October 25-Export Cattle at from around 34c

October 25—Export Cattle at from around 3½c a lb.

Stockers and Feeders — Large frame beasts for distillery feeding are in demand at 3c to 83.12, and light feeders at from ½ to 2¾.

Butchers' Cattle A few loads of Manitoba cattle sold at 3½c. Inierior cattle were slow and very low to day, one sale oeing made at less than 2c a li day, one sale oeing made at less than 2c a li day, one sale oeing made at less than 2c a li day, one sale original states and all offerings were taken at around 3½c a lb, weighed off car, for ewes and wethers, and 3c for rams. Lambs were quiet and easy, sales being made at 81.50 for poor bunches up to 82.50 for selects. Butchers' sheep were slow at \$2 to 82.75 each.

Hogs—To arrive lots of bacon hogs, brough carly in the week, were taken at \$4.80 to \$6.90, but to day's price for best was \$4.75. Thick and light fats sold at \$4.50; stores, at \$4.25; sows, at \$4 to \$5; choice, running, 150 lbs, at \$7 to \$7.50; and an extra fine veal, weighing 200 lbs, brought so.

Milch Cows and Springers—Demand was fair for choice milkers. The range, \$25 to \$45, was unchanged.

East Buffalo, Oct 25.—Cattle—Nothing doing.

for choice milkers. The range, \$25 to \$45, was-unchanged.

East Buffalo, Oct 25.—Cattle—Nothing doing. Hogs—Yorkers, good to choice, corn-fed, \$5,10 to \$5 25; mediums, \$5,40 to \$5,16; good heavy, \$5,15 to \$6,20; roughs, common to choice, \$4,25 to \$4,55; stags, \$3,75 to \$4.

Sheep, choice to best export withers, \$5 to \$4.05; fair to good mixed sheep, \$7,25 to \$2,50; common to fair, \$1,25 to \$2; cuils, \$1 to \$1,25. Spring lambs, choice to fancy, quotable \$3,75 to \$3,85; fair to good lambs, \$2,75 to \$3,25; Canada lambs, good to prime, \$5,75 to \$4,10.