Columbus.

Behind him lay the great Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores.
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Speak, Admiral, what shall I say?"
"Why, say, 'Sail on! sail on! and on!"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
(If salt wave washed his swarthy cheek
What shall I say, brave Admiral, say,
If we sight naught but seas at dawn?"
Why, you shall say at break of day,
'Sall on! sail on! sail on! and on!"

They sailed and sailed, as winds might blow, Until at last the blanched mate said: "Why, now not even God would know Should I and all my men fall dead. These very winds forget their way, For God from these dread seas is gone. Now, speak, brave Admiral, speak and say—"He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spoke the mate:
"This mad sea shows his teeth to night. He curls his lip, he lies in wait.
With lifted teeth, as if to bite!
Brave Admiral, say but one good word;
What shall we do when hope is gone?"
The words leapt as a leaping sword;
"Sail on! sail on! sail on! and on!" Then, pale and worn, he kept his deck.

And peered through darkness. Ah, th And peered through darkness, night
And peered through darkness, night
Of all dark nights! And then a speck—
A light! a light! a light! a light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn,
He gained a world; he gave that world
Its grandest lesson: "On! and on!"
—Jocquin Miller

THE HOLY ROSARY.

Encyclical Letter of His Holiness Pope Leo XIII.

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TO THE PATRIARCHS, PRIMATES, ARCH-BISHOPS, BISHOPS, AND OTHER ORDINARIES IN COMMUNION WITH

THE APOSTOLIC SEE. Venerable Brethren, Greeting and the

Apostolic Benediction. CONTINUED FROM OUR LAST.

Besides this excellent feature of the Rosary arising from the prayer, it affords a certain easy method of inculcating on the mind and impressing the principal points of the Christian faith; which is, it may be said, another most admirable recommendation. For it is chiefly by faith that man properly and truly approaches to God and learns to reverence in mind and heart His singular and immense majesty, His sov ereignity over all things, and His supreme power, wisdom and provi-dence. "For he that cometh to God must believe that He is, and is a re-warder to them that seek Him." (Heb. And since the eternal Son of God took upon Himself humanity and shone forth to us, and is present as the way, the truth and the life, it is therefore necessary that our faith should moreover embrace the exalted mysthe Divine Persons of the sacred Trinity and of the Only Begotten of the Father become man. "Now this of the Father become man. is eternal life: that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent" (John xvii., 3). A very great favor, indeed, did God bestow upon us when He gave us His holy faith; by which gift we are not only raised above what is human as witnesses of that which has been done and sharers of the Divine nature, but we have this in addition as a cause way look upon God Himself not through the imperfect likeness of things, but in unclouded light, and be in the enjoyment of our ultimate good forever.

being inflamed with gratitude towards Him. But, in truth, the power of tried faith is of such efficacy that whilst the mind is illuminated and the soul powers.

Let the members, then, consider how diligent they ought to be in their own devotion to the Rosary and as propagators of it. of pre eminent merit for eternal rement of our ultimate good forever But, in truth, the Christian is so full diverted to what is triffing that unless frequent admonition comes to his aid, e gradually forgets the highest and things, and on that most necessary account his faith languishes and even perishes. In order that she might prevent this too great danger of ig ance in her children, the Church, then, omits no counsel of vigilance and diligence, nor is that the least aid to faith which she has been accustomed to look for in the Rosary of Mary. For in it the principal mysteries of religion, connected in a certain order by a most beautiful and fruitful prayer, are successively recalled to mind and brought under contemplation: and first of all those in which the Word was made flesh, and Mary, a perfect virgin and mother, discharged the maternal duties towards Him with a holy joy : then the sorrows of Christ suffering, His torments, His execution, at which price the salvation of the human race was accomplished; then the mysteries full of glory, and the triumph over death, and the ascension into Heaven, and the Divine Spirit sent down thence, and the brilliant splendor of Mary taken up on high; finally, the everlasting glory of the Mother and the Son. This series of manifestly admirable doctrinal points, woven together, are frequently and assiduously brought to the minds of the faithful, and, explained almost at a glance, are laid before them; and this infuses into the minds of those who devoutly practice the devotion of the holy Rosary a certain ever-fresh sweetness of piety, affecting and moving them just as if they heard the voice of the most tender mother relating those mysteries and imparting many salu-Wherefore it will not tary lessons. appear too much to say that no loss of faith through ignorance and pernic-

ious errors is to be feared in those

Blessed Virgin is kept up by custom.

But another service which the Church is exceedingly desirous of securing for its children by means of the Rosary is not less conspicuous; this is that they should regulate their life and morals by the standard and precepts of holy faith. For if, as all hold, according to the Divine saying, "faith without works is dead" (St. James, ii., xx.), because faith draws life from charity, so the outcome of charity is an abundance of good actions; for the Christian will assuredly receive no advantage for eternity from his faith unless he has directed it by his conduct in life. 'What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (St. James, ii., xiv.) On the contrary, men of this kind incur far heavier cen sure from Christ their Judge than those who are lamentably ignorant of the Christian faith and doctrine, and admirably to all the dispositions of who do not, like them, daringly belie their faith by their lives, but who, inasmuch as they are without the light of the Gospel, have a certain excuse, or, at least, are less to blame. In order, therefore, that the Faith which we profess may the better flourish with a befitting luxuriance of good fruit, the soul is at the same time wonderfully stimulated to virtuous objects by the mysteries themselves which the mind is following up and considering. For, how the soul-saving work of Christ the Lord stands out before us as a pattern, and is resplen-dent in all its parts! The great, omnipotent God, moved by exceeding charity towards us, reduces Himself to the condition of a miserable human being, resides amongst us like one of no distinction, converses with us in a friendly manner, and instructs and educates individuls and the crowd in all justice, a teacher excelling in discourse, and in authority God. He gives Himself up to the service of all persons; from diseases of the body He relieves weary sufferers; and the more serious disease of the soul He heals with paternal pity; those who are in distress, or whom trouble harrasses with anxiety He addresses and calls first of all with most soothing voice : 'Come to Me all you that labor and are burdened, and I will refresh you" (St. Matt., xi., 28). Then, when we rest in His embrace, He breathes from that mystic fire which He brought down to men, and generously and gently pours into us some of his own mildness and resignation of soul, vir-tues by the practice of which he desires us to be sharers in the true and sound peace of which He is the Author. "Learn of Me because I am meek and humble of heart; and you shall find rest to your souls" (St. Matth. xi. 29). And yet for all that light of heavenly wisdom and the remarkable abundance of favors for which men should have felt indebted to Him. He bears men's hatred and the most cruel wrongs, and fastened to a cross, He pours forth His Blood and Spirit, looking forward to death He may secure for them life. It is altogether impossible any one can think over and weigh with attentive reflection those most precious memor

ness of our natural weakness, we should be disheartened at the examples -undoubtedly the greatest possible which Christ set in person, together with His mysteries, we have presented to us for contemplation the mysteries of His Most Holy Mother. She sprang from the Royal stock of David, but nothing was left her of the resources or grandeur of her ancestors. spent her life obscurely in an humble town and beneath a still more humble roof, being the more happy in her retirement and poverty because she could more freely raise her mind to God and wholly attach herself to Him as her sovereign good. But the Lord is with her, filling her and making her happy with His grace; and she is marked out by a heavenly message as being the woman from whom shall be born in our humanity, by virtue of the Holy Spirit the expected Saviour of the nations. The more she admires this sublime degree of dignity and regards it as a favor from the all power-ful and merciful od, the more profoundly she humbles herself con-

whole being to follow the footprints of

Christ Himself, even as far as indicated

in testimony worthy of Paul: "Who

then shall separate us from the love of

Christ? Shall tribulation, or distress,

or famine, or nakedness, or danger, or persecution, or the sword?" (Rom. viii., 35) "I live, now not I; but Christ liveth in me." (Gal. ii. 20.)

But lest, alarmed by the conscious

admirably to all the dispositions of Providence, we shall be permitted to follow her to Heaven. Let us continue then to pursue with courage and constancy the pilgrims' path on which we have entered, though it be rough and beset by many difficulties; and in the midst of our trials and labors let us not cease to raise our hands suppliantly to Mary, addressing her in those words of the Church, "To thee do we send up our sighs, mourning and weeping in this valley of tears;

turn thine eyes of mercy towards us; grant a pure life, prepare a safe way, that, seeing Jesus, we may rejoice for-ever "(from the sacred liturgy). And how opportunely and willingly will she come to our aid, with what charity will she heal us, with what virtue strengthen us—she who knows well the weakness and corruption of our nature, without having thereby suffered, and who is the best and most devoted of all mothers. As we proceed along the way consecrated by the Divine Blood of Jesus and tears of Mary, we shall of Jesus and tears of Mary, we shall of Jesus and tears of Mary, we shall of Jesus and tears of Mary we shall of Jesus and Je come to our aid, with what charity will she heal us, with what virtue strengthen us—she who knows well the of Jesus and tears of Mary, we shall augury and a pledge of our benevol-find a sure and easy entrance to ence the Apostolic Benediction, which find a sure and easy entrance to participation in their most blessed

Therefore the Rosary of the Virgin Mary, in which are found suitably and profitably united an excellent form of prayer, a fit means of preserving the faith and a remarkable example of the perfection of virtue manifestly deserves to be in the hands of true Christians and devoutly recited and meditated on. And we desire to commend it specially to the Associawhich we have lately praised and regularly approved of. For if the mystery of Christ Our Lord having so long passed a silent and hidden life within the walls of the house of Nazareth has led to the formation of this association, so that Christian families may apply themselves with zeal to imitate the example of the Holy Family divinely constituted, also a singular connection with the Rosary — especially in respect to the Joyful Mysteries — consisting in the fact that Jesus, after having maninothing more eagerly than that by His fested His wisdom in the Temple, came with Mary and Joseph to Nazarath and was subject to them, pre paring, as it were, the other mysteries concerning more closely the instruc tion and the redemption of men.

> the favors granted in former years by holy Indulgence to those who, during the month of October, will duly fulfill the prescribed conditions, but, venerable brethren, we count much on your authority and zeal in hoping to see, especially amongst Catholic nations, a blessed rivalry in cultivating devotion towards the Blessed Virgin, the Help of Christians.

But to finish Our exhortation as We began we wish to attest again, and still more expressly the sentiments of love and of gratitude full of the sweetest hope which we feel toward the great Mother of God. We also beg the suffrages of the Christian people devoutly engaged in prayer before her altars on behalf of the Church, which is buffeted by so many trials and troubles, and also on behalf of Ourselves, who at an advanced age, overwhelmed with labors, contending with the greatest difficulties, and supported by no human aid, have Our hand on the helm of that Church. However, Our hope in Mary Our powerful and benign mother, daily increases with experience, and affords Us greater gratification. If We owe to her intercession the many and remark-able blessings We have received from God, We also with more abundant thanks, attribute to her favor now accorded Us of attaining the fiftieth anniversary of Our episcopal consecraigards it as a favor from the all powerful and merciful od, the more profoundly she humbles herself conscious of no merit of her own, and with a ready will she declares and devotes herself to be the handmaid of God, whilst she becomes His mother. And what she religiously promised, she readily and religiously takes upon herself, a perpetual community of life with Jesus her Son, being thenceforth established. She will thus obtain a fidegree of glory which no one else, either man or angel, shall ever attain, because no one can be compared with the in merit: thus belongs to her the Crown of the Kingdom of Heaven and of the Kingdom of Earth through tion. For, a great favor it is, consid places, and families and peoples, where the ancient honor of the Rosary of the Crown of the Kingdom of Heaven good and advantage of the Church.

being the Invincible Queen of Martyrs; and so she will sit crowned beside her Son throughout all eternity in the heavenly city of God, because constantly throughout all her life, and especially at Calvary she drank with Him the chalice overflowing with sorrow. In Mary, then, the good and forseeing God has given us a most perfect model of all virtues; and in looking upon her and contemplating her, we do not lose courage, as when dazled by the spendor of the Divine Majesty: but finding an inducement in the 'tie of a common nature, we endeavor to imitate her with greater confidence.

If we give ourselves up entirely and especially with her aid to this imitation it will be certainly within our power to reproduce in ourselves at least some traits of such great virtue and sanctity and in conforming our life as she did admirably to all the dispositions of dath of the considers calculated to the Lord. Not to us, O Lord, ing enemies and those in error, whom We have long been inviting within His Lordship made a happy reply, the fold of Christ. May all on the thanking the people for their expresoccasion of the anniversary, which, sion of kind wishes, after which all rejustice, peace, sanctification and all cross erected there. other good gifts: this is what we ask We express in His own words:
"Hear me . . . and bud forth as the rose planted by the brooks of waters. Give ye a sweet odor as frankincense. Send forth flowers as Observer.

frankincense. Send forth flowers as the lily, and yield a smell; and bring forth leaves in grass and praise with canticles and bless the Lord in His works. With the whole heart and mouth praise ye Him, and bless the name of the Lord " (Ecclus. xxxix.,

to your people.

Given at St. Peter's Rome, on the 8th of September, 1892, the fifteenth Rev. year of Our pontificate.

LEO XIII., POPE.

DIOCESE OF LONDON.

WOODSLEE'S GREAT DAY.

Monday, September 26, was a day not oon to be forgotten by the people of soon to be forgotten by the people of the parish of Woodslee. On that day His Lordship Bishop O'Connor visited Bishop Macdonell spoke in the high-Woodslee for the first time since his consecration to the holy office of chief pastor of the diocese of London.

The day was beautifully clear, and nature seemed to smile as if in unison with the joy which appeared on every countenance in anticipation of the great event.

His Lordship, accompanied by Rev. Father Ryan, of Amherstburg; Rev. about half an hour. At the evening Father McMenamin, of Maidstone; and service the church was also well filled. Rev. Father Langlois, of Tilbury; arrived at South Woodslee station, where carriages were in waiting to convey them to North Woodslee. They were met at the station by Rev. Father

His Lordship Bishop O'Connor, at which sixty children of the parish had the happiness of receiving for the first time our blessed Lord in the holy sacrament of the Eucharist. The children is the first time of the Eucharist. The children is the first time our blessed Lord in the holy sacrament of the Eucharist. The children is the following subscriptions to Home Rule fund were received: dren were, as is the usual custom on such occasions, neatly attired. young girls, especially, in suits of spot-less white, emblematic of the purity of to Mr. Smith: their souls, on this the grandest occasion of their lives, presented a very pleasing and edifying appearance.

At 10 o'clock High Mass, coram pontifice, was celebrated by Rev. Father Langlois, during which His Lordship was assisted at the throne by Rev. Fathers Ryan and McMenamin. After Mass the holy sacrament of conwhom were adults, and four of the converts. After confirmation His Lordship delivered a very impressive address to all present, but especially to the children; and brought his very all intoxicating drinks

At the conclusion of His Lordship's address Mr. M. McHugh, Woodslee, presented, on behalf of the people of the Imperial Parliament.

Woodstee, His Lordship with an address of welcome which was substan-

please God, We are soon to celebrate, paired to the cemetery to be present at receive in abundance the grace of the ceremony of the blessing of a new

This ceremony to a close, the vast of God with fraternal love; this throng of people began to take their

ARCHDIOCESE OF KINGSTON.

Cornwall's New Church.

The consecration of the Church of thousand people. Between 9 and 10 o'clock the crowd began to gather, and we grant affectionately in the Lord then the holy place of worship was to each of you, to your clergy, and blessed by Archbishop Cleary of Kingston, assisted by His Lordship, Bishop Macdonell, of Alexandria, Rev. Father Masterson, of Prescott, Filiatre, D. D., of Ottawa University, Macdonald, of St. Andrews; Corbett. Macdonald, DeSaunhac, and Couchard, of Cornwall. Fully fourteen hundred people, a large number of whom were Protestants, filed into the church. Pontificial High Mass was sung by Father Couchard, Father Derouchi, of Bourget College and Rigaud, acting as congratulated him for having accomplished such a noble work in so short a time Although only three years in Cornwall, the Rev. Father had accomplished a work which would go down in the brighest annals of the diocese in which he was laboring. Father Filiatre followed, speaking in French

EARNEST HOME RULERS.

The Home Rule committee of the Irish National League met in Toronto Hodgkinson, of Woodslee, and, on arriving at their destination, were joined by Rev. Father Menieur, of Belle River, who had come on the previous evening.

At 8 o'clock Mass was celebrated by The Collowing subsyrintions to the station by Rev. Father Menieur, of Belle Ryan, J. L. Lee and M. J. Ryan.

At 8 o'clock Mass was celebrated by The Collowing subsyrintions to the legated to the cool shades of Opposition. At 8 o'clock Mass was celebrated by The following subscriptions to

Hon Frank Smith and S. H. Blake were appointed joint treasurers. latter has written the following letter

"MY DEAR SENATOR, -I have considered the proposal made by you and Mr. Hugh Ryan that I should become along with yourself joint treasurer of a fund to be raised to aid the Irish National party in the promotion of the cause of Home Rule for Ireland.

"I am desirous rather of lessening than of increasing the work that now firmation was administered to about falls to my lot. I feel, however, that one hundred candidates, fifteen of at this juncture it is the duty of every falls to my lot. I feel, however, that se loval subject to aid the statesmen of After confirmation His the empire in the solution of the long standing Irish difficulty; and to help to the extent of his power towards the formation of a well-considered plan lucid advice to a close by administer-ing to the males, who were candidates due safeguards for all interests, be for confirmation, the pledge against granted the right of local self-government, while for all common and Imperial affairs they shall remain united with Great Britain and represented in

wide an experience on both sides of To the Right Rev. Denis O'Connor, Bishop of London:

cede moderate demands, undeterred by unwise and unreasonable claims and apprehensions of extremists on one side or on the other.

"The history of our own continent teaches that the policy of disregard to the just demands of British subjects for the right to control their own affairs is disloyal and tends to the dis ruption of the empire, while a policy cession preserves and increases those feelings of cordiality and affection, without which a formal union is a mockery and a sham.

"Believing as I do that the preserva-tion in its integrity and efficiency of the Irish Parliamentary party and the furtherance of its objects, pending the final struggle now about to com mence, is most important to a fortunate ending to that struggle, and that all loyal men, and particularly all loyal Irishmen, should aid that end, I gladly agree to act with you as joint treasurer of the proposed fund. S. H. BLAKE."

EXCAVATING THE HEATHEN.

The Ottawa Owl has the following reference to that elegantly written article of Vicar-General Dawson's, which we publish in another column: "One from the able pen of the Very Rev. Æneas McD. Dawson, V. G., LL. D., etc., needs no recommendation, as anything emanating from this learned gentleman will be highly relished by the reading public, for he has by his sterling qualities and scholarly accomplishments won a national reputation as one of Canada's most powerful writers.

"Though far be it from us to stir up racial enmity in our fair Dominion. we cannot refrain from expressing our surprise that such a state of affairs as the rev. gentleman describes, should occur in this nineteenth century, despite all its boasted enlightenment. It is most surprising that an Auglican Bishop should so far forget the teach ings of Calvary as to assume the sword and buckler, in order to coerce the poor benighted heathens of Africa into becoming Protestants. No! this was not enough, he must first massacre the Catholics, that he might more effectively attain his end. thought that proceedings of this kind were characteristic of barbaric ages. We were mistaken. Had a Catholic Bishop been guilty of such a step what a furore would have been raised! This Bishop Tucker would have held up his hands in holy horror, pronounced the Pope the arch-enemy of mankind, and declared Catholics the opponents of liberty and freedom. That such an act should be countenanced, as it evidently was, by the late Prime Minister of England and those in high authority surpasses our comprehension. We have heard, in season and out of season. that wherever floated the English flag, there reigned peace, happiness, pros-perity and religious toleration. Alas this seems to be an idle vaunt, for it was English soldiers and English officers that perpetrated this distardly outrage, by which a great number of Catholics were butchered, the Catholic King Miranga driven from his throne legated to the cool shades of Opposition, and that we place more trust in the fairness of the Gladstonian ministry, we would be led to conclude that the vaunted liberty and religious tolera-tion beneath the Union Jack, was a delusion and a snare."

A Wise Catholic Boy.

A graduate of one of our Catholic schools was last week brought into a controversy, the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not believe in it. "Do you believe the word of Christ?" asked the other. "Most decidedly," was the reply.

"Then, here are His words, which are recorded in every Bible, and language cannot be plainer: 'This is My Body; this is My Blood.' 'Unless you eat of the Flesh of the Son of Man and drink His Blood you have no life in you.' 'He that eateth My Flesh in, you.' and drinketh My Blood hath ever-lasting life, and I will raise him up on the last day.' 'My Flesh is meat on the last day.' 'My Flesh is meatindeed, and My Blood is drink indeed. As the living Father has sent Me, and I live by the Father'-that is consubstantially-' so he that eateth Me, even he shall live by Me."

"But I can't understand it, all the same," said the Protestant friend.
"But what can we understand?" asked the other; "It does not follow because we don't understand a fact, that the fact does not exist. Go into a wheat field in the spring of the year and root up with your knife what seems a blade of grass. At the root you will discover a rotten grain of wheat. That grain was the seed. But from it in the harvest time spring up two dozen grains! It had rot before it reproduced those other grains! Can you understand that? No! But it is a fact. God's power is there, the same as it is manifested in the Holy Euchar-

That Protestant boy is now studying up the Catholic tenets, and God, no doubt, will bring him out all right.

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cian of many years' practice, writes as follows:

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PILLS for several years past and I am quite satis-

PILLS for several years past and I am quite satisfied with their use.

I cannot do otherwise than praise the composition of these pills which you have made known to me. Containing no mercury, they can be taken without danger in many causes where mercurial pills would be quite dangerous.

Not only do I make considerable use of these pills in my practice, but I have used them many times for myself with the most gratifying vesuits.

It is therefore a pleasure for me to recommend DR. NRY'S ANTINILOUS PILLS to those who require a MILD, EFFECTIVE AND HARMLESS purgative.

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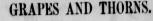
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By M. A. T., AUTHOR OF "THE HOUSE OF YORK," "A WINGED WORD," ETC.

CHAPTER II.

A GLANCE FROM MR. SCHONINGER.

None but people of routine ever used their prayer-books while F. Chevreuse was reading or singing Mass, and it was seldom that even such people used them the first time they heard him; for it was not enough that those who assisted should unite their intention with that of the priest, and then pray their own prayers, recall now and then to the altar by the sound of the bell: their whole attention was riveted there

That penetrating voice, which enunciated every word with such exquisite clearness, speaking rapidly only be-cause so earnest, was heard throughout the church, and its vivid emphasis gave new life to every prayer of the service. When F. Chevreuse said Dominus vobiscum! one replied as a matter of course-would as soon, indeed, have neglected to answer his face to face greeting on the street as this from the altar; the Orate, fratres, compelled the listener to pray; and, at the Domine, non sum dignus, one felt confounded and abashed.

Was it, then, you asked yourself, the irst time this priest had said Mass, that he should stand so like a man who sees a vision? No; F. Chevreuse had been fifteen years a priest. Had he, per haps, an intellect more high than the ordinary, or a superior sanctity? again; though a clearer mind or a nobler Christian soul one would scarcely wish to see. The peculiarity lay chiefly, we should guess, in a large, impassioned, and generous heart, which, like a strong fountain for ever tossing up its freshening tide, over flowed his being, and made even the driest facts bud and blossom perennially. In that heart, nothing of life ever faded or grew old. In that heart, nothing worthy essions were dowered with the freshness of immortal youth.

Still, these gifts might have been partially ineffectual if nature had not added to them a sanguine temperament, and the priceless blessing of a body capable of enduring severe and prolonged labor. F. Chevreuse was spared that misery of a bright intelli-gence and an active will for ever pent and thwarted by physical incompet-ence, the soul by its nature constantly compelled to issue mandates to the body, which the body by its weakness is as inevitably compelled to disobey In that wide brain of his, thoughts had ample elbow-room, and could range hemselves without crowding or con fusion: and the broad shoulders and deep chest showed with what full breathing the flame of life was fanned. His mind was always working, yet here was no sign of a feverish head the eyes were steady, and the close-cut gray hair grew so thick as to form a For the rest, let his life speak. We

respect the privacy of such a soul; and, though we would fain show him real and admirable, we sketch F. Chevreuse with a shy pencil.

The church of S. John was a new and unfinished one on Church street. This street ran east and west, parallel with the Cocheco, and half-way up the South Hill, which here sloped so abruptly that the buildings on the lower side had one more story at the rear than in front, and those on the upper side one more story in front than at the rear. In consequence of this deceptive appearance, those who liked to put the best foot forward preferred to live on the upper side, though it to live on the upper side, though it bent to a north light in their light in their light in their light in their light in the l upper side one more story in front than of comfort than of display chose the other side with a southward frontage.

The church was set back so as to leave a square in front, and its entrance was but four or five steps above th street; but at the back a large and well-lighted basement was visible. The priest's house stood close to the street, on the eastern side of this square, and so near that between the back corner of its main part and the front corner of the church there was scarcely space of the church there was scarcely space. This narrow passage, screened by a yard or so of iron railing, gave access to a long flight of stairs that led to the basements of the church and of the house.

Seen from the front, this house was a little, melancholy, rain-streaked, wooden cottage, which might be regarded as a blot upon the grandeur of the church, or an admirable foil for it. as one had a mind to think. The door opened almost on the sidewalk, and beside the door were two dismal windows with the curtains down. In the space above, another curtained window was set between the two sharp slants of the roof. On the side opposite the church. street, the prospect was more cheeing. You saw there an L as wide as the main building, though not so deep, and projecting from it so as to give another street door at the end of a veranda, and allow space for two winlows at the rear of the house. This L was Mrs. Chevreuse's peculiar domain. as the house was that of the priest. Her sitting-room and bedroom were here; and no one acquainted with the customs of the place ever came to the an intimate friendship with the priest's

The parlor with the two dismal front as a reception-room. Back of that was the priest's private sitting room, with two windows looking out on the verthe altar, he had appeared tall. the pleasant green space around, and scarcely had the doubt formed itself in pains had been taken for him.

the flight of stairs that led up to the street. F. Chevreuse's arm-chair and writing-table always stood in this window, and behind them was a door leading into a little side-room containing a strong desk where he kept papers and money, and a sofa on which he took an occasional nap.

Up-stairs were two sleeping-rooms; down stairs, as the hill sloped, the kitchen, dining-room, and the two rooms occupied by Jane, the cook, and Andrew, the priest's man. There was space enough in the house, and it had the charm of irregularity; but from the street, as we have said, it was a melancholy - looking structure. F. Chevreuse, however, could not have been better pleased with it had it been a palace. Within, all was comfort and love for him; and he probably never looked at the outside. The new church and his people engrossed his thoughts.

Mrs. Chevreuse was not so indifferent. "It would not look well for me to

go up on a ladder, and paint the out-side walls," she said to herself, her only confidant in such matters; "but, if it could be turned inside-out for one day, I would quickly have it looking less like an urchin with a soiled face.' No one could doubt this assertion

after having seen the interior of this castle of the rueful countenance. There she could go up on a ladder basement to attic the place was as fresh as a rose. But the nicety was never intrusive. This lady's house keeping perspective was admirably arranged, and her point of view the right one. Cleanliness and order dwelt with her, not as tyrants, but as good fairies who were visible only when looked for the respectively. when looked for. If you should chance to think of it, you would observe that everything which should be polished shone like a mirror; that the white was immaculate, the windows clear, and the furniture well-placed. You might recollect that the door was never opened for you by an untidy house-maid, and that no odors from the kitchen ever saluted your nostrils on entering, through a bouquet on the stair-post sometimes breathed a frag-

Now, housekeepers know that th bservance of all these little details of order and good taste involves a great deal of care and labor : but they some times forget that their exquisite menage loses its principal charm when the care and labor are made manifest. It cannot be denied that the tempta tion is strong now and then to let Casar know by what pains we pro duce these apparently simple results. which he takes as a matter of course but, when the temptation is yielded to, the results cease to be entirely pleas-The unhappy man 1 afraid to walk on our carpets, to touch our door-knobs, to sit in our chairs, eat eggs with our spoons, lay

his odious pipe on our best table-cover, or tie the curtains into a knot. The touching confidence with which he was ask that an elaborate dinner might be prepared for him in fifteen minutes vanishes from his face like a rainbow tint that leaves the cloud "A cold lunch will do," he ehind. tells you resignedly, and you detect incipient dyspepsia in his counten-ance. The free motions that seemed to feel infinite space about them are The anxious hero pulls his toga about him in the most undigniand ungraceful manner, lest it should upset a flower-pot or a chair. In fine, the tormenting gadfly of our neatness stings him up and down his days, till he would fain seek refuge hail it as the signet of the Almighty?

the unnecessary steps he caused her might make several miles a day.

One morning after early Mass, toward the last of May, she seated nerself in the arm-chair by the window, and watched for the priest to come in from the church. This was a part of her daily programme, and the only time of day she ever occupied what she called his throne. his breakfast, they did not meet, save incidentally, till supper-time; for, except when they had company, F. Chevreuse dined alone. The mother had perceived that, when they dined together, there had been a struggle between the sense of duty and cour tesy which made him wish to entertain her, and the abstraction he naturally felt in the midst of the cares and labors of the day, and, ever on the watch lest she should in any way intrude on his vocation, had hersel made this arrangement. The fact that he had did not oppose it was a sufficient proof that it was agreeable to

This mother was the softer type o her son, as though what you would carve in granite you should first mould in wax. There was the same compact form, telling of health, strength, and activity, the same clear eyes, the same thick gray hair crown ing a forehead more wide than high. Their expressions differed as their circumstances did; cheerfulness and good sense were common to both ; but, where the priest was authoritative, the woman was dignified.

Presently her face brightened, for the fold of a black robe showed some veranda door unless they could claim one standing just inside the chapel door, and the next moment F. Chevreuse appeared, his hands clasped behind him, his face bent thoughtwindows beside the entrance was used fully downward. Seeing him thus for the first time, you are surprised to find him only medium height. At anda, and one window commanding might wonder too, what great beauty the basement entrance of the church, his admirers found in him. But

your mind, before it was triumphantly answered. The priest's first step was into a shadow, his second into sunlight; and, as that light smote him, he tifted his head quickly, and a smile broke over his face. Wheeling about, courses had hollowed out a deep ravine between him and the sunrise, and the tide of glory flowed in and filled that from rim to rim, and curled over the

green hills like wine-froth over a breaker. He stood gazing, smiling and undazzled, his face illuminated from within as from without. might be said of F. Chevreuse, as i was of William Blake, that, when the sun rose "he did not see a round, fiery disk somewhat like a guinea, but an innumerable company of the

heavenly hosts crying, 'Holy, holy, holy, holy is the Lord God Almighty!'" The mother watched, but did no interrupt him. She knew well that such moments were fruitful, and that he was storing away in his mind the precious vintage of that spring morning to bring it forth again at some future time fragrant with the bouquet of a spiritual significance. "Glimpses of God," she called such moods.

He threw his head back, and with a swift glance, took in the whole scene—the fleckless blue overhead, the closely gathered city beneath, the lights and shades that played in the dewy greensward at his feet, turning about, his mother's loving face, a fit climax for the morning. " Bon jour, Mere Chevreuse!" he

called out, touching his barrette. As he disappeared into the house, Mrs. Chevreuse went into her own sitting-room, which opened from his and gave a last glance at the table prepared for his breakfast. The preparation was not elaborate. A little stand by the eastern window held a pitcher of milk, a bowl and spoon, and a napkin; and Jane, following the priest up-stairs, added

a dish of oatmeal pudding.

F. Chevreuse walked briskly through the entry, and threw th street door wide open, then came back singing, "Lift up your heads, O ye gates, and the King of glory shall come in!" and continued, as he entered the room, his voice hardly settled from song to speech, "What settled from song to speech, created things are more like the King of glory than light and air? They are as His glance and His breath."

The look that met his was sympa-thizing, but the words that replied were scarcely an answer to his question. "Your breakfast is cooling, F Chevreuse," she said.

He took no heed, but, clasping his hands behind him, walked to and fro with a step that showed flying would have been the more congenial motion.

"Mother," he exclaimed, "the mys teries of human nature are as inscrut able as the mysteries of God. Would the angels believe, if they had not seen, that a Mass had been said this morning here in the midst of a crowded city, with only a score or so of person to assist? Why was not the church thronged with worshippers, and thousands pressing outside to kiss the foun-dation-stones? When I turned with the Ecce Agnus Dei, why did not all present fall with their faces to the floor? And when Miss Honora broke walked away from the Communion-railing, why did not every one look at her with wonder and admiration?-the woman who bore her God in her bosom! And just now, when the sun arose "—he stopped and looked at his mother with a combative air-"why did not the people look up and

which time the priest was likely to be, as Jane expressed it, "rather high in

his mind."
"If you could take your breakfast,

my son," she suggested.
"Breakfast!" He glanced with a ook of aversion at the table that held his frugal meal, considered a moment recognized the propriety of its existence, finally seated himself in his place and began to eat with a very good "Yeu were quite right, my remarked; "the sunshine appetite. "Yeu were lady," he remarked; was drinking my milk all up. What thirsty creatures they are,

Let it not be supposed that F Chevreuse was so ascetical as never to eat except when urged to do so. the contrary, he took good care to keep up the health and strength necessary for the performance of his multiform duties as the only priest in a large parish, and he used a wise discrimina ion in allowing others to fast. "Som fasting is almost as bad as feasting," he used to say. "Besides injuring the health, it clogs the soul. You look down upon eating when you have dined moderately; but, when you have fasted immoderately, the idea of dinner tion. I do not wish to starve, till when I kneel down and raise my eyes, I can think of nothing but roast beef. Asceticism is not an end, but a means.

"Mother," he said presently, laying down his spoon, "why is it that the oatmeal and milk I get at home are better than that I find anywhere else? "Children always think the

they get at home better than what they get abroad," she replied tranquilly. Why should she tell him that what he called milk was cream, and that the making of that "stirabout" was a fine art, which had been taught Jane line apon line, and piecept upon precept, till every grain dropped according to rule, and the motion of the puddingspoon was as exact as a sonnet? Instead of being pleased, he would have been disturbed to know that so much

cost any one much trouble or pain," he Crichton.
would say. Like most persons who "Is madame visible?" asked a voice would say. Like most persons who have been spared the petty cares of life, he did not know that in this discordant world there is no earthly comfort to any one which is not a pain to ome other.

hevreuse, shutting the door between their rooms, brought her work-basket to the stand where the tray had been, and seated herself to mend a rent in a

It was a pleasant room, with its one window toward the church, and an opposite one looking over the city and the distant hills, and most enticingly comfortable, with deep chairs, conveni-ent tables, and tiny stands always within reach, and an open fireplace which was seldom, save at mid-summer. without its little glimmer of fire at some time of day. And even then, if the day was chilly or overcast, the fact they want nearly everythen that it was midsummer did not pre-ventthe kindling of Mother Chevreuse's beltane flame. From this room and the bedroom behind it could be heard eco among its rocks.

Mrs. Chevreuse worked and thought The sunbeams sparkled on the scissors needles, bonkins, and whatever brigh thing it could find in her workbasket, on her eye-glasses and thimble, on the smooth-worn gold of her wedding ring, and the tiny needle weav ing deftly to and fro in an almost in visible darn, of which the lady was not a little proud. Her mind wove, too; not th ose flimsy fancies of youth so like spider's webs upon the grass, that glitter only when the morning dew is on them : the threads of her dream tapestry ended in heaven, though begun on earth, and their severance could only change into fruition. And all the time, while hand and heart slipped to and fro, the lady was aware of everything that went on in the house. She heard Andrew come into the next room with the morning mail, heard the sound of voices while he re ceived his orders for the day, heard him go clumping down-stairs, and out through the kitchen into the chapel. Presently the clumping resounded out side, and, glancing across the room, she saw the old man standing on the basement stairs, his head on a level with her window, looking at her across the space that intervened, and gesti-culating, with a twinkling candlestick in each hand.

Mother Chevreuse, still holding her work, went and threw the sash up. "I think, madame, begging your pardon, that I can clean these just as

well as you can," say's Andrew, with a very positive nod and a little shake that set all the glass drops twinkling and tinkling.
"Do you, Andrew?" returned madame pleasantly. "Very well, then, you can clean them, and save

me the trouble. But don't forget to rub all the whiting out of the creases. Andrew changed countenance as he turned slowly about to descend the stairs. Mrs. Chevreuse had been gradually taking care of the altar from his rather careless hands, and this had peen his diplomatic way of escaping the candlestick cleaning of that day without asking her to do it. hobbled down stairs again discomfited.

and the lady went smiling back to her "It is all very well for Sharp's

Still weaving again with hand and heart, she heard Jane going about, like a neat household machine doing everything in its exact time and place, everything on interesting marriage. severe on interruption, merciless on mud or dust, ever ready to have a skirmish on these grounds with Andrew; she heard the rattle of paper from the next room, as letters and parcels were opened, the scratching of F. Chevreuse's quill as he wrote

Chevreuse's quill as he wrote answers to one or two correspondents. or made up accounts, and the little tap with which he pressed the stamp upon the letters.

How peaceful and sweet her life was, all she loved within reach, all she hoped for so sure! She breathed a sigh of thanksgiving, then dropped her work and listened; for the priest was preparing to go out. Every morning was spent by him in collecting for his church. He had found in Crichton a thousand or more practical Catholics, with one shabby old chapel to worship in, and nearly as many nominal Cath olics who did not worship at all; and in three years, with scarcely any capital to begin with besides faith, he had raised and nearly finished a large and beautiful church, and gathered into it the greater part of the wanderers.

"Be prudent, my son!" the mother had warned him when he began what seemed so venturesome an enterprise. "I am so," he replied, with decision It would be the height of imprudence to leave these people any longer straying like lost sheep. When the Master of the universe commands that a house be built for Him, is it not for me to fear

He will not be able to pay for it?' She said no more. Mme. Chevreuse always remembered to distinguish between the son and the priest, and was never more proud of than when her natural authority was confronted by the supernatural authority of her child. But she always sighed when he started on a collecting-tour, for his faith had to be supplemented by hard work, and often he came back worn with fatigue, and depressed by the sights of poverty, sorrow and sin he had witnessed.

All had gone well with the church, however—so well that a new enterprise had been added, and a convent school

"I like no earthly comfort that has was just making its small beginning in

"Entrez!" she answered gaily : and the priest put his head in. "Say a little prayer to S. Joseph for F. Chevreuse to-day," he said ; "for he

Breakfast over, the priest went is collecting for the great note."

brouptly about his business; and Mrs. | "Oh!" She looked anxiously at him. and met a reassuring smile in return.
"Never fear, mother!" he said

cheerfully. "Do not all and lands belong to God?" "Certainly!" she ans sighed to herself as he went away: "it is very true they all belong to God, but I'm afraid the devil has some very heavy mortgages on them.

Later in the day, Miss Ferrier called for Mrs. Chevreuse to go out and visit the Sisters at the new convent. "I have taken all I could think of this morning," she said, and enumerated various useful articles. "I suppose they want nearly everything.

they want nearly everything."
Mrs. Chevreuse commended her liberality. "But I am glad you did not think of cordage," she added: "for this is the very thing I did remember."

laughingly displayed a collection of ropes and cords varying from coils fo lothes lines and curtain-cord to balls of fine pink twine. "Jane's clothes line gave out yesterday," she said, "and that made me think of this.

Miss Ferrier gave a little shiver and shrug. "It is very nice and useful, I know; but ropes always remind me of hanging.

"Naturally," returned the lady, ving on her bonnet: "that is their vocation

"But hanging is such a dreadful punishment!" And the young woman

shivered again. "Why, my pictures seem to enjoy it," Mrs. Chevreuse replied, persist-

ently cheerful. Now, really, madame-'

"Now," really, mademoiselle, was the laughing interruption," what has put your thoughts on such a track this morning? If you want my opinion on the subject, I cannot give it, for I have none. All I can say is that, if I thought any one were destined to kill me, I would instantly write and sign a petition for his pardon, and leave it to e presented to the governor and council at the proper time. Think of son thing pleasant. I am ready now. We

will go out through the house. She locked the veranda door, and put the key in her pocket. "I have only to give Jane an order. Jane!" she called, leaning out the window.

A head appeared from the kitchen window beneath, and the mistress gave her order down the outside of the house "It saves so much going up and down stairs for two old women," she ex claimed. "Now, my dear.

They went into the priest's sitting room, and again the door was locked behind them, and the key this time hung on a nail over the writing-table. Wait a moment," said madame then, and began picking up bits of paper scattered about the room. The priest had torn up a letter, and absently dropped the fragments on the carpet instead of into the waste-basket, and breeze had been playing with them.

"How provoking men are," remarked Miss Ferrier, stooping for a fragment which a puff of air instantly

caught away from her. "Are they?" asked Mrs. Chevreuse rifles," she remarked, threading her needle; "but I don't like being fired at in that spiral manner."

Still weaving again with hand and Having made a second ineffectual

this about," she said.

The mother glanced at her with that sort of surprise which is more discon certing than anger. Miss Ferried blushed, but would not be so silenced Miss Ferrier "If you should oblige him to pick them up once," she continued, "that would cure him."

"Oblige him!" repeated the mother with a more emphasized coldness, "I never oblige F. Chevreuse to do any thing. I should not dream of calling his attention to such a trifle. He has

'August Flower"

Sheriff of Kent Co., Del., and lives at Dover, the County Seat and Capital of the State. The sheriff is a gentleman fifty-nine years of age, and this is what he says: "I have used your August Flower for several years in my family and for my own use, and found it does me more good than any other remedy. "I have been troubled with what I call Sick Headache. A pain comes in the back part of my head first, and then soon a general headache until I become sick and vomit. At times, too, I have a fullness 'after eating, a pressure after eating 'at the pit of the stomach, and sourness, when food seemed to rise up in my throat and mouth. When I feel this coming on if I take a little August Flower it relieves me, and is the best remedy I have ever taken for it. For this reason I take it and recommend it to "others as a great remedy for Dys-

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A. Their drive took the

higher affairs on his

OCTOBER 15.

town by its longest street, which followed t way to its source. So meridian of longitude, the impression that is pole to pole. It cross by the central one of ridges, climbed strai North Heigen and st the country. The co-were on the west bank twenty acres of roug enclosed, with an o that had been a tave days of Crichton. It

flower to be seen, but and labor to become a In the eyes of Sist even now an Eden. generous nature, made a beautiful Christian in advance the blossor planted trees, and paper. Full of delig this planning and lab

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PILGRIMS TO Sermon by His Grace Scene in the Church

TO BE CONT

Martyrs. London Univer Pre-Reformation ca vividly recalled to o which have place in the Catholic land. The investitu ium of our new A Oratory on the day f of the Assumption of said to mark an era the Catholic Church no less significance which took place thr of Tower Hill on when nearly 2,000 C eager to testify the her holy name. At some Church of the a worthy monument of those heroes—wa immense throng—n and children. B and children. B

Our Lady of Grace

circle, while around

Lady numbers of the with prayerful lips THE PROC Unprecedented w was witnessed out Numbers of people creeds, and national to view the array. wart dockers, who young men, wom seldom was seen a r blage. The men or dinal Manning had in silence, and sho creed of which he uphelder. These s oaths, and waited procession, while or by the Cardinal's G cross-bearer, follow issued from the chu time the members band of the League taken up their pos leading the proceed hymn, "Faith of O he strains were ca multitude, and a Peckham band pl ing, after which cited aloud. Ther with the beautiful arose upon the s away in a deathlik cessionists moved i Once more the Lita rendered, the wom

'Martyrs of Er played and sung turning to the chu England." Rarel astic or picturesqu nessed, and seldon ful crowd viewed Upwards of 6000 either from the p or windows of the paths, but nothing The Cardinal's along the entire man occasionally but police vigilar necessary. Fathe numerous train there, and walk Father O'Brien, C the procession.

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Major-G ners. Major-Garage Major Kelly communication THE Soon the churc' and Father Mat the Rosary. T spot was appropriately and the ary were given fervor which at faith of those wh

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town by its longest avenue, Main street, which followed the Saranac halfway to its source. School children in Crichton looked on Main street as their meridian of longitude, and were under the impression that it reached from pole to pole. It crossed the Cocheco by the central one of three parallel bridges, climbed straight up the steep North Heigon and stretched out into the country. The convent grounds were on the west bank of the Saranac, twenty acres of rough land, roughly enclosed, with an old tumble-house that had been a tavern in the early days of Crichton. It was a desolatelooking place, with not a tree nor a flower to be seen, but needed only time and labor to become a little Eden.

In the eyes of Sister Cecilia it was even now an Eden. Her ardent and generous nature, made still brighter by a beautiful Christian enthusiasm, saw in advance the blossom and fruit of un-planted trees, and seeds yet in the paper. Full of delight to her was all this planning and labor.

TO BE CONTINUED.

PILGRIMS TO LOURDES.

Sermon by His Grace the Archbishop— Scene in the Church of the English Martyrs.

London Universe, Sept. 10.

Pre-Reformation customs have been vividly recalled to our minds by the which have recently taken place in the Catholic Church in England. The investiture with the pall-ium of our new Archbishop at the no less significance was the procession which took place throughout the parish of Tower Hill on Sunday afternoon, when nearly 2,000 Catholics assembled eager to testify their veneration for her holy name. At 4 o'clock the handsome Church of the English Martyrsa worthy monument in commemoration of those heroes-was well filled by an immense throng-men, women, boys, and children. Beautiful banners, many colored and varied in their designs, waved just beneath the statue of Our Lady of Grace ranged in a semicircle, while around the statue of Our Lady numbers of the faithful thronged with prayerful lips and upraised faces. THE PROCESSION. Unprecedented was the same which

was witnessed outside the church. Numbers of people of various classes creeds, and nationalities had assembled to view the array. There were stal-wart dockers, wharfingers, old and young men, women and children— seldom was seen a more motley assemblage. The men on whose behalf Car-dinal Manning had fought looked on showed respect for the creed of which he was so staunch an uphelder. These stood along the side paths, and waited patiently for the procession, while order was maintained by the Cardinal's Guards. At 5:30 the cross-bearer, followed by acolytes in searlet cassocks and white surplices, issued from the church. In the meantime the members of the Tower Hill band of the League of the Cross had taken up their position outside, and, cited aloud. Then the Lourdes hymn, with the beautiful refrain, Ave Maria, arose upon the silent air and died away in a deathlike silence as the prorendered, the women and the rendered, the women it in alternate triplets. The hymn, "Martyrs of England" was then played and sung. Finally, "Hail Played and sung. Finally, "Hail Queen of Heaven," and again on returning to the church the "Martyrs of England." Rarely has a more enthusiastic or picturesque display been witnessed, and seldom has a more respectful crowd viewed a Catholic procession. Upwards of 6000 people watched it either from the parapets or balconies, or windows of their houses, or the foot-paths, but nothing occurred to disturb the entire harmony of the proceedings. The Cardinal's Guards kept order along the entire route, and a police-man occasionally walked alongside, but police vigilance was entirely un-necessary. Father Fletcher, with his necessary. numerous train of Ransomers, was there, and walked in company with Father O'Brien, O. M. I., in the rear of the procession. The numerous con-fraternities of the mission joined it, and their bright ribbons and banners contrasted favorably with the badges of the Ransomers and the Guild banners. Major-General Major Kelly commanded. Major-General Pearce and

THE SERVICE. Soon the church was densely packed, The scene was devothe Rosary. The scene was devo-tional in the extreme; every available spot was appropriated to the use of the faithful, and the responses to the Rosary were given with a heartiness and

Grace the Archbishop spoke as follows:
"Holy Mary, Mother of God, pray for

higher affairs on his mind. Now we ance, our weakness, our malice, our will go." sinfulness may all be traced up to that Their drive took them through the first great fault committed by our mother Eve when she drew after her the head of the human family into sin. Picture Eve going forth out of the Garden of Paradise accompanied by the partner in her sin. Her dis-hevelled hair hanging over her face and shoulders, her eyes bathed in tears, her countenance cast down upon the ground, her heart beating heavily at the immense crime which she had committed. All this forms a picture of woe and misery of a heartrending distress, such as has never been found in any of her children. This is the picture of the first Eve. CONSCIENCE AND HEART OVERWHELMED

WITH GRIEF AND REGRETS. Her children come from her genera tion after generation, century after century filling the world with crime, with violence, with ignorance, with wickedness, and filling not only the world, but after death the land of woe and misery, fire and brimstone, with a great mass of its inhabitants would indeed have been evil and unspeakably miserable for us if we were able to look back upon no other mother than that first mother who brought sin into the world: but the infinite good-ness and mercy and tender love and passion of our Father in heaven deter mined to reverse the woe which would tion is imperfect, but because of the come upon the human race through Eve; and as a woman had brought this sin into the world so a woman must bring into the world the remedy. A of Mary. The petitioner looks to his woman was to come who should reverse the crime of Eve—who should become who is the Queen for assistance, and the mother of the living, the mother of those who would live for God;—and hence in the Divine Providence of God Oratory on the day following the Feast Mary was born without sin—aye, conof the Assumption of Our Lady was ceived without sin. The first instant said to mark an era in the history of of her existence her soul was flooded the Catholic Church in England. Of with the grace of God. She had betion, for our strength and encouragement He brought her into the world. And what was it that she was to give to us? Not merely the riches of her own immaculate heart, not merely the tenderness of a mother's love. was to give us more than this; for had Mary only been able to give to us a mother's heart, she would not have given sufficient to reverse the curse that had fallen upon the human race. What, then, had she to offer? In the providence of God she had an offering to make, and that was an offering which she made as quickly, as early as possible. See the poor men coming down from

THE MOUNTAIN SIDE IN THE DEAD OF

offer unto them, the poor ones of the earth? A little infant, a speechless Babe, but the King of Heaven and the Redeemer of the human race. There He was in His infancy-in His helpless infancy—upon His mother's arm. He is offered to the poor working men who came to give Him their hearts on that night of His birth. The wise men, the wealthy sages of the East, are travelling day and night. Weeks and weeks passed by, and they hasten on their journey, following the course of a wondrous star which led them; faith lighting up their minds, charity stirr-God-made man, that Mary has to present to the human race—to the poor and to the rich, to the ignorant and to the wise, to men who seek salvation and life eternal. This is the manner in which she reverses the great curse cessionists moved into Trinity Square. in which she reverses the great curse Once more the Litany of Our Lady was rendered, the women and men singing from Mary, receiving as we do our from Mary, receiving as we do our Lord and our God, we receive from her in the main every grace and blessing. All our salvation and hap-piness here and hereafter are contained within the heart of Jesus Christ ou Saviour and our God. And it is Mary that offers the whole of this unto us. How loved she was by her Son and her God. How favored, how powerful she became through bearing her God, and how wondrously enriched was she. What a mighty Queen, what an extraordinary sovereignty, what an universal sway of King's weakness and power did she not exercise through those thirty-three years of the most affectionate intercourse which she had with her Son and her God. ward given for a cup of cold water in His name should be so great, what must have been the rewards our Blessed Lord heaped upon His Blessed Mother for watching over Him during the years of His helpless infancy?-

for the unceasing care which she bestowed upon Him during His early boyhood, during those years spent in THE DARK LAND OF EGYPT, and during the eighteen years that He spent under her authority, under her care at Bethlehem? What must and Father Matthew O'Reilly recited have been His gratitude to her for all love that she poured upon Him? It was the gratitude of a God, and He was to reward with the generosity and with the wealth of a God, and as Mary fervor which amply testified to the faith of those who participated in the any other human creature, more than evotions.

At the conclusion of the service His whole universe put together could have done for Him, as she had given Him her substance, carried Him in her "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death."

It was a woman that brought about the misfortune of the human race. It was the first woman—the mother of our humanity—that led her partner Adam into disobedience against the command of God. All of our woe, our ignor-

Divine Son is the gift which He has made us of His own Mother to be our Mother. And now we say the "Our Father," the prayer which Jesus Christ taught us-that "Our Father" which has the summary of every prayer that can be offered to God-the richest, the most perfect, and the fullest of all prayers that have ever been given to men to say—the most perfect petition that can be offered to the Eternal Father, a petition which the Eternal Father can never refuse to accept. He never can say the "Our Father" is not perfect. He never can say I have found in one or other of the principles of this petition a flaw which must be corrected or improved. So far for the petition. Why, then, do we add to the "Our Father" so constantly the "Hail Mary"? Is it in order to perfect the words of our Lord's prayer? God forbid. Is it because the words of the Lord's Prayer are not sufficient in themselves? God forbid. Why, then, do we say the "Hail Mary" so often, and repeat it constantly after the "Our Father"? Not because the petipetitioner? The petitioner is the child having said the "Our Father," we say, "Holy Mary, pray for us now." now? Because we have been praying to God; we have spoken to the Eterna Son; we have pleaded with the Holy Ghost, and we say to Mary, "Pray for us now and at the hour of our death." mercy; for our sake He had created her; for our benefit, for our consolation, for our strength and consolation, for our strength and consolation. failing children. He knew our frailty, and what He has made us, and therefore she has been given to us to be our thirsted after. Well, now, dear children, many of you are about to start

A HOLY PILGRIMAGE.
A pilgrimage is a journey to a sacred shrine, and that shrine to which you are about to direct your steps is one of the innumerable shrines of Mary. In this land in former days at Walsingham, at Willesden, and elsewhere, even within this City of London, there were shrines dedicated to Mary; there rom their night watches; see them enter into the cave of Bethlehem and behold that mother. What was she to were pilgrimages made from distant were laid low by a ruthless hand, and for three centuries they had ceased to be frequented in this land as they were of yore. But such sanctuaries exist in Catholic lands, and there is one to which the pilgrims to-night are about to go. That is to Lourdes; to that grotto, that favored spot, where Mary appeared years ago-within the lives of living men—where she appeared to Bernadette, where from that time unto this she has not ceased to obtain for her devout clients innumerable and unspeakable graces. Many have been the miracles wrought at that shrine of taken up their position outside, and, leading the procession, played the hymn, "Faith of Our Fathers." Then the strains were caught by the entire multitude, and as they ceased the Peckham band played the Litany of Our Lady, the vast throng accompanying, after which the Rosary was rerather than another? No; it is not so. For St. Augustine tells us that it is perfectly certain, and experience demonstrates it in the very earliest ages -aye, and even in the Old Testament —that God is pleased to be worshipped in certain particular spots rather than in others, and that He is pleased to atshrine rather than to another. So we

out to night upon

tach special graces and favors to one say that even the church is more holy than the street; that the sanctuary is more holy than the body of the church, and thus it is that there are places which are unspeakably holy, and which God, who for His own reasons, and without consulting us or placing Himself under the dictate of human reason, has bestowed upon those places special grace. Now, Lourdes is one of those, and you are going to Lourdes because it is a special shrine of grace and blessing. You are going for a grand and noble purpose—for an apostolic purpose, on an apostolic mission. Nothing less than to obtain from God, through Mary, the conversion of this country. Outside the Catholic faith there are some

TWENTY-EIGHT MILLIONS OF NON-

And we are now about to entreat our God, through Mary, to bestow once more upon this country the grace of conversion, so that multitudes may be brought to the knowledge and love of the faith, and to eternal life. Therefore, dear children, go forth from this sanctuary with the blessing of God. that she had done for Him-for all the Take with you as an augury the blessing of the Church and the blessing of your Archbishop. Take with you my warmest and most affectionate blessing upon the course of your pilgrimage. May God reward you for your pains and sufferings on the way. May He grant your prayers. May He shower down upon every one of you His special grace, and may you, through the in-tercession of Mary, the Mother of the living, the Mother of all Catholic chil-

was unto Him, and that by a special privilege granted by Jesus Christ Him-self out of love for us. We received it self out of love for us. We received it service the party left for London Bridge, numbers who could not gain a special privilege granted by Jesus Christ Him and the close of service the party left for London Bridge, numbers who could not gain a special privilege granted by Jesus Christ Him. admittance to the church joining in the procession. On the platform, the multitude sang "Faith of Our Fathers." At 9 o'clock the train steamed out of the station and tumultures to be substituted. steamed out of the station and tumul-tuous cheering, and many "God speeds." Fathers O'Reilly and P. Fletcher accompanied the pilgrims. May we not reasonably hope, after this peaceful demonstration in honor of Our Lady, held in the very centre of Protestant England, where but a short time ago her name a mockery and a byword, and Catholicism was ridiculed, for a return of England to the Catholic faith, and for a renewal

> out the land, and churches were dedi cated to her honor. The following branches of the League of the Cross furnished Guards for the procession: St. Thomas's (Fulham), Bow, Somers Town, Tower Hill, Peckham, Limehouse, Kensal Green, St. John's Wood, Ely Place, Bunhill Row, Corpus Christi, Clerken-well, Islington, St. Philip's, Woolwich, Kensal Deptiord, Camberwell and Commer-cial Road. Peckham, being the mission wherein is situated the headquarters of the Ransom Guild, sent not only a body of Guards, together with the brass band of the Peckham League of the Cross, but also representatives of the various grades of Ransomers, the Children of Mary, the Young Men's Society, and other confraternities.

of those happier days when her sacred

image adorned many niches through

The Old Question of Indulgences.

The following conversational explanation of Catholic teaching on Indulgences is from Father Book's "Short Lines to the Catholic Church:"
Thomas: "We Protestants, strange

to say, always considered the doctrines of the Catholic Church very immoral. But, when we hear a Catholic expound mother. He knew He would give us them, they seem reasonable, natural that which our hearts had needed and and, to our great surprise, scriptural. We do know, however, that not even a plausible reason can be given in favor of granting a license to commit sin. It is so outrageously immoral that the very attempt at a defense would be blasphemous.

Father: "You are right, Thomas It is a permission beyond the power of God Himself to grant. I hope, you are not casting insinuations at the Catholie Church.

Thomas: "To be frank, I am. What is an Indulgence but a license to com-

Father: "You are mistaken in the meaning of an Indulgence. even a forgiveness of sin, much less a license to commit it."

"Hear what our catechism, a stan dard work, says: 'An Indulgence is a remission of the temporal punishment of our sins, which the Church grants outside the sacrament of penance.' have told you before: a temporal pun ishment remains due to sin, after the sin itself has been forgiven. If, as we have seen, sins can be forgiven by man, why should it be so hard, to remit the pnnishment due to sin. Should there be any difference, the latter must be easier than the former. St. Paul exercised this power in case of the incestuous Corinthian; parents exercise it, when they mitigate or remit the in-

flicted punishment; governors exercise it when they release a convict, impris-oned for five years, though condemned by the courts to an imprisonment of ten years. If parents and state officials are empowed to remit inflicted punishment, why not the Pope, successor to St. Peter, to whom Christ said: 'Whatsoever thou shall loose on earth it shall be loosed also in heaven." (Matt. 16,

19.)
Thomas: "Taking for granted, that the head of a well organized body enjoys privileges of this nature, it must be conceded that the sale of Indulgences is an unpardonable crime.'

Father: "It is a crime; therefore the Catholic Church always has and always will put on it the seal of her condemnation. Your ideas, Thomas, about Catholic teachings and practices are exceedingly warped. It seems, you never read a Catholic work. If you cannot lay your hands on one, ask any child coming or going to a Catholic school. He can tell you that Indulgences are not for sale.

"It is true, the Holy Father often grants these spiritual blessings on condition that alms be given. But alms are highly commended in the Scrip-

A Big Trouble.

The great sciatic nerve, when disturbed, can give more pain than any nerve of the human body. Fortunately it is easily subdued by the right time. On this subject Mr. William Blagden of Edensor, Bakewell, Derbyshire, Eng., writes: "I was a sufferer from sciatica for two years. St. Jacobs Oil completely cured me when all other remedies had failed."

The N. B. A. Act. The great British North America act now-adays is to buy a bottle of B. B. B., and cure yourself of dyspepsia, constipation, head-ache, liver complaint or bad blood, and it is an act that always attains the desired result.

an act that always attains the desired result.

If you feel languid and bilious, try Northrop & Lyman's Vegetable Discovery, and you will find it one of the best preparations for such complaints. Mr. S. B. Maginna, Ethel, used Northrop & Lyman's Vegetable Discovery, and cured a severe bilious sick headache which troubled him for a long time.

A. M. Hamilton, Warkworth, writes: "For weeks I was troubled with a swelled ankle, which caused me much pain and annoyance. Mr. Maybee, of this place, recommended Dr. Thomas' Eclectric Oil for it. I tried it, and before one bottle was used I was cured. It is an article of great value."

No other Sarsaparilla has the careful per-

No other Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sarsaparille.

and she is to be unto us all that she Benediction was given by the Rev. GARFIELD ON THE CATHOLIC was unto Him, and that by a special Father Gaughren, O. M. I., His Grace CHURCH.

The late Present Garfield was, perhaps, the most scholarly President we have had. He was not only a man of great learning but he was also a man of broad intellect; and as the youthful fires of tawdry ambition began to die out his utterances on matters of statesmanship showed a generosity and a breadth that few in his party to-day, if any, compass.

At Arlington, opposite Washington City, on Decoration Day in 1868, Mr Garfield in the course of his oration on that occasion paid the following tribute to the Catholic Church, which the reader will observe the speaker seemed to recognize as THE Church:
"The view from this point seems

bear some resemblance to that which greets the eye at Rome. In sight of the Capitoline Hill, up and across th Tiber, and overlook the city, is a hill not rugged nor lofty, but known as the Vatican Mount. At the beginning of the Christian era an imperial circus stood on its summit. There gladiator slaves died for the sports of Rome, and wild beasts fought with wilder men. In that arena a Galilean fisherman gave up his life a sacrifice for his faith. No human life was ever so nobly avenged. On this spot was reared the proudest Christian temple ever built by human hands. For its adornment, the rich offerings of every clime and kingdom have been contributed; and now, after eighteen centuries, the hearts of two hundred million people turned towards it with reverence when they worship God. As the traveller decends the Apennines, he sees the dome of St. Peter's rising above the desolate Compagna and the dead city long before the seven hills and ruined palaces appear to his view. of the dead fisherman has outlived the glory of the Eternal City. A noble life crowned with heroic death, rises above and outlives the pride and pomp and glory of the mightiest empire of the earth.

"The soil beneath our feet was watered with the tears of slaves, in whose hearts the sight of yonder proud Capitol awakened no pride, and in spired no hope. The face of the goodness that crowns it, was turned toward the sea, and not towards them. But, thanks be to God, this arena of rebellion and slavery, is a scene of violence and crime no longer. This will be forever the sacred mountain of our Capitol. Here is our temple. Its pavement is the sepulchre of heroic hearts, its dome, the bending heaven;

its altar candles, the watching stars. The reader will observe where the great orator and statesman found his figures of speech, whence he drew illustrations, with which to move the souls of his hearers. Ah, Mother Church, truly you are the reservoir o of the spiritual waters of the soul From you come all true poetry, all noble sentiment, all heroic inspira-tions, and as the great Protestant, Garfield, knew, so much better do we know, we sons and heirs of your treasures of grace, and of your abund ance of thal sweet spiritual sentiment that makes this life sweet here, and that illumines the hereafter with the light of hope, and with the assurance of divine promise !- Catholic Sentinel

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"Competition;" also give full name, address,
age, and number of wrappers. Winners names
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The Pastor Koenig's Nerve Tonic I ordered war for a young lady of my household who was all most useless to herself and others, owing to her yous prostration, sleeplessness, weakness, &c., &c. To-day there is quite a change. The young person is much better, stronger and less nervous She will continue to use your medicine. I than it is very good. P. SARVIE, Catholic Priest.

St. VINCEST'S HOSPITAL, J.

St. VINCEST'S HOSPITAL, J.

TOLEDO, Onio, June 9, 1890.

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taking it. Wishing you an extensive sale for
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Willie Tillbrook

Mayor Tillbrook

of McKeesport, Pa., had a Scrofula bunch under one ear which the physican lanced and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him

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the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood whose children suffer from should profit by this example.

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Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, Cct. 15, 1892.

THE INDISSOLUBILITY OF MARRIAGE.

We notice by the report of the proceedings of the Anglican Provincial Synod held recently at Montreal that the Committee appointed to deal with the question very properly made a report by which it should be forbidden for any clergyman to solemnize marriage in any case where there is a divorced wife or husband of either party still living. This recommendation is in accordance with the Catholic practice which does not permit the Christian marriage tie to be dissolved.

Marriage is a sacred institution under the Christian law, and its indissolubility is pronounced by Christ Himself, who, while instructing the people, declared that under the law of Moses divorce was permitted owing to their hardness of heart; but under the law which He established, no man was ating from her husband, and that she to be allowed to put asunder what God had joined together.

The Committee seem to be fully impressed with the conviction that the Catholic practice is founded upon the divine precept which makes marriage indissoluble except by the death of the husband or wife, for it quotes, in favor of this view, holy Scripture, the canons of the Church of England, and the constant practice of the Catholic Church, from all of which copious quotations are made to justify their decision.

In the face of such doctrine we are somewhat surprised to find the rule of conduct laid down that "if any one that is put away committeth adultery. divorced from a partner guilty of The force of this is overlooked by those adultery shall have married another, such one may be allowed to partake of the Holy Communion and to receive the x, ii; St. Luk. xvi, 18; I Cor. vii, other ministrations of the Church with the express sanction of the Bishops of the Church.

Elsewhere in this document it is expressly laid down that "no person judicially convicted of adultery and divorced for that cause is permitted by the rules of the Church to marry again during the lifetime of the other partner: and no person so remarrying in violation of this canon shall be permitted to partake of the holy Communion except upon penitence and avowed final separation." We cannot comnot be dealt out to the party who has obtained the divorce and afterwards marries again. It is conceded that in this case equally with the other the law of God is violated, and if the sacraments are really holy, if the Holy Communion is as sacred as it is declared by St. Paul to be in 1 Cor. xi, 27-29, so those who are living in the state of sin, even the Bishop is not authorized to grant permission to administer it to those who are living in open and contumacious violation of the law of God.

A minority report was read to the Synod by the Rev. Archdeacon Roe, who takes issue with the majority on the question of the liberty of the injured or "innocent" party to marry again after a divorce has been obtained. The Archdeacon, who seems alone to constitute the minority, maintains this right, and of course he Dominion. would without any difficulty admit the injured party in this case to receive the Communion. This position is certainly erroneous. However, it has at all events the merit of being more consistent than that assumed by the majority of the committee, which would grant the right to receive Communion to those who are declared to be living in the state of sin, provided the Bishop

sees fit to allow it. The Archdeacon states that it was the usage of the early Christian Church to permit divorce in the case mentioned. He has certainly made a tion was allowed, but it was not allowed for either party in this case to marry again.

Epiphanius, Augustine and Jerome, all maintain this course. We can safely say that not one of these ancient may be applied.

the Catholic Church teaches to this day : that it is permitted to a Christian husband or wife to depart from an unfaithful spouse; but not one of them the assertion that the causes which has said that the person so departing is permitted to marry again. St. Jerome expressly teaches the indissolubility of marriage, in his epistle to Amandus, and in his commentary on the 19th chapter of St. Matthew he exoressly treats of the case in point, declaring that the parties separated for this cause cannot marry again. St. Augustine teaches the same in many parts of his writings; Tertullian also in his treatise on Monogamy, and St. Basil in his epistles to Amphilochus write similarly.

To show that the Archdeacon has nade a serious mistake in naming these fathers as favoring his view, it will suffice to quote a couple of passages.

St. Jerome, in his epistle to Amandus says: "As long as the husband lives, though he be guilt of adultery (he then enumerates other crimes of which he may have been guilty), and though he be separated from his wife on account of these crimes, he is still regarded as her husband, and she cannot marry another man."

The Archdeacon says: "The case of Fabiola shows that these marriages were allowed in the Church of Rome at the end of the fourth century.'

The case alluded shows nothing of the kind. St. Jerome relates of this Fabiola, a wealthy Roman lady, that she married another man after separdid penance for it before Easter in the Lateran Basilica. By the civil law she was able to contract the second marriage; but she violated the laws of God and of the Church, and for this reason she was obliged to do penance.

We may here remark that the posi tion of Archdeacon Roe, and generally of those who maintain that it is lawful for the innocent party to marry again, in the case of separation, is founded upon a wrong interpretation of the words of our Lord in St. Matt. v, 32. In this passage we are informed of the cause which justifies separation; but it is added, "he that shall marry her who maintain the lawfulness of divorce; but by comparing St. Mark 10; the universality of the law against the dissolution of the completed Christian marriage tie will become evident.

THE "FRENCH-CANADIAN EX-

is estimated that there are now in the columns of the Mail that the chief cause of the exodus is the heavy burden of supporting the Catholic Church. Of course we are all well aware that this is a misrepresentation, as the support of the Protestant clergy is a still heavier burden upon the Protestants of Ontario. It is also well known that it must not be administered to that there is a large exodus of the English-speaking young men and women of this Province as well as of French Canadians from Quebec, though not quite to the same extent.

The causes of the exodus are undoubtedly to be found in the fact that the United States is a more populous country than Canada, and that with its numerous and large centres of manufacture and commerce it seems to afford more opportunities for employment, and better prospects for advancement than our less populous

A recent issue of the Chicago Interior also states that one of the causes of the French-Canadian exodus is that the farms in Quebec, having descended to the present habitants from generation to generation, have been divided and subdivided by inheritance till they are now too small to afford support to the increasing population. In addition to this, it says, the manufacturing establishments of Canada are not sufficiently extensive to afford employment to all who need it. In New England, however, they find both farms and factories, and thus opportunities are grievous mistake in this. A separa- afforded them which are more encouraging than they can find at home.

It is a problem which is well worthy of the closest attention from our He states that Tertullian, St. Basil, legislators, to discover the real causes

Fathers of the Church has stated any The increase of population in It would seem that in spite of the ... "Let me bear testimony to the gras-

9.03 per cent. on the population in 1881. Evangelical party to Ritualistic prac-The increase in Quebec was 8.7. The difference is not so great as to justify have brought about the exodus are in operation to much greater extent in Quebec than in Ontario, especially when we take into consideration the advantages of Ontario in the possesion of larger inducements to immigra-It is also worthy of remark tion. that it is due to the exodus of the English speaking population of Quebec that there is a difference at all between the increase in the two Provinces. The whole of the exodus is therefore by no means to be laid at the door of the French Canadians.

THE LEAVEN OF RITUALISM.

The Bishop of Liverpool (Anglican) has been appealed to by a number of Evangelicals or Low Churchmen to lead a party of secession from the Church on account of the recent decision in favor of the Bishop of Lincoln on his trial before the Privy Council for Ritualistic practices.

The decision was not to the effect that these practices form a part of the Church of England Ritual, or that clergymen of the Church are obliged to make use of them, but simply that they are free to do so. It is this liberty, therefore, to which the Evangelicals object, though they are the loudest party in the Church to proclaim religious and civil liberty for all. They are the foremost to declare that true Protestanism means the liberty of each individual to interpret Scripture according to his own conception of what is revealed in doctrine, and what he deems to be right and lawful as regards the manner in which God is to be worshipped. The liberty which they are willing to grant seems to be liberty to believe as they do, and to follow their notions of propriety in the worship of God.

It will be remembered by our readers that the case of the Bishop of Lincoln (Bishop King) was brought to trial by an organization within the Church of England known as the 'Church Association," the object of which is to prevent the spread of High Churchism. The charges against him were that he had employed in the administration of Communion certain practices which are not found in the rite prescribed in the prayer book for this purpose. These were the mixing of water with the wine, standing on the west instead of the north side of the Communion table, the singing of the Agnas De after "consecration," and the use of The exodus of French-Canadians to lighted candles on the table. The matthe United States is a fact to which we ter was first tried by the Archbishop of cannot close our eyes, deplorable as it | Canterbury as sole judge, but with the is from a Canadian point of view. It assistance of five Bishops as assessors. The matter first came before the Arch-New England States no fewer than bishop in 1888. A decision favorable half a million French-Canadians, and a to the Bishop of Lincoln was rendered million throughout the States. We are in November, 1890; but the dissatis- does not give all the facts of the case. prehend why the same treatment should accustomed to read in the philippic fied Evangelicals appealed from the From the statement made one would Supreme spiritual court to the suppose that the Catholic Indian Supreme secular court, the Judicial schools are getting a larger appropri-Committee of the Privy Council, which has also judged favorably to the Bishop, on all the points we have enumerated, though on two minor points the decision was that the Bishop had misinterpreted the rubrics of the Prayer-Book. Thus Ritualism has been virtually sustained by the highest Court in the land, for as the Church is purely a State institution, the civil aw is supreme, both as to the doctrine to be taught and the forms of worship to be observed.

The Bishop of Liverpool is, among the Bishops, the principal, if not the decision. He is the champion of Low-Churchism, and to him the dissatisfied Evangelicals naturally turned as a leader for the expressing of their dissatisfaction in unmistakable terms.

This Bishop had already declared

that if the Church were now to be disestablished there would certainly be a schism therein. He was understood to mean that he would himself be one of the secessionists in this case, in order to get rid once for all of the Ritualists , and the Evangelicals supposed from this that he is even now disposed to secede. He has stated, however, that he is not favorable to this extreme step. Considering the strong expressions of dissatisfaction to which he has given utterance, it may well it is because the Catholic schools are be supposed that the only thing which still doing better and more work than keeps him in the Church which has irrevocably declared itself to be tolerant of the hated practices of the Ritualists, is the fact that he can con tinue to enjoy the loaves and fishes which spoken to some time ago by the regular which operate so detrimentally to States Churchism distributes among correspondent of the New York Free-Canada, so that an efficacious remedy its adherents, only by retaining his man's Journal, Mr. Joseph Gavan, on couch, the tide of his life gently and that "Colonel" Clibborne will be the position in the State Church.

The Catipolic Liccord. thing further on this subject than what Ontario during the last decade was determined opposition shown by the tices, the upholders of these practices are destined to become the dominant party in the Church. Their principles are spreading in spite of all opposition, owing in a large measure to the greater zeal for religion displayed by the High Church party; and much as we regret that this party have not as yet seen the incongruity of their remaining in a Church which has substituted the supremacy of a secular prince for that of St. Peter's successor, we acknowlledge that we are pleased to witness the progress of High Church doctrines, which will necessarily bring the Anglicans of England and Canada, as well as the Episcopalians of the United States, nearer to the Catholic Church. Ritualism and High Churchism have taught the adherents of Anglicanism that the doctrines which it formerly rejected as the errors of Popery, are really the doctrines which have been handed down from the apostles through more than eighteen centuries. The lesson must have the result of hastening the return of many erring sheep to the one true fold of Christ.

> The importance attached by both parties to the Lincoln decision may be judged from the fact that thousands of pounds have been spent in the litiga tion.

THE UNITED STATES INDIAN SCHOOLS.

The Presbyterian Review of the 29th ult. announces that the Catholic Re view (of New York) made recently a "bitter attack" upon the United States Indian administration, "which it wishes to overthrow for the sake of get ting a larger slice from the public loaf.

Our Presbyterian contemporary, evidently with a view to making it appear that Catholic greed is insatiable, adds that the Catholic Review "impudently asks, 'Why should Protestants consider themselves aggrieved because we ask for justice.'

The following from the New York Independent is then given as a satisfactory answer to the question:

"Because it is not justice that you are asking for. You are not satisfied with justice. Out of \$525,881 Government appropriations for 1893 you ge \$369,535, and yet you are not satisfied; you want more. The Indian Commis sioner treats you as he treats all other lenominations, and you are not satisfied. It is not your share that you want, but all; not fair treatment, but exclusive favors. The public is getting heartily tired of your unfounded complaints, and will not long endure

The well-known fondness of the New York Independent for misrepresenta tion wherever the Catholic Church is concerned ought to be known to our Toronto religious contempor ary, and it might have led it to the suspicion that the Independent ation from the Government than their work merits, which is far from being the case : and our contemporary might have suspected that the United States Government would not give the Catholic schools more than they merit.

The latest statistics within our reach shows that in 1888 there were 42 Catholic schools among the Indians, for which there was a Government appropria tion under contract. At these schools there were 1,695 boarders and 680 day pupils. The Government and Protestant schools together only numbered 13, with an attendance of 595 boarders only, one entirely dissatisfied with the and 190 day pupils. The appropriations for the same year were \$192,260 for Catholic, and \$99,620 for Government and Protestant schools. It will be seen from this that the amount per pupil paid for the Catholic schools was much smaller than was given for Government and Protestant schools. The Independent and the Presbyterian Review froth to little purpose when they try to make it appear that the appropriations to the Catholic schools

are beyond what they merit. We are aware that the number of schools has been greatly augmented, but we have no doubt that if the appropriations to be given to Catholic schools for 1893 still exceed all others, as the figures of the Independent show, all others combined. Senator Dawes, of Massachussetts, has for long taken a deep interest in the educating and civilizing of the Indians, and when this very subject, he said :

tical business-like way in which the Catholic Church deals with the Indians. True, the Catholic Church receives the largest share of the Indian appropriations set apart for religious purposes, but she deserves it. When other religions are asleep, the Catholic Church is up and doing. Father Stephen, her representative in Wash ington, is always on the alert, and so she shows the most practical results. don't see why other religious bodies should envy her her share.

Similar testimony has been given by Senator Vest. Both of these gentlemen are Protestants, and their testimony is certainly unexceptionable on this subject.

In reference to the demand of the Catholic Review for justice, we have to remark that it is an appeal to the love of fair play which is supposed to be inherent in the American people, against a series of persecutions openly carried the dirge in Cymbeline." Does it not on by General Morgan and Parson Dorchester against the Catholic schools. The Catholics are certainly entitled to just treatment. They only use their rights as American citizens when they demand it, and they will not be brow beaten by the New York Independent from persevering in their demand until they obtain redress. In reference to the accusation of

impudence which the Presbyterian Review brings so airily against the Catholic Review, we need only re mind our Toronto contemporary of the recent resolutions of the Presbyterian General Assembly and the Methodist conference to discontinue their work of Indian schools, so as to give the Government an opportunity to with draw their aid from all religious schools. They are willing, forsooth, to do nothing, where they are already doing next to nothing, so that they may by this flank movement have ar excuse to aid in breaking down the Indian Catholic schools, which are really doing efficient work; and all this dog-in-the-manger policy is covered under the mask of love of religious equality and the desire to sever all connection between Church and State. Well they know that Commissioners Morgan and Dorchester are doing their work already, but it is certain that even if the Government were to discontinue their aid to the Catholic missionaries who are doing so much for the civilization of the red men, they would continue their noble work without interruption. The Catholics of the United States, however, will have their say in this matter.

We thank our Toronto contemporary for furnishing us with so descriptive a word, "impudence," but we submit the question for public consideration whether it does not fit better the conduct of the Assembly and conference, than used as he applies it.

THE DEATH OF THE POET LAUREATE.

The death of Lord Alfred Tennyson, the Poet Laureate of Great Britain, took place on Thursday, October 6, at half past one o'clock, a.m. All lovers of literature and poetry will hear with regret and a sense of personal bereavement of the demise of the sweet-tongued poet who has furnished the world with so many gems of verse as have been given it by Lord Tennyson. His "May Queen," "Locksley Hall," "Idylls of the King," etc., will be forever deservedly admired wherever the English languge is known. It is a remarkable circumstance, however, that in the account of his death which has been transmitted by cable there is no mention of religious ministrations at his deathbed. Sir Andrew Clarke, one of the physicians who attended, him declared that his death was one of the most glorious he had ever seen, but this declaration seems to have been founded solely on the natural beauty of the surroundings, and not upon any preparation which a dying Christian would have been supposed to have made when about to meet his Maker and to give an account of his stewardship.

We are told that what made the death so glorious was that "there was no artificial light in the room, and the chamber was almost in darkness, save in Italy, it is a fact that the numbers where a broad flood of moonlight poured through a western window. The moon's rays fell across the bed upon notably the case in Rome, where the which the dying man lay, bathing him in their pure pellucid light, and forming a Rembrandt-like back-ground to chapel because of the great falling the scene. All was silent save the away. It is reported, however, that soughing of the autumn wind as it there will still be an effort made to gently played through the trees continue some form of Protestantism surrounding the house, a fitting requiem for the gentle poet who sang of charge is carrying on negotiations love and the beauties of nature. with General Booth to have the Salva-Motionless Lord Tennyson lay upon his tion Army take charge of it. It is said slowly ebbing out into the ocean of the officer sent to take charge if the negoinfinite. No racks of pain or serrow tiations are brought to a successful

checked its course, or caused a ripple upon the outgoing tide."

All this is no doubt very aesthetic, and by no means censurable, but we should like to have added to the scene something to show that a Christian was preparing to answer the summons of his Creator. Where were the prayers for the dying which should have been offered by the priests of the Church, in accordance with the command given in St. James v. 14? Where were the prayer of faith, and the sacred anointing, prescribed by the same Apostle, as the last sacred offices with which the Christian should be ushered from this world?

Instead of all this we are informed that the dying man "asked for a copy of Shakespeare, and with his own hands turned the leaves until he found seem that the dirge in St. Luke i, 29, 35 would have been much more appropriate for a dying Christian?

Is it possible that the many forms of modern non-Catholic Christianity are developing into rank Paganism? Has the time come which Bob Ingersoll so much longed for when Shakespeare, Goethe, Shelly, etc., should be the only source from which religious sentiment and morality should be drawn?

We are led to make these reflections. not alone from the manner in which the death of the poet laureate is described, but from the many death scenes of recent date, from which the element of Christian faith seems to have been entirely eliminated. No one who has read carefully the deathbed scenes described by Charles Dickens, can have failed to remark the the same bringing together of natural beauties, without any reference to the Christian's hope for an eternal reward.

EDITORIAL NOTES. IT HAS recently been noticed that the majority of the Catholic priests of Boston are Americans, while a majority of the Protestant ministers are foreigners. This discovery has thrown a damper upon the parsons who have been fulminating against the Catholic Church as a foreign institution, and against Catholics as foreigners. Boston has been specially noted among American cities for this kind of declamation; and the knownothings, whose cry has been to ostracize foreigners, have long made Boston their head-quarters. It has further been remarked that the greater part of the recruits for the know nothing American Protective Association are also foreigners. The native Americans generally will have nothing to do with this society; but it is chiefly composed of Canadian Orangemen who wish to transplant on United States soil the hatred of the Catholic body which they brought into the country with them. The soil is not congenial to their purpose, and they are meeting with poor success.

A TELEGRAM from London, dated Oct. 4, says that Lord Donington has furnished the religious world there with its second sensation this week He has abandoned Protestantism and become a member of the Catholic Church. He is one of the richest men in England, and master of the famous castle and estates called Donington Park. Leicestershire. After the death of Lady Loudoun, who was, like her husband, a rigid Protestant, her son, Lord Loudoun, married a Catholic lady. Lord Donington was furious. He threatened to disinherit the young man unless he left his bride. The young man was obdurate, and in time his father relented sufficiently to receive the young couple in Donington Castle. Now that the old gentleman has also embraced the truth in Rome, he seems determined to make the fact impressive by announcing that he will build a Cathedral in London in honor of the election of a Catholic Lord Mayor of that city, which he regards as the greatest triumph the Church has had in a century.

NOTWITHSTANDING recent boasts of the progress of the Protestant missions attending Protestant mission chapels are rapidly diminishing. This is Baptist Congregation on the Piazza of St. Lawrence is about to close its there, and that the Baptist minister in

Christianity, but it they will become I A congress of t was opened at Foll

OCTOBER

day, the 4th inst., discuss matters of in including its rela ious bodies. It is Archbishop of Ca opened with a through the street acolytes in surplic ing crosses. The the town took ad sion to manifest th recent decision o sustaining the Ri Bishop King, of L was displayed by near the hall of c the inscription. " and Latimer at Churchmen to priest-craft, ritu cessions." Cable owing to the hi parties, very lit from the Congress results. But the for supposing that tions of the Lov obstruct serious Ritualism, which new adherents in land on both side PRESIDENT HA the 21st inst. four hundredth discovery of An

Columbus shall celebration by A be universal an and Spain celebr on the 12th ins actual date of the 12th inst. tion which was cities of the U accordance with the Holy Father the celebration. by the Presi Gregorian cale instituted set nine days. Ev made to make t grammes were f in Chicago, New Baltimore and o It is peculiarly olies should tak honoring the me the great navi fervent Catholic the faith carried great influence his great discov landing was to accompanied his was owing to t Cardinal and th that he was ena labor of love un Catholic mona Isabella.

> TREMENDOUS C IS A ROMAN

OF ACCEPT. The New Yo of Sept. 29 account of the Knill and the s therewith: A Roman Ca

Mayor of Lon

accomplished o ing of ancie ligious intoler to Alderman date next in li alty, has bee upon his reli qualifications. The Lord Ma people, and h trate of all L extends only the Bank of E corresponds government which not one understands,

stone's party The Lord Aldermen fr number upo Liverymen. representative companies so to their trade it is the alme the Alderme named. It

A congress of the Anglican Church was opened at Folkestone on Wednesday, the 4th inst., the purpose being to discuss matters of interest to the Church, including its relations to other religious bodies. It is presided over by the Archbishop of Canterbury. It was opened with a grand procession through the streets with choirs and acolytes in surplice, and clergy bearing crosses. The Low Churchmen of the town took advantage of the occasion to manifest their discontent at the recent decision of the Privy Council sustaining the Ritualistic practices of Bishop King, of Lincoln, and a banner was displayed by a number of them near the hall of convocation, bearing the inscription. "We represent Ridley and Latimer at the stake exhorting Churchmen to withstand idolatry, priest-craft, ritual and Popish processions." Cable despatches state that

issue. Italians often lose all faith in senior Alderman, who, in some year Christianity, but it is very rarely that they will become Protestants.

not immediately preceding, has served as sheriff. It happens, therefore, that the election of a Lord Mayor is ordinarily a mere perfunctory proceeding, and the names of the coming chief magistrates are known for months and years in advance. Alderman Knill comes next in rotation, according to all these usages, Alderman Lawrence, who precedes him, having declined to be a candidate.

Some days ago the present Lord Mayor publicly put questions to Alder-man Knill as to his course of action in certain religious matters in case he should be elected chief magisrate. Alderman Knill replied in manly fashion that he would not appoint a clergy-man of the Church of England as his chaplain, though he would attach such a functionary to the office of the Lord Mayor; neither would he attend the services of the Church of England on the occasions when it was customary to do so. He would, however, appoint a locum tenens for the purpose.

The storm has been brewing ever since. A Roman Catholic has at least once before occupied the Lord Mayor's Chair, but he was willing to follow custom in the matters in which Alder

Semination for he proposed that the side externing to the high feeling between the control of the high feeling between the high feeling

The Rev. Dr. Parker, the non-Conformist preacher, delivered a special sermon to-day, in which he spoke strongly in favor of Knill and against the bigoted prejudice that had been aroused. His utterances were more vigorous and outspoken than usual. Dr. Parker said that he would rather

trust a sincere Roman Catholic than a trimming, time-serving professor of Protestantism. He believed that true Protestantism was just and not narrow in its treatment of those who sincerely differed from Protestant belief. address and the articles in the newspapers denouncing the attack upon Alderman Knill's candidacy had some influence in softening the animosity which had been aroused, but the crowd around the Guildhall was bitterly disappointed by the action of the Aldermen, and when it was announced that

By the International Telegram Company,

Knill had been elected the people dis-persed with cries of "no-Popery!" A PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

THE PALACE OF MIRACLES-PILLARS OF CRUTCHES — THE SHRINE AND THE RELIC—THE PILGRIMS—NOTES.

Rideau Record, Oct. 6:

gregation dismissed; but as we linger by the doors there are yet many kneeling about the shrine and the altar, as if loath to leave the

doors there are yet many kneeling about the shrine and the altar, as if loath to leave the place.

In the afternoon there is another service in the church followed by a procession in which perhaps on the day of our pilgrimage twelve hundred people walked bareheaded in the sanshine around the square in the little village, always answering with responses the chanting of the leading priest. One who has recently been at the shrine, speaks as follows about the procession:

Bringing up the rear of the procession are red-gowned youths, bearing upon a stand the latest acquired relic, a recent gift from Pope Leo XIII. It has been a long time on its journey, having been on exhibition in many cities, and only arrived at this, its final destination a week ago.

This most valued relic consists of a bone of the forearm of Sainte Anne. It is handsomely cased in gold, and is set in a gilded arm and hand of ordinary proportions. This gilded hand stands upon a pedestal within the chancel.

Priests and acolytes bore it behind us as we moved on in chanting procession, until once more at the church door men and women parted, and it was carried through the reverent pilgrims, and disappeared within the church.

Then, while we waited in the sunshine the young priest made a brief address, his voice ringing out down the lines of listening people—all about Ste. Anne, la bonne Ste. Anne, " he cried with lifted hands.

"Vive la bonne Ste. Anne," he cried with lifted hands.

"Vive la bonne Ste. Anne," he cried with list yoice with lifted caps and waving handkerchiets.

Again and yet again the priest threw out his yoice in acclamation; again and yet

people with inted caps and waving nanakerchiets,
Again and yet again the priest three out
his voice in acclamation; again and yet
again the people gave answering cheers.
"Viva la bonne Ste. Anne," rang over the
white steep-roofed cottages; and with the
dying echoes the service was done—our
pilgrimage was over.
Our pilgrimage was over too, and in a few
minutes we were on our way to Quebec. And
now what shall we more say of the delightful
trip home by easy stages, two days doing
historic old Quebec, with its hills and its
hollows, its forts and its fortresses, its soldiers
and its citadel, its plains and its monuments,
its ramparts and its harbor, a day in Montreal, and then home.
A number of cures was reported among the

A number of cures was reported among the pilgrims before leaving. One old man we saw on the train going with crutches left them in the church. We saw him afterward, and he assured us he had been cured. His name was Duval, and he lived in Renfrew county.

county.

A young lady from Sharbot Lake who had been an invalid for four years professed to be restored. She went into the church leaning on her sister, she came out unaided, and said she felt quite well.

Father Stanton was untiring in his attentions to the many control of the many co

EXCAVATING THE HEATHEN.

Very Rev. Eneas McDonell Dawson, V. G.

LL. D., etc., in the Owl. The expression, "excavaing the heathen," although now out of use, was much in vogue in the days of that eloquent preacher, the celebrated Dr. Chalmers of Edinburgh. This worthy, together with his confreres, laboured earnestly to convert the people of dark Africa. For this work he relied on that moral dynamite which is the great power of persuasion, and which the good doctor possessed in no ordinary degree. With him and his work originated the expression, "excavating the heathen," which we cannot look upon as inappropriate when we con-sider that his object was to raise up from the depths of heathen ignorance to the higher level of philosophical Christianity the benighted children of

the dark land. With the expression has passed away, it would appear, the mode of excavating. We shall presently see. A certain person, called Tucker, claiming to be a Bishop, and recognized as such by a portion of his nation, came from Africa to England in the time of the late ministry. His object was to collect funds and an army for bestowing this he was successful; and, moreover, and comforted, he set out for Africa with his well-equipped and highly dis-ciplined army of fifteen thousand men, hoping to achieve by cannon and bay-onets that he could not accomplish

either by diplomacy or eloquence. Before entering on his great work of excavating heathens by coercive measures, the Bishop must perform the preliminary operation of sweeping way an impediment which he conceived to be formidable, and which really was so. This was nothing else than a Catholic Mission which had been for sometime established in the ganda, and was very successful But how was this Mission an impediment? In this way, that by moral suasion and the attractive example of good life, it tendered ridiculous the magnificient military preparations of the warlike Bishop. To military power the removal of this impediment was of easy accomplishment. The soldiers of the fighting prelate attacked the Mission, and having put to the sword three hundred of its members, converts and others, completely destroyed it The newspapers of the day give the

A trading company, called the "British East Africa Co." were accomplices in the deed of horror. Nor can the English people be acquitted of blame. When the Bishop, who was in league with the said company, went to England he was received as a new champion of the Protestant cause, supplied with funds to the extent of \$13,000 (thirteen thousand pounds sterling), and an army of 15,000 men. The purpose of the African Bishop was well known to the English authorities. It was freely discussed at Hatfield House and the foreign office. The necessity of combating the influence of the Catholics in Uganda and the Nyanza region was acknowledged: and the military prelate's idea of using force found favor with public men who could not but be considered as representing the powers of the time. An English periodical "The Eastern and Western Review," informs us that

cussions was so angry and disgusted public opinion as criminals, and when with the language and spirit of the Bishop that he came to the editor and related the whole story. There can be the law. Under these circumstances I no doubt, therefore, that the iniquitous proceedings which followed were premeditated and prearranged with the full concurrence of the power which at the time prevailed in England. Such being the case, it remained only to find a pretext for attacking the Catholic Mission. It was easily found ; rifles were distributed to the English converts, and a military force under the command of two British officers, Captains Lugard & Williams, attacked and destroyed the Mission. Men, women and children were mercilessly slain, the spiritual chief of the Mission, who was a Bishop, together with two or three of the Brethren, alone escaping. By a telegram from Zanzibar to the Paris "Temps," it appears that there was a second onslaught. "The Protestant Wagand as," it says, "have again attacked the Catholics and burned their houses. Captain Williams himself burned the house of the great Catholic Chief, Cyprien Kavata. Captains Lugard and Williams told the Fathers that they meant war, and took the responsibility of it before

Europe."
The "Missions Catholiques," of Lyons, published several letters from the Victoria Nyanza regions which corroborate what the Bishop, Mgr. Hirth, had already stated. The Bishop reports that he had a conversation with Captain Williams after the fight at Lese, and was told that the Captain would treat with Mwanga, the fugitive King of Uganda, on the very onerous conditions: "That he would declare himself English, that is, Protestant that he should have none but pagans about his person; that he should hoist the flag of the British mercantile company; and that no mission station should be established without the pre vious assent of the British East Africa Company." "These conditions," the Lyons paper remarks, "opposed as they are to justice, to conscience and Father Stanton was untiring in his attentions to the whole party.

to freedom, convict the agents of Bishop Tucker. They are the conditions which he had premeditated. Unless Europe interferes Catholicism will be stamped out by the Protestant weapons of force and laws."

A united press cablegram from Lon-don of date July 25th, throws additional light on this melancholy subject. "Letters have been received rom the Missionary Ashe, in Uganda, which give more light on the conflict there between Protestants and Catholies. They corroborate the worst reports concerning the slaughter during Captain Lugard's conflict with the Roman Catholics. "Lugard's forces," the Missionary says, "killed several hundred men women and children during the attack upon the island where King Mwanga and the Catholics had taken shelter." Mr. Ashe's letters show that whatever the provocation, the British forces proceeded with unpardonable recklessness, as to the loss of life which they might cause.

Shall such things pass unwhipped of justice? Queen Victoria does not easily forgive comparatively slight offences on the part of the officers of her army. What will she say to the atrocities of Lugard and Williams?

In concluding this paper, already too long, we would ask: is it according to the mind of the Church of England that her Bishops should act as Bishop Tucker has done? Is it pleas-Christianity on heathen Africa. In ing to Our Gracious Queen and her advisers that British soldiers should be was received at Hatfield House, the residence of the Prime Minister, and at the British foreign office, thus showing that he enjoyed the countenance of British authority in his most extraordinary undertaking. Thus backed and comforted he set out for Africa. Missions long established and that have been successful? Is it according to the counter of the price of the Church of the counter of the price of the thirty-nine articles of the Church of England, or any articles of religion, to make converts at the point of the bayonet? Is it according to sound statesmanship, prudence or policy that a British Government should countenance such proceedings as have recently disgraced the British name Uganda? Is it desirable or not that a British Ministry which has had no part in such things, either by word or act, should institute an official investigation with a view to bring the offenders to jus-

It was not to be expected that the late British Ministry should have sought to punish the murderers of Uganda. The reports show that they but too much favored the schemes and preparations which led to such scenes of blood. But we must think other-wise as regards the British statesmen now in power. They are a selection of able and large-minded men, haters of wrong and sticklers for right. Their action in so grave a matter will be

anxiously looked for.

Will France be silent—se many of her children wronged and slain? The Republican claims to have sentiment for its guide. Let us see what this nobility of mind will do.

WILLIAM O'BRIEN'S ADVICE TO IRISH TENANTS

Mr. William O'Brien, M. P., was presented with an address at Portumna, Ireland, recently. In reply he made an eloquent speech, saying: - The time of trial, thank God, is passing away, and the time of triumph is be-ginning. We held our meeting yes-terday over the grave of this system of coercion which has been wringing your hearts for the past six years We have now, for the first time in the history of Ireland, a British Govern ment and a British Parliament brought into existence for the special purpose of doing justice to Ireland. The time of redress is coming, and I do believe the day is not very far off when we shall have Lord Clanricarde and men cone of the hearers of these unboly dis. of his stamp arranged in the dock of

we shall have the arm of the evictor say to you, as I said to the men of Woodford yesterday, stand firm in your ranks, be true to one another, shun land-grabbing and the land grabber, but at the same time let nothing — let no amount of trial tempt you to the smallest scene of violence or disorder, knowing, as you do know now, that the law will soon be on the side of the people, and will be a law of justice, instead of being a law of ruthless landlord tyranny. Don't be afraid for the future. You have the Irish nation, the whole Irish race, at your back. We of the Irish party are about to appeal to the to the rescue of the evicted tenantsonce more, and for the last time, please God, it will be necessary for them to do so—and of this you may rest perfeetly assured, that if there is one thought uppermost in the minds of the whole Irish race, it is the thought of the deep debt of gratitude they owe to the evicted tenants of Ireland. Their feeling is that it is your pluck, your sacrifices and your sufferings that have brought about for Ireland the most glorious opportunity that has ever gladdened the breast of our race; and it will depend henceforth upon the steadfastness and common sense of the Irish people themselves whether we will not soon have every one of these evicted tenants back again in his own home, and whether, in addition to that, we will not have an Irish Parliament which will not be a mere ornamental figure-head in Dublin, but which will be an instrument of practical pros-perity for the country, creating new industries, developing her fisheries, deepening her river beds, providing better land and better house people, and keeping them at home in comfort and happiness in this dear old

CATHOLIC PRESS.

land.

N. Y. Catholic Review A secret anti-Catholic society called the A. P. A.,—American Protective Association—has been established in this country. Its branches are everywhere. Its members are active. aggressive, persistent and unscrupulous. Where they cannot find a fact to allege against us, they fabricate a falsehood or utter a forgery. They have sworn to vote against every Catholic candidate for public office, regardless of party, and against every Protestant who is friendly to us. They will boycott us in business. They will injure us in every possible way. Their foremost leaders are Protestant ministers who appear to be working in the interests of one of the political parties, and expect to carry Missouri and other States on the Know-Kothing issue. They are preparing for a conflict with us and predicting that the next war in this country will be between the Catholics and the Protestants. There will be no such war, but we may have to suffer much from this latest of religious persecutions before our fellow-citizens put down the A. P. A. Meanwhile it will put us and our religion to the test, and it will finally result in many

conversions to the Church. Boston Pilot. Ernest Renan, who was perhaps the ablest and most persistent enemy of Christianity that the modern world has known, died in Paris on Oct. 2. The suavity of nature and the grace 'a moral disciple of Jesus," thus paying the way for the "new religion preached in English speech through such books as "Robert Elsmere." Mgr. Freppel and Pere Didon were Renan's strongest opponents, conquer ing him on his own lines and with his own weapons. Indirectly, the world has to thank him for Didon's magnifi-

A Prize Portrait Rebus.

cent "Life of Christ."



This young lady has two brothers and a sister; each one of whose picture is combined in the above portrait. The publish rs of the LADIES' PICTORIAL WEEKLY will give a Fine Ladies' Gold Watch to the person who first can make out the faces of the two brothers and sister; to the second a Mantel Clock; to the third a Coin Silver Watch; to the fourth a heautiful pair of Pearl Opera. Glasses, to a heautiful pair of Pearl Opera Gla ses; to the fifth a Silk Dress Pattern; and a valuable the fifth a Silk Dress Pattern; and a valuable prize will also be given to every Jerson who is able to answer this Picture Rebus correctly, until one hundred prizes have been awarded, f there should be that number answering correctly. Each contestant is to cut out the picture rebus, and make a cross with a lead pencil on the two brothers' and sister's faces, and send same to us with five two-cent postage. and send same to us with Invetwo-cent postage stamps, for two copies of the LADIES' PIC-TORIAL WEEKLY, our popular illustrated journal. Answer to-day and enclose ten cer is and you may win one of the leading prizes. Address, "F" LADIES' PICTORIAL WEEKLY. 192 King St. West, Toronto, Canada.

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WHAT ARE THEY DOING AT THE ALTAR ?

[On the occasion of the recent Christian Endeavor convention in New York City, some 1800 of the visiting Protestant young men and women filled the center aisles of St. Patrick's Cathedral at the 10:30 services Sunday. Father McMahon, noticing the large number of visitors (as he was about to say Mass), sent out and had distributed among them 2,000 copies of a tract cuttled as above.]

What are they doing at the altar? How many have gone into a Catholic church at High Mass and asked themselves this question, and perhaps there has been none to answer it? Here, then, is the answer: "He that readeth let him understand."

A procession has passed up the aisle, acolytes with lighted candles, some times a surpliced choir, then the sacred ministers one by one, the subdeacon vested in alb, maniple, and tunic, and girt with a linen girdle, and the deacon vested like his brotherminister, but with dalmatic and stole hanging across his breast from the oulder; last of all, the priest with alb, girdle, maniple, stole crossed In any, girale, maniple, stole crossed for front of him, and chasuble; the latter typical of the "sweet yoke" of Christ, for having received "the ministry and word of reconciliation," he is "going up to the altar of God, bearing upon his shoulders the sorrows and sins of Christ's people, that their burden may be made lighter, and that they may find rest unto their souls. Not by the direct command of the Most High, as under the elder Covenant, have these sacred vestments been fashioned for the Church's priests and levites; but they have grown into use, under the Spirit's guidance, who

MASS BEGINS. They bow down before the altar, and make confession of sin-the priest to the people, and the people to the priest, and both to God—in presence of His angels and saints, praying for for-giveness. Mounting the steps, the priest kisses the altar-stone in which are the relics of the martyrs and saints. whose souls are underneath the altar" of God in Heaven; incense is blessed, and he stands with the censer in his hand, even as on high the angel stands, "that he may offer the prayers of the saints upon the golden altar which is before the Throne of God." There rises a threefold cry for mercy to each of the Persons of the Holy and undivided Trinity: Kyrie eleison Christe elesion; Kyrie eleison. To this succeeds a song of joy, the Angels' Hymn, Gloria in excelsis : for a little while, and He who was born in Bethlehem, the "House of Bread," will be present among His people as the Bread of Life. Then the Collect is sung by the priest, the Epistle by the sub-deacon, and after the Gradual—a kind of anthem - has been sung by the choir, the Gospel is solemnly chanted by the deacon, the book of the Gospels, held by the sub-deacon between two acolytes with lighted candles, having

been first incensed by him.

After the singing of the Nicene
Creed, during which the priest and the sacred ministers have been seated, they go up the altar for

THE OFFERTORY. The chalice and paten are brought veiled from the credence-table by the subdeacon. The deacon gives the paten with the unleavened bread to the priest, who, lifting up his eyes to the crucifix, makes offering to the Holy Father, the Almighty and Eternal God, of the spotless Host, for his innumerable sins and negligences, and for all faithful Christians, living and dead. Wine is poured into the chalice by the deacon, with which a of water, sign of the Cross, are mingled by the subdeacon, in memory of the Blood and Water that flowed from our Redeemer's Side; and the chalice is offered by the priest, in the sight of God's Majesty, for the salva-tion of all present, and for that of the whole world. The altar having been again incensed, the priest washes his fingers, to show forth the purity required for the great mystery, accomplish which he turns round and asks the aid of the prayers of his brethren : Orate Fratres. A collect is said in secret, the Preface, appro priate to the day, is sung by the priest, at the end of which the choice bursts into the song of praise: "Holy, holy, holy, Lord God of Hosts," and the Canon, or most solemn part of the Mass, begins.

In a low voice the priest beseeche our most merciful Father to accept and bless the holy, unspotted sacrifices which are offered to Him for His Holy Catholic Church, for His servants, ou Pope, for our Bishop, and for all be-lievers and professors of the Catholic and Apostolic Faith. He makes a silent remembrance of those for whom he intends specially to pray, and then, having honored the memory of the glorious and ever Virgin Mary, and of the Blessed Apostles and Martyrs, he spreads his hands over the oblation, and prays that it may become the Body and the Blood of God's most beloved Son. Taking the bread into his hands, and lifting up his eyes to Heaven, he blesses it, and, in the person of Christ, pronounces the words of consecration. He bends the knee elevates the Body of Christ for the He bends the knee. adoration of the faithful, and kneels again ; for "the Bread which he break," says St. Paul, "is it not the partaking of (or the participation in) the Body of Then he takes the chalice the Lord ? in his hands, gives thanks to God, blesses it, and, pronouncing the sacred words, consecrates it into the "Precious Blood of Christ, as of a Lamb without blemish and without spot;" for "the chalice of benediction which we communion of the Blood of Christ?"
Once more, the priest bends the knee, raises on high the Chalice of Salvation,

| The community of the Blood of Christ? | The turbulent arena of life. Where shall we find a more earnest and pudicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvation, | Judicious advocate of the right of the chalice of Salvati

and again kneels. After the commeration of the faithful departed, the Pater Noster, or Lord's Prayer, is sung by the priest, the choir in the name of the people singing the last clause, and the priest himself summing up their petition in the Amen; and the Sacred Host is broken into three parts, one of which is placed in the chalice while the priest sings: "The peace of the priest sings: "The peace of the Lord be always with you!" The Lamb of God, who taketh away the sins of the word, is twice besought for mercy, and once for peace; and after three touching prayers, addressed directly to our Blessed Lord, the priest receives His Most Sacred Body and Precious Blood. The sacred particles that may remain are carefully gathered up, the chalice is purified, first with wine, and then with wine and water, and

AFTER THE POST COMMUNION prayers have been sung, the deacor turns to the people, and sings: "Go, the Mass is offered." The blessing is given, and the Mass ends with the opening words of the Gospel accord-ing to St. John, in which is summed up the whole Mystery of the Incarnate God in the Sacrament of His Love: 'In the beginning was the Word, and the Word was with God, and the Word was God. He came unto His own, and His own received Him not; but as many as received Him, to them gave He the power to become the sons of God—And the Word was made Flesh,

and dwelt among us."

And now is not the question an swered: What have they been doing at the altar? What have they been doing? *

The Sacrifice we have seen offered on the altar is the same as the Sacrifice of Calvary, only offered without blood-shedding, and by it are applied to our souls the merits and satisfaction of Christ's Death upon the Cross; and thus the priest at the altar, and the people who have knelt around Him, have been "showing forth the Lord's Death, until He come." It is the Sacrifice of Him, Who is a Priest forever according to the order of Melchise dech.' * * This, then, is what they were

doing at the altar. This is what the priests of the Catholic Church have een doing at her altars ever since the Apostles died. This is what is meant Have You Read

Have You Read

How Mr. W. D. Wentz of Geneva, N. Y., was cured of the severest form of dyspepsia? He says everything he ate seemed like pouring merely, but, if we dare use the word, the evocation of the Eternal." This is what makes the humblest Catholic Chnrch greater than the palaces of kings, for it makes it in very deed and truth the presence-chamber, and its altars the mercy-seat of the Living God. "Surely, the Lord was in this place and we knew it not. How terrible is this place! There is no other but the House of God and the Gate of Heaven."

CARDINAL GIBBONS.

A Sterling Tribute to the Americanism of the Famous Prelate.

In the Pantheon destined for the immortals of our own glorious Republic, I am quite sure, says a writer in Pleasant as syrup; nothing equals it as a pour medicine; the name is Mother Graves' BOURGET COLLEGE, RIGAUD, P.Q. by Holy Mass, our greatest act of worship, "not a mere form of words, but a great action, the greatest action that

lic, I am quite sure, says a writer in the Detroit Free Press, that a conspicuous niche will be reserved for that prince of the Church and ideal ecclesiastic, Cardinal Gibbons. That he is an American in every fibre of his substance no one can now doubt who reads his magnificant eulogy, delivered at Rome some time age, upon the institutions of his country and the principles underlying them. Since then, his profound utterances on all questions touch ing the public weal have turned the eyes of the nation towards him for the sound wisdom embodied in his thoughts

and suggestions.

But for myself I did not need to be reminded that, although a highly dis tinguished churchman, he was an American, cap-a-pie, for-oh, ye fleeting years - he impressed that fact upor me in divers ways during the lusty days of long ago, when we jointly were subject to the severe discipline of our scholastic training,

"The shining days when all was new And all was bright with morning dew."

His present general appearance is familiar to many in this section who have had the felicity of meeting him, and, I am inclined to think, it would strike the ordinary observer as some what ascetic. The burdens of his high office have, it is easily conceived, told upon his slender frame with advancing years, and yet, as he rises up before my mental retrospect, I cannot see much change in the supple, trim figure that entered so ardently into our youthful sports. He still preserves the grace of movement of his early days, when, with all his apparent delicacy, he proved himself to be as elastic as finely

tempered steel. Those were the days when the fixed rules of foot ball a la Rugby were un known, or ignored, and I recall with an accelerated pulse the dash which the cardinal in petto broke into the melee around the elusive sphere and ruthlessly beat down all opponents Whatever he did, he did with all his might and main, and that, let me in-terpolate here, is the philosophy of his might and main, and that, let me interpolate here, is the philosophy of his story. He engaged in his studies in the same earnest, indefatigable fashion that he exhibited at foot ball, or in the that he exhibited at foot ball, or in the racquet court, and his mind was as active as his body, full of spring and

resiliency.

He was a youth, too, of noble and generous impulses, and his unaffected modesty was a most charming trait in THIRTY YEARS. Johnston, N. B., March 11, 1889.

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toiling classes? But this apostolic ARTISTS spirit shines forth in every relation of his life, and the simplicity that regu-

lates it is almost primitive in its sever-

ity.
It is remarkable how the peculiarities of an author can be reflected in his literary work. Buffon has crystallized this thought in his pithy saying, "le style, c'est l'homme "--style, it is the man himself, and I have never seen such a perfect exemplification of that shrewd saying as is found in the Cardinal's volume entitled "The Faith of Our Fathers." While is it singularly pellucid in its style and rich with the wealth of different literatures bearing upon the subject, "it is still more captivating for the gentleness of spirit wholesale agents for Canada, manufacture." that breathes through every page. It was written, I believe, during the time when this exalted dignitary of the Church was a humble missionary in North Carolina, where, for many years, hardships and privations of every description were his daily lot. Perhaps he acquired his training in pedestrianism, of which art he is a whole some exponent, in those days of heavy abor in the vineyard, but in his youth I have often seen him show his paces over the trying turnpikes of Maryland. Like Gladstone and other intellectual Titans, he has always felt the necessity

The youth, indeed, of this great prelate and typical American has been father to the man. With him "life is real, life is earnest," and its lesson is Complete Classical, Philosophical and really epitomized in the old classica 'Quod agis, age "-whatever you do, do well.

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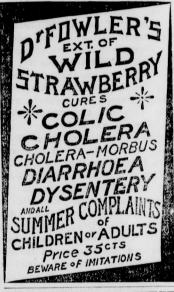
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we are prone to more miserable, me ible than the one here speaks. The which Christians lax and careless a every one regard hesitate about goin sion. But in spit Communion is one which has just rece tice and truth will again to offend H hoods which are well as untrue.

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by telling a lie; suffers by it in h good, there are, I what a sin th and understand reparation by tak have said, if th But, many injurious l tians, and never even thought of who tell them! slanders pass fro they are listened the greatest inte without any tro ascertain whether These pe or not. with their tong imagine for a mor circumstances w and it is very sele telling a fact be neighbor they are first to find out by whether it be ind

There are, how deed many, who who are really injurious lies, a tract what they others, if they fi ground to believe by any means so ful about the tr and who do not lies, as they are What are the are of two kinds. which are told

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ous ones, thoug as those. And they really wer will say, "I tolfour every day, in them." other, people; by bad example ence in your we that way. Bu harm than this liar does to the self, and, as far is the eternal unspeakably, should love it not allow us t falsehood, thou the whole wor bring all the damned out of heaven.

Remember tl which are not no lies which a ful: no lies fo have to give ment of God. you, at once, will never be unless you ma purpose agair then at once a the truth in sometimes lose but you will 1 both in this we

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"Clear "La Cadena" upon having AF

SIR,—I have a Wild Strawberr can highly rece plaint, diarrhee MRS. GE THE PRINCE Dr. Wood's N Coughs, Colds, Bronchitis with

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FIVE-MINUTE SERMONS.

Nineteenth Sunday after Pentecost

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LYING.

Wherefore, putting away lying, speak ye the uth every man with his neighbor. (Epistle

Of all the vicious habits into which we are prone to fall, there is none more miserable, mean and contempt-ible than the one of which the Apostle here speaks. There is also none about which Christians in general have so lax and careless a conscience. True, every one regards lying as in some sense at least sinful; and many would hesitate about going to Holy Commun-ion if they had told a lie after confession. But in spite of that, when the Communion is once made, the tongue which has just received the God of justice and truth will immediately begin again to offend Him by telling falsehoods which are too often unjust as I'd be paid well for all my trouble, if

Still, when there is an injustice done by telling a lie; when some one else suffers by it in his character or his good, there are, I hope, few who do not what a sin they have committed, and understand that they must make reparation by taking back what they have said, if they wish to be good But, for all that, how many injurious lies are told, even by those who think themselves good Christians, and never properly retracted or even thought of afterward by those who tell them! The most abominable slanders pass from mouth to mouth; they are listened to and repeated with the greatest interest and eagerness, without any trouble being taken to ascertain whether what is said is true or not. These people who are so free with their tongues never seem to imagine for a moment that, even when circumstances would justify them— that referred in any and it is very seldom that they do—in that interested him. telling a fact bearing against their neighbor they are under an obligation first to find out by careful examination whether it be indeed a fact; otherwise the sin of an injurious lie will rest on

There are, however, some, and indeed many, who abhor slander, and tract what they have said against others, if they find out that, after all, the fact was not as they had good ground to believe. But there are not by any means so many who are said against then she considered that here will said against ing the city altogether.

At first she was tempted to give up work, and live like a lady for a while; then she considered that here will said against ing the city altogether. ful about the truth for its own sake, and who do not scruple to tell white

lies, as they are sometimes called.

What are these white lies? They are of two kinds. The first are those which are told for some end in itself good, to get some advantage for one's self or for another, or to get one's self or some other person out of a scrape; to conceal a fault, to avoid embarrassment, or to save somebody's feelings. These are called officious lies. there are others, called jocose, which do no good to any one, but are told merely for fun; such as the little tricks on others which are often indulged in, or boasts made about things which one has never done. They may be taken back before long, and only meant to deceive for a moment; still they are meant to deceive, if only for a moment, and are, therefore, really lies.

Now, officious lies are really for-bidden by God's law as well as injuri-ous ones, though of course not so bad as those. And yet how few act as if they really were sins at all! People will say, "I told lies, perhaps three or few acts as if therefore she thought it best to destroy them. So one night, when she was alone, she burned them all in the kitchen four every day, but there was no harm to givings and some qualms of conscience, other, people; no, perhaps not, except by bad example and the loss of confidence in your word and that of others; though there is great harm even in the second of the dead woman seemed to come before her, and her blue eyes to look at that way. But there is a greater harm than this: it is that which the liar does to the sacredness of truth itself, and, as far as he can, to God who is the eternal truth, who loves truth unspeakably, and requires that we should love it for His sake. He will not allow us to tell the most trivial falsehood, though by it we could save the whole world from destruction, or bring all the souls which have been damned out of hell and put them in

heaven. Remember this, then: there are lies which are not injurious, but there are no lies which are not harmful and sinful; no lies for which you will not have to give an account at the judgment of God. Stop, therefore, I beg you, at once, this mean, disgraceful, and dishonorable habit of falsehood; it will never be forgiven in confession unless you make a serious and solid purpose against it. Put away lying then at once and for ever, and speak the truth in simplicity. You may sometimes lose by it for the moment, but you will profit by it in the end, both in this world and in the world to

It is beyond all doubt that "Myrtle Navy" is the favorite tobacco with the smokers of Canada. They obtain more enjoyment from it than from and other tobacco made, and those of them who have used it long enough to test its merits never abandon it for any other brand. The reason for this preference is that the "Myrtle Navy" is made of the very finest leaf which is grown and that in every process of its manufacture the most vigilant care is exercised to preserve the genuine aroma of the leaf.

"Clear Havana Cigars" "La Cadena" and "La Flora." Insist upon having these brands.

A Family Friend. SIR,—I have used Dr. Fowler's Extract of Wild Strawberry in my family for years and can highly recommend it for summer com-plaint, diarrhoea, cramps, etc. Mrs. Geo, West, Huntsville, Ont,

THE PRINCE OF PECTORAL REMEDIES.
Dr. Wood's Norway Pine Syrup cures
Coughs, Colds, Asthma, Hoarseness and
Bronchitis without fail.
Minard's Liniment for Rheumatism.

LADY JANE.

CHAPTER VIII. - CONTINUED.

be meddled with until a certain time had passed.
"We must wait," she said to the

eager and impulsive Raste, "to see if she missed, and advertised for. A person of her position must have friends somewhere, and it would be rather bad for us if she was traced here, and it was found out that she died in our house; we might even be suspected of killing her to get her money. Detectives are capable of anything, and it is n't best to get in their clutches; but if we don't touch her things, they can't accuse us, and Dr. Debrot knows she died of fever, so I would be considered a kind-hearted Christian woman, and it should come out that she died here.

These arguments had their weight with Raste, who, though thoroughly unscrupulous, was careful about get-ting into the toils of the law, his father's fate serving as an example to him of the difficulty of escaping from those toils when they once close upon a victim.

If at that time they had noticed the advertisement in the journals signed "Blue Heron," it would have given them a terrible fright; but they seldom read the papers, and before they thought of looking for a notice of the missing woman and child, it had been withdrawn.

For several weeks Raste went regularly to the grocery on the levee, and searched over the daily papers until his eyes ached; but in vain; among all the singular advertisements and "personals," there was nothing that referred in any way to the subject

Therefore, after some six weeks had passed, madame deemed that it was safe to begin to cover her tracks, as Raste had advised with more force than elegance. The first thing to do was to move into another neighborhood; for that reason, she selected the house in Good Children Street, it being

decided to carry on her present business, with the addition of a small stock of fancy articles to sell on which she could make a snug little profit, and at the same time give greater importance and respectability to her humble call-

ing. Among the dead woman's effects was the pocket-book, containing five hundred dollars, which she had secreted from Raste. From the money in the travelling bag she had paid the humble funeral expenses, and Dr. Debrot's modest bill, and there still remained some for other demands; but besides the money there were many valuables, the silver toilet articles, jewelry, laces, embroideries, and the handsome ward-robe of both mother and child. In one of the trunks she found a writing-case full of letters written in English. From these letters she could have learned all that it was necessary to know; but she could not read English readily, especially writing; she was afraid to show them, and she feared to keep them;

her sadly and reproachfully.

Then she thought of Father Ducros. so stern and severe, he had but little mercy or charity for those who sinned deliberately and wilfully as she was doing. She would never dare to go to to him, and what would become of her soul? Already she was beginning to feel that the way of the transgressor is hard; but she silenced the striving of conscience with specious arguments. She had not sought the temptation-it had come to her, in the form of a dying woman ; she had done her best by her, and now the child was thrown on her and must be cared for. She did not know the child's name, so she could not restore her to her friends, even if she restore her to her friends, even it she had any; it was not likely that she had, or they would have advertised for her; and she meant to be good to the little thing. She would take care of her, and bring her up well. She should be a daughter to her. Surely that was better than sending her to a home for covalings, as another would do. In foundlings, as another would do. In this way she was really an honest, charitable woman, who was doing what was best for the child by appro-

priating her mother's property, and destroying every proof of her identity.

From the child's wardrobe she selected the plainest and most useful articles for daily wear, laying aside he finest and diantiest to dispose of as her business might offer opportunity and from the mother's clothes she also made a selection, taking for her own use what she considered plain enough to wear with propriety, while the beautiful linen, fine laces, and pretty little trifles went a long way in furnishing her show-window handsomely.

Notwithstanding her assurance, she felt some misgivings when she placed those pretty, dainty articles in the broad light of day before an observing public—and not only the public terrified her, but the child also; suppose she should recognize her mother's property, and make a scene. Therefore it was with no little anxiety that she waited the first merning for Lady Minard's Liniment is the Hair Restorer.

Jane's appearance in the little shop. After a while she came in, heavy-eyed, pale, listless, and carelessly dressed, her long silken hair uncombed, LADY JANE FINDS A FRIEND.

From the first madame had insisted that the stranger's property should not be meddled with routh. in her arms, as usual, and was passing out of the side-door to the little vard. without as much as a glance, when madame, who was watching her furtively, said to her in rather a fretful

tone:

"Come here, child, and let me button your clothes. And you haven't brushed your hair: now this won't do; you're old enough to dress yourself, and you must do it ; I can't wait on you every minute, I've got something else to de. Then she asked in a softer tone, while she smoothed olden hair, "See my pretty win-Don't you think it looks very the golden hair,

handsome?"

Lady Jane turned her heavy eyes toward the laces and fluttering things above her, then they slowly fell to the table, and suddenly, with a piercing cry, she seized a little jewel-box, an odd, pretty silver trinket that madame had displayed among her small wares, and exclaimed passionately: "That's my mama's; it's mama's, and you shan't have it," and turning, she rushed into madame's room, leaving Tony to flutter from her arms, while she held the little box tightly clasped

to her bosom. Madame did not notice her outbreak, neither did she attempt to take the box from her, so she carried it about with her all day; but at night, after the little one had fallen asleep, madame unclosed the fingers that still clung to it, and without a pang consigned it to

obscurity.
"I mustn't let her see that again," she said to herself. "Dear me, what should I do, if she should act like that before a customer? I'll never feel safe until everything is sold, and out of the way.

"Well, I declare, if that isn't the fifth customer Madame Jozain has had this morning," said Pepsie to Tite Souris, a few days after the new arrival. She must be doing a good business, for they all buy; at least they all come out with paper parcels."

"Tite, oh, Tite, can't you coax her across the street? I want to see her near," cried Pepsie eagerly; "I want to see what kind of a bird that is." "Dem chil'ren say how it's a herin.

I doant believe dat-hit ain't no ways lak dem herin's in de sto, what dey has in pickl'. Sho! dat ain't no herin', hit's a goslin'; I'se done seen goslin's on de plantashun, an' hit's a goslin', shore nuff."

"Well, I want to see for myself, Tite. Go there to the fence, and ask her to come here ; tell her I'll give her some pecans."

Tite went on her mission, and lingered so long, staring with the others, that her mistress had to call her She returned alone. Lady Jane declined to accept the invitation.

"Tain't no use," said Tite energetically. "She wunt cum. She on'y ically. "She wunt cum. She on'y huggs dat dar long-legged bird, an' looks at yer solum, lak a owel; 'tain't no use, she wunt cum. She might' stuck up, Miss Peps.' She say she doan't want peccuns. Ain't dat cur'ous? Oh, Lor, doan't want peccuns! Well, white chil'ren is der beatenes' chil'ren!" and Tite went to her work, muttering her surprise at her work, muttering her surprise at the "cur'ousness" of white children in

general, and Lady Jane in particular. All day long Pepsie watched, hoping that the little girl might change her mind, and decide to be more neighborly; but she was doomed to disappointment. Near night, feeling that it was useless to hope, and noticing that madame's customer's were dropping off, she sought consolation in a game of soli-

Just as she was at the most exciting point, a slight rustling sound attracted her attention, and, looking up, she saw a little figure in a soiled white frock, with long yellow hair falling over her shoulders, and a thick, neglected bang almost touching her eyebrows. The little face was pale and sorrowful; but a faint smile dimpled the lips, and the eyes were bright and earnest. Lady Jane was holding the bird up in both hands over the iron railing, and when she caught Pepsie's surprised glance she said very politely and very sweetly: "Would you like to see Tony?" And that was the way in which Lady

Jane and Pepsie first became

acquainted. TO BE CONTINUED.

A Trying Season.

The variable weather of October is an almost certain forerunner of cold in the head and catarrh, but in Nasal Balm the sufferer has a remedy that speedily relieves and permanently cures the worst cases. A bottle of Nasal Balm should be kept in every household. Sold by all dealers or sent, postage paid, on receipt of 50c, for small or \$1 for large size bottle, by addressing G. T. Fulford & Co., Brockville, Ont.

ford & Co., Brockville, Ont.

A HAPPY HINT — We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in any form, blind, bleeding, protruding, etc., to Betton's Pile Salve, the best and safest remedy in the world, the use of which cuts short a vast deal of suffering and inconvenience. Send 50 cts to the Winkelmann & Brown Drug Co., Baltimore, Md., or ask your druggist to order for you.

Give Helloway's Corn Cure a trial. It re-

PRAISE FOR THE CHURCH.

Boston Republic. Mr. W. T. Stead, the somewhat erratic social reformer of London and the editor and proprietor of the Review of Reviews, occasionally shocks the Protestant sects by his broad tolerance and liberalism in matters pertaining to religion. Just now he is engaged in promoting the interest of the work men and middle class people by estab-lishing halls and libraries and "exchanges" in various sections of Eng-

Not long ago he addressed a meet-ing in behalf of a People's Hall in Liverpool. In the course of his re marks he is reported to have said that he "was a Papist in disguise, but he must say that the ideal of civilization found its unique expression in the Catholic Church. In the old time, in the famous phrase of Lord Macaulay. it was the Roman Church which saved Europe from being a mere collection of beasts of burden and beasts of prey, and they, however much they might have separated themselves ecclesias tically from that Church, were its spiritual descendants and direct heirs.
They had reason to be proud of what it had done for good, and whether they were proud or not, they would be arrant fools if they did not try to learn all that was good, and try to appro-priate it to their own use. If they looked at the present civilization of Liverpool, looked at its hospitals for the sick its workhouses, casual wards for the accommodation of those who have nowhere to lay their heads, at the libraries—all these were provided for by the Catholic Church. Why: Because it was the only association that existed for what might be called the social amelioration of mankind. What they wanted was to gather in to the full all that had been done by that Church, without any ecclesiastical association whatever, and to realize once more in modern times what was the great central principle of the old Roman Church — that all men should work together for the benefit of mankind.

This tribute to the work of the Church in the cause of humanity loses none of its merit or force by being "'An' jes' see dem chil'ren crowd 'An' jes' see dem chil'ren crowd 'by a Protestant and a radical. 'round' dat do. Lor', dey doant cum ter yer winner eny mo', Miss Peps', 'said Tite, with an accent of disgust, as she brushed the pecan-shells from Pepsie's table. Dey jes' stan' ober dar ter git a glimse uy dat dar grafin' do honder the protection of the broadest hymenity is realized in the hondest hymenity is realized in the broadest humanity in works of charity ter git a glimse uv dat dar gaslin' de littl' gal holes all day. Po chile! she might' lonsum, setten dar all 'lone." broadest humanity in works of chari and in advancing social reforms. must be conceded, too, that Mr. Ste had adopted a very lofty standard and set up for himself a supremely high model. He will win because he deserves to win.

Pipe Smokers.

You may be satisfied with the brands of tobaccos you have been using for Grant it; that you are years fied. As there is always room for improvement, we ask you to try our OLD CHUM PLUG, or cut smoking tobacco, and we believe you will be satisfied. In any case a trial won't hurt you. Don't delay upon the order of buying, but buy at once.

Worse and Weaker.

GENTLEMEN,—I suffered for three days very severely from summer complaint and could not get relief but kept getting worse and worse till the pain was almost unbearable and I became very weak. Some friends advised Dr. Fowler's Extract of Wild Strawberry, and after I had taken the first dose I found much relief and it did not fail to cure me. I do not intend to be without this valuable medicine if I can help it.

WM. T. GLYNN, Wilfred, Ont.

Rev. J. B. Huff, Florence writes: "I have Worse and Weaker.

Change is Welcome. Change is Welcome.

GENTLEMEN,—For twenty years I suffered from Rhemmatism, Dyspepsia, Poor Appetite, etc., and received no benefit from the many medicines I tried, but after taking five bottles of B. B. I can eat heartily of any food and am strong and smart. It is a grand medicine and has made a wonderful MRS, W. H. LEE, Harley, Ont.

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WEAK, PAINFUL KIDNEYS, With their weary, dull, aching, lifeless all-gone sensation, relieved in on injunte by the Cuticura Anti-Pair Plaster. The first and only instantancous pain-killing strengthening plaster. 35 cents



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SMALL SAVINGS—can in this way earn as great a rate and with the same degree of safety as large amounts.

TEACHES—habits of economy, and enables one to make provision for old age, or for his family in case of previous death.

C. E. GERMAN, General Agent. G. W. MILLER, District Agent. Office - 4411 RICHMOND STREET, LONDON.

Many Uts FARMS regarders so much tertuining Won't Produce a Profit.
Worn-Out FARMS regarders and gardens won't Produce a Profit.
The rich loamy soil of Michigan Farms produces a fine crop without this expense, The pear markets, general healthriphess of climate and freedom from cyclones, bilzzards, together with good society, churches, etc., make Michigan Farms the best in the world. Write to me and I will tell you how to get the best farms on long time: low rate of interest.

O. M. BARNES, Land Commissioner, Lansing, Mich.

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CHOCOLAT MENIER Annual S. les Exceed 33 MILLION LBS.

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LIST OF PRIZES. 3134 Prizes Worth - - \$52,740.00 Capital Prize APPROXIMATION PRIZES. Worth - - \$15,000.00 \$1.00 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 | 100 Tickets, - do - - - 0.25 3134 Prizes worth \$52,740.00 S. E. LEFEBVRE, MANAGER. 81 ST. JAMES ST., MONTREAL, CANADA. ASK FOR CIRCULARS.

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Rev. J. B. Huff, Florence writes: "I have great pleasure in testifying to the good effects which I have experienced from the use of Northrop & Lyman's Vegetable Discovery for Dyspepsia. For several years nearly all kinds of foods fermented on my stomach, so that after eating I had very distressing sensations, but from the time I commenced the use of the Vegetable Discovery I obtained relies." A Food The Great But I

Should be SOUGHT AFTER by those seeking to attain

Physical Development and good powers of ENDURANCE

HEALTH FOR ALL

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They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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FOR BORE THROATS, BRONCHITIS, COUGHS,

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C. M. B. A. OFFICIAL.

The Grand President's Appointments The following is the list of Grand and Dis-trict Deputies of the C. M. B. A. appointed by Grand President Fraser up to date. The list of appointments for Quebec is not yet

GRAND DEPUTIES. Dr. John A. MacCabe, Ottawa, Ont., for the Province of Ontario. D. J. O'Connor, Stratford, Ont., for the Province of Ontario, west and inclusive of the Counties of Durham, Victoria and Sim-

R. J. Dowdall, barrister, Almonte, Ont., for the Province of Ontario east and north of the Counties of Durbam, Victoria and Sim-

eoe, P. J. O'Keefe, St. John, N. B., for the Provinces of New Brunswick, Nova Scotia and Prince Edward Island and Newfound-land. land.
John K. Barret, LL. D., Winnipeg, Man.,
for the Provinces of Manitoba and British
Columbia.
Hon. Justice Rouleau, Calgary, N. W. T.,
for the North-West Territories.

DISTRICT DEPUTIES-ONTARIO.

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Stormont and Glengarry—Themas Cummings, Cernwall.

Dundas—Thomas McDonald, Morrisburg.
Grenville—P C Murdock, Prescott.

Leeds—S J Geash, Brockville.
Frontenac, Lennox and Addington—J J
Behan, Kingston.

Hastings—W J Paterson, Belleville.
Northumberland—J J Swift, Coburg.
Durham and Victoria—P J Hurley, Lindsay.

Say.
Ontario—A A Post, Pickering.
York and City of Toronto—D H Lehane

Ontario—A A Post, Pickering.
York and City of Toronto—D H Lehane,
Toronto.
Halton—John Kerwin, Dundas.
Wentworth and City of Hamilton—John
Ronan, Hamilton.
Lincoln—J H G Horey, Merritton.
Welland—Jas. Quillinan, Niagara Falls.
Haldimand—John A Murphy, Cayuga.
Norfolk—Rev. P Corcoran, La Salette.
Elgin—P L M Egan, St. Thomas.
Kent—J L Marentette, Chatham.
Essex—John Dugal, Tecumseh, and Joseph
DeGurse, Windsor.
Lambton—James O'Leary, Port Lambton.
Middlesex—Thomas Coffey, London.
Huron—John McQuade, Seaforth,
Bruce—A P McArthur, Carlsruke.
Grey—Victor Lang, Neustadt.
Simcoe—R A Lynch, Orillia.
Perth—Wm. Quilter, Stratford.
Waterloo—John Noll, St. Agatha.
Oxford—James Comiskey, Ingersoll.
Brant—Thomas O'Neail, Paris.
Wellington—Thos. P Coffee, Guelph.
Peel and Dufferin—P J Woods, Brampton.
Muskoka, Parry Sound and Haliburton—
Dennis Burns, Parry Sound and Haliburton—
Dennis Hurns, Parry Sound and Hurn

NOVA SCOTIA. NOVA SCOTIA.

Rev. E. F. Murphy, Halifax, for County and City of Halifax.

Rev. D. J. McIntosh, North Sydney, C.B., for the diocese of Antigonish.

J. C. O'Mullin, Halifax, for the counties of Halifax, Hants, Kings and Lunenburg.

G. V. Cooke, Amherst, for counties of Colchester and Cumberland.

F. J. G. Comeau, for counties of Digby, Annapolis, Yarmouth, Shelbourne and Queens.

NEW BRUNSWICK. John L. Carleton, Barrister, St. John, for City of St. John and Counties of St. John, Kings, Queens, York, Victoria, Sunbury and Charlotte. L. N. Bourque, M. D., Moncton, for Cambried Washingsdayd.

Charlotte.

L. N. Bourque, M. D., Moncton, for County of Westmoreland.

Hon. Judge Landry, Dorchester, for Albert County.

Lucien J. Belliveau, M. D., for Kent County.

J. Morrissey, Newcastle, for counties of Restigouche and Northumberland.

James J. Power, Bathurst, for County of Gloucester.

Rev. A. A. Cherrier and Patrick Shea, Winnipeg, for Manitoba.

Resolutions of Condolence.

North Sydney, C. B., Oct. 1, 1892.

At the regular meeting of Branch No. 131,
North Sydney, the following resolution,
moved by Joseph McDonald, seconded by the

North Sydney, the following resolution, moved by Joseph McDonald, seconded by the Spiritual Adviser, Rev. D. J. McIntosh, was passed:
Whereas, it has pleased Almighty God in His infinite wisdom, and for causes known only to His Divine intelligence, to suddenly call from amongst us our most beloved brother, Charles F. Hamilton, Financial Secretary, be it therefore
Resolved that we, the officers and members of St. Joseph's Branch, No. 131, of the Catholic Mutual Benefit Association of North Sydney, while humbly submitting to the will of Our Divine Father, supplicate that we may hereby beat testimony to our deepest.

Sydney, while numbity submitting to the will of Our Divine Father, supplicate that we may hereby bear testimony to our deepest regret for the loss which it has pleased Almighty God to inflict upon each member in particular, our Branch as a whole, and the organization in general, by the early and sudden death of our esteemed brother. While cheerfully submitting to His Divine Will, the ways of which to our earthly intelligence are inscrutable, yet by our human feelings do we grieve for the loss of that zealous and energetic brother whose absence at this particular period we deeply deplore—cut off in the fullness of manhood. Yet we are comforted that our Father preserved our brother so carefully whilst amongst us, that in departing this life he left us an example of an honorable and unostentations life, of an unswerving allegiance to our holy faith and of a deep and true affection for all to whom he was attached through friendship and brotherly union.

of a deep and true anection for an to whome he was attached through friendship and brotherly union.

To him in no small degree do we owe the existence of the organization in our midst; joining it ere it had scarcely been established, its advancement was always the object of his zeal; as A momber his conduct was ever irreproachable; as an officer (no act of his ever afforded the slightest ground for criticism

ever afforded the slightest ground for criticism.

And herewith we now record our appreciation of his sterling worth and our sense of the irreparable loss to our Branch.

And that we hereby tender to his sorrowing and heart-broken parents in this hour of their trial and affliction that sympathy which we all feel, but which no words of condolence can convey.

Our prayers for them shall be that God may give them strength to bear their sorrow.

For the soul of our beloved brother our fervent prayer shall ever supplicate our Heaveuly Father to give him rest eternal.

Kesolved that this be recorded in the minutes of the Branch, and a copy be presented to the father of the deceased brother, CATHOLIC RECORD, Antigonish Casket and C. M. B. A. Journal.

A. F. GANNON, President.

WM. HAGGERTY, A. R., Sec.

Morrisburg Oct. 4, 1892.
At a meeting of St. James' Branch, No 33, held on Oct. 4, it was moved by Brother E. Donegan, seconded by Brother W. H. McGannon, and carried unanimously, that the members of this branch deeply deplore the loss of our esteemed and worthy Brother, the late Alfred Clement. By his sudden and unexpected death the brotherhood sustains

a loss that cannot be replaced. His kindness of heart, gentleness of purpose, comforting assurances and cheerful disposition made his presence in our midst a source of pleasure and esteem. But in the midst of life we are in death, and we cheerfully bow to the decree of the all-wise Providence, who doeth all things well.

We extend our heartfelt sympathy to the widow and family of our late Brother in this their hour of trial and sad bereavement, and, in common with them, mourn the loss of a true Christian, a kind father and a loving husband, and sincerely pray that God will strengthen them to bear their afflictions with humility and patience until that great day when they shall be reunited again in heaven. Resolved, That our charter be draped in mourning and that a copy of this resolution be sent to Mrs. Clement and also to the CATHOLIC RECORD and placed on the minutes.

Cardinal, Ont., Oct. 8, 1802.
We hereby tender to Bro. C. J. Farley our most sincere sympathy for the loss he has sustained by the death of his beloved father, and trust that divine Providence will succor and sustain himself and family in their sed affliction.

J. H. LENNY, Pres.
J. W. LENNY, Rec. Sec. A. O. H.

Toronto, Ont., Oct. 5, 1892. To Brothers James and John McGlynn:

To Brothers James and John McGlynn:

DEAR BROTHERS—Having heard with protound regret of the demise of your beloved sixter, whom it has pleased Almighty God in His infinite wisdom to take unto Himself the members of No. 3 Division Ancient Order of Hibernians desire to extend to you and the other members of the family their heartfelt sympathy in this your sad hour of bereavement. We know that you will have a loving advocate before the throne of Divine Justice ever praying for the loved ones left behind, and ready to be united when the toils of this life are over.

DANIEL GLYNN, President, GEO, J. OWEN, Rec. Sec.

OBITUARY.

Mrs. Wren, Hamilton.

Mrs. Wren. Hamilton.

From the Hamilton Times we learn of the death, in that city, on Friday, Oct. 7, of Julia McKenna, beloved wife of Mr. John Wren, in her fifty-eighty year. The deceased lady was a native of Miltown, county Kerry, Ireland. The funeral left her late residence, 222 Ferguson avenue, on Monday last, the long line of vehicles which followed her remains to St. Patrick's church and thence to Holy Sepuchre cemetery testifying to the esteem in which she was held by her large members of triends in Hamilton and elsewhere. May her soul rest in peace!

Mrs. Brown. Hamilton.

Mrs. Brown, Hamilton.
We were exceeding grieved to learn of the sudden demise of Catherine, relict of the late John Brown, at her residence, 241 Wellington street north, Hamilton, on Friday, Oct. 7, in the sixty-eighth year of her age. This estimable lady had been a resident of Hamilton for a number of years, and was beloved for her amiable disposition and kindness of heart. The funeral took place on Sunday last to Holy Sepulchre cemetery. Requiescat in nace!

in pace!

Mrs. Mary Aan Ryan, Toronto.

On Oct. 3 there died at 25, Gifford street, Toronto, the residence of her son-in-law, N. J. Clark, Mrs. Mary Ann Ryan, wife of William Ryan, formerly of Brantford, Ont. The deceased, who was fifty-four years of age, had been for over a year a sufferer from an ailment which resulted in her death. Mrs. Ryan was a daughter of the late John Hawkins, of Brantford, and a sister of Messrs. John J., Denis and Arthur Hawkins of that city; of Mrs. Moses Whitby, Mitchell, Ont.; and of Sister M. Patricia, Loretto Convent, Toronto. She left five children-Charles M. Ryan of the Toronto News, and William H. Ryan, Mrs. N. J. Clark, and two unmarried daughters. The funeral took place on Oct. 5 to the Church of Our Lady of Lourdes, thence to St. Michael's Cemetery.

WEDDING-BELLS.

BLAKE-TANSON

BLAKE-IANSON.

Long before the appointed hour on Tuesday morning, the 4th inst., an unusually large crowd assembed at St. Patrick's church. Biddulph, to witness the marriage of Mr. Michael Blake, to witness the marriage of Mr. Michael Blake, to witness the marriage of Mr. Michael Blake, to dulph. At 230 o'clock the church resounded to a beautiful wedding march as the contracting parties entered. They were met at the altar railing by Rev. Father Connolly, the esteemed and popular pastor, who performed the binding ceremony, accompanied by the Holy Sacrifice of the Mass, responded to by the choir in a very efficient manner. Miss McGrath presiding at the organ. The bride was very neatly attired in a rich helitrope, trimmed with cream lace, and was assisted by Miss Aggle Dewan, of London, Mr. T. Ianson, brother of the bride, acted as groomsman. After Mass and the nuptial blessing, the wodding party, accompanies by a number of relatives and friends, proceeded to the residence of the brides mother, about four miles distant, where some sixty couples sat down to a sumptuous repress. Justice being done the good things, severs their congratishing and the properties of the active and groom valuable and beautiful presents from her friends, expressive of the universal esteem in which she is held by her numerous acquaint-naces. We wish Mr. and Mrs. Blake every happiness in their new sphere of life.

RUDKINS-COTY.

A pleasing event was celebrated at St. Andrews' church, on Tuesday forenoon, when Very Rev. Dean O'Connell, Walkerton, uncle of the bride; assisted by Rev. J. H. Coty, of Hamilton, brother of the bride; Rev. P. J. Rudkins, rector of St. Peter's cathedral, Peterborough, brother of the groom; Rev. Father Slaven, Galt. and Rev. Father Kelly, Oakville, performed the marriage ceremony whereby Wm. Rudkins, of Peterborough, was united in marriage to Miss Mary Agnes Coty, who was well and thoroughly appreciated by her many friends here as a young lady of exceptional qualities. The bride was given away by her Lrother, John R. Coty, and the groom was supported by Dr. McGrath, of Peterborough. The bride had as her bridesmaid, Miss Annie Coty, her sister. The bride was gracefully attired in a cream colored dress with veil and wreath of orange blossoms. The bridesmaid wore a costume of pink, which was exceedingly pretty. There was a large attendance of the friends of the contracting parties at the church; and after the ceremony and high Mass, the wedding breakfast was given at the residence of the bride's mother, on Colborne street, after which the happy couple went east to spend their honeymoon, accompanied by the best wishes of all their friends, and amid showers of rice and other indications of good will. The wedding presents were very numerous, artistic and of great value. Oakville Star.

Mrs. Bessie Paxton, the favorite Rochester sopranno who has been engaged to take a leading part in the concert to be given by Miss Eleanor Coppinger, violinist, on Oct. 25, is thus spoken of by the Rochester Democrat: "When the last clear note died away secureral murmur of admiration preceded a burst of applianse, to which the singer was obliged to respond."

ST. BASIL'S NOVITIATE.

MAGNIFICENT NEW STRUCTURE FOR-MALLY OPENED ON ST. CLAIR AVENUE BY HIS GRACE ARCHBISHOP WALSH. Toronto Globe, Oct. 5.

The new St. Basil's Novitate and Chapel of the Most Holy Rosary was formally opened yesterday morning before a large and distinguished gathering, composed chiefly of the Roman Catholic clergy from different parts of Ontario. This institution, the cornerstone of which was laid in May last, is in a beautiful situation on St. Clair avenue, and a short distance west of the new Upper Canada College, and outside the city limits. It was erected on a farm property belonging to St. Michael's College, at a cost of about \$25,000. His Grace Archbishop Walsh performed the dedicatory ceremonies, at which were noticed His Lordship Bishop O'Connor of London; Mons. Rooney, V. G.; Very Rev. J. J. McCann; Archdeacon Campbell of Orillia; Very Rev. Deans Wagner of Windsor; Harris, St. Catherines; Very Revs. Dr. Kliroy, Stratford; Cushin, superior, Assumption College, Sandwich; Revs. Father Kreidt, superintendent Carmelites, Niagara; MacEvay, Hamilton; McEntee, Egan, Finan, Reddia, James Walsh, Burke, Maddigan, Goudreau, Owens, K. McKae, D. McKae, Haltair, Kennedy, Gibrat, Beaudom, Kilcullen, O'Leary, O'Loane, Lafontaine; Rev. Bro. Odo of La Salle Institute; also the following members of the Community of St. Basil's; Teefy, superintendent St. Michael's College; Grannotier, Owen Sound; Ryan, Amherstburg; Chalandard, Newport, Mich.; McBrady, Guinane, Dumouchel, Murray, Collins, Christian, Brennan, and F. Walsh. Very Rev. Father Marijon, provincial, sang the Mass, with Fathers Collins and Cherrier as deacon and sub-deacon, respectively. After the Gospei the Rev. Father Ryan, S. J., preached, delivering a fervid and impressive discourse on prayer, taking for his text, "My house is a house of prayer." When Father Ryan had concluded His Grace addressed the congregation in a few paternal and touching sentences. The thirty or forty families out there, he said, who had heretofore found it necessary to go long distances to a place of worship, had now a magnificent chapel at their very doors in this new district of the city; and it was incumbe

A SAD BEREAVEMENT.

Mr. and Mrs. D. Coffee and family, Guelph, will have great sympathy in the sad blow they received Saturday morning, October 1, by the news of the death of their daughter, Mrs. D. D. Lyach of Plitte Gentre, Nebraska, At 5 octock that describe the elegrans were brought together to their daughter. Mrs. D. D. Lyach of Plitte Gentre, Nebraska, At 5 octock that describe the elegrans were brought together to their the observable were brought together to their their their that she was dead. Mr. and Mrs. Coffee were alone at the stead of the state of the stater. Miss. Teresa, having gone the provious afterwork for a brief yish to friends in Detroit and Windson. Mrs. Lynch as Miss Sarah Coffee, will be well remembered by the citizens of Guelph for her many lady-like qualities, and her gift of music. She was happily wedded a year ago this summer, and was living in the same town as hersister, Mrs. Keogh. The cause of death appears to have been heart failure. While getting ready on Wednesday ovening to sing at a concert in Columbus, an adjacent town, the following night, she was taken ill. She seemed much better Thursday, and ate heartly, on Finday was some weaker, and in the evening the doctors informed her husband and sister that there was no hope of her recovery, every effort to restore the heart's action having failed. She died in her sister's arms two hours afterwards, retaining consciousness to the end, and receiving the last sacraments of the Church. There was no assignable cause for her death beyond heart failure. The circumstances are exceedingly sad, and many are the expression of sympathy for the family in the city.

The funeral took place on Tuesday afternoon from the residence of her father, Mr. D. Coffee, Meeve street. There was a large gathering of friends to testify their sympathy with the family. The remains of Mrs. Lynch were enclosed in a metallic casket, and she looked very natural. The coffin was covered with beautiful floral remembrances from friends in Platte Centre and Columbus. Neithers and continue

closed in a metallic casket, and she looked very natural. The coffin was covered with beautiful floral remembranees from friends in Platte Centre and Columbus, Neiraska, Detroit, Mich., Windsor and Guelph. The funeral took its way to the church of Our Lady, where a burial service was held, Father Plante officiating, and then to the Catholic cemetery. The pail-bearers were C. Kleopfer, Jas. Keleher, S. Heffernan, A. Little, C. Parker and A. J. B. Harris. Among those present from a distance were her husband and sister, Mrs. Khoe, of Platte Centre, her brother Frank, from Omaha; Mrs. Thos. Nester, Detroit; Miss Cotter, Windsor.

Fair at St. Marv's.

Rev. Father Brennan, of St. Mary's, wishes to announce to the readers of the RECORD that he is building a church, and has thereby incurred a heavy responsibility. In order to raise fands his people are preparing to hold a Grand Fair during the week preceding Christmas; and as the Catholics of that town have never before appealed to outsiders for help, but have always assisted generously when called upon by other parishes, the Rev. Father hopes that all will kindly help to raise the burden from his shoulders by purchasing the teckets, which will be issued during the coming week. Holders of winning tickets will be notified by mail after the Drawing.

Leonanie—angels named her,
And they took the light
Of the laughing stars and framed her
In a suit of white,
And they made her hair of gloomy
Midnight, and her eyes of glowing
Moonahone, and they brought her to me
In the silent night.

In the solemn night of summer,
When my heart of gloom
Blossomed up to greet the comer
Like a rose in bloom;
All forebodings that distress'd me
I forgot as joy caressed me.
Lying joy that caught and pressed me
In the arms of doom.

Only spake the little lisper
In the angel'stongue.
Yet I listening heard her whisper,
"Songs are only sung
Here below, that they may grieve you—
Tales are told you to deceive you—
So must Leonanie leave you
While her love is young."

Then God smiled and it was morning,

Buffalo Union and Times. Somebody has telegraphed this to the New York World, "James Scroby, the agent for Genesee county for the American Bible society, has just completed a tour of the county. He found one hundred and fifty five families who had never seen a bible. And yet it is just possible that among those bibleless families, good, honest and even God-fearing people might have been found. Such people existed before a line of the New Testament was written; and the Church was spiritually feeding the world with the vord of life for generations before the sacred pages were collected and their canonicity authoritatively pronounced. And it is also possible that there were no bank robbers or insurance swindlers among those one hundred and fiftyfive benighted families.

Miss Bertha Hellender, of Syracuse, N. Y., a young lady of Jewish parentage, has been received into the Catholic Cburch.

A SOLSVILLE SENSATION.

Another Great Triumph for a Canadian Remedy—an account of the Sufferings and Restoration of Philander Hyde— Helpless, Bed-Ridden and Longs for Death—His Recovery From This Pitiable Condition—A Remarkable Narrative.

Death—His Recovery From This Pitiable Condition—A Remarkable Narrative.

From the Syracuse Standard.

During the past few months there have appeared in the columns of the Standard the particulars of a number of extraordinary cures. These cases were investigated and vouched for by the Albany Journal, the Detroit News, Albany Express and other papers whose reputation is a guarantee that the facts were as just stated. It will be remembered that in each of the cases referred to the sufferer had been pronounced incurable by leading physicians, and at least one one of the cases was treated by men whose reputation has placed them among the leaders of the world's medical scientists, but without avail, and the patient was sent to his home with the verdict that there was no hope for him, and that only death could intervene fo relieve his sufferings. When some months later the restoration to health and strength of the former sufferer was announced it is little wonder that the case created a profound sensation throughout the country. Recently the following letter which indicated an equally remarkable cure, came under the notice of the Standard:

Solsville N. Y., June 25, 1892.

* * Five weeks ago father (Philadər Hyde) was very low and not expected to live but a short time. He was in such agony that we had to give him morphine to relieve the terrible pain from which he was suffering. The doctors had given him up. They said there was no help for him, and my dear father longed for death as being the only certain relief from his sufferings. One day he saw in the Albany Journal an account of how a man by the name of Quant, living in Galway, Saratoga county, and who was afflicted, like father, with locomotor ataxia, and had been very greatly benefited and hoped for a permanent cure from the use of Dr. Williams' Prink Pills for Pale People. On learning that these pills could be had of the Dr. Williams' Pink Pills for Pale People. On learning that these pills could he had of the Prink Pills, the is no longer confined to his bed,

to raise funds his people are preparing to hold a Grand Fair during the week preceding Christmas; and as the Catholics of that town have never before appealed to outsiders for help, but have always assisted generously when called upon by other parishes, the Rev. Father hopes that all will kindly help to raise the burden from his shoulders by purchasing the tickets, which will be issued during the coming week. Holders of winning tickets will be notified by mail after the Drawing.

NEW BOOK.

The publishing house of Messrs, Benziger Bros., 36 and 38 Barclay street, New York, have issued a now work, entitled "The Sacramentals of the Catholic Church." The author is Rev. A. A. Lambing, LL. D., author of "The Sunay Sthool Teacher's Manual," Masses for the Dead," "Mixed Marriages," etc. Price 81.25. Nearly all the essays contained in this volume formally appeared in the Act Marria or in the American Ecclesiastical Review.

The Province of Quebec Lottery is now know under more thank that the sound in the American Ecclesiastical Review.

The Province of Quebec Lottery is now know under retreated the sunday of the Catholic Church." The Marriage of the Catholic Church. The American Ecclesiastical Review.

We regret to learn that Mr. Edward E. Hargreaves, lumber merchant, late of this city, lies very dangerously ill in Montreal He is brother in-law of Mr. J. D. LeBel, London.

On Oct. 25 our talented young townswoman, Miss Eleanor Coppinger, will play in public for the first will be provided the provided the provided that the street of the National Express Company, if he first thing since the return from studying in Rochester, N. Y. Judging from the following the first of the provided the station and the stat

objection to its being published, as it might be the means of helping to relieve others whose sufferings were the same or similar to what his had been.

His story was as follows:

"My name is Philander Hyde. I am nearly seventy years old—will be seventy in September. I was born in Brockfield, Madison county, where all my life was spent until recently, when, becoming help-less, my son-in-law was kind enough to take me into his home, and from him and my daughter I have had the kindest care. My life occupation has been that of a farmer. I was always prosperous and well and strong and rugged until two years ago last winter, when I had the grip. When the grip left me I had a sensation of numbness in my legs, which gradually grew to be stiff at the joints and very painful. I felt the stiffness extended to my knees and to my hip joints, and to the bowels and stomach, and prevented digestion. To move the bowels I was compelled to take great quantities of castor oil.

"While I was in this condition, cold feelings would begin in my feet and streak up my legs to my back and would follow the whole length of my backbone. These spells, which occurred daily, would last from two to four hours, and were excruciatingly painful. I could not sleep, I had no appetite, I became helpless, and life was such a burden that that I prayed for death. Why, my dear sir, the pain I suffered was more to be dreaded than a thousand deaths.

"While in this condition I was treated by Dr. Green, of Poolville, and Dr. Nicholson, of Solsville, and Dr. Weed, of Utica. They did me no good. I soon became perfectly helpless and lost all power of motion even in by bed."

"While in this condition I was treated by Dr. Green, of Poolville, and Dr. Weed, of Utica. They did me no good. I soon became perfectly helpless and lost all power of motion even in the stiff of February last," said Mrs. Johnson, "we had him brought to our home, the had to be carried all the way in a bed. He was so helpless and set a sufferer the doctors gave him up. They said he had loco

inght, but I am so thankful to have the use of my limbs and to be relieved of those dreadful pains.

Mr. Hyde has continued to take the pills regularly since he began their use, and was on his testih box at the time he told his story.

Besides Mr. and Mrs. Johnson, other people in Solsville confirm the accounts of the sickness of Mr. Hyde and of his most remarkable recovery, and a number of others for various ailments are using Pink Pills. The mother of Abel Curtis is using them with satisfactory effects, for rheumaism, and Mrs. Lippitt, wife of ex-Senator Lippitt, is using the Pills, with much benefit, for nervous debility.

A further investigation revealed the fact that Dr. Williams' Pink Pills are not a patent medicine in the sense in which that term is usually understood, but a scientific preparation successfully used in general practice for many years before being offered to to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to blood and restore shattered nerves. They ure an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sclatica, neuralzia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, and the tired feeling resulting from nervous prostration; all diseases depending upon vititated humors in the blood, such as scrofula, chronic erystpelas, etc. They build up the blood and restore the glow of health to pale and sallow cheeks. In case of men they effect a radical cure in all cases arising fr mental worry, overwork or excesses of whatever nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Out, and Schenectady, N. Y., and are sold only in boxes bearing the firms' trade mark and wrapper, at 5 cts. a box, or six loxes for 8:50. Bear in mind that Dr. Williams' Pink Pills may be had of all druggliss or directly mail from Dr. Williams' Medicine Company from either address. The price at which these pi

MARKET REPORTS.

Toronto, Oct. 20.—WHEAT—No. 2, spring, 6°C. to 63e; white, 66e to 67c; red winter, 64e 55c; goose, 58 to 55c; No. 1, hard, 80e to 92c; No. 2, 81e to 82c; No. 3, 69 to 76c; regular No. 1, 57 to 58c; barley, No. 1, 52e to 54c; No. 2, 48 to 49c; No. 3, 84c; No. 3, 80e to 39; peas, No. 2, 58 to 60; oats, No. 1, 39 to 31c; corn, 62 to 62c; flour, extra, 82.90 to 83.00; straight roller, 83.15 to 83.40.

2, 58 to 60; oats, No. 1, 30 to 31c; corn, 62 to 62c; flour, extra, 82.9) to 83.00; straight roller, 83.15 to 83.0.

London, Oct. 20.—The market to-day was fairly well attended, and the principal bulk of the stuff offered was small truck—vegetables and fruit. The grain market was lifeless; deliveries were short. Wheat remained dull at 81.05 to 81.09 per cental, or 63 to 66 cents per bushel. Of course farmers are not inclined to stock feed. Oats were firm, at 82 to 85 cents per cental. Barley was dull, at 85 cents per cental. Barley was dull, at 85 cents per cental. Barley was dull, at 85 cents per cental. Peas 96 to 81 per cental. The meat market had a large supply, and beef was easy, at \$1.05 to 85.50 per cent. Lamb, 7 to 8 cents a pound, wholesale. Pork had a ready sale, at \$1.05 to 95.50 per cent. There was a good demand for poultry. Butter was sicady, at 22 to 23 cents a pound, of or best roll and 21 cents for crock. Eggs were firm, at 16 to 18 cents a doz. Potatoes were in good demand, at 85 to 95 cents a bag. Tomatoes had a ready sale, at 75 cents a bag. Tomatoes had a ready sale, at 75 cents a bag. Tomatoes had a ready sale, at 75 cents a bushel. Apples were in fair supply, at 81.25 to 83 or 57.50 per tom.

Ottawa, Oct. 20.—Meats.—Lamb 7 and 9c a pound; mutton, 7 and 8c a pound; pork, 80.25 to 87 ac wet, 15 cel 35.50 ac descriptions. The same per bushel. Hay, 87 to 87.50 per tom.

Ottawa, Oct. 20.—Meats.—Lamb 7 and 9c a pound; fowl, 50 and 6c a pair; chickens, 40 and 45 c a pair; seese, 75 e each. Vegetables—Potatoes spec to 51 a bag; turnips 30c; onlons per bashel. 25c; cabbage, 25c a doz. cauliflowers, 57c a doz.; parsuips 25c a doz. bunches; cucumbers, 25c a pail; ctrons 15c each; squasses lec; red peppers 1 c a dozen; celery 4c per head. Fruit—Tomatoes 5 c a bushel; plum tomatoes 35c a pail; ctrons 15c each; were memon 20c each; grapes 35c to 51 a bag; turnips 30c; onlons per basket

ton; straw, 31 to 35 a ton; honey, 13c a pound; eggs, 15c a dozen.

Montreal, Oct. 13.—Wheat is dull and quotations are nominal in the absence of business. Peas are fairly firm, with sales noted at 74 to 75c. Oats are steady, 32c being about the limit of export offers. A fair nomemous new barley is offering and quotations are flowed in the two latter. Very little new barley is offering and quotations are flowed in the two latter. Very little new barley is offering and quotations are flowed in the 18c. No. 2 hard Manitoba with 36 to 82c; No. 3 do, 71 to 73c; corn, duty paid, 66 foc; peas, per 66 lbs, 74 to 75c; oats, per 94 lbs, 52 to 32c; barley, feed, 35 to 38c; barley, feed, 35 to 38c; barley, feed, 35 to 38c; barley, feed, 35 to 18c; barley, mailing, 30 to 52c. The floor market continues, and featureless. Patent spring, 34,25 to 34, 10 to 84, 20 to 84, 30; strang balters, states to 84, 10. Supplies of oatmeal are moderate, but quite sufficient for the demand, which is chiefly local. Prices range as follows: Granulated, bbls, 84,10 to 84,29; rolled, bbls, 85,10 to 82. Feed is quiet but steady. A fair local demand is noted in

bran and shorts at quotations: mouille is dull. We quote: Bran, per ton, \$12 to \$14; shorts, per ton, \$14 to \$15; insullile, per ton, \$19 to \$25; insullile, per ton, \$19 to \$22; Canada short cut, meas pork, per bbl. \$15, to \$16; hams, city cured, per lb. \$10 to \$16; hams, city cured, per lb. \$10 to 115c; bacon, per lb. \$10 to 11c; lard, com. per lb. \$7 to \$10; hams, city cured, per lb. \$10 to 115c; bacon, per lb. \$10 t

BUFFALO,
Oct. 13.— CATTLE — Receipts were all sent through; nothing doing; feeling firm. Sheep and lambs—Receipts were 26 cars, of which 20 were Canadas. The market ruled active and firm for good lambs, and best Canadas sold at 85.25, with common to fair at 86 to 85.10; good 1018, 85.15 to 85.20; good Canada wethers, 84.75 to 85.10; native lambs, 84.50 to 85.80; sheep. 33.75 to 85.10; half were sold. Hogs—Receipts 35 cars; market 10 to 20c lower; Yorkers, 85.80 to 85.90; good medium, 85.90 to 86; pigs, 85.50 to 85.75.

85.90; good mediums, \$5.90 to \$6; pigs, \$5.50 to \$5.75.

Toronto.

Oct. 13.—CATTLE—A few loads of nice fat export helfers and steers sold at 4e per lb, which was without doubt the best figure paid to-day; while common to good animals sold all the way from \$\frac{3}{2}\$ per lb up to this figure. Stockers were in fair supply, but generally of inferior quality. The demand was moderate at from \$\frac{3}{2}\$ to \$36! per lb. Quite a number of store bulls were offered to-day, but they met with a poor demand, and very seldom was higher than \$2\$; per lb paid for them. Choice loads of nice fat butchers' helfers and steers, weighing 1800 to 1.65 lbs. sold at \$\frac{3}{3}\$ to \$\frac{3}{6}\$ per lb. While rough oxen and thin cows sold as low as \$2\$; per lb. The bulk of the offerings changed hands at from \$5 0.3\$; per lb. A sale or two of small picked lots of fancy cattle were reported at \$\frac{3}{4}\$ and \$\frac{3}{2}\$ to \$\frac{3}{6}\$ per lb.

SHEEF AND LAMBS—TO say that trad? was dull in this line to-day would be to express it very middly indeed — it appeared to be simply demoralized. Close on \$7.90\$ were offered, and quite a number were held over from the first of the week. Prices were weak and lower. Sheep sold at \$3.75 to \$1\$ per head, and lambs at \$2\$ to \$3.25 per head. At noon the pens were all pretty full, and the prospects for a good trade next week are considered very poor.

CALVES—Demand was better to-day, principally on account of the better quality of the offerings. One bunch of 10 light and heavy mixed sold at \$3.50 per head. The supply was moderate, and all sold early in the day.

Hoos—The market was unchanged and steady to-day, the prices of Tuesday last again ruling. Straight fat hors, weighing from it to \$20 lbs, sold best, bringing \$5\$ per lb.

London Cheese Market.

Saturday, Oct. 8.—There was a large market to-day, and a great number of cheeses were

Saturday, Oct. 8.—There was a large market to-day, and a great number of cheeses were boarded, although only one factory—225 boxes —sold at 1% cents per pound.

Gents, — My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT and rubbed her face thoroughly. The pain left her and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feeling determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at

Parkdale, Ont.

Lecture on Columbus.

REV. M. J. FERGUSON, PROFESSOR of Assumption College, Sandwich whose ability as a lecturer is well known throughout the Province, will deliver a lecture on

Friday Evening, October 21, 1892, In St. Peter's Cathedral.

eds to be devoted to the School Fund open at 7:30; lecture at 8. Tickets 25c 730 2

TEACHER WANTED
FOR THE CAIHOLIC SEP. SCHOOL,
Wallaceburg: a male teacher to take
charge of Sentor Department, and a female
teacher to take charge of Junior Department; duties to commence Jan. 2n-, 1893;
testimonials required. Apply, stating salary
and qualifications, to M. J. HURLEY, Sec.
C. School Board, Wallaceburg. 723-2w

TEACHER WANTED. A CATHOLIC TEACHER WHO CAN teach German; 2nd class certificate; apply, stating salary, to S. LAUBER, trustee, New Germany P. O., Ont. 729-2

TEACHER WANTED. WANTED A CATHOLIC MALE TEACHER for the Wikweimkong Industrial School. Salary \$250 and board. REV. A. BAUDIN, S. J. 727-4w.

TEACHER WANTED. WANTED.
WANTED FOR R. C. S. SCHOOL SEC. NO.
1, a male or female teacher, holding a
second or third class certificate. Address staring salary to T. MALONEY, Sec., Dublin P. O.,
Ont.

GENERAL SERVANT WANTED. WANTED A GOOD GENERAL SERVANT. Apply to Mrs. J. D. LeBel, 308 Wolfe street, London.

"MADRE E HIJO."

(MOTHER AND SON.)

Packed in the following Sizes-

LONGFELLOWS PERFECTOS LANSDOWNE REINA VICTORIA

All of exceptionally flee quality.

Of different strength.

To suit all tastes.

Millions Sold Annually.

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PAY YOUR

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Before the 15th Instant

AND SAVE 20 PER CENT. DISCOUNT 0. ELWOOD, Secretary.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest. CATARRH

AND LOWER BY 1888

VOLUME XI

The Win Moaning softly under the e-Like a soul in sorrow it sad filling my heart with a res Bringing me back to the pa Sorrowful mind do you sob over my dead as you pass t What is the token you brin From the green grave veil And what of the living adri in the ocean's wave long lo If you pass one vessel far o the Wind, bear a message, Say to one soul on that tos. "There are prayers still home,

home.

Where a lone, be art in the for your safe return and for Then turn to my birthplace and the leaves of the brigh While you whisper low, gloom of the old familiar sitting. That the bird which flew fon the wings of love flies Till the father old and mot That the child they miss how lone in the wings of the bird which where the salance door that is of the wings of the wings of the wings of love fless that the child they miss how lone in the wings of love fless that the child they miss how lone in the wings of love fless that the

THE MIRACLES

The following is an a reporter of the Lon with Hon. Everard cently returned from "Naturally, I am, ing, "something of a I mean I want proof I went to Lourdes be acles there were pos were miracles in Scri not now? Still, ther between admitting miracles, and being

specific one."
"I take it that you fectly open mind? "Precisely. I wa during the three da national French pile which M. Zola accom was at the side of th immerse the men pil sisters, Lady Clare I for the same purpos bath. I suppose you to go into a descripti I saw immersed or h their sores, their suf No ; the great]

the miracles."
"Well, during th not actually see a miracle worked, but with various cases a dence of cure, of m Take first the case of dent in France. So man, while swimmi against a stone. A the result. It hea broke out again, ar went to Lourdes he side of his foot on took a bath, and in the heel healed up,

nimbly enough. "Did you regard "I did not accept miraculous ; I thoug might be liable to n Nor was this cal Lourdes, where th are recognized, th only being counte first class are count and so on ; in the s eases like consum third-merely call diseases, as for exa

"Can you give the miraculous in t "In the course of five years ago. In to Lourdes annual bathing the pilgri telligent woman, story with perfect it had grown all child's head. Th would cut it if undergo the ope would simply grov of the body. cut, and started make a pilgrimag

for I take it imagi affect such a disea "Wait a minuthed. She was bathed. where Masses ar brated, where t While standing in shrinking where little time, as sub by the doctors sh disappeared."
"You believe authentic?"
"Yes. Then t

case of cancer w and it was equa woman arrived side of her face w She was a sa took the baths. healthy flesh cam eaten, whether mained disfigure don't remember points, but as to whatever. The tracted a great d healing, which i excited quite a the people, also