The Smoke.

FROM "PAUL FABER, STURGEON." Lord. I have laid my heart upon Thy altar, But cannot get the wood to burn : It hardly flares ere it begins to falter, And to the dark return.

old sap. or night-fallen dew, has damped the fuel:
In vain iny breath would flame provoke;
Yet see—at every poor attempt's renewal,
To Thee ascends the smoke.

Tis all I have—smoke, failure, foiled endeavor Coldness and doubt and paisied lack; Such as I have I send Thee Perfect Giver Send Thou Thy lightning back.

—George MacDonald.

NEARER AND NEARER

Stations of the Cross for Use in an Episcopal Church.

Not a little curiosity was excited in the Custom House on Monday by a number of bulky packages which passed through free of day on the affidavit of Father J. McKee Brown that they were works of art for church decorations, says the New York Herald.

They were fourteen elaborate alto re-They were fourteen elaborate alto relievos, constituting a complete set of the "Stations of the Cross," illustrating fourteen significant incidents in the later life of Christ.

It was not only the exquisite work namship of the productions which elicted interest, but particularly the fact that Father Brown is the rector of the Protestant Episcopal Church of St. Mary the Virgin, in West Forty-fifth street, and that the "stations" will be placed in his church.

All Catholic churches have represen-

tations of this bitter period in the life of the Saviour. They are part of their decorations, but there are several ritualistic or "High Church" Episcopal edifices which upon their walls bear pictorial illustrations of the "stations." RITUALISTIC TENDENCY.

The special significance of the newly imported works of art is that they furnish another example of the tendency toward "High Church" in Epis-copal circles here. These particular stations "are among the most expensive ever acquired by any church in America. The church of St. Mary the Virgin is known in the ecclesiasti cal world here as a leader in the ritualistic wing of the denomination, and in taking this steep it has led the way for its sister churches in the "High

Church" movement.
The "stations" which it has im ported were made by the same Holland manufactory and in much the same way as those in preparation there for St. Patrick's cathedral, the first three of which have been finished and are now on exhibition at the World's Fair.

Expert artists were engaged for several months in preparing them. The reliefs are made of carton pierre, a stone composition, in cream tinting and gold, with natural landscape back-

INDUIGENCES OF THE STATIONS.

In the Catholic Litany is written: "Any one who is in a state of grace may gain the many Indulgences at-tached by the Sovereign Pontiff in the Way of the Cross my making the round toward the following station.

I saw Father Brown in the rectory of his church, No 226 West Forty-fifth street, last night and asked him whether his congregation would arise and walk before each station as it went through the particular devotion per-

I cannot say as yet whether those worshiping will leave their pews or not," replied Father Brown "That will depend upon the room in the aisles and the construction of the church. The leader, whether priest or layman, will walk toward the repre-sentation at any rate while the chorus makes responses. Whether their exercises will be accompanied by music or merely chanted I have not decided, out I mean to make the responses by congregation a feature devotions are set especially for Fridays in Lent and for Holy Week.

Our Church is merely going back to the forms of devotion used in the early days of its inception in England. We are experiencing a reaction from what we call the 'dead days'—the days of the Georges in England, when France, England and here. It was Episcopal Church was shorn of much of the ritualistic devotion in

its former exercises. DEVOTIONS ATTACHED.

"You can now see Protestant Episcopal clergymen going about the streets of their parishes in London on Good Friday as of old. At various places they halt and consider the spot a 'station,' be it the first or the fourteenth, and there deliver the sermon-ette of that station. This is then followed by a prayer and a hymn sung by the people who have gathered Our devotional manuals or prayer books have contained these special few of our churches used them.'

The "stations" will be placed in the church at once; but Father Brown had not decided on the first day when the new feature will be introduced in the

The pestilent knaves who call them-selves the American Protective Association have been circulating for some months past a stupid document purport-ing to be a Papal Encyclical in which the Catholics of the United States were ernment on a given date in the month of September. September has come and gone and the terrible insurrection has not taken place, but doubtless the inventors of the bogus encyclical will limited ingenuity to the construction

Papal Encyclical and then persist in standing by it and asserting its genuineness, are quite capable of backgentimeness, are quite capable of backy ing up the forgery by any amount of additional falsehood. And this they are doing, and their A. P. A. readers love to be deceived; and once in a fragrant, has by no means lost caste in while some other simple-minded people are deceived, as is the Wesleyan Christian Advocate of Atlanta, Ga., which prints a cock-and-bull story from the Spokane, Wash., Daily Review, asserting that at Ellensburg, Wash., a Catholic priest received a consignment of supposed books, which turned out to be Winchester rifles; and another from the Tri-City Blade of Rock Island, Ill., which reports that a Catholic priest in Bloomington, Ill., received a consignment of Winchester rifles billed as ornamental trees; and more extraordinary stories are printed of guns shipped to Catholic priests in coffins or marked as 'Mass wine' — in the latter case consigned to Bishop Spalding, of Peoria! All these stories are told as evidence that the Roman Catholics are preparing to inauguarate a rebellion and seize the Government. In one breath we are told that the Catholic ecclesiastics are the most astute of men; and then these stories

are told as if to prove they are unconscionable fools. The invention of such tales is criminal and dastardly."

Among the older stock forgeries used by the A. P. A. rascals is one which has done duty in anti-Catholic literature for nearly forty years and has been recently quoted by a certain unsavory "evangelist" named Leyden, out in Minneapolis. It runneth: "The Boston Pilot says: 'There can be no religion without the inquisition, which is wisely designed for the promotion of the true faith." Unfortunately for the "evangelist," he encountered in Minground decorations. The figures are about three quarters life-size and in full relief, so as to stand completely editor of the *Irish Standard*, who was able to furnish a refutation of the forgery that must have rather disconcerted its latest endorser. In a letter to the Journal of that city Mr. Vail,

referring to the alleged quotation from the *Pilot*, said: "Mr. Leyden does not give the date ever appeared in its columns: James Jeffrey Roche, the present editor, recently denied it in the New York Sun and pronounced it a forgery; and the venerable Patrick Donahoe, the founder of the Pilot, denied it as follows in his issue of Jan. 27, 1855, a copy of which I have in my possession : We find going the rounds of the pres a column of extracts from the Catholic papers setting forth the danger to American republicanism from the spread of the Catholic religion. It is needless for us to observe that these pretended extracts are forgeries or garbed quotations. Among the forg-eries is the following delectable sent ence: 'No good Government can exist without religion, and there can be no religion without an inquisition, which is wisely designed for the promotion and protection of the faith.'—Boston Pilot. 'No such sentence ever appeared in the Pilot. No sentence ever appeared in it which can be tortured into such a meaning. What credulous people these Knownothings are!"

The Pilot has had occasion in its

fight so many and such varied lies and liars that it had lost track of the first appearance and refutation o that old forgery. We thank Mr. Vail for recalling it to mind.

"I know nothing of the antecedents of Mr. Leyden," continued Mr. Vail, but know from personal knowledge that he is a slanderer and a liar, and denounce him as such. I hereby offer him \$25 if he produces the quotation credited to the Boston Pilot from

an original source."

The offer, it is needless to say, was not accepted by the "evangelist, tried to divert attention from the first forgery by saying: "I have in my possession a book published by Patrick Donahoe, the founder of the *Pilot*, in which the inquisition is indorsed, and will produce the same to prove that Popery never changes."

evangelist" reckoned without his vigilant and merci-

"All right," replied Mr. Vail, "let Divine Teacher of our Holy Father,

SOME IMPUDENT FORGERIES.

Boston Plot.

The postillant broaves who call then ever. I offer him another \$25 to quote the endorsement of the Inquisition in Catholic citizens, to whom we ought this column of the Journal. Come certainly to do the simple justice of benow my eloquent Bostonian, and produce the book. It is a rare one, and you thought nobody in this city had a ordered to rise and destroy the Gov copy of it, but I am always ready for men of your tribe. The anonymous writer on the Inquisition is an Englishman who wrote for the English people only. The book is a reprint from the London edition, and the name be able to devise an equally authentic explanation of the failure. In the meantime they devote their rather den to come forward with his book and show where the author endorses the Italian and Spanish Inquisition on which he writes. If Leyden fails to respond, he will stand convicted of being a slanderer and a liar, according to my denunciation of him when

offering the reward."
"The eloquent Bostonian" failed to meet the challenge, but that will not impair his standing with the A. P. A. in the least degree. After twenty years of exposure, Edith O'Gorman still enjoys the confidence of credulous fragrant, has by no means lost caste in Boston Music Hall; Maria Monks' "awful disclosures" are yet current among the more ignorant; and Titus Oates, could he return to a colder clime, would have no trouble in discovering any number of Popish plots, and disposing of them at so much a plot among the people who patronize Leyden and his kind. Like the cheerful dealers in counterfeit money, which is bogus counterfeit at that, the anti-Catholic crusader has faith in the trade proverbet the trade proverbet. that "a new fool is born every min-ute," and there is always a fresh generation growing up to be caught by the same old swindle. It is of course a public duty to expose the green-goods men, financial or sectarian, but we confess that we have no especial sympathy for the gudgeons who are taken in by such stale devices.

THE ESCAPES SCORED.

The tollowing letter, which appeared recently in the St. Catharines Star, will be read with special interest at the present time. Would that we had more ministers of the stamp of Rev. Robert

St. George's Rectory, Sept. 23.

To the Editor of the Star: Your Merritton correspondent re-

ports that some person called "Soir-eskie" or Scurrielskie, or some such name, has been disturbing the peace of that prosperous bailiwick by making a vigorous attack upon the Church of England. As she is loyally and faithfully represented by my good brother, Rural Dean Ardill, and his not less loyal and faithful congrega-tion of sound Protestant churchmen, I predict that the Rural Dean and his congregation, and possibly even the Church of England herself, will manage to pull through this fierce ordeal, and perhaps even survive the wrath of Way of the Cross my making the round of the fourteen stations; that is, going from one stations to another; or, when prevented from so doing by infirmity or narrowness of the place, by making some slight movement and turning some slight movement and turning and the control of vindication: still less does the Protestantism of the Church of England; so that the charge may be passed over as one of those ignorant fictions to which we all been so long accustomed. those whom it may concern, I have only to say that "Protestantism" saturates the formularies of the English Church; her articles and her history, as distinctly as the doctrine of the Trinity, saturate the New Testament: but may I be permitted to say that this is not the "Protestantism" of the howling dervishes who go around the country stirring up strife and ill-wil and slandering men and women of the Roman Catholic faith, whose godly lives and unobstrusive piety might - if nothing else - protect them from the foul tongues of the slanderer and the renegade.

Protestants and Roman Catholics are

> called upon to live as neighbors and as citizens of this commonwealth. Surely we can best work out our own salvation, as well as the destiny of our common country, oy methods of peace and good-will. We are not less neighand good-will. bors because we do not bend in worship at the same shrine; nor are we les Christians because we permit each other to worship as our conscience separately dictates. The profound and illustrious scholars of the English Church have not been slow to measure swords with like men of the Roman Catholic Faith; and I am within the mark when I say that writers of the English Church have contributed more than nine-tenths of the controversial in our libraries on questions that divide us from the Roman Catholic Church. If, however, we have not succeeded in convincing each other, we have at least learned the Apostolic injunction, which enjoins us to 'love as brethren, be pitiful, be courteous." I am neither ashamed of the Protestantism of the English Church, nor afraid, when necessary, to vindicate it, but I feel that we shall best honor the

itinerant spirits whose stock-in-trade is abuse of the faith of our Roman harm to remember that some of the terhoods.

will become as extinct as the dodo. It is not creditable to us to permit these of separate communities and in the people, whose zeal against the Roman Catholic Church is, as a rule, for pur-there are few large cities in the United poses of "revenue only," to slander States, in the North at least, that has unchallenged our Roman Catholic not one. They are occupied chiefly in neighbors, with whom we desire to live conducting boarding and select day in peace and amity. The loudest schools for young ladies, though some talkers are not always either the best of them conduct hospitals and charit-

or even the most reliable Protestants.

Yours most truly, ROBERT KER, Rector St. George's Church.

CARDINAL GIBBONS.

An Interesting Interview-Roman Cath-

Church in America that he first spoke,

mounted, the missionaries working single-handed—the struggles against the obstacles of nature, the hos-tility first of the Indians and after-ward of the unreasoning enemies to beginning to be what she is at present—ten millions of Catholics to day, where formerly there were none what may we not count upon under the providence of God in the future? With our superior organization, and the kindliest view that is taken of

in, because, in the first place, recognize that it is the work of God. and that our priests are but the instru ments; and then it is distasteful to most of those who enter the Church to have the matter talked about. therefore discourage any mention of particular converts. There are everywhere signs of a return to the old Church, not only in the extraordinary growth of Ritualextraordinary growth of Ritualism, but in the proceedings of sects formerly bitterly antagonistic to our institutions and practices. Thus, for instance, there has lately been established in the Methodist Church the order of deaconesses. What is this but a copy of our once reviled sister-hood? And not only have the Methodists now their sisterhoods, but the Presbyterians are also discussing the establishment of similar orders, and their formation is only a question of time. The general tendency is toward Catholicism, slowly, but steadily and unmistakably.

would have many more conversions among Protestant ministers who would like to become priests but for one thing, the celibacy of our clergy. There are men longing to enter the fold of Christ, cause of true religion in these United but they have wives and children to States, and that is to take the utmost care for, a living to make, and friends care to educate our children so that In their hearts they are true

DIOCESE OF LONDON.

and the interests we profess to value, by rigidly discountenancing those master of ceremonies.

WHERE WILL IT END.

Of course it is well known that for lieving that they are as honest in their several years now our Episcopalian faith, and respect it quite as much as friends have had sisterhoods modelled we do ours. Nor will it do us any in many respects on the Catholic sisharm to remember that some of the terhoods. And undoubtedly the most saintly of God's children have greater number of the ladies belonglived and died in communion with the ing to these Episcopalian sisterhoods Roman Catholic Church, and that, as a are women of sincere religious conrule, our Roman Catholic neighbors victions, desirous of devoting their set us an example of devout attach-lives to works of piety. Catholics can ment to their Church which not a few have nothing but thoughts of sympathy of us might advantageously seek to copy. Fortunately, we of the English Church are not troubled with the "Sorreskies" and the "Shepherds." Our in their determination to be "Catholic" pulpits are hermetically sealed against them. I hope the day is not far distant when those who make a living by foul slander and filthy innuendo copalian sisterhoods have been increase.

able refuges and asylums.

Of course the natural tendency of all such admirable institutions as these sisterhoods is towards the Catholic Church; and therefore many of them, especially the ones earliest established. were safeguarded by their founders, on Interesting Interview—Roman Cath-olicism Increasing in America—Pro-testant Churches Tending Towards Rome.

Well as they could, against the possibility of the Sisters yielding too logically to this tendency. But in vain. The devout aspirations of pious Baltimore, Oct. 15. — The News souls might, from lack of proper infurnishes in advance of publication the following interview with Cardinal Gibbons:

wall. The devote appraisance probable has souls might, from lack of proper instruction and direction, be often vague or greatly erroneous; yet the sincerity of intention which it is probable has It was of the growth of the Catholic church in America that he first spoke, and he is hopeful and confident of only end that is the logical term of and he is hopeful and confident of her mission. "If we look at the humble beginning of the Church in this country," said the Cardinal, "and what she has passed through and all the difficulties she has surretreat once a year, as was done last week by one of these communities here in New York.

Statistics have shown that the Enisward of the unreasoning enemies to copalian body is the only Protestant Catholicity—if we consider all this and how she has grown from so simple a the United States, and that it is growing rapidly, at the expense of course of the other Protestant sects. It is easy to say that this is because, while Protestantism in general is becoming every year less and less acceptable to the rising generation of Americans, Episcopalianism, being more vague in Canon Freemantle (Anglican) is ap-

> Catholic Americans of various sects
>
> —Presbyterians, Methodists, Baptists, and what not-in an attractive form and in the English vernacular, and hence it is drawing them every year by thousands to itself. If the present indications do not fail, within another generation the great mass of non-Catholics in the Northern States of our country still maintaining a belief in Christ will be counted among the adherents of Episcopalianismile:

In the meantime, the Episcopalian sect, if it shall keep on as it has done for the past fifty years, will have so taken on the outward forms, if not the inward substance, of Catholicity, as to have become to the evel of the average non-Catholic indistinguishable from the Catholic Church. For there is no mis-taking the fact that among Episcopal ians it is the Catholic, "for High Church theory that has been gaining strength, to such an extent that what is thought a though Church "mow would have seemed among Episcopalians almost "Popish" not very many years ago,

What then,? In view of these facts, there seems to be one great duty of they will grow up unmistakable Cath-What we need is to provide that our children's schotting shall be thoroughly impregnated with the spirit of Catholic truth and that it shall make On Thursday, October 12, Right Rev. Catholic truth and that all shaul sh dates, amongst whom were four adults who were converts

The children were examined by His Lordship and found to be well instructed in the Christian doctrine, the pastor, Reva 47 Corcoran, having given them special instructions during the past six weeks.

His Lordship gave a very practical and effective discourse, which was mainly intended to perseverance in the path of virtue.

The High Mass was celebrated by Rev.

M. J. Brady P. P. Woodstock 196 ram Pontifices, Revs. J. P. Molphy of Ingersoll and P. Lennon of Brantford assisting at the threne.

CATHOLIC PRESS.

Ave Maria,

Recent investigation tends to prove that Mecca is the bot-bed of the cholera scourge, and that devotees returning from the temb of the Prophet furnish the chief means of its dissemination. It is clear, then, that the Mahometan pilgrimage, however, the devout Islamite may think his soul affected by it, is by no means salutary for his body. Contrast this state of things with events at Lourdes, whore hearts are cleansed, and a miraculous flood heals diseases of the flesh as well! Just after the National Pilgrimage this year there arrived at the far-famed Grotto a stranger from the East in gorgeous uniform. He proved to be an officer in the service of the Shah of Persia, and he had come to Lourdes in fulfilment of a vow. When the cholera raged in Teheran, he promised that if his family should escree the dreadful scourge, he would make a pilgrimage to Lourdes "to thank the Virgin of the Christians." His family was spared, and he immediately set out for France. A Persian journeying to a Christian shrine to thank the Blessed Virgin for deliverance from the ill effects of a pilgrimage to Meccaisa wondroussight, and one well calculated to impress the Moslem mind.

Boston Pilot.

John Burns, the English labor leader and M. P., was recently reported to have said that he was an eye-witness of the chastisement administered by Swift MacNeill to Harry Furniss, the Punch caricaturist, in the House of Commons lobby. Mr. Furniss, who has been smarting with anger ever has been smarting with anger ever since his ears were needlessly elongated by the Irish M. P., wrote to Burns demanding a retraction, and received the following delicious "apology"—"Sin:—I understand that the state—ment attributed to me and referred to be you was due to a misangrehusion. by you was due to a misapprehnsion of some chaffing remarks of mine in the lobby on Friday last; and I regret to say that I did not see you shaken like a dog, and am sorry to say that I did not witness the pulling of your ear. Yours truly, John Buns.

Philadelphia Catholic Times. Mr. Joseph Cook, of Boston, is angry with the Parliament of Religious begiven too much prominence." evidence that Joseph does not absorb all the "prominence" is not conducive to his peace of mind. Another thing may not please Joseph Cook.

With our superior organization, and the kindliest view that is taken of us as we become better known and prejudice is dispelled, I think we have reason to entertain the brightest hopes. My hopes are also based on the fact that Americans are an order-loving, law-abiding people, eager to assimilate any element that contributes to the stability and perpetuity of civil virtues, and on close study the American people cannot fail to see that the Catholic Church, which upholds authority and law, apart from her divine mission, is the most conservative factor in sustaining and maintaining our political institutions."

His Eminence was asked if there were many conversions to the Catholic Church. His Legiscopalian denomination preserves, and is every year more fully developing a large fragment of the Catholic Church. The Episcopalian denomination preserves, and the first place, we limited the contributes to the stability and perpetuity of the Catholic Church, which upholds authority and law, apart from her divine mission, is the most conservative factor in sustaining and maintaining our political institutions."

His Eminence was asked if there were many conversions to the Catholic Church. His Decisions and is every year more fully developing a large fragment of the Catholic Church. The Episcopalian denomination preserves, and is every year more fully developing a large fragment of the Catholic Church. The Legiscopalian denomination preserves, and the hat is passed and and seed to the Catholic Church. The Episcopalian denomination preserves, and the hat is passed and of one who might have done apower in France thinks of office things, and he is forgotten. Age and want, the illumination of the control of the contro

No one likes to be fooled. Therefore Catholic journals should not give ac-counts of miraculous cures and re-markable events, to wind up in the concluding lines of a column or half column article with an advertisement of the wonderful virtues of some kid-ney or live cure. It is disappointing nev or live cure. to the reader, and gives him a sense of being sold by the conditione of his editor — a sense not conducive to a healthy liver. Another thing the resider does not like. It is to be stared reader does not like. It is to be stared at from the columns of his paper by people who smile and smirk with, self-satisfier, look at me expression, as if to say: What do you think of my liver? See what Blifkin's pills did! Those victims reserved by a pill of a phaster must receive liberal pay for permitting their fascinating faces to be exhibited. The enterprise of the mostrum vender is more miraculous than his cures, and the bad taste of some papers indicates the necessity of drastic remetiles. drastic remeilles.
Boston Republic no on a shibling a

Our Protestant and Orthodex cond temporary, the Congregationalist, and used baw says, and There is no reason why a sure X year we than hay thet be an honest koman denord a sit Catholic to church, matters, and at the year I driv I same time a taithful citizen of the Reof because it contains any news, but I because it shows an evidence of proboded of access research, The prevailing theory among good comments. Professants of the unreasoning order is no rettal aid? that Carbolicity, and patriotism rare? of bessenbla incompatable and impossible of exists and ta gainly ence in the same being or tem of our wavele of la Protestant, contemporaries, have had blod ov sent the courage to combat this preposters of the or thousan

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ISTERS, ETC.,

CHAPTER XV. -(Continued.)

In the midst of her reflections, Katie was roused by two or three loud knocks at the door, and before she had time to open it, it was pushed ajar, and Maggie's face looked in.

"Weel, I'm sure," began Katie, tossing her head indignantly.

"I wad advise ye, Maggie, no to let Mistress Logie fin' ye here. Ye'll get a welcom' an' no mistake, I warn ye." 'Maybe ye're feart I wad say whaur I seed ye whyles," replied Maggie, sneeringly, as she came slowly into the 'I's warrint ye Steenie Logie's mither wad nae be sae complimentit to ken that ye'd ta'en up wi' anither Joe, forbye her ain lad, aboot wha

"Cam' ye hither to acquaint her wi

"Katie Mackay," replies Maggie, without hearing her sister's question, 'I's cam' hither the nicht to gie ye a word o' warnin'. Ye'll maybe no heed me, but gin ye dinna, 'twull be the waur for ye, lassie."

"Faith, ye can spare yersel' the trouble, Maggie. I aye hatit ye, an' there's nae love lost atwixt us, I'm

Richt ye are, lassie. Neverthe less, I wad hae ye ken summat mair aboot yon Willie Cameron." Katie laughed aloud.

"Ye may laugh, ye saucy queen!" exclaimed Maggie, passionately; "but ye'll fin' he's a black villian to yer

'Poor Maggie, ye're jealous," re turned Katie, in a provoking tone of

But Maggie paid no attention, and

Ye're gey young, Katie, an' ye're bonnie. It's a sair pity to see ye that cud be happy, preparin' sic misery to

There was something almost soft for a brief moment in Maggie's dark eye as she spoke, looking intently, mean while, at her young sister's fresh, fair If Katie would have but swallowed her pride, if she would but have softened her heart, and have met Maggie half way, what trouble in her future might she not have spared her-But, alas! Katie would do r. Revenge was sweet, and she had nursed the reptile in her bosom until it had wound itself round he heart, so she answered insolently

"Jist mind yer ain business, Maggie-ye didna think it misery to ha'e Willie Cameron's attention to yersel', an' ye didna need to fash yersel' concernin' me. It's weel seen he's gey weariet o' ve.

"He'll weary o' ye, Katie, too, afore

long. "Maybe he'll no get the chance," said Katie, proudly, divided in her desire to torment her sister as much as as possible, but wishing at the same time to let Maggie know that she had something else in view besides Willie Cameron's fickle favor. Maggie interrupted quickly .

Ay, ay, I ken aboot Steenie Logie an' gin ye wad believe me, Katie, it's that I was wishin' to speak til ye aboot -he's a guid, honest lad, an' gin ye'll tak' my advice, Katie, ye'll no let yon Cameron steal yer hairt frae Steenie. Cameron's a bad, bad man, an' nane sud ken it better nor mesel.

'It's a pity ye didna ken it suner, I'm thinkin replied, Katie, spitefully. "Dear me, Maggie, ye're awfu' guid the nicht, concernin' yer-

tirely exhausted-a furious oath burst from her lips, and she sprang towards the door, exclaiming,

"Och! ye reformatory de'il that ye are, jist please yersel' an' I tak' Heeven to witness ye shall rue it!"

Then Katie sprang upon her like a tiger, her eyes flashing with such indignant hatred that Mrs. Logie, who id just come into the room, fell back with an exclamation of terror.

"Hoot, lassies! Lord save ns Are ye daft?"

Maggie," pursued Katie passion ately-"Maggie, ye're me ain sister. but I ca' Heeven to witness I wull never forgi'e ye. I wull never forge hoo ye've affrontit me this day Mony's the time ye've lettit me gree mesel' to sleep wi' hunger. Mony's the sair skelping I's had to thank ye for! Ye were aye cruel to me! I ha'e hatit ye, but min ye,"—and here Katie lowered her voice impressively, while an expression more bitter that any which had hitherto marred the beauty of her childish face came over it-" but for ye I wad ne'er hae crossit the doors o' the schuil; but for ye I wad ne'er hae had ony acquaintance wi'they Kerrs, an' a' the clan o' them ; its a' through you I was yince a thief I wish I may be dead afore I forget

"Haud yer tongue, Katie," interposed Mrs. Logie querulously. "I canna' be fashed wi' a' this disturbance. Gang awa hame wi' ye."
This latter part of the sentence was addressed to Maggie, who still stood glaring at her sister from the threshold of the doorway. "What brou here, ye bold-faced hizzy? "What brought ye nought to do in this hoose! Aff wi ye

-did ve no hear me?" And Maggie answered, darkly,

'Ay, ay, Mistress Logie, I do hear I'm gauin'.-! Dinna put yersel' in Then, with a wicked glance at Katie, "jist as weel

anither Joe in his absence. Mair's the pity, for the new ane's nae worth muckle; but maybe twa lovers wull be petter than nae lovers ava!

"Siccan impidence! exclaims Mrs. Logie, wrathfully, as Maggie, with a wild laugh, rushes from the house. 'No but what I can credit that there may be muckle truth in what the saucy quean says. Min' ye, lassie,' asting a suspicious giante.
'gin I fin' ye oot playin' ony o'yer casting a suspicious glance at Katie twa-faced hypocrisies wi' my it'll gang gey sair wi' ye, an' no mis take The mulish part of Katie's disposition

was thoroughly roused; from that day all went wrong with her, and before the week was out she had, in a fit of passion, left Mrs. Logie's house, vowing that nothing should ever induce her again to cross its threshold. Mrs. Logie, poor weak creature, wa

terribly distressed when she found that her taunts had deprived her of her only means of support. She had hoped that Katie would return before lo but she was mistaken, and when two days had gone past, and all efforts to find her had proved unavailing, she betook herself in despair to Carleton Terrace Mabel had not been

tirely engrossed with her own happiness but that shehad found time to remember her humble friends. She had seen Katie fre-quently, and had encouraged her a good deal, during the month that had elapsed since Steenie's departure. For Mrs. Logie she had asked and obtained, from her brother Guy, the then vacant position of lodge keeper at Elvanlee, and thither Mrs. Logie with her children, happily departed, a few days after Katie's dissappearance.

Mabel next set herself to the difficult task of tracing Katie. Thi proved no easy matter, but by dint of perseverance Mabel succeeded; and once more, won by her influence, Katie consented to amend her ways, and to accept the situation which her, as scullery-maid in her aunt's kitchen

To do her justice, Katie had by no means gone to the bad when she left Mrs. Logie's house. She had only taken lodgings on her own account, and had steadily continued to work for her daily bread, though not in the same place where she had been before

employed.

Mabel, however, soon discovered that she was in a position of great danger, surrounded by temptations to which sooner or later, if left to herself, the poor girl would most probably suc-She was therefore very anxious to bring Katie into the house, under her own care, and was much surprised to find that Katie by no means relished the prospect, as Mabel had expected she would.

"Wull I get the evenin's to mesel', Miss Mabel?" had objected Katie. "You will have as much time to yourself as servants usually On Sundays I suppose you go to your church, don't you? Or (seeing a smile on Katie's lips) where do you go of an evening, Katie?"

Katie hesitated and looked away.

"Not with those Kerrs, I hope,"
pursued Mabel, gravely. "Have you
forgotten your promises to Steenie?"
"I'm no wantin' Steenie aye cast up

to me," responded Katie, pouting. "It's gey hard if I maunna tak' my fun whiles, an' he owre the sea mayb these twa years an' mair."

'Your fun?" said Mabel, with a puzzled look. "I wonder what you

Now, Katie, tell me the truth, have you been with that man Cameron again?" Katie hung her head and was silent.

wfu' guid the nicht, concernin yerel' sae muckle aboot ither folk's
ffairs."

"Poor Steenie!" resumed Mabel,
sadly. "To think of him far away
over the sea, working for you, trusting to your constancy! And you, Katie, have you so soon forgotten all?"
"Och! Miss Mabel, dinna!" said

Katie, looking very much confused; and Mabel was not sorry to see the tears starting up in her eyes, for Mabel's words had recalled vividly to Katie's mind the honest sailor lad far tway, to whom she really intended to be faithful. "Do you mean to tell me you are

not going to marry Steenie after all? No, na, Miss Mabel, ye didna need to think that. I aye telt Willie Cameron I cudna marry him-he kens richt weel a' aboot Steenie. I didna mean nae ill to Steenie. It's awfu' wearisome to be aye workin', an' to ha'e nae fun. Whyles I gang oot wi' Willie to the theayter, an' to sic like places o' amusement, but I's no meann' to be fausse to Steenie. Ye maunna heed them that telt ye sic lees.

Katie was crying bitterly, and by degrees Mabel drew from her a complete confession of all that had taken place since Steenie's departure. From what she heard, Mabel easily perceived that Katie was in a very dangerous position, and she became more anxious than ever to put a stop, if possible, to the intimacy with Camero

After more than an hour's talk, Katie, yielding to Mabel's strangely winning influence, had promised to obey her wishes, and to enter Miss Mackenzie's service on the following day. It was more difficult to induce her to give up the society of Cameron. "I maun aye see him," she persisted.

'I cudna do wantin' him!' "I do not understand you, Katie, Mabel, quite said "Either you love Steenie, or you do bewildered. If you prefer this man Cameron, it is mean, it is horrible to keep two

lovers at the same time."
"Weel, then, Miss Mabel, I'll tak" eat the de'il at auce, as sup the kail he was biled in. Ye'd maybe better let yer son Steenie ken that Katie's ta'en wisked glance ab Katie, 'Weel, then, Miss Mabel, I'll tak' yer advice, I will so, "exclaimed Katie, her?" Ayer son Steenie ken that Katie's ta'en vulsion of feeling had suddenly come mair."

over her. "I'll hae nae mair foregatherings wi' Willie Cameron. I wunna let ye think me fausse to

Katie just then meant what she said and lost no time in acquainting Willie Cameron, who was waiting for her at the bottom of the terrace, of her decis ion. He looked more angry than Katie had ever seen him look, and swore awfully at Mabel, which so far injured his cause, for Katie was full of admiration for Mabel, and it roused her indignation to hear her abused.

Willie Cameron then tried to induce Katie to leave Edinburgh altogether. offering to take her with him to Liver pool, and boldly suggesting that she should give up Steenie for good; but Katie was not yet ripe for so much villainy, and she flatly refused to go anything of the kind. All that Cameron could go in the control of the kind. eron could gain from her was a promise to see him at times, whenever she could manage to do so unknown to

With this concession he was for the resent forced to content himself. Katie was proving a tougher subject to deal with than he had quite expected. There was too much of real good in the girl; her heart was not sufficiently corrupted to allow him to deal with her exactly as he could have wished, so Cameron made up his mind to make the best of what he considered a bad job. He had far too exalted an idea of his own personal attractions to despair of ultimate success in his infamous designs, so, after a while, he appeared to acquiesce in Katie's new plan of life, only stipulating that she should keep up her acquaintance with him, carefully concealing the fact from her mistress.

Katie accordingly entered upon her situation with a guilty conscience, for when Mabel, looking her steadily in the face, put the question to her-" Is it all over, Katie, between yourself and Willie Cameron ?" Katie unblushingly answered—"Ay, indeed, I assure ye, Miss Mabel!"

As Christmas drew near, it became evident that Miss Mackenzie's health was getting worse. Hugh had gone back to Elvanlee, but was again summoned-this time by a telegram from Dr. Græme, so worded as to convince him that before he could reach Edinburgh the old lady would have breathed her last. Hugh arrived some hours after she was dead, to find Mabel. for the first time in her life, face to face with death, and overwhelmed with sorrow at the calamity which had appeared to come upon her with crush

ng suddenness at last. During the sad days that followed. what wonder if Katie were entirely forgotten by Mabel, who, believing her to be safe down below, scarcely gave her so much as a thought. And yet never perhaps had Katie stood in such need of encouragement. position in the house was thoroughly distasteful to her; the distinction be tween upper and under servants she could not understand; nor was it without angry jealousy that she had seen herself for several days shut out from access to Mabel. From the moment she entered the house, Katie had moreover conceived a violent dislike to her fel low servants, who, on their side, re-garded her as an interloper, or, at est, were inclined to treat her as an object of charity, which last was galling in the extreme to Katie's proud and independent spirit. For some days before Miss Mackenzie's death, Katie had been meditating how she could without offending whom she was really attached, give up her situation. When, therefore, owing to the sad sorrow which had fallen upon her, Mabel shut herself up completely in her own room, and Katie stating that she was tired of service, four I herself entirely debarred from and that, as she heard Mabel was about seeing her, she grew desperate, and her desperation reached its culminating point on the day upon which Miss Mackenzie's body was to to be removed to Elvanlee for interment. It had been decided that Mabel should not attend the funeral. Hugh and Guy were to

accompany the body, while she remained behind in Edinburgh with Before leaving, Hugh went to take eave of Mabel, and was somewhat startled and distressed to find her with a small volume, entitled "Prayers for the Dead," open before her. not the first time, by any means, since their engagement, that her Roman tendencies had jarred ominously upon him, but on the present occasion he only remarked,

"Mabel, she wants no prayers, she is safe for ever

"Hugh, don't," remonstrated Mabel, beseechingly; "if you but knew how it comforts me to pray for her!"
So Hugh could only kiss her and be

silent, for he felt it was not the season to discuss the matter with her. As he was going downstairs, a quick step followed him, and, turning round, Hugh beheld one of the servant girls, with very red eyes and bare arms, fresh from scrubbing, who asked

eagerly,
"Ah, sir, wull I get seein' Miss Mabel?—wull she be aye sick?—wull she dee, think ye?"

Upon which Hugh, though he had never seen her until then, knew that those blue eyes and that golden hair must belong to Mabel's "Katie "Die!—no, I hope not," said Hugh, ith an amused smile. "Miss Mabel with an amused smile.

will be better in a few days, and I daresay you will see her very soon."
"Eh, sir, cud I no win in till her why don't you marry him, and give the day?" persists Katie, imploringly, Steenie up altogether? But you know as Hugh, obedient to an imperative summons from Guy, hurried on past

"Do you want particularly to see

"Ay, ay, sir-I maun see her yince

"Well then, give this to Miss Mabel's maid. I shall miss the train if I go upstairs again," answered Hugh, good-naturedly standing still, o scribble a line on one of his cards to Mabel. "I am sure she will see you presently.'

Upstairs accordingly went Katie. She had sent plenty of messages through Linton, but was determined this time to manage her own affairs erself, so she knocked Mabel's door. To Katie's intense dis gust, however, Mabel's voice did not, as she had hoped, reply "Come in ; but in a minute or two the door opened, and Lady Forrester put her head out. inquiring what was wanted.

'I's wantin' Miss Mabel. The gentleman-I dinna ken hoo ye ca' nim-gi'ed me yon card for her, Katie, trying to crane her neck inside the door. But Jessie comes into the passage, closing the door behind

"Who? I do not understand you What gentleman do you mean? dinna ken - him that's Mis Mabel's sweethairt, ye ken. "And pray who on earth are you?

sks Jessie, in a tone of surprise "I's Katie "Who is Katie?" "Eh, Leddy Forrestar, can I no win in till Miss Mabel?" urges Katie, look-

ing vexed. "She kens fine wha I 'Go downstairs directly; and another time remember it is the butler or the lady's maid who should bring notes up to the rooms. You cannot see Miss Mabel at present. I wonder you

are not ashamed to come bothering her at such a time! Katie is in despair.

"Weel, then," she pursues doggedly, "jist be sae guid as tell Miss Mabel that I's no wullin' to be coppit up nae mair in yon kitchie. gawin' awa' the nicht."

"What an extraordinary being! thinks Jessie, going back into Mabel's room, and pocketing the card to give her at another time. "I am not going to bother her with this to-day; Miss Katie may just wait.'

So Hugh's message never reached Mabel until it was too late. Jessie forgot all about it until the following morning, when, by chance, she drew the card out of her pocket with her handkerchief. She threw it over to Mabel, and was beginning to recount her adventure with Katie, when Mabel, having cast her eyes over Hugh's hasty lines, started up, exclaiming, as she rang the bell,

"Oh, Jessie, why did you not give this to me yesterday? That poor girl will think, I have quite forgotten her. must see her immediately.

Great was Mabel's dismay having desired that Katie should be sent up to her room, she was informed that Katie had left the house on the preceding evening, and had not been heard of since. She had packed her clothes some days before, and a porter had called to fetch them away about an hour after she was gone. was much distressed when the circum-stances of Katie's departure came to light. She had gone down stairs after ner interview with Jessie in the very worst of humors, had refused to take her dinner or to attend to her work. When sharply reprimanded for he temper by the cook, who was an old servant of Miss Mackenzie's, and who patience Katie sorely tried, Katie had eturned insolent answers; and at last, suddenly rising from the corner, where she had remained sullenly idle for sev eral hours, she had left the house with

out saying a single word. Two days later Mabel received a few lines with a Liverpool postmark on the envelope from Katie herself, merely stating that she was tired of service, to quit Edinburgh for good, she had preferred leaving at once. or her doings Katie said absolutely nothing, nor did she give any address so that Mabel could only sorrowfully conclude that she had once more suc cumbed to the evil influence of Cam eron.

At another time Mabel would prob ably have been much more annoyed about the whole affair. As it was, she was too much pre-occupied with the recent loss she had sustained, and the necessary painful arrangements which had to be made during the fortnight which intervened between her aunt's funeral and her own removal to Elvan lee, that she was not able to bestow much thought upon Katie, who once nore disappears for a while from the scene of this story.

Not but that I believe you have by no means seen the last of her yet, remarks Dr. Græme to Mabel, when he roes down to the station to say goodbye to her; and Mabel answers-"Do try and find her, Geordie. can't think the link is to be broken se

soon. "She'll keep out of my way, Mabel. but I'll do what I can.

Little, indeed, does Mabel foresee he and where she is next to behold Katie TO BE CONTINUED.

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Lecture by Father Cortie, S. J.

London Catholic News, Sept. 28. The Rev. Father Cortie, S. J., de livered the fourth lecture of his course at the Sacred Heart Church, Edinburgh, on Sunday. Selecting for his text—"Thou shalt love the Lord thy thy whole soul, and with thy whole mind," he said that in the Gospel of the day they had related to them one of the episodes which were so frequent in the public life our Lord—one of those occasions on which the Pharisees and learned of Israel came to Him in the spirit of enquirers wishing to learn about His doctrines, but in the spirit of cavillers, of those who wished to put to Him questions which He could not answer. Such was THE SPIRIT OF THE PHARISEES, and in speaking of the relations of the

Catholic Church to science they ought to notice this spirit, and to notice how accurately it corresponded to the spirit of some of those who nowadays posed as the champions of scientific progress. They did not come to us and ask what proofs we could give of the divine authority of the Church; they did not come and ask for our demonstrations but they immediately started an attack upon the Catholic Church. attitude was precisely the attitude of the Pharisees. They were ignorant of philosophy, ignorant of theology, ignorant of many other things, but because they were adepts in one or two branches immediately they thought it was incumbent upon them to say that the authority of the Church was null, and could not be proved. This was an unreasonable attitude, and nowadays in this era of progress, in this era of natural comfort, they, too, were apt -and it was a temptation and a langer to each and every one of them -to be swallowed up in mere naturalism, mere cultivation of the natural faculties; no care of the supernatural. Now what was the cardinal doctrine for them of the Catholic Church? It was this: that man was not created for the enjoyment only of the things here below, but all these things were meant

and our destiny was one which is far above the natural powers and faculties, and exigencies of our nature. Our destiny was to see God. Aman might be an adept in the physical sciences; he might be well versed in experiments and observation, and he might know how to make deductions; but it did not follow that he had any knowledge whatsoever of the supernatural state. The supernatural was entirely in dependent and distinct from the natural Surely, though, it ought to be in the power of man to know what that des-tiny was, and it ought to be within the power of man to be led towards that ultimate destiny. They therefore held that such had been the goodness They therefore of God that He had given to men

A REVELATION and the means by which He chose to give this Revelation was to send His only - begotten Son down upon this earth to assume our poor humanity and to teach us the way to Heaven. More over, they held that TO THE CATHOLIC CHURCH, AND TO HER

ALONE, HAD BEEN DELIVERED THE CARE OF THIS REVELATION

of God. She was the appointed and in fallible authority to teach all men what they were to believe and what they were to do in order to attain the supernatural end which God had placed be fore them. It would be absurd if he were to attempt to demonstrate a truth, say, in mathematics, by experiments of another revelation to observe the observe the courses of the stars by using the scissors again, or to practice the art of healing still the Church survived and would by the application of metaphysical principles, yet

SOMETHING EQUALLY ABSURD was demonstrated to the Catholic Church by those who professed—or he would rather say pretended—to wave after wave dashed against that speak in the name of modern science. They would wish them to prove a fact in the supernatural order by experiment and observation in the natural order—a perversion of reason.
The authority of the Catholic Church to teach all nations the way to Heaven cleared away, and, majestic and bold, was a supernatural fact, and therefore ought to be capable of proof by supernatural principles, yet proofs which were not only akin to the fact to be proved, but also well within their capacities to understand. Now, had the Catholic Church any such proofs? Yes! indubitably. What were these proofs-these supernatural proofs? MIRACLE AND PROPHECY.

And among miracles, two chief miracles, one in the physical order and one in the moral order. In the physical order the miracle of the Resurrec tion of Our Lord Jesus Christ from the dead, foretold by Himself, and in the moral order the wonderful miracle that in spite of difficulties, in spite of PERSECUTION AND HERESY AND SCHISM,

the miracle of the propagation of the Catholic Church and her perpetuity from the days when she was founded by Christ until this present moment. These were the facts in the super-natural order upon which the Catholic Church relied to prove her supernatural right to teach revealed doctrine to mankind. The process was perfectly scientific, the proof could not be gain said. But it was because they would not pervert their reason-because they would not accept that agnostic prin-ciple, that nothing was to be accepted is truth that could not be proved by observation and reason "-that we are held up to scorn as the enemy of scientific progress. He might read them a passage not from the irrespons-ible scribblings of some second-rate writer, but a passage taken from one who had been chosen as the representa

tive of the hostile camp in this attack upon the Catholic Church in the name of modern physical science. His book had been admitted into one of the best international series. In its English dress, not to speak of translations into many foreign languages, it had gone through some twenty three editions. Therefore, they might take it that this text—"Thou shalt love the Lord thy book represented the mind of those God with thy whole heart, and with who attacked the Catholic Church. On the score of science what did it say? "To the principle of Government by law, Latin Christianity in its Papal form is in absolute contradiction. The history of this branch of the Christian Church is almost a diary of miracles and supernatural interventions." They could not, in the first place, think much of the

HISTORICAL ACCURACY

of this writer. Where was this diary of miracles and supernatural interven-tions? He (the speaker) knew no such diary; those who were well versed in theology knew no such diary. It might surprise this author and all who believe in him to know, learn, that the only miracle which Catholics were bound in faith to believe were the only miracles contained in the Bible. If he was a reasonable man, it he would accept reasonable proofs, there were other miracles he would believe in. Absolutely speaking, instead of this diary of miracles and interventions there were no miracles which they as Catholics were bound to believe in but the miracles contained in the Bible. When had such a single miracle in the Bible stood in the way of the progress of physical science? But wha meant by this phrase? "the principle of government by law," to which the Church was supposed to be opposed? What was meant was this: that in a physical universe we see the operations of certain phenomena, we know that given certain circumstances certain results will follow. To take an example: An astronomer knew that under certain conditions of

EARTH, SUN AND MOON an eclipse would take place, and so

well was he versed in the laws by which the heavenly bodies are governed, and so convinced was he in to lead us to our last end; and our end their constancy, that he could predict an eclipse beforehand infallibly, and also the place on the earth where it would be visible. But if there were these laws was there not a law-giver who put those powers into those natural bodies? Let him (the writer alluded to) answer this question. Finally, refuge might be taken in the Agnostic principle — "We don't know;" but Catholics did know. St. Augustine, in one of his works, had a remarkable passage, which they could take home to themselves. Its purport was this: There were three incredible things that had been in the history of the world, and which though incredible were still facts: The first incredible hing was that anyone should have raised Himself from the dead on the third day, and ascended into heaven body and soul. The second incredible thing was that the greater part of the world should believe this; and yet they did. The third increditable thing was that the greater part of the world should have elieved in the Resurrection of our Lord Jesus Christ and how taught by the philosophers of Greece and Rome? No, but by the word of twelve poor illiterate untutored fishermen, and so it was. In spite of the attacks that had been made upon the Church from the beginning, as it were bloody persecutions, striving to crush her in blood, she had survived it all. She survived the Greek Schism, and was the same to-day as then; and now the intellectual revolt - commenced and knives of the biological student the name of the scientific progress, and survive. They might have stood on the seashore and watched the waves dashing against some majestic rock the wind had stirred up the sea. A mighty hurricane was blowing, and rock simply to be hurled and scattered back in foam. Perhaps some wave larger than the next went over the the rock, it was unseen for a few moments; it seemed as if the rock must have been engulphed: but the waves and solid as before, stood the rock And so with the Church ; she would last forever; they had the word of God for it, "On this rock I will build my Church, and the gates of hell shall never prevail against it." Was it not then purile to be afraid of the attacks which were delivered from time to time upon the Church by irresponsible writers. They could be answered. Those who were versed and had studied in these matters could answer them. They could show the creden-tials and the right of the Church to be the infallible authority to teach all nations. As he had before said there was one thing they could not give and that was faith: they (Catholics) had the faith; let them keep it.

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M. DONEBLLY, Proprietor

THE AUTHORSHIP OF THE "IM- tion. M. Arthur Loth, in an excellent almoner of the Visitandines at ITATION OF CHRIST."-WHY IS IT UNCERTAIN?

Rev. Reuben Parsons, D. D., in the Ave Maris Among the millions of books which have been composed since the day when man first took pen or stylus in his hand, two alone can be said, strictly speaking, to be of incalculable value. These are the Bible and the "Imitation of Christ." And since the former is a work of divine origin, the latter must be regarded among human lucubra-tions, as the one priceless, inestim-able book of books. In all probability, very few among the saints of God who ran their mortal careers since the first appearance of this stupendous creation do not owe, under God, their present transcendent happiness to their assiduous meditation on its instructions, and to that despair-banishing buoyancy of spirit which they derived from the encouragement which it ever instills in all hearts subjected to its soothing influence.

To praise this book to Catholics were a work of supererogation; the only excuse one could tender for so doing would have to be based upon those expansive feelings which, when one has just left this spiritual feast, call persistently for manifestation, yearning to participate their own gladness with all who are heavy-laden. Even Protestants who have read the truncated, well-nigh emasculated version of the "Imitation" which is reluctantly put into their hands by their timid guides, and of the dilution and mutilation of which most of them have no suspicion, generally succumb to its enchantments even though they may not show, by their conversion to the faith which it inculcates, that they have adequately seized its meaning.

But sublime as this work is, its author, strange to say, is unknown. Profound and often impassioned discussions have been held by men of sincerity and of unquestioned erudition, but not one of their evolved opinions has been supported by thoroughly convincing arguments. How comes it, one may inquire, that the author of so How comes it, estimable a book has not transmitted his name to posterity? To the stu-dent of the Middle Ages who has become penetrated by the spirit of that much misunderstood period, a probable answer to this demand readily occurs Our author did not wish to be known: his motto was Amo nesciri. Most eloquently had he counselled his readers to adopt this maxim, and he himself reduced it to practice. Probably he begged God to continue his obscur-

ity, and the prayer was granted.

In the Middle Age one of the salient characteristics of the faithful was a profound humility, and this virtue shone in an eminent degree in the writers and artists of the time. One of their least auxieties was for fame in the minds of posterity; and in innumerable instances their names were not affixed to their most creditable work. Many of the most subtime hymns which enrich and fructify the Catholic liturgy : many of the most entrancing sermons which have furnished material as well as inspiration to our best modern preachers; many of the most wonderful cathedrals and monastic edifices, are anonymous masterpieces. It was because of this fact so little understood that M. Lecoy de La Marche declared that he could never think of the "Imitation" without conjuring up in imagination the picture of a grandiose Gothic cathedral; and not merely because "these two monuments of so different orders belong to the same age, as because they are the adequate expression of the same faith and of the

In the days of faith a right kind dividuals reserved to themselves no portion of the material fruits of their labors and talents; literary and artistic proprietorship appear to Teas & Coffees have been scarcely known during that period. Take, for instance, the erection of the grand and tasteful Cathedral of Notre Dame de Chartres. In the construction of this edifice all the inhabitants, not only of the diocese, but of the neighboring districts as far as Normandy, assisted with their hands as well as with their purses; and when the work was completed, and pierced the skies with its towering spires, standing forth a glowing monument of almost preternatural order and unity, issued "from the very bowels of the national genius," the names of its architect and chief decorators were unspoken, and are unknown to this day. So with the author of the "Imitation" and we may safely say that the erudite will lose their time if they continue their endeavors to penetrate into his obscurity, for God heard and was

pleased with his prayer. There is, however, another reason, one more material than the one just indicated, for the mystery enshrouding the identity of our author. Not humility alone, but what seemed to him a fitness of things, might, and probably did, cause him to withold a signature which would draw personal praise to himself. His work, although drawn up by his own hand, and arranged with a sweet simplicity almost peculiar to himself, is not by any means an entirely original production. Very many passages are taken almost bodily Very from contemporary as well as more ancient writers, whose works are now almost all lost, but which were then on the lips of nearly every monk and scholar, passing indeed as common property. We are all guilty of this species of plagiarism when we use in

tion. M. Arthur Loth, in an excellent work on our subject, gives many instances of this unhesitating appropriation in the "Imitation." Thus the sayings, "He rides safely whom the grace of God guides;" "Biush, Sidon, says the sea; and if you ask wherefore, listen;" "Truly the life of a good monk is a crucifixion, but it leads to heaven;" "Thou art human, and not divine; thou art flesh, not an angel," "or each chapter, of reflections borrowed from the gentleman-saint, Francis de Sales—an ingenious proceeding divine; thou art flesh, not an angel," are metrical verses in the original Latin, and were current maxims of the which can not fail to produce a happy day, though placed by the author of the "Imitation" as prose in his text:

"Satis suaviter equitat.
Quem gratia Dei portat."

Erubesce, Sidon, ait mare ; Et si causam quæris, audi quare."

"Vere vita bont monachi crux est, Sed dux paradisi." "Homo es, et non Deus ; Caro es, non angelus."

Again, our author adopts entire passages, almost word for word, from the works of St. Bernard, Hugh of St. Victor, St. Peter Damian, Pope Innocent III., St. Thomas Aquinas, Blessed Jacopone da Todi, and many others. Take, for example, the following from chapter ii, Book IV., and then compare it with a passage from a sermon of Cardinal James de Vitry, Bishop of Tusculum, found in a MS. as old as the middle of the thirteenth century. Speaking of the necessity for sacerdotal purity, our unknown says: "How clean ought to be the hands, how pure the mouth, how holy the body, how im-maculate the heart of the priest, into whom the Author of purity so often From the mouth of a priest nothing but what is holy, no word but what is becoming and profitable, ought to proceed, who so often receives the Sacrament of Christ. Simple and chaste should be those eyes which are

accustomed to behold the Body of Pure and lifted up to heaven should be those hands which are used to handle the Creator of heaven and earth." Now, Cardinal de Vitry writes: "How free from all stain should be those hands which touch the Fruit of the womb of the Virgin, the God made man, the Word become a child, the Source and Author of the salvation of men! How modest ought to be the eyes of a priest! How strange to all petulance and to every gaze of vanity ought to be the eyes which contemplate, face to face, Sun of glory, though it be hidden under the veil of the Sacrament!"

M. Loth observes that it is no won der St. Bernard has been regarded by many as the author of the "Imitation, so many are the recurrences of writer to the works of the saint.* to the passages borrowed from the Angelic Doctor, they follow the original text far more closely than do those taken from St. Bernard. The follow ing words of chapter 13, Book IV., are as exact a translation of an antiphon of St. Thomas in the Office of the Blessed Sacrament as they are of the original text of the "Imitation:" How sweet, O Lord, is Thy spirit who, to show Thy sweetness toward Thy children, vouchsafest to refresh them with that most delicious Bread which cometh down from heaven! In fact, nearly the whole of this fourth book of the great work was evidently inspired, if not fathered, by the sermon of St. Thomas on the Eucharist, which is read by the Church in the Office of Corpus Christi. In illustra tion of the appropriations from the Blessed Jacopone da Todi, we may cite one of that writer's Italian hymns:

"Vediti uno homo morire? Piu segnio non ve opporto Che tutti dovemo venire A quel medesimo porto."

In the first book, chapter 23, our writer translates this verse almost literally: "If thou hast at any time of communism was practiced in other conditions of life than the monastic state; very frequently inmonastic state; very frequently inpone left an unedited treatise, the first words of which are a perfect epitome of the "Imitation:" "Whoever wishes to arrive at a knowledge of God, and to come to truth by a short and straight road, as well as to the perfect posses sion of a peace of mind, must forgo all love of creatures, and even all love of self; so that he may throw himself entirely upon God, reserving nothing for himself.

The similarities and identities just indicated seem to prove that the anony mous author adopted a special method in composing his book—one which may be styled a method of appropriations and souvenirs, but which was not, in the Middle Age, either an isolated instance or a peculiar system ; for all the sermons of that period are filled with assessments levied upon other productions, both contemporary and of an older date. M. de La Marche, probably with good reason, discerns nothing strange in this fact, still less any justification for a charge of plagiar-ism; since he regards literary pro-prietorship as having then vanished before a Christian communism, or rather before a Christian fraternity. And he thinks that before commencing an endeavor to solve the insoluble problem of the authorship of the "Imitation," it were well to enter upon a patient and conscientious study of the sources from which the work is in great part derived. Assuredly, such study would edify us with a comparatively lucid manifestation of the literary and artistic communism of the Middle Age. Unfortunately for this kind of criticism, the patience and serious mindedness of the olden Benedictines are very rare, if at all discoverable, in our day.

In conclusion, we would remark that among the innumerable editions of the

cis de Sales-an ingenious proceeding effect on the mind of the reader; for no two writers seek each other's companionship more naturally than the author of the "Imitation" and the composer of the "Introduction to a Devout Life." One other edition of the "Imitation" should be mentioned before we leave our subject, and that is the one due to the labors of Lamennais, before the grand Catholic apolog ist had become a fallen angel. † all else which came from the pen of this genuis before the sad catastrophe of his career, this production is free in interpretation, original in style, highly colored, and inflamed; and had the unfortunate editor possessed a little of the sweet spirit of S. F. the sweet spirit of St. Francis de Sales, our imagination fails to picture what charms would have characterized his commentaries. But probably other saints than St. Francis will yet add an infusion of their own spirit to what is already well-nigh perfect. Even then, perhaps the great masterpiece among books of devotion will remain the same. -Aliusque et idem.

-Paris, 1814, 8vo. +An erudite controversialist in th R-vue des Questions Historiques for January, 1871, re-marks: "The Imitation appears to me to be only a reproduction and analysis of the writ-ings of St. Bernard."

THE HOUSE OF LORDS AND HOME RULE.

An Anomaly and an Anachronism.

Under the head of "The Useless House of Lords," Justin McCarthy, M. P., in the course of a timely and interesting article in the North-American Review for August says:

The House of Lords is the champion anomaly of the British constitution. The day of its destiny is over ; the star of its fate has declined. In former times there was indeed a grandiose and high-sounding Tory doctrine about the mission of the House of Lords. The theory was that the House of Lords was an institution of something very like heavenly origin, the function of which was to step in between a blinded and maddened nation and that nation's self-destruction. But the theory has fallen into sad disrepute of late years even among the Tories. The House of Lords interfered to save the State from Lord Grey's Reform Bill, and it had to pass the Bill all the same. It will never, perhaps, be known with any precision how near, how very near, England may have come to a terrible revolution while the House of Lords was trying to resist the passing of the Reform Bill. Well, but if the House of Lords has to give way whenever the people loudly and firmly demand anything, what is the particular use of the House of Lords? The part of a savior of society is no doubt a very responsible and a very noble part; but of what possible advantage is a constituted savior of society who cannot save? Nobody believes any more that the Lords can prevent the passing of any popular measure. The House of Commons is slow enough, in all conscience, about measures of reform. Its natural inclination is to postpone everything, if not, indeed, to oppose everything, in the way of reform. The majority of the House of Lords is composed of steady-going, respectable

They are inclined to think every man a fanatic or a bore who has ideas of his own on public questions, or, most often, a fanatic and a bore combined. But the majority of the House of Commons are practical men, and are responsible to their constituents, and they very soon find it borne in upon them that their constituents are really in earnest about some particular measure, and are determined to have it passed into law. What could the American public think of an institution that has resisted and delayed every great reform proposed by English statesmanship? For that English statesmanship? For that is not an exaggerated description of the career of the House of Lords. The House of Lords is a chamber composed almost exclusively of one class-the landlord class I have already admitted that the Lords always have to give in to the House of Commons in the end. But this very fact is only one other argument to show the absurdity of such an institution. If the House of Lords must knuckle down at last to the House of Commons, what becomes of the theory of a saving upper chamber? But, although the House of Lords can not finally resist or reject, it can delay, it can obstruct, it can annoy and even exasperate, it can tamper with and mutilate and spoil good measures to repair the harm the Lords have done. There is something provoking-I cannot find any better word to express what I mean-in the habitual policy of the House of Lords. It will pass anything the moment the country gets angry and makes a row. It will oppose or postpone, or mutilate or emasculate, any measure of genuine reform if it seems at all likely that such a course can be taken with impunity. THE HOUSE OF LORDS WILL NOT FIGHT.

species of plagiarism when we use in our prayers the words of the Fathers and Doctors of the Church, and even of less eminent persons who have composed the orisons in our books of devo- Its text, edited by the Abbe Petitin, alike forbid them. To pass such a bill, The distant only pain alling strengths

would make them accomplices in the destruction of England's safety and England's glory. The voices of the past, present and the future alike forbid the House of Lords to sauction the dead would such legislation. The dead would arise from beneath their marble tombe and their monumental brasses to forbid such a sacrifice of all that English tradition holds most dear. So the heroic attitude is maintained for one session Then the next session comes and the House of Lords will pass the very same bill without a murmur of serious dis sent or objection—and will leave the illustrious dead to sleep beneath their marble tombs and their monumenta brasses. I firmly believe that the House of Lords is responsible directly for the worst disturbance that prevailed In Ireland during from 18s1 to 1885. I can imagine ar American reader asking why any Liberal Government allows the House of Lords to mutilate its good measures in this reckless and wholesale fashion Why do not Liberal Governments stand out and insist that measures which have been carried through the Commons SHALL NOT BE MANGLED AND SPOILED in the House of Lords? The reason can be easily given, although I do not think the justification can be quite so easily found. Our over-incumbered system of legislation in our centralized Parliament at Westminster forces us to do everything in a hurry. We ar always in a race against time. bill gets thrown out this session, it may

be very hard, unless it is a measure of the most immediate importance, to find a place for it in the next session. Even if it is a measure of great importance, still there are various other measures of great importance waiting and pressing for their turn. fore the Government will do almost anything for the sake of carrying the principle of a bill within the season during which it has been introduced. I think if I were a Liberal Prime Minister I would put my foot down and refuse to allow any of my important measures to be tinkered and spoiled by the House of Lords. I think I would let the bill be postponed for once, and give the country to clearly understand why it was postponed. I would throw on the House of Lords

THE FULL RESPONSIBILITY

for its postponement. A lesson of that kind would cure the House of Lords very soon of its passion for spoiling good measures. Ireland has, of course, been always a happy hunt ing ground for the House of Lords It has been much safer to spoil, or even altogether reject, a good bill for Ireland than to spoil or reject a good bill for England. Until within last few years Ireland had hardly any strong friends in Parliament. The House of Lords might cut any capers it liked where merely Irish legislation was concerned. No outcry loud was concerned. No outcry loud enough to reach the ears of the big British public could well be made over a rejected measure to improve the condition of the Irish laborers, or to establish in Ireland a satisfactory method for the registration of votes or to amend the hideous defects and anomalies of the Irish grand jury Therefore, the history system. of legislation records an unbroken succession of annual instances to show what the Lords have done with any and all attempts made by Irish members of Parliament to intro duce domestic reforms into their own country. There are reforms still unaccomplished for the Irish governing system which have been the subject of legislation during all the sessions of Parliament that I can remember. They were not important enough, in

majority of the House of Lords is composed of steady-going, respectable

MEN WITHOUT TWO IDEAS IN THEIR

The imperial sense, to arouse a national enthusiasm and to provoke by their rejection a national clamor, and peers did not care three straws for any outcry made by the Irish people. But the Irish people have gained what Wordsworth calls "great allies" in England. They have carried the best English statesmanship with them; and, better even than that, they have won to their side the whole Liberalism and Radicalism and democracy of Great Britain. Their allies are the people of England, Scotland and Wales. IRELAND WILL SOON BE FREE

to settle her domestic legislation for herself. It may be asked whether, then, I see no countervailing advantage to the country in the existence of the House of Lords. Admitting all the defects, are there actually no advan tages? I only give my own opinion, and I say no—none whatever. I am not now discussing the wider question as to the value of a second chamber in the legislation of a State. I am think ing merely of the House of Lords in its present form, or in any form like to that; and I can only say that I see in its existence much evil to the national interests and no good; no-none what ever.

TCHING HUMORS

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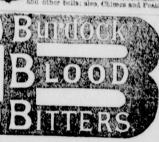
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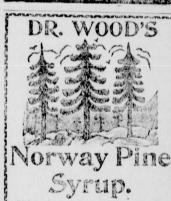
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Correspondence intended for publication, as stnat naving reference to business, should ected to the proprietor, and must reach a not later than Tuesday morning, ars must be paid in full before the paper stopped.

London, Saturday, October 21, 1893

THE A. P. A AND THE P. P. A

It is when in the throes of death's agony that the most dangerous serpents become most venomous, and that their bite is most to be feared, and the A. P. A. of the United States seems to be in exactly this position at present, for, of late, notwithstanding they have received many crushing blows which must in the end prove fatal to the organization, they have exhibited of late a ferocity which is unparalleled in the history of similar movements in the Republic.

The old Know-nothing movement exhibited its spirit in the burning of churches and schools, especially those conducted by Catholic Religious ladies, and several convents were totally wrecked when it was at its height, nearly fifty years ago. The A. P. A. movement of the present day has not dared to attempt such outrages; but this is not because it is any less violent than its sister or rather parent movement of Know-nothingism. The real reason for this difference between the two lies in the fact of the vast influence exerted by the Catholic Church owing to her great increase in numbers during half a century, and to the spread of education, which has rendered the American people less impressionable to the calumnies which are being disseminated against her by the worthy successors of Know nothingism.

That we do not misrepresent or ex-

aggerate the bitterness displayed by Apaists is clear from numerous re cent acts of the society. It is found chiefly in Ohio, Michigan, Missouri, Indiana, Illinois, Iowa, Wisconsin, Minnesota, Kansas and Nebraska. It is remarkable that its strength lies almost entirely within the area which has most disgraced civilization by the perpetration of Ku-Klux and Whitecap outrages and by the frequent occurrence of lynchings and other diabolical deeds; or in those states which have been extensively settled by Canadian Orangemen, and though the members endeavor as much as possible to conceal their connection with the association, it is pretty well known that they consist largely of those who belong or have belonged to the lawless societies which are notorious for having perpetrated the outrages to which we here

There are of course many native tracted to it by innate bigotry, and by the pretence that its main purpose is the protection of Americans: but it is everywhere largely composed of Canadian Orangemen and Scandinavians, men whose worst passions have been stirred up against Catholics are on that account ready to resort to religious persecution whenever the opportunity is afforded them.

The A. P. A, has a number of news papers paid to aid in its propagation, the chief among which is called the American, and is published in Missouri.

It was this sheet which published first a pretended Encyclical letter in which Pope Leo XIII. was said to absolve Catholics from their allegiance to the United States Government, and to order them to begin the extermination of all Protestants on or about the 5th September, 1893.

One would suppose that the very absurdity of requiring about ten million Catholics to begin coolly the extermination of fifty-five million Protestpeople that their A. P. A. informants were playing on their credulity; but the latter seem to have guaged pretty accurately the amount of intelligence possessed by their party, for the lie was greatly swallowed, and was published extensively by A. P. A. and P. P. A. journals in the United States and Canada, and believed by their readers, who seem to be ready to give credence to any exaggeration which misrepresents Catholics.

Government of the country, which, if ists of the neighboring Republic. it erred at all did so on the side of over circumstances this was perhaps pardonable; for though the vast majority of the people take no stock in A. P. A. persecution.

> Michigan is, at the present moment a hotbed of the organization. It controls the School Board of Detroit, and throughout the State the local elections have been carried through on a no-Popery issue, sometimes resulting in defeat for the bigots, but in more instances in the ostracism of Catholics from all public offices.

> We are not at all of the opinion that A. P. A.ism will succeed in its objects, for we have too much confidence in the generosity and fairness of the Ameriwith all the influences which are at some localities. It will be unsuccessful, however, in general results.

It is hard to conceive that an asso ciation like this should be countentheir lips professions of love of the fullest religious liberty and freedom of though there are many noble excepis concerned, we are pleased to be able to record that the association receives no mercy from it, except from those few uninfluential journals which many localities a power which cannot Catholics who ran for office last November were defeated by majorities of from 4,000 to 5,000 votes through its influence, and a Cincinnati Baptist minister boasted publicly not long since that the society numbers 10,000 60,000 in Chicago.

These figures may be, and probably are exaggerated, but there is no doubt that members are numerous in all these localities.

The Catholics, meantime, are not dismayed by it. Archbishop Elder of Cincinnati said to an interviewer who some time ago questioned him on this subject :

"I do not apprehend any harm from the so called American Protective Association. The members may do some injury to the Catholic working men by discriminating against them as other secret societies do, but it is hardly possible that they can hurt the Such oppression as this society faith may seek to may seek to originate will only strengthen the faith and devotion of the oppressed. This movement is the same as the old Know-Nothing movement, and will amount to jus as much. Those who advocated Know Nothingism attempted to do about the same thing as the A. P. A. may hope to do. They will find how their efforts will end.'

But it is encouraging to find that even among Protestants there are as hostile to A. P. A. ism as any Catholics can be. An evidence of this occurred recently at the National Encampment of the Sons of Veterans held in Cincinnati. A Colorado member of in the country of their birth, and who the encampment, one Harlan Thomas, moved an amendment to the Constitution of the Order to protect it "against

Anarchy and Romanism." A Catholic gentleman, Colonel Aver dick of Covington, Kentucky, immediately denounced the anti-American bigotry of the proposer, and was followed in a similar strain by many Protestants present, whose invectives against fanaticism were so enthusiastically cheered that the Colorado man saw that he had made a mistake, and he apologized for having proposed such a resolution.

The Catholics of Cincinnati have shown that they are determined to meet the foe with his own weapons. and the Central Catholic Association of the city has addressed a circular to the Catholics generally requesting them ants, would convince an intelligent to treat the Apaists as the latter wish to treat them, by voting against every Apaists candidate for any

office. The members of the Central Association itself pledge themselves to do the same, without reference to their political preferences. It remains to be seen who will be the winner in the battle thus conducted.

P. P. A. of Ontario is but a branch of only by the voluntary sacrifices which practicing blackmail; still he was enthe United States organization; but the Canadian press have given it no do not acquire wealth by building this mode of putting down vice was a The 5th of September is past, and encouragement. The Globe nobly de- churches, and it would be rather an very laudable one, and he was widely the Catholic Congress at Chicago nounces it as anti-Canadian and fac- injustice to tax them for so doing; for advertised on account of his experi-

the overthrow of the Government of muffled warfare." We have no more them to pay towards the maintenance the Republic, pronounced, instead, a fear for the success of such a society of law and order. The taxation of his pulpit, so that there was a general most glowing eulogy on the form of in Ontario than have our co-religion-

EMPTIONS.

The Toronto Baptists who attend the ism, the association is so strong in Jarvis street church belonging to that some localities as to amount to a real denomination have recently indulged in a good deal of self-glorification on account of an act which they claim to recently performed by them.

> The laws of Ontario exempt churches from taxation; but in spite of this exemption the church in question voluntarily paid into the city treasury the sum of \$1,100, which, according to their estimate, is the amount of tax be called upon to pay. which would have been levied on them for the year 1893 if there were no exemptions.

We must say we do not appreciate can people to believe this possible: but the act as one of the kind that should be classed either as heroic or sublimely work it will certainly gain its ends in virtuous, under whatever aspect it may be regarded.

We are told, indeed, by a writer in one of the papers that have recorded it, that it is a most noble deed because anced by those who have constantly on the like of it is "rare and exceptional," and that "a motion passed a year or two ago by the Baptist synod conscience; yet such is the case. It at the Ottawa meeting was an act of may indeed be said that a majority of "moral heroism. It declared against the Protestant clergy countenance it, church exemptions. This adherence to principle by one of the smaller retions to the rule. As far as the press ligious bodies should put to shame the larger ones."

We think that the writer of this makes a great mistake in his implied contention that every act of self-sacriare subsidized by it. Yet it has in fice, especially if it be "rare and exceptional," is necessarily highly combe ignored. In Columbus, Ohio, all mendable and "morally heroic." It is not very long since a couple of advenurers threw themselves into the rapids of the Niagara river in order to show their courage, but with an eye also towards making money by means of the fame they would acquire by their in that city, 5,000 in Columbus, and deed. There was, perhaps, a touch of heroism from the fact that these men had families to support, and hoped that the public would be moved by their fearlessness to contribute so large a sum to them that they would be able to support their families in ease and comfort for the remainder of their lives. But general public opinion puts them into the category of the foolhardy.

These men lost their lives in their rash attempts to gain fame or to acquire wealth, yet no one thinks of calling their courage heroism, still less a moral heroism. Yet such attempts are both rare and exceptional. And why not heroic? Because they lack the quality of being founded upon any principle of sound morality.

A soldier is a hero if he exposes his life to extraordinary danger in order to capture an enemy's stronghold, or to save his company from a peculiarly perilous position, because he is influenced by a strong sense of duty. Bu we can safely say that payment by Toronto Baptists of taxes which were many noble minded Americans who are not imposed on them by law has no element in it arising out of the conception of duty.

If it originated from a sense of duty, it would be either justice or charity, as can conceive as the mainspring of their action. But neither of these has a place here, though we are told by the writer already alluded to that "this is but an act of justice and equal right." If justice required the payment of the money, it would not suffice for the acquitting of the obligations of the congregation to pay the tax of one year. They should go back for at least a generation and pay, say, thirty years' taxes to be up to their duty in this regard, but since they have not done so, they prove love of justice prompting their action. Justice in a community requires an equality in the distribution of duties and obligations; but as the exemption of church property extends to to all depay taxes while others do not.

Neither does exemption inflict an religion, because the sole object of people who support and own them. agents to continue on the same lines They are, on the contrary, the result of extra burdens which they impose His methods, however, proved It is of course well known that the upon themselves, and they are kept failure because his agents were found people make to sustain them. People dorsed by some who considered that

are taxed as ordinary citizens, they effusiveness of loyalty! Under the THE BAPTISTS AND TAX EX. tax themselves for the erection and support of their church, and they are taxed in the third place for having made such a sacrifice for the public welfare and the service of God.

Hence it has been the practice hitherto in all Christian countries to exempt churches from taxation; and have been one of "heroic sacrifice" this is right, whether we regard it as an acknowledgment by the State that God rules the universe, or as an admission that the church-goers have already done their duty to the State, and their fellow-citizens by paying all the taxes which in reason they should

As to the virtue of charity, no one will pretend that the precept, "Defraud not the poor of alms, and turn not away thy eyes from the poor," will be best obeyed by making generous gifts to the wealthy corporation of the city of Toronto, to be spent perhaps in champagne suppers given to visiting nabobs who come to the city to be entertained in princely style. We speak especially for Catholics.

and we say that in proportion to their neans they are already doing much for the general welfare by means of their hospitals, and homes for the poor, the orphans, and others who are friendless; and the city of Toronto has refused during this year to contribute even small trifle towards the maintenance of these institutions, while they give willingly and generously towards others which have scarcely done a tithe of the work. We are not aware that the Baptists are especially prom inent in works like these, which are works of real charity. We do not see, therefore, why the ostentatious donation of \$1,100 to the city by the latter should put the Catholics to shame, as the writer referred to above puts the matter. Indeed the only motive we can see in the course adopted by the Baptists is to bring some coercion to pear on public opinion to make their views prevail in bringing about the abolition of church exemptions. This mode of procedure accords well enough with the principles of "Equal Rights" as enunciated by the association which within the past few years adopted the "Equal Rights" cry as

On one point, however, we agree with the writer of the letter in the Mail, who says:

foreign to the principles of justice and

equality, properly understood.

"But there is another aspect to the question. This moral heroism is an act of egregious folly. Extremes

We would like to ask the writer how egregious folly" can be "mora heroism" in any sense of words. He says, further:

"It would be better to nay the amount into a fund to pay expenses to secure such legislation as would obliterate all such tax exemption. If this had been done this and last year, this one congregation would now have a fund of over \$2,000 with which to secure such legislation as would meet the end. This would be wisdom. Th present course is folly - throwing good money into the insatiable maw of the city.

If the Baptists are sincere in wishthere is no other virtue of which we ing to surpass their neighbors in the works of charity, we would suggest in preferance that they would start a fund with their superfluous cash, to feed the hungry, clothe the naked, and furnish homes for the destitute and deserving poor. Then they might begin to talk of shaming the larger denominations which neglect to do

REV. DR. PARKHURST.

The Rev. Dr. Charles H. Parkhurst, that there is some other reason besides of New York, has once more brought up before his people the question of the methods he thought proper to adopt for the suppression of vice.

It will be remembered that he visited the disreputable houses of the nominations, it cannot be said that city in the guise of a frequenter of such justice requires one in particular to places, inducing the unfortunate women who keep these dens to sing their songs and dance lasciviously injustice upon those who have no while he joined with them in the dancing and the drinking. He then religion is the sanctification of man- denounced them to the police and prokind. The churches do not enrich the cured their arrest, and appointed the work he had begun.

which was to have given the signal for tious, and even the Montreal Witness they already pay their full tax which ment. From it he took occasion to Mary gives to the hearts of her their right to send their children to

efficiency, and to denounce them from churches is really the imposition of a belief that his purpose was rather third tax upon church goers. They political than a zeal for the morals of the community; and he was generally condemned even by those of his own denomination.

> It was announced that on the 24th of September he would preach on the duties of clergymen in regard to the suppression of vice; and as it was understood that it was his intention to recommend the general adoption of his nethods, there was a large attendance in his church, but the ministers, for whose special benefit the sermon seems to have been intended, were not present. The sermon was, however, a defence of the course he had himself purand he maintained that it is the duty of ministers to see for themselves the vices which are practiced, so that they may be able to combat them. "Second hand impressions," he said, "are limp. There is no pull in them. Even the Son of God could do nothing for us except by becoming frankly and honestly one of us."

There is an instinct which usually makes Christians shrink from comparing themselves with their divine Master, or insinuating even remotely that their conduct in a particular instance bears a resemblance to His, and we are certainly not justified in making such a comparison unless the circumstances are strikingly like each other. But we do not see what action of our divine Master would give authority to ministers to participate in vice, induce those whose trade it is to the time of the Union with the Domincommit it to give specimens of their wares, and then to hand them over to Provincial laws. the officers of the law. To hint that the Son of God has done this is little short of blasphemy, and the New York World very promptly puts an extinguisher on Dr. Parkhurst's defence of their children to them, provided they himself by saying:

"It is nowhere recorded that the great Teacher thus cited as an exem plar ever went spying after nastiness or that He ever sought to reform the unfortunate fallen classes by hiring some of them to commit criminal inde-decencies in His presence in order that He might get them sent to jail and make Himself talked about.

We know that Christ in His mercy rescued from those who were about to punish her a woman who was undoubt edly guilty of grievous sin, inasmuch as she was taken in the act; and as their party shibboleth, but it is quite He allowed her to depart He told her to go and sin no more. But surely He never enticed any to the commission of Canada, that the rights held by any sin in order to find an excuse for delivering the sinner to the civil author ities for punishment. This is contrary to the Christian law which forbids that we do evil that good may come from federation Act it was expressly stated

WOMAN'S WORK IN ART.

One of the most suggestive papers read at the Catholic Congress of Chicago was Eliza Allen Starr's on Woman's Work in Art. It, as we words "in practice" is manifest. The read it, appears to us without fault, s beautiful is the language and thought. She proves conclusively that Christianity has produced the highest form of art, for art is the expression of the beautiful, and nowhere may the artist gain a clearer view of beauty than in ceived Government aid in proportion, the doctrines of Jesus of Nazareth. With a loving hand she traces the by them. careers of women who have left honored names, and she describes the influence of the Virgin Mother on the creation of the imperishable works of hitherto granted to them, in practice, Cimabue, Giotto, Raphael, etc. Here, indeed, we obtain a glimpse into the soul of true Catholic women. Strong the case was tested by appeal to the and tender is her love for the Blessed Virgin, for she remembers that to Mary is woman indebted for the sacred dignity with which she is honored. Degraded once, but now reverenced, a puppet once in the hands of man, but now one of the most powerful factors of all that conduces to the welfare of humanity. With brow illumined by the holy light of purity she goes forth to her mission, not to ducted with fairness.

sink to the level of a clamorer for rights, but in the home or convent to uplift and ennoble and to sanctify those around her. And that is done every day by the gentle, Catholic women, of kind words and voice, whose best reward is the consciousness of duty performed. They strive to imitate the grandest woman that ever lived; and from the striving come all the qualities that give strength and beauty to the wife and mother.

Miss Starr says that there was not one artist during the middle ages, whether monk or nun or courtier, It is beyond doubt that the purpose who did not invoke the patronage of of the Manitoba Act passed by the Mary; nor is there a school or academy Dominion Parliament was not merely that furnishes ideals like those which to assure to the people of Manitoba,

her faithful daughters.

In conclusion she advised women to put not their trust in academies or schools of technique but in the Mother of God.

Earnest words, and truthful, for such confidence has never been misplaced. She has quickened the imagination of artist and sculptor and opened out before them vistas of wondrous beauty and gave them power to portray them on canvas or marble. More than all she inspires her children to depict the painting which mankind admires, that of a pure, unselfish life. The others adorn the walls of salon or chapel, but this is placed in the celestial mansions.

FREEDOM OF EDUCATION.

The Manitoba school case has begun to attract considerable attention once more owing to the fact that it is again before the Supreme Court of Canada for adjudication.

Over a year ago the decision was given by the judicial committee of the Privy Council that the Manitoba Legislature has the power so to legislate on education as to deprive the Catholic's of that Province of their Separate schools; and to this extent the legislation of that Legislature under the Greenway Government has been sustained.

We pointed out at the time the great injustice inflicted on Catholies by this decision, which is to the effect that no rights possessed by them at ion were prejudicially affected by the

The judges pointed out, what no one disputes, that Catholics, and in fact all denominations, are as free as ever to establish schools and send pay for the maintenance of such schools.

It is scarcely necessary to show by detailed argument that a right like this is illusory. It is not requisite to have special legislation to authorize any class of persons to spend the fruit of their own labor as they see fit, within the bounds of reason, and as long as they do not interfere with the rights of others in so doing.

But in the Manitoba Act establishing that portion of the North-West as a province, it was especially provided, as it was also in regard to the Provinces in the original Confederation of minority in regard to education should continue after Confederation. There was this difference made, however, that while in the original Conthat the rights preserved by Confederation were to be those established by law, in the case of Manitoba it was enacted that rights established either by law or practice were to be continued intact.

The reason for the addition of the riginal Confederation Act guaran teed the Separate school systems of Ontario and Quebec which were established by law; but there existed by practice Separate schools in Nova Scotia and New Brunswick, which remore or less exact, to the work done

After Confederation these Protestant Provinces legislated to deprive Catholie schools of the Government aid and their right to do so was questioned by the Catholic minorities : but when highest courts, and to the Government and Parliament of the Dominion, the legislation of the Provinces was held to be within their powers, though by vote of Parliament New Brunswick, at least, was urged to grant the just demands of Catholics.

This request was partially acceded to, and notwithstanding some friction, the schools are, on the whole, con-

But it was certainly the intention of Parliament to assure fair treatment to whatever denominations might be in the course of time in a minority in Manitoba, and for this reason practice was made equal to law in the recognition of minority rights in that Province; and if this had not been conceded, it is almost certain that the people of Manitoba would never have consented to become part of the Dominion, even though they were legislated into it by the Imperial Parliament.

such religious sel proper, but espec immunity from ta tion of other peop as they attended their own. Thi simple justice.

At this time the lation of Manitob Protestants were n half, and it was u ion would predom Province would b settled. Under these

newly formed Pro passed school laws lies and Protestant establish schools, s tions might in fu liberty to educate cordance with their victions. These I the conviction that self would not be a owing to the prote afforded by the Br The Catholic m

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lies of Manitoba t which has been i and appeal to th Dominion not to su brethren in their In answer to all th that theConfederati if the Protestant m is to be allowed to Quebec attempted t pact we would hear to coerce the French neither French no Catholics desire to tions. Neither sh insisting that the federation which the Confederation tection of all creeds and the agreement toba when it becam ion, shall be faithfu

THE HOME

The New York preperly the value defeat of the Hom Lords in the followi of the situation :

"It is an anomal develop Radicalism, class beats the drun dress parade. For the fact remains t decade of the most like England there gruous in the exer power by hereditar United Kingdom merely the sons of t

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the triumph of the Commons, where ea sents 50,000 citizer portance then the d as each peer repres opinion. In the m journals are directi in England to that pass which the Na eration manifesto in don Daily Ne the House of I tocratic Antiquaria caprices it would to obey. The Lord merrily as they v will find it no laugh conduct has broug struggle for very blamed the Govern considered sufficien the Bill, yet they we finish in four days t ation of it, wherea it under their ear eighty-two days. opinion that each of

tive ability as highl selves. THE Chicago I that of 7,292 Presby the United States Assembly's control, per cent., are vacan great falling off of a large section of t 9 per cent. of the mi superannuated are out any ministerial

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do less for such religious schools as they thought proper, but especially to grant them ed women immunity from taxation for the educaacademies tion of other people's children, so long ut in the as they attended to the education of their own. This was no favor, but al, for such

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simple justice. At this time the predominant population of Manitoba was Catholic, yet might play a prominent part and behalf, and it was unknown which religion would predominate when the new Province would become more thickly facts—qualities to which Mr. Froude is

Under these circumstances, the newly formed Provincial Legislature men of the Sixteenth Century, he de passed school laws ensuring to Catholics and Protestants alike the right to establish schools, so that all denominations might in future have complete fame, but their methods do not appeal liberty to educate their children in accordance with their conscientious convictions. These laws were passed in duct of these seamen with regard to the conviction that the Legislature itself would not be able to repeal them, sands of negroes into the slave marts, owing to the protection to minorities

never thought of restraining the principal stockholder Good Queen Bess. liberty of their Protestant fellow-citizens. But as soon as the Protestants justify it: he contents himself with became the majority they set themselves to the task of depriving their Catholic neighbors of their liberties, all the time professing to be the advocates of "Equal Rights," and they Council.

With singular unanimity the Protestant press of Ontario ask the Catholies of Manitoba to endure the wrong which has been inflicted upon them, and appeal to the Catholics of the Dominion not to sustain their Manitoba brethren in their demand for justice. In answer to all these appeals we say Quebec attempted to violate that comto coerce the French-Canadians. But Catholics desire to violate those obligations. Neither shall we desist from federation which were inserted into tection of all creeds and nationalities, and the agreement made with Maniion, shall be faithfully observed.

THE HOME RULE BILL.

The New York Tribune estimates preperly the value to be set upon the defeat of the Home Rule Bill by the Lords in the following bird's eye view of the situation :

"It is an anomaly which will tend to develop Radicalism, when a privileged class beats the drums and holds such a dress parade. For when all is said, ct remains that this is the last decade of the most progressive of cen-turies, and in an enlightened country like England there is something incongruous in the exercise of legislative power by hereditary right. The Composer by hereditary right by the death of Lord Tennyson. The American poet hesitates not to conduct the composer by hereditary right. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by hereditary right by the death of Lord Tennyson. The Composer by the Compo mons represent the people of the United Kingdom, while the Lords are ingdom, merely the sons of their fathers."

The Bien Public indicates the public opinion of the continent, stating that the triumph of the Bill in the House of Commons, where each member represents 50,000 citizens, is of more importance then the defeat by the Lords, as each peer represents only his own opinion. In the meantime the Reform journals are directing public opinion in England to that point of the compass which the National Liberal Federation manifesto indicates. The London Daily News now styles House of Lords "an aristocratic Antiquarian Society," whose caprices it would be monstrous to obey. The Lords who laughed so merrily as they voted down the Bill will find it no laughing matter. Their conduct has brought upon them the struggle for very existence. They blamed the Government for not having considered sufficiently the clauses of the Bill, yet they were bold enough to finish in four days their own consideration of it, whereas the Commons had it under their earnest consideration eighty-two days. If the Lords are of opinion that each of them is more than twenty times as wise as a Commoner, they may soon find out that the country does not estimate their legislative ability as highly as they do them-

THE Chicago Interior announces that of 7,292 Presbyterian churches in the United States under the General Assembly's control, 1,265, or over 171 per cent., are vacant. This indicates a great falling off of Presbyterianism in a large section of the country. Over 9 per cent. of the ministers who are not superannuated are secularized or without any ministerial employment.

JAMES ANTHONY FROUDE.

James Anthony Froude is again exhibiting his talent for ingenious slander and misrepresentation of facts. The Catholic Church is his bete noir, and consequently everything pertaining thereto comes under his law. In any other field but that of history he queath posterity an enduring name, but history demands a calm, judicial an utter stranger. In a recent article in Longman's Magazine, on the Seaseribes at length and in laudatory terms the exploits of Drake and Hawkins. They did much for England's to any right-thinking man's sense of morality. Take, for instance, the conthe slave trade. They carried thouand thus acquired through the sale of afforded by the British North America flesh and blood immense fortunes. A company was organized for the further-The Catholic majority in Manitoba ance of slavery, having at its head and Mr. Froude does not attempt to

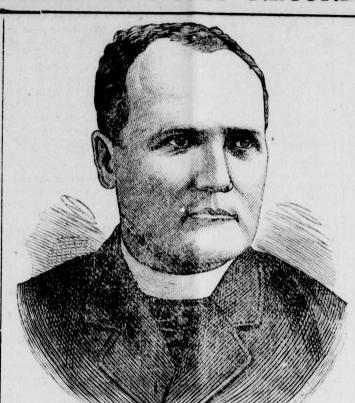
stating that poor sailors, accustomed more to wind and wave than to questions of casuistry, could not presume to decide a question of such moment. Nay, more, when he came to consider have been sustained by the Privy that slavery was not condemned even by Catholic authorities, the actions of Drake and Hawkin in connection with the infamous traffic might be held excusable! Verily Mr. Froude's eye is not single, He knows that reputable Catholic theologians have in no uncertain words denounced slavery, and that the efforts of the Papacy have been always directed to its extirthat the Confederation compact is a farce pation. The records are there: let if the Protestant majority in Manitoba him read them. And to garb Messrs. is to be allowed to break it at will. If Drake and Hawkin in the vesture of God-fearing beings, struggling pact we would hear no end of threats against scruples, undecided as to the solidity of a moral act, is sufficient to neither French nor English-speaking provoke the risibility of anyone conversant with the lives of these worthies of the Elizabethian insisting that the provisions of Con- period. Mr. Freude knows that the foulest blot on England's the Confederation Act for the pro- history is her encouragement of slavery. It constituted the most important factor of the prosperity toba when it became part of the Domin- of Bristol, its great seaport in those days. The nefarious trade flourished and prospered; and only when civilization arrayed itself against it, and public opinion was aroused by earnest men who pointed out its enormity, did England consent to denounce it. We have nothing to say of freebooters as Hawkin or Drake, for history paints them in their true colors; we state simply that Mr. Froude has once more demonstrated his incapacity for the post of an impartial, dispassionate historian. He has essayed and failed, and pity it

WHAT HOME SHOULD BE.

"The best citizen on earth is the man who owns his home. Next to his wife and children, it is the dearest thing on earth to him because it shelters them." Such were the words spoken by Frank Sheridan at the Catholic Congress at Chicago; and they should be treasured by every Catholic son and husband. Home, where we may hear words of heartfelt affection and see naught but unselfish devotion! Home, where the sweet, tender face of a mother looks lovingly upon her dearest ones, and where every heart-throb is one of purest love!

But we speak of a home which parents strive to model after the home of Nazareth - not of homes where criticism and slander form the daily topic of conversation and where children are taught by word and example that material success is the one business of life. Good homes send forth pure women and strong men, and frivolous homes give birth to an emasculated species of humanity. This is the general rule. Hence the Church has ever watched with more than a mother's solicitude over the household, and she has never wearied in exhorting fathers and mothers to develop with firm hand and tender the character of their children.

If not done in early youth the in jury to the child is irretrievable, and in after years he cannot but mourn the deficiencies of his home education. What may not a mother do with her children? Macaulay's mother gave her boy his love for literature ; Goethe's his fearless nature and lyric heart; Moore's his enthusiasm for Celtic melody. And any mother may, if she desires,



REV. W. J. KEILTY, P. P., DOURO, DIOCESE OF PETERBOROUGH,

God's noblest work-an honest man. unselfish promoter of the interests of It is touching to read in the lives of his Church. A prominent American great men their reverence for their prelate truly said that he would premother. The love seemed to spur fer a Catholic to renounce his faith them to greater efforts, for one always than to become a member of a society works well when love prompts him. not approved of by the Church. They always ascribe to her their life's success. Humble she may be, and deshe bears the title that awakens every

heart-that of mother. But only at the feet of the good veneration.

EDITORIAL NOTES.

WE have received a little book en titled, "Jesus Only, or Glimpse of His Love, "and we have no hesitation in complimenting the author, Miss Siddons, of London, daughter of Mr. John Sidon the care she devoted to her literary effort. It is bright and well written, with success. and it is happily not pretentious What we like best about it is the earnest tone. We trust she will push field of literature.

IN THE September number of Harper's there are two extracts from the Mr. Swinburne has a certain vogue in heard a writer advocating his claim to the poet laureateship rendered vacant him in his old age. Poetry is, after all, but the setting of line, the gems of noble thought in a symmetrical frame: it is utterance in harmonious. that may uplift a man and fix his eyes upon the ideal. "The true Church of poetry is founded upon a rock, and I have no man write a line that he would not have his daughter read.

THE Ritualistic ministers of England are engaged in a new scheme, namely, that of hearing the confessions pretext that they were about to obtain Church. We imagined that no clergyman could be so bereft of a sense of rectitude as to impose upon persons in such an important matter. This subject has been brought to the notice of the authorities, and steps will be taken to chastise the unblushing effrontery.

furnish him with a copy of their Ritual, as he wished to examine it and to decide whether it contained aught that might prevent a Catholic from subscribing to its tenets. The request the secrets to anyone not a member. And yet, in spite of this, we find Catholics, who pose as broad-minded men, not only approving it but inscribing their names on its membership roll! They are the first to lament over the Reichstag has not been a permanent where there is question of their formation or of supporting them, they are conspicuous by their lack of all those qual-

Women are now privileged to prived of all culture and refinement, but become students in the Jesuit College of St. Francis Xavier at New York. pure and noble emotion of the human This innovation-for it is the first event of its kind in the history of the institution-places the women upon the same mother is laid the tribute of love and footing as the men, with the exception that they are disqualified from taking degrees. At present they areadmitted only to the post graduate course, but it is but the commencement of a new order of things. To Father Halpin, the lecturer in ethics, is due this important change; and, judging from the good wrought amongst men by his eloquent and learned discourses, we dons, of the Customs' Department, have no hesitation in saying that his efforts in a new field will be crowned

Poor Pere Hyacinthe is a pauper. He lives now on what his friends can on to more ambitious ventures in the collect for him. What an object lesson for the self-sufficient and ambitious! Had he remained a simple, humble priest, the years he spent in prostituting his splendid powers to the slanderletters of James Russel Lowell that ing and vilification of the religion of may be read with profit by all who his youth would have but marked the lust after the fleshly school of poetry. progress of loyal service. He is now old, without money or honor, depend-Canada, and but recently have we ent on strangers, who gloried in his downfall and who have scant pity for

presentation of an Irish drama in Boston which "is free from Home Rule for Ireland. He expressed the disgusting features that have in his conviction that it will be passed flowing language of pure sentiment the past made such plays painfully objectionable and obnoxious." It has been so much the custom to represent the Irishman on the stage as a drinkno fear that these smutchy back doors of ing, fighting character, with a green hell shall prevail against her." "Let vest and flourishing a shillelah, that it is a relief to see his place taken by a real Irishman such as may be found in any part of Ireland, a rational being of whose wit and good humor Irishmen have no reason to feel ashamed. The new drama is called of simple-minded seamen, under the Glendalough, and it has none of the repulsive features which have usually absolution from priests of the Catholic marred the Irish dramas hitherto

CARDINAL PAROCCHI has addressed a letter to the Bishop of Chartres, France, in which he communicates a decree of the Holy Office in Rome absolutely forbidding associations to assume the titles Heart of Jesus Penitent, Heart of Jesus Penitent for us, Some time ago Archbishop Katzer Jesus Penitent for us. A prohibition of Milwaukee asked the Odd Fellows to similar to this was issued as far back as 1875, but it has been found that an association at Loigny has obstinately retained these titles, and accounts of visions and revelations have been from time to time published which are was refused on the grounds that the said to have emanated from the Sacred constitution forbade the revelation of Heart of Jesus Penitent, and it is to put a stop to these proceedings that Americans are in almost every the receet decree has been issued.

THE split between the two sections of the Catholic Party in the German non-existence of Catholic societies, and one, and Herr Lieber is now the recognized head of the undivided party. The question of the Army Bill, which | border towns and work in large Amer-

party is therefore as strong as ever it was in the Chamber. Its reunion is and they unhesitatingly accorded to him their adhesion, thus showing that on Catholic questions they are not to be found hesitating. Herr Windthorst's tower of strength thus remains unimpaired, though it is certain that at the elections Chancellor Von Caprivi made a desperate effort to destroy the Catholic party at any cost. The Government even went the length of supporting Socialist against Catholic candidates to effect this end, but its failure was as complete as that of Bismarck, from whose discomfiture Chancellor Von Caprivi does not seem to have learned his lesson sufficiently. The complete victory which has given back to the Catholic Party its undiminished strength is due largely to the loyalty of the Catholic press of Germany, and of the clergy. Out of four hundred and fifty Catholic papers, only three or four sided with the military seceders.

MONDAY, the 9th inst., was a gala day at Assumption College, Sandwich. It was the feast of St. Denis, the patron saint of His Lordship the Bishop, who is now making the tour of the parishes in the south and west of the diocese for the purpose of administering confirmation in those parishes in which classes of candidates have been prepared for the reception of this holy sacrament. His Lordship visited the college on his feast day, and was received by the pupils with great joy and acclamation. A holiday was granted the pupils in honor of the occasion, and was thoroughly enjoyed

THE character of Mr. Gladstone's Edinburgh speech is given very differently according to the political view of the various journals which give an opinion on the subject. The Times says of it:

"The Prime Minister's indictment of the House of Lords rests upon a series of the most audacious assumptions, and his conclusion is as lame and impotent as any ever put into words by the leader of a powerful party."

The Daily Chronicle (Liberal) takes quite another view of it, saying :

"Mr. Gladstone never made a speech which more fully responded to public expectation. He not only shattered and pulverized the case which the House of Lords attempted to set up for the rejection of Home Rule, but convicted that assembly of legislative incapacity which deprived them of any title to guide the policy of the country.

MR. FLORENCE O'DRISCOLE, M. P., the whip of the Irish National Party, arrived recently in New York on his way to the World's Fair, to which he Times regarding the prospects of again by the House of Commons in 1895, after another general election, and that it will then be accepted by the Lords, who will recognize the necessity for it, and will yield to the House of Commons even though with an ill grace.

THE University of Washington has secured a treasure in a collection of all the official publications concerning matters of historical and archæologi cal interest from the French Govern ment. Several collections of historical documents of the Middle Ages have also been secured.

THE Toronto Mail is very severe on the Alien Labor Law of Uncle Sam. It appears to us the law is a just one, for the working classes of the United States should be protected against the paupers of Europe and the Chinese, who would, were such a statute not in existence, be brought into the country by the thousands by soulless capitalists and American manhood would thus be degraded as are the classes re ferred to. We are willing to admit, however, that in so far as Canada is concerned there has been a disposition to apply the law too harshly, in view of the fact that Canadians and regard one and the same people. While it is quite right to in sist that money earned in a country should there be expended, we think it were unworthy of the great American nation to carry out the law in regard of the few Canadians who live in was the cause of the secession of the ican cities. But our Toronto make her son, if not a genius, at least ities that make a Catholic an earnest, aristocratic wing of the party, has not contemporary, while catechising

made either section of the party less the shortcomings of the Yankees, firm on all Catholic matters. The should open its eyes to scandalous, even villianous practices at its own doors. What, for example, does the Mail think the result of the prudence of Herr of thousands of people in Toronto Lieber, who met the members of the and other places in Ontario who aristocratic section on cordial terms, have taken an oath not to give employment to, nor have any business dealings with their Catholic fellow-citizens? Such an oath istaken by the members of the Protestant Protective Association. Willour friend of the Mail speak out in meeting and tell us what he thinks of this conspiracy?

Conversion of a Distinguished Scientist.

This well-known scientist and agriculturist of the Southwest died at the Providence Infirmary, Mobile, Ala., on Tuesday, September 26. A few days before his death he became a member of the Catholic Church, being baptized, making his first Communion and receiving the last sacraments on his

Prof. Stelle was for twenty years agricultural editor of the Mobile Daily Register. His department was a feature of that paper and conducted on the principles of the most advanced ideas in this Province. He contributed to most of the Southern papers on these subjects. His constant aim was to bring farming in the South to its highest development. He was re garded by the agriculturists as their best friend and authority. Through Prof. Stelle's researches the remedy for the cotton worm was discovered. He introduced the Yengan, or upland rice, throughout the South; as also the culture of Cuban tobacco in regions adapted to it. Many choice varieties of fruits and vgetables he brought into general use, and to his constant study the farming class of the South are indebted for much comfort and profit. He had many honors conferred upon

him by scientific societies.

Prof. Stelle's home was with his family in Fort Worth, Texas. When his health began to fail he went to Citronelle, Ala., the well-known health resort, hoping to find some improve-ment. Here he failed so rapidly that he asked to be taken to the Infirmary at Mobile, where be might have the careful mursing of the Sisters of Charity. He also wished to be received into the Catholic Church. the priest came to instruct him he found the learned old professor fully informed on all the doctrines of the He was even familiar with Church. He was even familiar with the ritual of the services, having fre-quently attended them. Prof. Stelle's death was a most edifying one, his only regret being that he had put off "his duty to God." as he expressed it, until the last. He was about sixty years of ago, and although a native of Illinois, had spent the greater portion of his life in the Southwest.

Father Joseph Hindenkamp, S. J., performed the funeral services in the chapel of the Infirmary and the re-mains were interred in the Catholic performed the cemetery at Mobile. Some member of Prof. Stelle's family became con verted to the Church several year

Laying the Corner-Stone.

About one hundred and fifty persons went from Chatham, N. B., to Nelson, N. B., on Sunday, Oct. 8 on the steamers Nelson and Miramichi, to be present at the laying of the corner stone of the new Catholic church. The solean and imposing ceremony was performed by His Lordship the Bishop of Chatham, assisted by Father Morrissy of Bartibogue, Fathor Dixon of Newcastle, Father Wallace of Barnaby River and the parish priest, Father Power. His Lordship made a briet address at the close of the ceremonial, and Rev. Father Dixon preached an elequent sermon in harmony with the occasion. The attendance was large, and the collection plates were generously heaped up with coin and notes.

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Dogma has no reason of being unles it lead up to practice; for Christianity is essentially practical; objectively it is an historical fact, subjectively it is a relation of life between man and God. To be sure, man's conduct and living need an intellectual basis, since he is a rational being; and, therefore, dogma is a necessary part of religion, as being that intellectual basis; but relig-ion would fall short of completeness, would not suit the condition nor an swer the needs of a created being, i its intellectual basis, its abstract and theoretical truths, did not issue in practical conduct, expressive of the purely mental truths. Now practical Christianity is service of God, service of man. With this latter I have noth ing to do in this paper. Christian practical life, as service of God, is resumed in worship and grace, hence w say, dogma leads up to worship and grace, and apart from them has no reason of being. This view of religion, therefore, is

all important ; to do good is better than to know good; conduct is three fourths of life. Man's destiny in eternity shall be decided by what he has done, not by what he has known in this present phase of existence. Religion is the meeting of man and God, and to the meeting each brings his own peculiar man yearns and aspires after God ; God goes out towards man, and by these two tendencies both are brough together into union, or religion, giving that word the primary meaning of renewed bond, religare. Now worship is the word we have for the aspiration of man after God. Grace is the word we have for the leaning of God to man.

What man aspires to is union with God, the beginning and the end of his being. What God desires, without in fringing on that liberty with which He has endowed man, is to unite to Himself, as closely as human nature permits, the rational creature who came forth from His love. Unitive love, as it is the source whence man sprang, so also is the term to which he Perfect religion then may be defined, union of man with God a complete as human nature is capable of bearing. We hold that the pleteness of the union shall be realized only in another world. There the in-tellectual basis of the union shall be not objective dogma and subjective faith, but a knowledge of God quite different from that we now have, called in our imperfect human language, the Tutuitive Vision. There the medium of the union shall be, not worship and grace, but vor hip and a peculiar quality, of which we only know that it exists, and which we describe as the height of glory. There the result of the union shall be, not the partial and intermittent holiness of this world, but ever lasting sinlessness and happiness with

However, taking man as he is found now and here, his union with the Creator has for intellectual basis dogma and faith, and for medium worship and grace, for in these they meet, man by worship man by grace. Therefore the central point in religion, practical religion, is worship and grace; and i they be not brought about, Dogma is but a tinkling brass cymbal: it is wor-ship and grace that the Apostle St. Paul has extolled under the name of charity as essential to religion. I now go on to consider apart these two ele ments of our relation to God-worship man's contribution, grace, God's contribution to the relation: and then will inquire if there is any religious set in which they are synthetized. If there is any such act, then that act is the very centre and soul of religion. WORSHIP.

I define worship to be the recognit-ion by man of God as his first and last cause. This recognition must be interior, that is, the intellect of man must grasp the relation between himself and God; the heart must be moved by it, and the will affected by it. This interior worship is worship in spirit, but worship should have another qual-ity; it should be worship in truth. Now, the truth is, we are not true spirits. Such is the dual nature of man, invisible in the visible, spiritual in the material, soul in the body, that what is within not only comes from without, but must be shown forth exteriorly. It is through the senses, as channels, that his mind is awakened by things of the outer world to grasp them to itself in knowledge; and again the interior knowledge of the mind and affection of the heart and movement of the will flow out into the world about us through the senses. All internal phenomena of intellect, heart and will have their external incarnations. Hence, worship, from the necessity of man's make-up, must be exterior and body itself forth in acts produced by our senses and speaking to the senses Moreover, since man is by nature social in the religious as well as the civil sphere; and since society is of the sociability which God has planted in man, and for this reason society owes allegiance and gratitude to God, exterior worship must be public and social, and be between men a bond in their religious life as government is a bond between them in their political life. It is evident that an exterior, public worship means and implies temple, priesthood. assemblies, rites and ceremonies. We reach these conclusions from a study of human nature.

But now suppose that God should

CATARRH

justified in conjecturing that, instead of leaving in man's choice the mode and manner of worship by which he is to be honored as first and last cause, He will inform man through revelation of the specific rites and ceremonies in which He wishes to have embodied, through which He wishes to have expressed, the recognition of His claims over creation. This is just what God has done; I assume the revelation; we shall see presently what specific rite He has chosen to be the worship of himself by man. But here I will say this about the rite. From our preceding considerations we may safely assert beforehand, that it will be an exterior act to be performed in public ssembly by a vicarious representative of the God worshipped and of the people worshipping, an action expressive of the union between man and God, showing forth man's aspiration to God, and God's desire to raise man to Himself, an action synthetic of man's wor ship and God's grace. Before pointing it out and showing it to be as I have just described, let us consider the second element of that relation which religion is-God's grace.

Let us give this name to the action of God on man. It is His breath on humanity; it is the leaven that preand raises the mass, the lever by which mankind is lifted above itself. Christianity as an ideal, as a set of truths, could not have been conceived by human mind; but, granting it could, it had never been realized in the world, in the life of the race, by human strength; that effect required a divine cause, God's own action. From this historic result, the spread of the Chris-From this tian religion, some notion of grace is

GRACE.

But to know it intimately it should be experienced. It is not something that falls under the sense. In nature around us there is nothing exactly like it. It is not a physiological fact, though it has its radiations in and through the material part of man. It is a purely psychological fact that the senses do not engender, nor anything created beyond and out of the senses, nor the soul either. Though the soul is the recipient of grace the originator and direct causative principle God; hence it is a supernatural fact.
"It is God made sensible to the soul"
said Pascal. "It is an inspiration of divine love causing us to practice what we know by faith," said St. Augustine It is in moral nature what attraction is in physical nature; it binds us to God and makes us revolve around Him.

But this is not a full account of it.
thing is best known and defined from its end, the ultimate purpose of its being and existence. Now I have already said that religion in its per fection is such a union with God as human nature is capable of bearing. The intellect of man is capable, special grant of superadded strength not by its innate and congenial strength, of a knowledge of God far superior to that we now enjoy, and of a different kind altogether. Our present knowledge of God is imperfect partial, indirect, coming to us through analogies, anthropomorphic simili-tudes; it is, as St. Paul puts it, seeing "through a glass darkly" and, "now we know only in part." The embodi ment of the intellect does not compor any other mode of knowing Him. revelation tells of a transformation of the body after death that will give the intellect a wider latitude, and allow it a keener glance in another and better light than that of reason, a light which is a special and undue gift of God.

The knowledge we shall then have is now called by us in the limited range of human speech, the Tutuitive Vision and is described by St. Paul in the words, "then we shall know face to face." The love consequent upon such knowledge is so fully unitive that sinessness, or the impossibility of divorce be our portion forever. hence perfect happiness. It is a universal truth of human experience that things created, be they ran-racked ever so much for the boon, cannot give full happiness, and that the heart of man is restless until it nestles in God. Such knowledge and such union are

the perfection and crown of religion. But such knowledge and union, though we may and shall be made capable of them by special grant, are not within our natural reach, are not due by any title we hold from creation. They constitute a new life, a superior to speak. Now our present life is an apprenticeship to our future life; what we begin here will be continued there by the stern law of evolution. Appren ticeship is the doing in an imperfect inchoative way of the profession, trade actions that constitute later life not logical to say that the future super natural life of glory will have in this present natural life of earth its germ, beginning, inchoation, apprentice ship; that the action of God unveiling Himself to us hereafter face to face and binding us to Himself indissolubly wil begin even here and now in a partial inchoate way? This is the outgoing this feature, a trait of humanity, reof God to man we call grace; it is God's side of the relation, as worship is man's side of the relation, both constituting religion. Grace, then, is the the Lord Himself. He is a Victim not germ, the principle of the life to come and as that life to come is in a sense divine, since it is not due to us and is God's gift, grace is defined by our theologians to be "Semen Dei, parto divine life in germ. Life is maincipatio quodam vito divino consortium tained and strengthened by food; vito divino. The seed of God, a cere animal life by animal food, intellectual tain participation in God's life, a con-

sorting in God's life.
This is Catholic Day, and I am giv-

Frof menting a shand a The question of the Army Bill, which border towns and work in large Amerany mother may, if she desires, spicuous by their lack of all those qual- was the cause of the secession of the ican cities. But our Toronto

God's gratuitous gift, and who shall bind Him in the giving, unless, indeed He bind Himself? Neither have I to inquire how, by what means and agencies is granted that grace which God may grant outside the Catholic Church But I draw attention to this considera-Just as in His revelation He may have indicated to us the mode of wor ship He chose and requires; so also He may have made ordinances as to the ransmission of grace, may have affixed it to certain rites, ceremonies, human agencies, which arrangement, I again repeat, would be in perfect keeping with man's dual constitution and double make up — soul in body, spirit in matter, the invisible in the visible. If God has made an arrangement of this kind, probabilities and conjecturing must give way to positive legisla tion, and the question is not what He might do, but what He has done. reflection leads to a third considerasion, is there in our religion an act which is by divine ordinance the synthesis of worship and grace, the perfect expression the relation of man to God ? EUCHARIST THE SYNTHESIS.

The recognition of God as first and last cause can have no outward expression more direct, exclusive and forcib than sacrifice. All other religious acts are of themselves indifferent to that recognition, and are made to be ex pressions of it only by the directive in tention of the worshiper; but, apart from such intention of man, it is not in other religious acts, in their nature, to be expressions of that recognition of God's supremacy. The offering and the immolation of created life to the Creator is an act such that it is of itself, and cannot be made by man anything else than, the recognition of God as the Master of the universe. Sacrifice is the essential act of worship. All religions known to history, whatever else they lacked, certainly did have sacrifice at the foundation of their worship Christianity has its sacrifice, before which all others disappear as shadows before the reality. God made man, Christ Jesus, is the victim and the Cross the altar. This is the supreme act of worship which Humanity gave its Creator, a worship worthy of God since no less than God Incarnate was

the giver. Now this sublime act of worship accomplished once for all in the name of the human race by the High Priest, Child of the race as well as Son of God, is brought within the compass of each and every man that he may join in it and have share in it, and is reproduced mystically yet really beneath the vault our temples in that public act or religion known as the Mass. adown all the ages the worship of the Catholic is invested with the dignity of Christ's own worship. This is the special act of worship God has chosen and requires of mankind. His will has been signified by the doings and sayings of the Saviour in the Last This is the recognition by man of God's supreme dominion, the expression of man's aspiration to God. All other acts of worship have worth and force only in as far as they ar proach this one and are connected with This act of worship may be per ormed in the simplicity of the cata combs or in the grandeur of the world pasilica; but, whether in simplicity or grandeur, it is man's nobility, consolation and strength; and for the world it is the inspiration and motive of all

that is noblest in moral heroism and

For this worship

artistic progress. For this worship architecture, painting, sculpture, music and poetry have done their best;

it is the centre, as of religion, so also

of Christian civilization. If an exterior, public action or rite such as the Mass, is the manner of worship God chooses by which man is to recognize His supremacy; it is not at all improbable, nay, it is to be ex-pected, that the action of God on man or grace, shall come to him in a similar nanner. And in fact, God has affixed His grace to certain rites and sensible The best known instance is signs. that of water, signifying and effecting a new birth and giving the right to the kingdom of heaven. Now, if the Mass is the supreme act of worship, it is because Christ is the Victim offered in that sacrificial act; and if He is the Victim offered, it must needs be that He is therein present. Here is an in-stance of, I will not say grace, but the Author of grace present under the sensible elements which alone are visible in the Mass. It is not my task to enter into existence, into which we need to be the mystery, but to affirm it for an generated, born anew, re-created, so ulterior purpose. Our belief then is, that Jesus Christ is really, truly, and substantially present under the appearances of bread and wine in the

sacrifice of the Mass. With this belief allowed, I proceed with my study. If you make an investigation of the acrifices of the religions of the human race, you will find that almost everywhere manducation of the victim has been an integral part of that act of worship; as if men sought to partici pate in the expiation done by the victim, or to invest himself with the dignity of God, to whom the victim was sacred. Shall you be astonished to see only that through Him we may worship, but also that through Him and of

life by intellectual food; divine life— by God Himself; and why should I choose to make to man a revelation of his cannot be a first and fast cannot

make her son, if not a genius, at least, ities that make a Catholic an earnest, aristocratic wing of the party, has not contemporary, while catecheing

supernatural, divine life Grace and Baptism have begun in me? What stronger, more emphatic sign that God's action on me is intimate, that His influence has penetrated my being, that His life has become my own? By that same exterior act, in which I go out to Him in worship, He comes to me as strength and food of my soul and binds me to Him through means of the elements beneath which He has chosen to hide the sublimity of the Saviour's sacrifice. The sacrifice is worship, the communion is Grace. In the one public act worship and grace concur, God and man meet, religions as a rela tion between both is completely expressed, and thus the Holy Eucharis ecomes the central point of religion in the Catholic Church

Men has ever aspired to become like unto God. This aspiration is at the anto God. This aspiration is at the bottom of all the errors as well as all the truths in the world. The errors have been that man has sought to be divinized by his own strength, or thought divinity due to his nature, or deemed himself substantially one with God and only accidentially differ-ent from Him. The truth is that in Jesus Christ the divine and human natures have met in one personality. In Him Humanity's aspiration has been realized. The truth is that each one f us individually finds union with God in Christ offered as victim and given as food in the central act of Christian worship-the Holy Eucharist

THE VICE OF LYING.

It is a curious fact that all person in theory consider lying as an odious. mean and pernicious practice, and yet it is the most common of vices. s because men are so ready to find excuses for deceiving one another, and fail to perceive the pernicious effect upon character and reputation of even mall departures from truth long con-Reputations, good or bad, are tinued. not made by single acts, but by the general course of conduct. A man whose reputation among friends and acquaintances is that of a truth-teller. whose word can be relied upon, gains it by constantly telling the truth; so also a man whose word is always doubted, unless confirmed, does not get such a reputation unless his friends and acquaitances have learned by ob servation that he is constantly lying. He may not tell any malicious lies. lo any great harm by his attempts to deceive, except to himself, but continued misrepresentations of the truth impair his credibility and develop in him a habit of lying which is fatal to his reputation. He is, moreover, exposed to great temptations to ommit more grievous faults than hose which have here been con sidered. "He lies like a politician, is a proverbial saying, for the profes sional politicians and their hirelings have the reputation of taking advanage of any opportunity to place their adversaries in a false position by mis representing, misquoting or garbling their utterances, and sometimes by directly slandering them. A ma who is habituated to truth-telling, who has never indulged in shrinks instinctively from deceiving others, either maliciously or for his own advantage, in matters of great moment. who has practiced a disregard for truth in small matters is ready, when tempted, to lie for his own advantage Young people cannot too soon learn to have a high regard for truth and to avoid intentional deeption in any form, direct or indirect, ctive or passive. Their future reputation, and much of their peace of mind and success in life, may depend upon the degree to which they resist the temptation to indulge in this too

The Thirteen Superstition.

The thirteen superstition is said to have originated in the time of King When the good British king founded the famous Round Table, he requested Merlin, the enchanter, to arrange the seats. Merlin arranged one set of seats to represent the Merlin arranged apostles; twelve were for the faithful adherents of Jesus Christ and the thirteenth for the traitor Judas. The first were never occupied save by the knights distinguished for their achievements. The thirteenth seat was never occupied but once. The story goes that a haughty and insolent Saracen knight sat down upon it and was immediately swallowed up by the earth. Ever after it was known as the "perilous seat," and, brave as the celebrated knights of the Round Table are said to have been, not one had the courage to sit on the thirteenth chair and the superstition against it still survives.

Don't commit suicide on account of your "incurable" blood disease. your "incurable" The sensible thing for you to do is to take Ayer's Sarsaparilla. If that fails, why, then—keep on trying, and it will not fail. The trouble is, people get discouraged too soon. "Try, try, try again.

Rev. F. Gunner, M. D., of Listowel, Ont., says regarding B. B. B.: "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken, or worry."

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extinguisher.

The prince of Pectaral Remedies. Dr.

The prince of Pectoral Remedies. Dr. Wood's Norway Pine Syrup cures Coughs, Colds, Ashma, Hoarseness and Bronchitis without fail.

No other Emulsion equals Milburn's Cod Liver Oil Emulsion in pleasant taste, nour-ishing power or curative effect. Minard's Liniment for Rheumatism.

. merody. | tion or of supporting them, they are con-

NUNS AS PRINTERS.

Interesting Sight at the Premises

A visit to the premises of the Croix newspaper, says the Paris correspondent of the Liverpool Catholic Times, shows, among other things, grave, bearded religious side by side with lay journalists. It reveals the inner workings of what is probably by far th most active and extensive Catholic printing establishment in France. Moreover, it shows the actual accomplishment of Pere d'Alzon's prophecy when, after having founded the Order of the Assumption, he foreshadowed the work of the good press in conne tion with his religious, and prophesied its ultimate success. All this is being re alized in ourday. Many thousand copies of the Croix speed nightly over Paris and into the provinces. The Pelerin and weekly numbers of the "Lives of the Saints" and other publications are published on the same premises. It is a little printing world representing in truth, the work of the good pres I was taken over it the other day by the director, the Rev. Pere Bailly, in order that the readers of the Catholic Times might have some details of Catholic journalism as understood and practiced by the Fathers of the Assump

The most interesting sight in con nection with the visit was that of a number of gentle-faced nuns in charge of nearly a hundred girls and women all engaged in setting up type. nuns are skilful printers, but pray as well as work, which is what the Croix is constantly telling its readers to do. At given moments Notre-Dame-du Salut, and a nun re cites the Rosary aloud, all presen-joining in the responses. These pray ing interruptions do not prevent : more than ordinary amount of work being got through under the rule of those typograpical religious. all appear to have sweet, gentle faces. but to be withal quietly energetic and vigilant. These are the Little Sisters of the Assumption. While some are printers, others are missionaries, and others nurses like those who were at Lourdes the other day tending the sick of the national pilgrimage.

How C'Connell Saved the Bank.

In the present financial panic it may be useful to some of our smaller country banks to read the following anecdote, which was told some years ago in regard to the famous Irish

orator, Daniel O'Connell. A report had gone out through Dub lin that the bank of Ireland was about to fail, and all the streets about th oank ware filled with a crowd of small depositors, auxious to draw The bank was perfecly solvent, but unless it could have time t obtain more gold would be compelled to fail. Under these circumstances the directors sent for O'Connell. He first addressed the crowds in the streets, telling them that he would carefully examine the condition of the

bank and report to them very soon. He then sa'd to the directors, there is nothing in the law to prevent your paying the coin over your counter hot instead of cold: -so order in large number of frying pans, heat the coin, and pay it hot. He then went out, and again addressed the crowd assuring them that the bank was perfectly solvent, and that every de positor would be paid in full, but they must not find fault if it was paid t them hot instead of cold. Presently frying pans full of heated gold coin were brought in and laid on the counters, and each depositor was paid as fast as he could take up and carry off the coin.

The report soon went out that the bank had plenty of gold, and coining it as fast as it could. The result was that the bank had plenty of time to get all the gold it needed, and did not fail.

A Graduate of Toronto University Says: "My children have been treated with Scott's Emulsion from their earliest years! Our physician first recommended it and now whenever a child takes cold my wife immediately resorts to this remedy, which always effects a cure."



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FIVE-MINUTE SERMONS.

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THANKSGIVING DAY. Giving thanks to God the Father. (Col. i. 12.

long-established custom, which we are invited to devote specially to thanks-giving for the many blessings which

commemorating. Even in the temporal order, however, we have abundant cause to be grateful to God. True, we have had our trials and sufferings, some more, some less; though even these we can perhaps even now see, and shall see more clearly hereafter, to have been blessings in disguise. But we have had much happiness and comfort in spite of these trials. Surely we ought not to pass this by unperiod this by unnoticed.

right as a matter of course, and only to notice them when they go wrong. When we are sick we complain and make a great fuss, and perhaps are not satisfied unless we can make everybody else unhappy as well as our-selves; but when we are well, that is just as it should be: no thanks to any-body for that. No thanks to God, whose loving care and providence are necessary, and are given to us at each moment of our lives, and who is con-tinually warding off from us a thousand dangers to which we are exposed, often through our own fault! No thanks to Him whose angels watch over us to keep us in all our ways. By our ignorance and imprudence we are frequently endangering this wondrous life which He has given us. With all the science in the world, we do not understand it and could not direct it; it is He who causes our breath to come, our hearts to beat, and our blood to

So also in the common affairs of life, our industry and skill would avail nothing if God did not come to our assistance. If our work or business prospers at all, it is due to Him; it is His free gift. And all the conveniences of modern life which we pride ences of modern fire which we pride ourselves so much on are the fruits of His power and skill which He lends us. It is He who shines on us, not only by the sun and moon, but also in those lights which we think that we ourselves produce: it is He who sends our telegraphic messages for us, who carries us where we will in our steamers and railway trains.

These perpetual and ordinary comforts of life, then, in which we all share, as well as our very life itself, are God's gifts. And besides these, are there not more blessings which we can see if we look back on the year, standing out from the rest? Have we thanked Him for all these? If not, let us then really make this a time to atone for past neglect; a time of thanksgiving in deed as well as in name. But, above all, let us, whom He has

signal and unspeakable blessing of the true faith, thank Him for that. To those who have just come from the doubt and confusion of the world outside this true Church this is a happiness which outweighs all troubles, a perpetual sunshine which drives away all clouds. Why should it not be so to us all? This is what St. Paul in his epistle wishes that it should be. "Giving thanks," he says, "to be. "Giving Paul in his epistle wishes that it should be. "Giving thanks," he says, "to God the Father, who has made us worthy to be partakers of the lot of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love, in whom we have re-demption through His Blood, the re mission of sins." Let us think on these words, and see if there is not enough in them to make at least one Thanksgiving day.

The great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

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The Power of Nature.

By Maurice Francis Egan, LL. D.

This week, as you know, my brethren, a day has been appointed by the civil authorities, according to

giving for the many blessings which we have received from God during the year. And though the observance of this day is not an ecclesiastical obliga-tion, yet there is a singular appropriateness in it for us on account of its falling just at the close of the year which the Church celebrates. At this time, when we have completed the round of the mysteries of our faith, and are about to recommence it in the season of Advent, it must naturally

occur to us to look back and thank God, not only for all his temporal bene-fits, but also and especially for the spiritual blessings which He has given us, and which we have just finished commencating.

this by unnoticed.

But this is just what we are too likely to do. Somehow or other, we are all apt to take things when they go

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How They Worked Their Way.

II.-(CONTINUED.) "You are very kind, Alice," Mary answered, "but I think we will be out of town by the 28th."

"So soon! When are you going? It's just the time for Atlantic City, be-fore the crush begins—" "No, no," said Mary, hastily, "we

are not going away for pleasure. Poor father is not well and we are going into the country to live.' "Not for good !" cried Alice, opening her eyes with the approved "soci-

ety " s. stare of the season. "You can't mean it. What-are

poor to live here."
Alice leaned back in her chair and

laughed. "This is quite too awfully funny! Fancy "—she said "fawncy "— "living in a house like this, with Mexicar onyx mantel pieces and real lace curtains and Turkish rugs, and talking that way! Papa often does the same thing whenever I want him to buy me anything particularly smart. But mamma and I don't mind it! Poor

"No," said Mary, gravely, "father always means what he says. We shall all have to work hard on a farm some-

where."
"What!" cried Alice, "you don't "What!" cried Alice, "you don't mean it! Oh, this is quite too dreadfully, awfully, horribly! you churn, and milk the cows, and feed the pigs, and gather potatoes! Oh, my dear, your father can't be so awfully crue!! And you'll have no chance of wearing your new frock on the farm! Come, now, you do not mean it? The idea of your being poor like the awful people I saw this morning!"

Father said, this morning, that we must go away, and live very carefully," Mary answered, with an effort. "I suppose if one is poor, one may be good and contented and nice, if one tries."

"Impossible!" Alice said, running her fingers through her "bang," to show a diamond ring she wore. "Poor people never can be nice. Just to think, of living in a little poky house, with no servants, and having always to ride in a street car. Poor people are al-

ways nasty."
"Our Lord was poor. Sister Hortense told us, over and over again, to remember that. And the Blessed Virgin was poor."
Alice was silent for an instant.

Oh, that was a long time ago.
Don't preach, Mary, please. Just think of it—this morning, almost before I was up, mother came and asked me if I had a white frock I didn't want. I was quite paralyzed by the question, for mamma knows, very well, that I want everything I have. It seems that a poor woman who lives back of our house, in the court, you know, had the impudence to ask mamma for a frock, so that her daughter could make her First Communion in white, like the other girls. To be fair, she only wanted to borrow one, and, having heard that I went to the convent to school, she thought mama might lend her one of mine! Fancy! She said it would be great favor, as she could not afford to buy a white frock. Did you ever hear of such a thing! I was real

was silent. A slight color

came to her face.
"Youaggravating thing," continued

surprised and mortified, when I told them I could not lend my clothes to

"Scarcely strangers, Alice. You must remember that—that—" Mary paused, afraid that she was "preaching." "I mean, that, as the girl was about to make her First Cemmunion,

it brought her nearer to you, or, at "What piety!" cried Alice sarcasti-cally. "I should like to see you lend her one of your white frocks—the new

one, for instance !"
Mary walked over to the book-case and looked at the pretty rows of gilded books. Alice's words had struck

"The girl's name is Anna Doran. And she lives in Wilbert's Court. There, my dear child! Don't preach the subject, I shall have my new fan painted for your party. I have already finished a bouquet of jacquemnot roses, on a pale blue ground."

"Alice, believe me, there will be no more parties, such as rich will be no

more parties, such as rich girls have, for me. We are poor. We shall all

have to work Alice went close to Mary and looked into her face. She was struck by its

gravity. "I declare, Mary, you look quite old! Are you really in earnest?"
"Indeed I am!"

"Bosh!" cried Alice, "come live with me. You can have half my room

all night. I know Sister Hortense will give me a list of books. I will practice a great deal, too."

"Poor people don't have pianos."
Perhaps father may let me keep

mine. Alice threw herself back in her chair

and laughed. She mimicked Mary's last sentence, over and over again, with much apparent enjoyment. "Oh, dear," she cried as last, "you will kill me! Perhaps your papa may

buy you a monkey, and then, you can go about the streets a l' Italienne and help to support the family." Alice say a dangerous sparkle in Mary's eye, for Mary had by nature what is called a "temper," but she had

been taught to subdue it.
"Well, good-bye, Mary. If you will take summer boarders when you go on the farm I'll come. But I think it's you to give up the riding club, and school, and the party you promised us. You certainly are crazy, Mary."

"The truth is," said Mary, with an effort and a slight blush, "we're too poor to live hear."

And all the farm I'l come. But I think it's real mean about your party. And all the girls will talk it over and say unkind things. It will be quite too awfully foolish!"

Alice kissed Mary on both checks

Alice kissed Mary on both cheeks and then bounded away.

Mary, left to herself, knelt down near the wide window-seat and cried. Her grief may seem a small thing to older people occupied with affairs that seem greater, but to her it was very bitter. To have all the girls, to whose entertainments she had been invited, over and over again, saying that Mary Beresford was too mean to keep her promise about the birthday party. They would talk about it in school. Sister Hortense would give her com-fort, she knew; but then, Sister Hortense was not the girls, and she could not control their thoughts and speeches. It did look mean, Mary admitted to herself. She had talked so much about

the party and her new gown.

She opened the box that enclosed that precious article. She said to her-self that she would wear it; she would self that she would wear it; she would speak to her father and tell him that he ought to give her a last party, and how mean the girls would think her. How lovely the dress would look! If she could only wear it and have one more good time, in spite of everything. Some how or other, just then, little Kathleen's sing song tune ran through her mind, repeating the answer in the

Gate mind, repeating the answer in the Catechism to the question, "Why did God make you?"

Would it be serving God to worry her dear father just now, and, perhaps, coax him into spending money for luxuries that he really need for necessities? But Alice said she had promised to

invite the girls to a party.

But then, her father had been rich.

Now he was poor. She had talked of the party as a fixed fact, but she had not invited anybody. No, she had not promised anything.

If she could only wear that lovely white frock—just once! But no—she

white frock—just once! But no—she must be a poor girl now and not expect to go to parties in white gowns with silver trimmings.

Alice Howe's visit had disturbed her. It had made her uneasy and discontented. The incident of the child whose methors wanted to herewy the whose mother wanted to borrow the white frock, came into her mind. Ought she to make a sacrifice and give up this beautiful gown?

She ran down to the sitting-room, a plants. Her mother was reading "The Following of Christ."

"Well, Mary?" she said.
"Mother, Alice Howe has just been

"You know, my dear, we are not as we used to be, and I am afraid I have no white stuff that would do for such a And I don't think you have

any that would suit."

"Oh yes I have," said Mary, eagely, "My new one!"

"But, my dear, it is so pretty, and too expensive for a poor child to wear."

"Nothing is too pretty to give to Our Lord, is it, mother? And I am only a poor child new."

only a poor child now."
Mrs. Beresford smiled. "If would be a great sacrifice, you know. It is not a duty for you to give

your lovely dress away." "I want to make some sacrifice," said Mary, "because God may bless the future more and more, and make father well."

Mrs. Beresford said nothing for a time.



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"Where do the people Alice spoke "Back in the court. Their name is Doran.

Mrs. Beresford's face brightened. "Oh yes—a very respectable family. The father is a chronic invalid in a hospital. The mother did some work for me when Sarah was sick. You can go over and see them. I think though, that, if you give the young girl your frock, you had better take the silver lace from it. It would look conspicuous and out of place.

off to get her hat.

TO BE CONTINUED.

A LESSON OF THE HOUR.

In the course of an editorial on the Parliament of Religions the Pilot makes a sad reflection—as salutary, however, as it is sad. We have read nothing on the subject more worthy of being pondered than these words of our

sterling contemporary:
"The Parliament of Religions is "The Parliament of Religions is sadly eloquent to the Catholic of apostolic spirit of what Catholics might have done had they kept everywhere alive the spirit of the apostolic days; of what they failed to do because they so numerously fell away from the zeal and disinterestedness of the early Christian age, and so numerously sought everything before the Kingdom of God."

Gone is the past. The present is all

that need concern us; and we have to do with existing opportunities, and to consider individual responsibility It is hardly within the bounds of possi bility that there will ever again be a wider field for the exercise of the aposwhich to the exercise of the apos-tolic spirit than the one which stretches out before the menial vision of the American Catholic. How-very little has yet been accomplished in comparison with what remains to be done! The progress of the Church in done! The progress of the Church in the United States has not been by con versions among the native population, but almost exclusively by the advent of Catholics from foreign lands. Converts are indeed few and far between The harvest is as great as it ever was. The laborers, though seemingly inade

quate as to numbers, could work won-ders if all were imbued with the spirit of the Apostolic age. Every Catholic is called to be a laborer in this vineyard of the Lord,—some to render special service, but all to exert the power of example. "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven," is a command addressed to every follower of Christ.

There can be no greater delusion than to expect that the American nation will ever be converted solely by the means we seem most disposed to employ. Controversies and conferences and congresses, books and papers and tracts, are as nothing to the persuasiveness of Christian example. "I know the best way of converting the world," said Pius IX. to one who proposed a new scheme of apostleship; "the best way is for every Catholic to convert himself." What men hear in glorious room this morning, flooded with sunlight and gay with flowering read of the vast amount that is being printed, is next to nothing in com-

parison with the influence of what they see. Seeing is believing. The im-portance of the press is grossly exagtelling me of a poor girl who has no frock to wear at her First Communion reads to the ten thousand who skim Mrs. Beresford looked a little over the printed matter that comes in their way; and of the ten thousand who read, a single one reflects. It is remarkable how few of the prominent converts of our time and country have been led into the Church by controversies or books. How few, according to their own testimony, have been influenced by learned arguments! It was almost invariably the good example of some faithful Catholic friend-perhaps that of a servant, -or the edification received from a chance acquaintance, which first touched the heart, and opened the mind to the

understanding of what before was hidden or incomprehensible. People are not always disposed to read or willing to hear, but what passes under heir eyes can not fail to be heeded nd to make an impression.

The number of our fellow countrythe many denominations of Christians differing among themselves, though united in opposition to the one true faith: the spread of agnosticism and religious indifference, the increase of and out of place."

Very well, mother. Can I go heart. But when it is considered that ow?"

Mrs. Beresford smiled, and Mary ran aid in effecting a change, that, further more, he may be in some measure re-sponsible for the existing order of things, the feeling of pain is quickly followed by a sense of responsibility, and the heart swells with hope and zeal. Every man has a vocation to help his fellowman. The highest service that can be rendered is to spread the Kingdom of God. To contribute to this noblest end it is not required to be a writer or a speaker, an editor, a publisher or a priest, simply a doer of good deeds.

How far that little candle throws his beams ! So shines a good deed in a naughty world." Better than the best books, more persuasive than the highest eloquence, persuasive than the highest eloquence, more convincing than the strongest arguments, are lives well lived. Cardinal Newman, in a letter to the late Marquise de Salvo, points out that your Saviour did not strive nor cry to the late Marquise de Salvo, points out that or lift up His voice. He drew hearts when they were to be drawn." Those amongst us, whether educated or unlettered, rich or poor, ill or well-man or woman, who set the example of honesty, sobriety, charity, purity, and heavenly mindedness, are true apostles for the conversion of America. - Ave

Mr. J. McCormack, Magundy, Mau. writes to "Dr. Williams' Pink Pills cured me of dyspepsia after doctors had falled. They are a grand remedy." Sold by all dealers or by mall at 50c a box or six boxes for \$2.50. Dri Williams' Med Co. Brockville. Ont. and Schenectady. N. V. Beware of initiations. didney bond. Mr. Jacob Scales, of Toronto, writes and box of time ago I was suffering Bom Kidney Complaint and Dyspepsia, sour stronged hame back; in fact, I was completely produced and suffering intense pain, was the in this state a friend recommended me to try a bottle of Northrop & Lymants Vegetable Discovery. I used one bottleyrind the year manent manner in which it have tured and made a new man of me is such that I dannow withhold from the proprietors this of pression of my gratitude."

On the Platform.

On the Platform.

Public speakers mid singers are offen troubled with sere throat and hourseness, and are liable to severe bronchial altacks which might be prevented and cured by the use of Hagyard's Pechard Talsam, the best, throat and lung remedy in taken.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in infraular gonsumption. Give heed to a cough. There as always danger in delay get, a bottle of Bickle's Anti-consumptive Syrun, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as werting a wonderful influence in curing consumption and all lung diseases.

No other Sarsaparilla has efficieded such

No other Sarsaparilla has offeeded such comarkable cures as Hood's Sarsaparilla, of Serofula, Salt Kheum, and other blood dis-

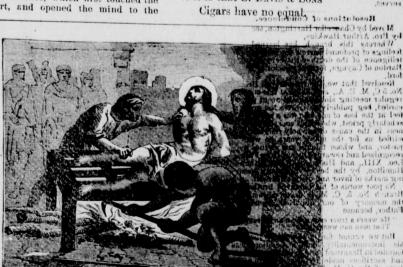


them, does not adopt them as its own meats. It is entirely in the confidence of the right to give fair and honorable critically. of it is that S. DAVis & Song and to eldarovat

ford, Resolved that w

No, 5 C, M. E. A regular meeting

regular needing public feel at the loss of the loss of the charteness in the case elitied us for the paster, and who paster, and who



PICTORIAL LIVES OF THE SAINTS

With Reflections for Every Day in the Year and the Compiled from "Butler's Lives" and other approved sources, to which are added

ith Webster's Daried it a most value and the most value A. PAYNE, "Chatham Ont," and other pectoral remedies. Price 25c.

The superiority of Mother Graves Worm of Lancaster, Ont, OLIC RECORD, ONT.

OLIC RECORD, ONT.

ONT.

HITECTS.—Offices in the Gerrie and the Calendar for the United States by special petition of the Warne, Ind., since 15% and so in the Gerrie and the Calendar for the United States by special petition of the Calendar for the United States by special petition of the Calendar for the United States by special petition of the Calendar for the United States by special petition of the boys be poor; if they want to the boys be poor; if they want to the children. Purchase a bottle and give it at ital.

No other Sarsaparilla combines economy and like Hood's It is the only one at trial.

No other Sarsaparilla combines economy and percent by the Bev, Father the boys be poor; if they want to the boys be poor if they want to the boys be poor if they want to the boys be poor; if they want to the boys be poor if

Branch No. 4, London, on the 2nd and 4th Thursday of at eight o'clock, at their half. Richmond Street. O. Y. Tm. Corcoran, Recording Sec

C. M. B. A.

A MISLEADING CIRCULAR.

are warmer in their seats and not quife so warm in their heads, the affairs of Quebec will run along smoothly and charitably and the membership increase rapidly. There seems to us an amount of surplus energy that might nicely be devoted to forming new branches in the new Grand Comneil and increasing the membership of those already instituted.

While, then, the Weekly is grateful tor being disignated an official organ of the Grand Conneil of Quebec, by accepting that favor it has not forfeited its independence, nor has it become partisan. It will gladly publish official documents; but by publishing them, does not adopt them as its own sentiments. It is entirely independent and claims the right to give fair and honorable criticism, favorable or unfavorable as the case deserves.

Resolutions of Condolence.

M yed by Chancellor Harrington, seconded by Bro. Arthur Hawkins, Whereas this branch has learned with feelings of profound sorrow the mournful in-telligence of the death of the Very Rev. Dr. Bardou of Cayuga, formerly pastor of Brant-ford

Bardou of Cayuga, formerly pastor of Brantford,
Resolved that we, the members of Branch
No. 5 C. M. B. A., assembled at this our first
regular meeting since the sad event was recorded, beg publicly to express the grief we
feel at the loss of one who was a saintly and
scholarly priest, who by his zeal and devotedmess in the cause of our holy religion, had
ediffed us for the many years he was our
pastor, and whose talents and virtues were
recognized and rewarded by our Holy Father,
Leo. XIII., and His Lordship the Bishop of
Hamilton, by the bestowal of many deserving marks of favor and distinction.

No poor words of his bereaved brothers of
Branch No. 5. C. M. B. A can do justice to
the memory of our departed friend and
Father, because

"He wears a truer crown than any wreath

"He wears a truer crown than any wreath That man can weave him."

But we cannot forget that it was through But we cannot lorger that it was infoughthis instrumentality our association was founded in Brantford; and to the many efforts and sacrifices made by him in those early days of the C. M. B. A. is largely due the success of this branch and of our association in Coscaliance. in Canada.

Whether as an humble member of a branch,

or in the higher capacity of chairman of the Canadian Executive Council, he was always animated with true Christian benevolence, and his heart overflowed with kindness for the afflicted.

the afflicted.

We deeply mourn the loss of a priest who adorned the Church of God, and of a member who was among the ablest of the Association; yet, in the midst of our sorrow and commiseration, we bow submissively to the divine decree, and add our tribute to the many that have gone forth, trusting that Providence has placed upon the brow of our late Very Rev. Brother, as a reward or a life spent in the service of his Master,

that incorruptible crown promised by God to all who love and serve him.

Resolved, that the charter of our Branch be draped in mourning, for a period of thirty days, as a mark of respect to the memory of our Very Rev. departed Brother,

ARCHDIOCESE OF TORONTO.

Archbishop Walsh at Uptergrove,

PRESENTATION AND ADDRESS.

Barrie Examiner, Oct. 5.

Miss Duffy was presented with the following address and a well-filled purse, by the St. Mary's choir, on her departure for Tor-

DEAR MISS DUFFY,—Having heard with re

ist.

For the pastfive years we have been silent admirers of your zeal and untiring efforts to render the cheir attractive, and we must say your energy has been rewarded, as the members of the congregation can bear witness to its excel-

We trust, dear Miss Duffy, that a happy career awaits you, and that in your new surroundings you will find friends as sincere as those from whom you are about to part, and who for you will ever cherish fond remembrance. Accept our little gift as a a tribute of friend

Accept our ritie are some ship.

In conclusion we pray that the blessing of Him whose praise you have sung may brighten your pathway through life and guard and guide you unto a glorious eternity.

The members of St. Mary's Choir.

T. F. O'Mara, Clara Byrne, M. Burnett, Julia

The Very Rev, Dean Egan replied on behalf of Miss Duffy, thanking the choir for their words of praise to one so deserving, and also paying a tribute of praise to Miss Duffy for her persevering efforts whilst

organist. On Sunday last Rev. Dean Egan be-gan a series of sermons on Justice and Retitution.

NEW BOOKS.

The publishing house of Messrs. Benziger Bros., 36 and 38 Barclay street, New York, has lately issued "Christ in Type and Prophecy." The author is Rev. A. J. Mass, S. J., Professor of Oriental Languages in Woodstock College, Md. 12mo., cloth, \$2.00.

The many readers of the Avs Maria, and others, will be glad to know that the charming story—"The Success of Patrick Desmond"—which recently appeared in its columns, from the pen of the gifted writer, Maurice Francis Egan, LL. D., etc., has

DIOCESE OF PETERBOROUGH.

Special to the CATHOLIC RECORD. Special to the CATHOLIC RECORD.

Massey Station, Algoma, 13th Oct., 1893,
The Catholic people of this place were
greatly gratified and highly honored on
Thesday, the 10th instant, at the arrival of
Bishon O'Connor of Peterborough. On the
arrival of the train he was escorted by
Fathers Nadeau and Lefebvre, and accompanied by a large number of the congregation, to the church, the street leading thereto
having been suitably planted with evergreens and arches bearing suitable mottoes
of welcome to His Lordship. After the offering of prayer by His Lordship Mr. Benjamin
Sweezey advanced to the altar railing and
presented him with the following address of
welcome on behalf of the English speaking
people of the congregation:

10 the Right Rev. Bishop O'Connor, D. D.,
Bishop of Peterborough:
MAY, IT FLEASE YOUR LORDSHIP—We, the

people of the congregation:

10 the Right Rev. Bishop O'Connor, D. D.,
Bishop of Peterborough:

MAY IT PLEASE YOUR LORDSHIP—We, the
Catholics of Massey, desire to extend to you a
very hearty welcome on the occasion of this
your first visit to this place. Although many
of us are strangers to you, we beg to assure
Your Lordship that we greet you with heartfelt feelings of kindness, yet fully realizing our
position as humble Catholics in the presence of
God's chosen apostle, who brings to us good tidings of great Joy, and who stands as God's messenger of peace, between the living and the
dead. We pray that while you solourn among
us it may be a pleasure to you, and that you
may realize that we as Catholics are striving,
with our dear Father Nadeau's ministration and
guidance, to do our duty, so that when our
earthly careers are brought to a close we may
be found dying the death of the righteous.

You will be pleased to learn that the Catholic
population here is rapidly increasing and that
we are preparing to erect a larger church, feeling confident that God will bless our efforand that when you again visit us we will John
in thanking Him for that blessinoordinated that God will bless our efforing than the search of the righteous.

We hope and pray that You have been called, and we trust that
you will accept our assurance that we as chil
deen of the Churchill deen of the Churchillon of the hope that Almighty God may long spare
to the little we have been called, and that sagain in the
near future we may have the pleasure and
opportunity of again saying to Your Lordship.

Welcome, evelowe to Massey.

Signed on behalf of the English-speaking
people of the congregation,

Mr. Alexander Fauhert also presented His
Lordship with an address in French on behalf of the French speaking people of the congregation.

His Lordship thanked the gentlemen who
presented the address and the congregation.

WEDDING BELLS.

O'BRIEN-KENNEDY

O'BRIEN-KENNEDY.

Weddings among Catholies in a community where Catholies form a small portion of the population are necessarily few, and when the monotony is broken by the celebration of the population are necessarily few, and when the monotony is broken by the celebration of that important and binding sacrament of our Church, which makes two one and adds a quota to the settled representation of Catholicity in our country, we feel like recording it:

On Wednesday, Oct. 11, at St. Patrick's church, kinkora, a large crowd assembled to witness the marriage of Miss Julia Kennedy of this place, to Mr. J. J. O'Brien, merchant of Stratford. Precisely at 9 o'clock the bride entered the church, leaning on the arm of her brother. Cornellus, who also gave her away, and accompanied by the bridesmald, where she was met at the altar by Mr. O'Brien. The ceremony was performed by Rev. Father Kennedy, brother of the bride, assisted by Father O'Neill. The nuprials were blessed with all the solemnity of the Church, in the presence of a large number of friends of the brides and bridegroom. The bride was attired in a fawn colored cloth, trimmed with beaver—with hat, gloves and veil to match, and carried a bouquet of white chrysanthemus, gerantiums and maiden hair ferns. She was attended by her sister, Miss Lizzie, who was attended by her sister. Miss Lizzie, who was attended by her sister, Miss Lizzie, who was attended by her sister, Miss Lizzie, who was attended by her sister. Miss Lizzie, who was attended by her sister, Miss Lizzie, who was attended by her sister. Miss Lizzie, who was attended by her sister, Miss Lizzie, who was attended by her sister. Miss Lizzie, who was attended by her sister, Miss Lizzie, who was at

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been placed in book form. It can be procented from the Ace Maria Publishing House, Notre Dame, Indiana, U. S.

DIOCESE OF HAMILTON.

DIOCESE OF PETERBOROUGH.

Cleipance, and it was happily enjoyed by the many guests. Rev. Father O'Nell proposed the guest of His Lordship in the cathedral and head of the different Cathelle solve the proposed the guest of His Lordship in the cathedral and propogrates of the different Cathelle solve the proposed the guest of His Lordship in the cathedral and research the mounts of the guest of His Lordship in the cathedral and reveal the proposed the proposed the guest of His Lordship in the cathedral and

DALTON-FEENEY.

On Tuesday, the 10th inst., a large crowd assembled in the Catholic church, Sarnia, to witness the marriage of Miss Mary Feeney, to Mr. John Dalton, both of that town.

The bride was assisted by Miss Nellie Dalton, sister of the groom, while Mr. William Feeney, brother of the bride, performed a like duty for the groom.

After the ceremony, which was performed by Rev. Father Bayard, the happy couple repaired to the home of the bride's parents, where, with about forty guests, they partook of a most sumptuous wedding repast. They left on the evening train for Chicago, amidst the hearty good wishes of their numerous friends.

The large number of valuable presents received by the bride shows the high esteem in which she was held.

Harkin-O'Keefe.

HARKIN-O'KEEFE.

On Tuesday, a happy event occurred in the family of Neil J. Harkin, e.sq., J. P., Sundidale, on which morning his charming daughter, Neille, was united in matrimony to Mr. Win. O'Keefe, of Buffalo, N. Y. The ceremony was performed in St. Patrick's church, Stayner. Rev. Father Kiernan, of Collingwood, tied the nuptial knot, assisted by Rev. Father Cantleon, of Phelpston. The bride, who was handsomely atthed, was given away by her tather. Misses Dunn, of Toronto, and Sarah Harkin (sister of the bride) acted as bridesmalds, while Mr. Neil Harkin assisted the groom. After the ceremony had been duly performed, the party drove to the residence of the bride's parents where a sumptuous feast was served. Miss Dunn, of toronto; Miss Dunn, of Barrie; R. Paton, Esq., M. P. P., and Dr. Hunt, New Lowell; Messrs, A. D. Gaudaur and and A. H. Watson, of Creemore; and other friends of the family were among the guests. The bride was the recipient of many elegant and costly presents. The happy young couple took the 4:39 p. m. train from New Lowell for their future home in Buffalo, followed by the best wishes of many friends. HARKIN-O'KEEFE.

Hastings Star, Oct. 12. OBITUARY.

MR. PATRICK MASTERSON, ALNWICK.

the bold of the called position to which you have been called, and we trust that you will accept our assurance that we have a special reason the beautiful proposed to the proposed of the concregation.

In conclusion we began gain to give acpression to the little proposed to the proposed of the concregation.

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ardent and patriotic Irishman, a good citizen, a good neighbor and a true friend, his door was even open to the wayfarer, the stranger or the needy; blessed with that too rare attribute, good, sound componagense, he was ever ready to pour oil on troubled waters; he lived and died beloved of his own, respected by all. Good, genial, honest oil Patrick Masterson, may the Lord have mercy ou you!

MARKET REPORTS.

London, Oct. 19. — Owing to the inclement weather the market was poorly attended, and as grain deliveries were nothing there was no change in prices. Wheat 60 to 61½ per bush. Oata 3.2 to 31e per bush. Peas 55 to 57e per bush. Barley 90½ to 42e per bush. Rye 56e per bush. The uneat market had a fair supply, and heef stood stendy at \$1.50 to 50 per cwt. Lamb was easy at 6½ to 7½ a pound, by the carcass. Pork had no change from \$4.25 to \$7.45 per cwt. Pultry remained firm. The storekeepers had a hard time to get a supply of butter and eggs. Butter, best roll. 27 to 28e; crocks. Sh to 25e. Eggs, fresh, doz. 10 to 17e. Vezsubles and fruit, owing to the drenching rain, were in short supply, and no change. Hay, per ton, 38, to 88.55.

were in short supply, and no change. Hay, per ton, 38, to 85,50.

Montreal. Ocf. 19, —Wheat—No. 2 hard Man itoba, 78c; No. 3 hard Monitoba, 74 to 75c; peas per 60 lbs afloat, 70 to 75c; coats, per 31 lbs, affort, 35 to 37c; corn, duty paid, 62 to 61c; barley, feed, 43 to 44c; rye, afloat, 55 to 57c. Winter wheat, 83,75 to 83,99. Manitoba patents, best brand, 83,85 to 63,99; superfine, 82,60 to 82,9; extra, \$2,99 to 83,60; superfine, 82,60 to 82,9; Manitoba strong bakers', 83,40 to 83,60; Manitoba strong bakers', best brand, 83,70 to 83,60; Oatmeal—Standard, bags, 82 to 82,60; standard, bals, 42,20; granulated, bbls, 82,26; granulated, bbls, \$4,20; granulated, bbls, \$2,26; granulated, bbls, \$4,39 to 4,40. Bran, 814 to 815; shorts, 815 to 815; moullile, 822. Canadian short cut, per bbl, 822 to 823; mess pork, western, new per bbl, 820,50 to 83,60; hams, city cured, per lb, 12 to 11c; lard, Canadian, in pails, 114 to 12/c; bacon, per lb, 114 to 12/c; lard, com, reined, per lb, 819. Chesse - Finest Ontario, fall cheese, 115 to 114c; finest townships, fall cheese, 11 to 114c; undergrades, 10/c; cable, 53s. Butter — Finest fall creamery, 24 to 22/c; carlier makes, 21 to 21/c; finest townships dairy, 19 to 20/c; finest western dairy, 18 to 19/c.

Latest Live Stock Markets.

Cot. 19.—The class of eattle wanted here for feeding purposes is, as heretofore, rough thin large frame cattle to weigh from 1,050 to 1,200 lbs. Frices will open at 3 to 8 jc. Several gentlemen representing distillery companies are here and will buy all the way up to 2,500 head.

Experience and will buy all the way up to 2,500 head.

Experience asking 4 jc., only one sale was made, that of 6 thead, averaging 1,370 lbs. at 818 a head and 819 over other lot.

Butchers' Cattle.—Buyers were unwilling to pay more than 4c for the best, and were refusing half fat stuff at 3 jc. Drovers who had good cattle in were asking 4 jc., only one sale was made, that of 6 head, averaging 1,370 lbs. at 818 a head and 819 over other lot.

Butchers' Cattle.—Prices ranged from 2t to 2 jc for inferior to medium; 21 to 3 jc for medium to good; 31 to 8 jc for good to choice, and prime select fat cattle in pairs, weighing about 1,100, would bring 1c.

Hogs.—The run to-day was heavy, 1,475 being here. Prices were a shade casier, ranging from 30 to 80 jc for half fats and stores and 85.50 to 81.50 for half fats and stores and 85.50 to 81.50 for half fats and stores and 85.50 to 81.50 for half fats and stores and 85.50 to 81.50 for half fats and stores and 10 stores brought 85.50 to 81.50 for half fats and stores and 10 stores brought 85.50 to 81.50 for straight did not scape of the store of the sale in the store of the sale in the store of the sale in the sale of the sale in the sale of the sale in a store of the sale in a store of the sale in a store of the sale; market steady for good grades. Sales, Kansas helfers, 82.50 to 81.50 to 81.50 to 81.50 to 81.50 to 81.50. The range of prices continues at 230 to 85 for inferior to extra choice.

Buffalo, Oct. 19.—Cattle—118 cars through 6 sale; market steady for good grades. Sales, Kansas helfers, 82.50 to 81.50; fall to choice heavy, 85.75 to 81.50 to 81.50; calls and common 82.50 to 83.50; calls and sale of sale in sale of sales, Yorkers, fair to choice heavy, 85.75 to 81.50; calls and sale o

Two More Gold Medals.

It must be gratifying to the manufacturers of "Saniight" Soap to find their goods so splendidly appreciated in the Canadian market; and it must also be pleasing to them to receive the highest recognition at Canadian Exhibitions for the superior quality of their soap. At the recent Fall Shows held at London and Ottawa, "Saniight" was awarded a Gold Medal, which brings their gold medal list up to 13. Added to this grand record is the important fact that "Saniight" is used in Windsor Castle and in the Royal Laundries, and owing to the excellence of their soap, the manufacturers have been specially appointed soap makers to the Queen.

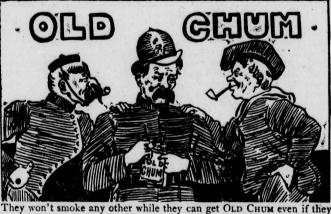
C. C. RICHARD'S & CO.

C. C. RICHARD'S & CO.

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 feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost.

Parkdale Out.

Parkdale, Ont.



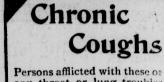
have to beg or borrow it, for there is no other tobacco which assure that cool, mild, sweet smoke. " D. Ritchie & Co., Manufacturers, Montreal.

BULBS **PLANTS**

-AND-**FLOWERS**

Fall Catalogue on application.

J. Gammage & Sons, 213 Dundas Street, LONDON.



any throat or lung troubles should resort to that

Most Excellent Remedy,

Scott's Emulsion

of Pure Cod Liver Oil with Hypophosphites of Lime and Soda. No other peffects such cures. No other preparation

**CA UTKON." -Beware of substitutes. Genuine prepared by Scott & Bowne, Belloville. Sold by all druggists. 50c. and \$1.60.

TEACHER WANTED.

A MALE TEACHER (GERMAN) AS Principal for the R. C. Separate school, Chepstow, Ont., and to be capable of teaching En. lish and German thoroughly. State salary, qualification, experience and references, if any, Duties to begin January 3, 1891. Applications will be received up to November 15, 1893. Address M. M. Schurter, Sec. R. C. S. S. Board.

A ROMAN CATHOLIC FEMALE, HOLD-A ing a second or third class certificate, to take charge of R. C. S. No. 5. Raleigh, Ont. Duties to commence 2nd January, 1981, State salary and referencee. Applications received till 18th November, 1866. Address J. L. Doyle, Chatham, Ont.

A the R. C. Separate School, Chenstow, Ont. Applicants to state salary, qualifications experience and references, if any. Duties to berin Jan. 3, 1894, Applications will be received up to Nov. 15, 1893. Address M. M. Schultzer, Secretary R. C. S. S., Chepstow, Ont. 783-4 TEMALE TEACHER WANTED, HOLDING

l'a second or third class certificate, for Cath older Separate school, No. 7. Ellice Town-by Salary not to exceed \$250. One having experi ence preferred. Apply, sending references, to REV. John O'NEL, P. P., Kinkora P. O. Ont

Father Damen, S.J.

One of the most instructive and useful namphets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely; "The Private Interpretation of the Bible," "The Catholic Church, the only true Church of God," Confession, "and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey Catholic Record Office, London.



Price, free by mail, 25 cents. Per dozen, 82,00; Per dozen by mail, \$2,35.
The Best Writers. The Best Illustrations.
The Best Family Reading for Winter Nights.
EXPLANATION OF THE GOSPELS of the Sundays and Holy days. Together with AN EXPLANATION OF CATHOLIC WOR. SHIP, its Ceremonies, and the Sacraments and Festivals of the Church. 16mo, cloth, flexible. 50 cents flexible. So conts

CLAUDE LIGHTFOOT: or, How the Problem was Solved. By F. J. Finn. S. J. \$1.00

CONNOR D'ARCY'S STRUGGLES. By Mrs.
W. M. Berthoids. \$1.25

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VOLUME XV.

The Babe That My hands are idle—let them These fingers now at rest, My arms are empty—let the This cold cheek to my bre and let me press these silen so pale and ob, so sweet; Lite's pathway stretches up Scarce touched by these s

Scarce to the state of the stat

The Holy Family.

ARCHBISHOP RYAN'

During the week of Congress at Chicago, adjoining hall of the s the nineteenth conver Catholic Young Men's N Besides speakers secured in delegates were favored of bright improv from distinguished Bis men. Judge Morgan who did effective ser National Union in its presented to the Young greetings from the Cath Archbishop Ryan's ad

profound impression.

Archbishop Ryan spo
In reply to a letter i this congress of young ised to be present, but I ise to deliver an address myself introduced, wit request to speak to yo fore, I must, at least, s I don't know who, cam badge of your Union, the badge of a young proud to have it at tradition to any insir Now, I am very hap representative young great country, and the

motto of your organiz to me something to say National Union. Each a thought. First of all Our allegiance first, and in proportion to God will be our l country. (Applause.) by our loyalty to God to of our country. Thosagainst the law offen higher power of Goo assures us. Therefore must be good citizens lovalty to God comes fir Catholic properly come

title of your organization And then, you are yo

of promise, men who future directors perhaps

the bone and sinew of Century. You are

morning of life, here time of your days, flowers of promise blo you, fresh, free, noble, can young men. (Gr With such splendid country holds out to have reason to be hop proud of your positi world, as the young r gressive and intellectu Catholic young men y member that whilst our all human souls with had a special lot the little children commanded to come then for the young me ciple whom Jesus loved, as tradition tells us, the all the apostles. On o other young man can the Evangelist tells us on the young man, I The Christian young man, with phy the "vigor castitatis," a strength and power of power of reasoning, an in their prime, must att God and man; he star hope of the century; as of the love of Jesus

teenth century, as He young man of the firs Lord loves him. The next words of th society are National young man in his Cat to this National Union. love for God, must be your country. It is a v elevated to the superna a virtue in that order. has planted that love man, and that love m forth. When the patr young man is charged foe to his country and unless restrained by Ch ance, his first reply mi down argument against

Whose heart goes out t

ing at the young ma

tor. (Great applause.) We love our country tion is more like the con old Church, and its ge to the genius of our Ch