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### The Cry of the Soul.

IN THE MORNING. When the pure air comes unbreathed,
And the fresh fields lie untred.
When the lark's song rises upward.
And the wet flowers deck the sod;
In the time of earnest praying,
In the hushed and holy morn.
Hear those voices softly pleading,
Hear those iow words interecting,
From the green graves lonesome lying,
Everuiore in sad tones crying;
"Have pity! you at least have pity — you my
friends!"
IN THE NOONIDE.

IN THE NOONTIDE.

When the hotearth almost slu whers
And the tree-tops scarcely stir.
When the bee sleeps on the filly.
And the hare pants by the fir:
When the stream-breeze sof ly cools you,
And the grateful shade invites:
While the hot skies far are glowing.
Think of pain no respite knowing,
And those prisoned fires appalling.
And those prisoned swalls still calling
"Have pity! you at least have pity — yo
friends!"
IN THE EVENING. IN THE NOONTIDE.

When the long day's cares are ended.
And the home group soon shall meet,
While the silent twilight deepens
And comes rest for wearled feet;
In the time of sad remembrance.
Give a prayer to old friends gone,
Some regret some feeling tender.
To past days and scenes surrender;
Let vour heart with mournful greeting
flear the sad refrain repeating.
"Have pity! you at less; have pity—you my
friends?" ITHE NIGHT-TIME.
When the stars are sets in ether. IN THE EVENING.

When the stars are sets in ether.
And the white moon in a cloud.
When the children's hands are folded
And the golden heads are howed.
Teil them of that fearful burning.
Of hose souls in tortures dire:
Let their sinless hearts adoring.
Reach Christ's throne in sweet imploring,
By those faces lost forever.
By those smiles to greet the never,
By the memories of past days.
And the kindne is of old ways;
By the love in life you bore the e.
And the lears in death shed o'er them,
By their words and logis in dying.
Oh! hear those plaintive voices crying:
Have pity! you at least have pity—you my
friends!

### CATHOLIC PRESS.

N. Y. Catholic Review.

How little of the old-time Christian home-life there is left in large citiesthe home-life that was brought from abroad and of which we sometimes read in the tales of travellers, who have visited countries in which relig-ion moulded the civilization of the people and in which the struggle for existence is not so keen and so perennial as it is with us! In that beautiful home-life, the father is acquainted with the children, the mother rules a queen, the sons and the daughters reverence their parents; there are family feasts that are observed every year ; prayers are said in common at least every night; peace prevails. The happiness that fills the house overflows in deeds of mercy to the neighbor and attracts friends from near and The nearest and dearest of friends-the one first sought in trouble and its hidden charm.

Everybody has heard of Martin, the gave one half to the medicant and believe. kept the other for himself. But not everybody has read the sequel. That everybody has read the sequel. That night, a vision came to the charitable soldier, who was then under instrucnight, a vision came to the charteaux soldier, who was then under instructions for baptism but who had not yet the grace of the sacraments. He saw in his grace of the sacraments. He saw in his the half of cloak that he had given to the shivering beggar, and he heard the Lord say to a legion of angels who surrounded Him: "Martin, yet a cate-chumen, has clothed Me, with this chumen, has clothed Me with this Master still regards as done to Himself churches about a year ago; whatsoever is done in His name to the although the men are fishermen, The members of the St. Vincent de Paul Society are almoners They know the needy and the destitute know them. They have nany calls for clothing, food, fuel and money that they cannot answer. They will distribute the offerings of others wisely and promptly and to the best advantage. Give, that to you may be

Baltimore Mirror Some of the Irish clergymen attending the so-called Methodist Ecumenical Conference, at Washington, gathered at the Foundry Church, on Wednesday The Indiana presbytery passed night, and made addresses. Dr. Nicholas spoke kindly of the Irish charand Catholic South, and then said: 'Both sections were under the same while the North was marked by advance and progress the South showed a deplorable lack of enterprise. trouble, he concluded, could not be one of government, but was one of morals. The speaker then argued that the Roman Church fostered a spirit of asceticism not calculated to produce prodo with it no one who has read the fact that the Catholic Church cares But let us see, from the of Sabbath observance of intemperance."

were eight hundred public houses in foundations of our revered faith and may try to deceive himself into believ Belfast and only eighty churches. of the word of God." Abolish the ing that he is serving God, but really he is in the service of the Father of eighty to heaven. It had been asked, are there any white heathen?" said it is the work of human minds. the speaker, and replied. "You could find them in Belfast. In that city there were 50,000 nominal Protestants who never attended church."

appeal to parents to preserve their lasting. children from the temptation of intoxicating drink. The first habits The formed in childhood ordinarily rule the whole afterlife, says the Cardinal and it is chiefly and primarily on the parents that these early habits depend. There are families in which the happiness of parents is wrecked by the intemperance of a son, and sometimes even of a daughter. Who sowed ferring English rule to union with the parents or the children? Certainly not the children, who for so many years were passive in the hands of their parents. Who gave them the first taste of intoxicating drink, out of which has sprung the feverish thirst and the governing passion of intem-perance? If the fathers and mothers of this generation had been trained up The most plausible argument urged without so much as the taste of intoxicating drink, the homes of to-day would be happy in temperance, parental authority, and filial affection. it is not a fair argument, for the right If the children of to-day are trained up Catholic Columbian.

The piety that does not make a peron more even-tempered in his mind and kinder to those about him, is not twenty-four carats fine.

Who is there who has not a friend in Purgatory? If you have no relative in the Church Suffering, make friends there by good works offered to God for their relief; for they will, aid those who aid them.

"Impressive memorial services honor the dead," where there is nothing but choral singing and a sermon. must prove cold and unsatisfying to the hearts of friends hungering for prayers for the departed ones. is the use of "honoring" the dead if we cannot benefit them? Such honors are empty and valueless.

In their efforts to appear free from oigotry and intolerance, may Catholics actually retard by their language and conduct the labor of the conversion of souls. Such persons are well-meaning, and never slighted in joy-is the Lord and act from the best intentions; but From Him the home-life gets through a defective knowledge of our its sunshine. He is its center, the holy religion and what it commands, motive of the actions of its members, they entertain erroneous notions concerning their relations with non-Catho-We should not minimise the Everybody has heard of Martin, the young cavalry soldier, who, one winter's day at the gate of the city of Amicus, met a beggar trembling with cold, and, having no possessions but his accoutrements and his clothes, drew his sword, cut his cloak in two, and cave one half to the vedicart and ingressions as to what we ing false impressions as to what we

course on Temperance, the pastor of each church called on the adult male members present to take the total garment." Men, brethren, the season of frost and snow and hail and ice is solemnly repeated the pledge. A sim-The poor are cold. And the ilar scene was witnessed in the same churches about a year ago; and are exposed to much temptation when freed from the restraint fluences, the number of defections among them is said to be insignificant. We congratulate the zealous pastors of Barra, Fathers Chisholm and Mc-

> Roston Republic The different presbyteries throughout the country are voting in favor of a thorough revision of the West-minster Confession of Faith. The

Donald.

indications point to some radical changes when the synod meets again. other day some very conservative resolutions, in which was advocated acter, referring to the Protestant North such revision of the Confession of Faith as shall "tend to free the Confession from misunderstanding and t government and the same laws, but broaden and enrich in a fuller statement of the great central varieties of the gospel of Jesus Christ." To bring only to revise, but to totally obliterate the old harsh, grim, un-Christian document which has been the basis of Presbyterianism since the beginning. The Westminister Confession is a denial gress." That the government had much in many essential points, of the doctrine taught by our Lord. It is uncharit history can doubt, but it ill becomes able, ungenerous un-Christian. It was a follower of John Wesley to sneer at framed by and for a race of bigots, fanatics and cranks, and it should find infinitely more about the salvation of a no place in a free and enlightened He dare not follow out his reasoning to man's soul than his temporal welfare. republic. Intelligent Presbyterians e evidence of to-day revolt against it; and they want another clergymen of the Methodist it modified and shorn of its grimness Church, who spoke at the same meeting, what the morals of Belfast—as tery said in closing: "The Presby-representative of Irish Protestant tery respectfully makes overturns to worldly progress - really are. Rev. the General Assembly to take measures appear consonant with the contradict. Archbishop eloquently portrayed the work they are performing in our midst is Crawford Johnson deplored "the lack to formulate a new creed, much more ing doctrines of his Church, so that he Church's love for her poor children truly God's work, and most assuredly

nothing. It has no divine authority ; "You new one that is asked for will simply

represent the present judgment of the people who cling to Presbyterians. It will not be binding upon the conscience Ave Maria.

In a letter recently read in the churches of the Westminster Arch—

Subscribe. It is based upon eternal diocese, Cardinal Manning makes an truth; it is of divine origin; it is ever-

The Cork election should be the death-blow of faction in Ireland. It should not be the signal for prescription against any section or party. Nothing could be more foolish, from a national standpoint than the talk of driving successful party. There is no glory in abusing victory, and no dishonor in accepting the consequences of defeat; but there is much danger of alienating English and American sympathies by a continued exhibition of rancor and discord. The best friends of Home Rule hope and pray for a permanent cessation from strife against Irish independence is the to whom they preach.—Buffalo Comoccurrence of such incidents as attended the Cork canvass. Of course in temperance, such will be the homes not depend npon the conduct of a poli-and parents of the next generation." itical campaign, else there would be or any people to self-government doe tical campaign, else there would be small claim to independence in other countries than Ireland. Moreover, it is only fair to remember that the riotous deeds in Cork and elsewhere could have been, and should have been, prevented by the authorities, with whom lay the duty and the power of keeping order. For their own ends they chose to let rowdyism have its way, that the English cables might send sensational stories of Irish misconduct across the water. We trust that the last of those stories has been chronicled. It is not in the power of the Irish leaders to prevent breaches of the peace, but it is in their power to exercise forbearance and magnanimity in the hour of victory, thus proving themselves worthy of the trust placed in them by the

Irish people. The Rev. Brevard Sinclair, Presbyterian minister, preached last Sunday in the Old South Presbyterian Church, Newburyport, Mass., a Catholic sermon on the sanctity of marriage, and a Catholic denunciation of the sin which England," saying:

England," saying:

"The Roman Catholic is the one Church in New England which is a practical foe to this hell-born sin which has fastened its fangs and death venom in the vital heart of marriage. Whatever the people of other creeds and Churches may profess, the Roman Catholic population practice the doctrine which recognizes marriage to be a sacrament, and that What God hath joined togother 'no man must put asunder with impunity. New England is lifting up her hands to-day with pretended horror at the thought of Catholic domination. We are told that the Roman Catholics are going to possess New England. Through your sin they are! And they ought to! It seems to me a travesty on the real condition of things that the Young People's Society of Christian Endeavor originated in New England. Why, there are fewer young people outside of the Romish communion in New England and the places you have filled, both secular and sacred, will be occupied by "the sons of the stranger."

We cannot, and, thank God, we need not, give more of this memorable dis-course—for the sin it scathed is unknown among Catholics. It was elo quent with holy wrath, like the warn ngs of the olden prophets. But the sincere and earnest man who uttered it forgot he was attacking an effect instead of a cause. When Protestant ism denied the sacrament of marriage it opened the door for divorce and worse. When Protestantism set up for its corner-stone the right of private judgment it limited the right of the ninister to denounce the sins of his flock. Mr Sinclair is, doubtless, being roundly denounced in many a New Eng land home to-day for an unwarranted nvasion of domestic privacy.

## CREEDLESS CLERGYMEN.

Their Miserable Position The Sun has an article upon the em parrassing position in which clergy men find themselves, which, though evere, has a great deal of truth in it. The Sun says that where a clergyman does not believe in the creed that he preaches the effect of his remaining in a false position is injury to the minister himself far greater than to the Church he pretends to serve. He suffers both a hypocrite from the necessity of con-cealing his real views in their fulness, and a trimmer in his attempts to reconcile the conflict between his own opinions and the doctrines which he forever seeming to be what he is not. mands on her. stunts himself intellectually. conscience for the sake of keeping his place, who tries to get satisfaction by adroit efforts to make his opinions thee and "the evils brief, less speculative and more nearly may give them expression without and her antiquity, beside which all will He continue to bless with a "There," he said, in the exact words of Scripture, the stirring up dangerous criticism. He other religious systems were but things success all their undertakings.

he is in the service of the Father of Lies.

Many wretched ministers are in that position. They are unbelievers preaching belief. The creed which they recite with their congregations they reject in their hearts, or they accept i only with an interpretation which con tradicts its statements. They take their texts from the Bible as inspiration from Heaven, yet they deny the fact of the revelation and criticise the Scriptures as the work of fallible men. They listen to expressions of faith which they do not themselves share, and give assurances to pious souls which afford no comfort to heir own They bend to Church author ity, which they despise as based on a childish superstition. They profess to be full of enthusiasm when they are not thilled with skepticism. They dare not think on questions of theology, for with the thought would come more complete denial. Such men are unfaithful servants of the Church, dis-honest and full of duplicity. They can only save themselves from increasing moral degradation and intellectual decline by following the example of Mr. MacQueary and going where they

### ARCHBISHOP WALSH.

can be true to themselves and to those

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A Sermon on Charity in St. Peter's Cathedral.

Archbishop Walsh, of Toronto, preached a charity sermon in St. Peter's Cathedral, London, on Sunday night, Nov. 15, in aid of the poor wh are in charge of the Children of Mary. The church was crowded, and His Grace's remarks were listened to with the deepest attention. A liberal collec-tion was one of the fruits of his earnest and affectionate sermon. His text was from the 22nd chapter of Matthew, where Christ answers the lawyer's question, and commands His follower to love God with all their hearts and to love thy neighbor as thyself. The preacher showed how the Lord Jesus, in all His gospel and preaching, upheld the quality and the duty of love The love of God first, love for our fel low-man next; and that comprised our whole duty: on those two short com-mandments hung all the law and the prophets. In the Old Testament love is also commanded, but it was no made so prominent as Christ made it. Our Lord came here when he called the national sin of New Pagan civilization was at its height, when the mighty Roman empire was in the zenith of its power and glory; but in that splendor of civilization there was no place for the poor Place and honors were for the rich and powerful, the strong, the daring and the talented. There was not an orphan asylum in all Rome. Christ found the world all gone wrong; He came to set it right. From infinite height He came to infinite depth. He took on them not with a mighty miracle, but by showing them what He had done for the people amongst whom He dwelt. He came to this earth poor and humble, and at His birth there was no room for Him in the inns. No room on this earth for the Lord of the universe, and hardly room in the human heart for Him to enter! He preached the gospel of truth and justice and freedom, and provided for the carrying on of the work by endowing His disciples with all power and sending them forth to carry into all parts of the world the gospel that He had brought, and for its perpetuity He commissioned and founded His Holy Church, endowing her with immortality and His Holy Spirit. His commands showed us our duty. His Grace said it was not duty. His Grace said it was not socialism to say that the poor had a right to our help. How many fell grievously wounded by the wayside! how many sufferers from physical disability, the misfortunes and evil chances of this world! And we pass by without a word or glance of pity, or a moment's pause to reach out a helping hand. In most forcible words His Grace pointed out the duty and privilege of helping our less fortunate fellows; that when the day of doom comes, and the earth groans in the throes of its final dissolution, and the signs in the moon and the stars betoken the end of all earthly things, your final destiny, your eternal doon, shall de-Christ's command to love God's poor. morally and intellectually. He becomes | He has said it when He said "Even as ye have done it unto one of the least of these, My disciples, ye have done it unto Me." Christ did not leave the carrying out of His commandments to individual impulse or caprice. He instiwas commissioned to defend. He is tuted His Church and laid His com-Christ, the One, Catholic, Apostolic, a logical conclusion, and therefore Roman Church, had walked with Jesus on the shores of Galilee, had looked a miserable creature who sacrifices his into His face, seen His acts, heard His parables and teachings, and had taken from His own divine lips the commission minister to all the world. The their chapel and its new altar. Archbishop eloquently portrayed the work they are performing in our midst is

of yesterday which would wither to- SAYINGS OF CARDINAL MEWmorrow; and her charity, like Christ's love was constant, tender and all-comprehensive.

The musical service was very fine. Free Press, Nov. 16.

## AN INTERESTING CEREMONY.

The Sacred Heart Academy, in this city, is now an ornament to the section in which it stands. With modest building and surroundings the community commenced their good work at Mount Hope about thirty years ago; but the school became so popular that more room was required, and the Dundas street property, comprising nearly a whole block, was purchased. property was already erected the fine private residence of the late L. Lawrason, one of the early settlers who was successful in business and erected successful in business and creeted a home which at that time was considered a palatial residence. From time to time the necessities of the school demanded enlargements, was and about ten years ago these enlarge ments presented a magnificent struture to the view of all who passed the way. Although commodious as the school was, there still remained a want: the chapel in the building was to small, and the heartfelt desire of the good nuns was that our Blessed Re deemer would some day abide in a place more worthy His august pres Some beautiful memories longed to the dear little chapel in the building. It was there that many a Religious pronounced the words that consecrated her to the life-long service of the Eternal Father; it was there that the mortal remains of holy nuns were placed previous to in-terment when the anglic messenger came to summon them to the everlasting abode of bliss when their sands of life were fully and freely and lov ingly expended in the cloister's work it was there that innocent hearts had from year to year placed their petitions for mercy, for pardon, for favors at the feet of the Adorable Lamb ever present in the tabernacle of the altar and no doubt many a tear was shed when the hallowed spot had to be transformed to other purposes.

But what a beautiful change! A new chapel of large proportions was erected at a cost of many thousands, and the visitor now beholds a place of worship for nuns and children which equals in every aspect that of any other convent in the Dominion.

The crowning work of all, however, was the event which took place on last Monday. It was the consecration of a beautiful altar, the gift of Mrs. Catharine Donohoe, of 37 West Fifty Third street, New York, in memory of her deceased son and daughter, Charles and Catharine. It was made from Vermont marble by Mr. Robert Reid, of Montreal. The altar, together with its furnishings and the carpet of the sanetuary-all the gift of Mrs. Donohoecost \$3,000.

At 9 o'clock the ceremony Himself poverty and sorrow for love of mankind, and He labored to raise up the poor and fallen, and to help the oppressed. When John's disciples of London, and Campbell, of Orillia. were sent to question Him, He answers Father Kennedy acted as master of eremonies. His Grace the Archbishop of Toronto occupied a place in the sanctuary, as also Rev. B. Boubat, and Rev. Father Gahan, of the cathedral; Rev. W. Flannery, St. Thomas Rev. P. Molphy, Ingersoll.

At the conclusion of the ceremony of consecration His Grace preached a most touching and powerful discourse in which he explained the meaning of the consecration which had just taken place. He referred to the care which the Church takes in consecratiug everything devoted to her use, and particularly is this the case in consecrating an altar. This act was a most impressive one, as upon that sublime sacrifice of the Mass. The relics of the saints who had consecrated their lives to God are imbedded in the altar, as they have offered up the sacrifice of their lives to God. Grace also said that the human soul was the temple of God, consecrated by many unctions. necessity of keeping that soul always as pure as the spotless marble out of which the altar is carved. He paid a most beautiful tribute to the donor, who was present at the ceremony. She had offered up this valuable gift as a living monument to her dead children. No more beautiful one could be erected than that upon which our dear Lord would each day offered for the living and the dead. He hoped the chapel would long remain to dispense divine grace in the city of London, where the faithful would find comfort, and where those who had consecrated their lives to God could each day place their burdens before Him who has so often said "Come the portico of a Roman villa. Nor, to Me all you who are weary, and I whether ceilings be fitted will give you rest.

with natural flowers, the gift of Mrs. Donohoe. A large number of invited guests and old pupils of the academy

filled the chapel. The Religious of the Sacred Heart have abundant cause to feel proud of and her antiquity, beside which all will He continue to bless with abundant

MAN

What a Cardinal Gught to be.

On August 15, 1879, a deputation, amongst whom were Lord Ripon, Lord O'Hagan, and Sir Charles Clifford, presented an address of congratulation which was read by the Duke of Norfolk. Cardinal Newman, in accepting the address, said: My Lords, Gentlemen and my dear

FRIENDS—Next to my promotion, by the wonderful condescension of the Holy Father, to a seat in the Sacred College I cannot receive a greater benor than on the occasion of it be congratulated as I now have been, by gentlemen who are not only of the highest social and personal importance, viewed by them-selves, but who come to me as, in some sort, representatives of the Catho these islands-nay, of the wide British Empire. Nor do you come to me merely on occasion of my elevation, out with the purpose, or at least with the effect, of co-operating with His Holi ness in his act of grace towards me, and to make it less out of keeping in he imagination of the outer world with the course and circumstances of my life hitherto, and the associations attendant apon it. In this respect I conceive your address to have a meaning and an impressiveness of its own, distinct from those other congratulations more pri-vate, most touching, and most welcome, hat have been made; and it is thus hat I explain to myself the strength of your language about me as it occurs in the course of it. For, used though it be in perfect sincerity and simple affect tion, I never will believe that such a glowing panegyric as you have betowed upon me was written for my own sake only, and not rather intended as an expression of the mind of English-speaking Catholics, and as a support thereby to me in my new dignity, which is really as necessary for me, though in a different way, as those con tributions of material help with which also you are so liberally supplying me. I accept, then, your word as acts of loyalty and devotion to the Holy Father himself, and I return you thanks in, I may say, his name for your munificence to and your eloquent praise of me. Among the obligations of a Cardinal, I am pledged never to let my high dignity suffer in the eyes of men by fault of mine-never to forget what I have been made, and whom I represent; and if there is a man who more requires the support of others in satisfying the duties for which he was not born and in making himself than himself, surely it is I. The Holy Father, the hierarchy, the whole of Catholic Christendom, form not only a spiritual, but a visible, body, and, as being a visible, they are necessarily a political body. They become, and were meant to become, a temporal polity, and that temporal aspect of the Church is brought out most prominently and impressively, and claims and commands the attention of the world most forcibly in the Pope, and in his court, and in his basilicas, palaces and other establishments at Rome. It is an aspect rich in pomp and circumstance, in solemn ceremony, and in observances sacred from an antiquity beyond memory. He himself can only be in one place; the Cardinals, so far as he does not require their presence around him, represent him in all parts of the civilized world, and carry with them great historical associations, and are a living memento of the Church's unity, such as has no parallel in any other polity. They are the princes of the Ecumenical Empire. The great prophecies in behalf of the Church are in them strikingly fulfilled, that, "The Lord's house should be exalted above all the hills;" and that "Instead of thy fathers, sons are born to thee, whom thou shall make princes over all the earth." I am not speaking of temporal domination, but of temporal pre-eminence and authority, of a moral and which even those who do not acknowl edge it feel and bow before. You, my Hence the friends, have understood this ; you have understood better than I what a Cardinal ought to be, and what I am not, the greatness of my position and my wants. You understood, and have, in St. Paul's words, "glorified my face." You are enabling me to bear a noble burden nobly. I trust I may never dis appoint you or forfeit your sympathy, but as long as life lasts may be faithful to the new duties, which, by a surprising dispensation of Providence, have been suddenly allotted to me.

In our happy country every man's home is his castle. But, however stout he may fortify it, Care enters as surely ill give you rest."

The chapel was beautifully adorned white-wash, does it matter to Care any more than it does to a house-fly every tree, be it cedar or blackthorn, can harbor its singing birds; and few are the houses in which, from nooks least suspected, there starts a music.-E. Bulwer Lytton.

> Send 25 ets. and get a copy of Benzigers' Home Almanae for 1892. -THOS, COFFEY, London, Ont. Also to be had from our travelling agents,

To a heaven far away.
Went the red rose when she died;
So I heard the white rose say,
As she swayed from side to side
In the chill october blast.
In the garden leaves fall fast—
This of roses is the last.

Said the white rose, "O, my red rose, O my rose so fair to see, When like thee I am a dead rose, Shall I in that heaven be?" O the dread October blast! In the garden leaves tail tast— This of roses is the last.

"From that heavenly place last night,
To me in a dream she came—
Stood there in the pale moonlight,
And she seemed my rose, the same."
O the chill O tober blast!
In the garden la yes fall fast—
This of roses is the last.

"Only it may be perchance,
That her leaves were redder grown,
And they seemed to thrill and dance
As by gentic breezes blown."
O the dread October blast!
In the garden leaves fall fast—
This of roses is the last.

"An I she told me, sweetly singing.
Of that heavenly place afar
Where the air with song is ringing.
Where the souls of all flowers are.
O the chill October blast!
In the garden leaves fall fast—
This of roses is the last.

And she bade me not to fail her, Not to lose my heart with fear, Not to lose my heart with fear, Seeing that the skies turned paler, With the sickness of the year— I should be beyond the blast And the leaves now failing fast In that heavenly place at last. -Philip Bourke Marston

## ELEGANT TOM.

To speak of Tom Dillar in any other way than by his pseudonym of Elegant would be like speaking of Harold Hare-foot, Edwin the Fair, the Black Prince, or Louis the Debonnaire, without their distinguishing adjectives. Tom Dillar was known to his acquaintances only as Elegant Tom, and he was well en-titled to the epithet, for he was elegant in looks manners and style. He was one of those happy persons who seem to have come into the world for the sole purpose of eating the sunny side of ripe peaches. There were no deficiencies in Elegant Tom Dillar, and if one could have the ordering of his own antecedents, they could not be superior to Tom's. On the side of his father, he was connected with the best English families in the state; and, by the mother's side, he could boast of the purest Dutch descent. He inherited a large fortune from his father, and, what was much better, a healthy constitution and a handsome person. Being independent in his circumstances, he was not educated for a profession; but, being apt to learn was taught a good many accomplishments that are not generally bestowed upon American youths. He could dance much better than most professors of that elegant art, and in music he was something more than a proficient upon the guitar, the piano and the violin. Then he had a fine voice, a delicious tenor, and those who had the good fortune to hear him sing used to past of it, as though a piece of rare luck had befallen them. Tom was good-natured too, and as amiable as though it were necessary for him to conciliate the world, that his presence might not be considered an intrusion But, of all men, he was least likely to

He went abroad, and came back as amiable and unpretending as he went, but with more accomplishments than he carried away. He was invited everywhere, and he might have married any girl he chose to honor in that manner; but, as often happens in such cases, he seemed never to have been touched in his heart by any of the beautiful creatures who surrounded citizen, of the eminent firm of Ormolu There was Fanny Ormolu, the only daughter of the great auctioneer, who, they used to say, was dying for him; and it was said that her father was so fearful of the effects of Tom's indifference on his daughter's health that he was guilty of the indelicacy of offering to settle a hundred thousand dollars on him if he would marry her. But Tom had never known what it was to want money, and, like an honorable, high-minded fellow as he was, refused to sell himself, even at so high a figure, and to so beautiful a pur-

be considered de trop in the world.

They say that old Ormolu was so exasperated and indignant at Tom's refusal that he swore he would have satisfaction for the insult; and he was as good as his word. He did not challenge Tom, nor, indeed, permit him to know that he entertained any ill-will against him; for, if he had, he probably would not have been able to accomplish his purpose. Ormolu was a commercial gentleman, and his man ner of getting satisfaction was a business transaction; in fact. the old fellow did not understand any He set himself deliberately to work to ruin Tom by getting away all his money. As this would have been the severest punishment that could have been inflicted upon himself, he naturally and very sensibly imagined that he could inflict no greater wrong upon another than by making him bankrupt.

Now, Tom was no spendthrift, nor a gambler; but then he was the merest child in business matters, and had no idea about money transactions beyond drawing his dividends every six months, and contriving to make his income just meet his expenditure. Tom husks, and taste of hysson. had often wished that his income was larger, for he had long been ambitious of owning a yacht, but was unable to indulge in that costly enjoyment; so, when his young friend, Pete Van Slicer, of the firm of Van Slicer, Son & Co., the great stockbrokers, of Wall street, one day said to him, as if accident, "Tom, how would you like to enter into a little speculation, by which you might make a hundred thousand dollars or so?" Tom opened his eyes, and eagerly replied he would like nothing better.

Pete then carelessly remarked that Bob So-and-so had made nearly double that sum a few days before, by a corner in Harlem, and that he could put Tom in the way of making at least that amount by a speculation in Pot-tawattamy Coal Stock. Tom, not being familiar with stock operations, asked how it could be done; whereupon Pete explained to him that certain parties having sold long in the stock were going to get up a corner, which would compel the shorts to buy in, and that the stock would then begin to rise, and there was no knowing where it would What Pete proposed that Tom stop. What Pete proposed that Tom should do was to buy in while it was down, and when the rise should reach its height to sell out, and pocket the profits.

"Can I rely on the rise taking place?" asked Tom, who had not a very clear notion of the nature of the

transaction.

"Trust to me," replied Pete, with a knowing wink, which seemed to Tom so full of sagacity that he concluded to trust to him, and accordingly gave an order to the firm of Van Slicer, Son & Co., to purchase, for his account, about ten times as many shares of the Pottawattamy Coal Stock as he had the means to pay for, Pete undertaking to carry the stock, as he called it, for thirty days, in which time the rise was sure to occur:

Having made this little business arrangement with his Wall stree friend, Tom jumped into one of the Dry Dock stages, to go up to the ship yards and make inquiries about the cost of a yacht; and that night he dreamed of winning the Queen's cup at the Cowes regatta, and of lying in anchor at the harbor of Newport, and other pleasant things connected with the manly sport of yachting. Tom did not know that his friend,

Pete Van Slicer, was paying attention to Fanny Ormolu; and, even if he had, he could never have imagined that old Ormolu was making use of the young stockbroker to ruin his friend. But

such was the fact.

The next day Elegant Tom Dillar created a good deal of surprise among the motley throng of Jews and "lame ducks" that hover round the doors of the Stock Board in the third story of the Merchants' Exchange; and when a playful Hebrew knocked Tom's hat over his eyes, as he stood anxiously waiting to hear what Pottawattamy sold at, he was so engrossed in his new speculation that he never thought of resenting the affront. Pottawattamy went up one per cent. that day, but the next it went down ten, and the next ten more, and Tom received a brief note from Van Slicer, Son & Co informing him that he was their debtor for losses on Pottawattamy Coal Stock, in a sum that considerably exceeded his entire fortune.

A man who has never felt the actual cautery of poverty cannot have a very clear idea of what that word really means, and Tom did not, therefore feel half so badly as he ought to have done, when he had to confess to him self that he was a bankrupt.

There is nothing to be gained by going into the distressing particulars of Tom's settlement with his brokers, and therefore I will merely remark that on the very day upon which all his available property passed out of his own hands into those of Van Slicer, Son & Co., the junior member of that eminent firm was united in the holy bonds of matrimony, as the papers say to Fanny Ormolu, only daughter and so forth, of Jefferson Ormolu, Esq. our enterprising and esteemed fellow Bronze & Co.

11.

The ruin of Thomas Dillar, Esq. was complete. Wall street never witnessed a more decided cleaning out than in the case of my elegant friend. It was so smoothly and rapidly done that he was like the man who didn't know he was decapitated until he attempted to nod his head—so sharply, so adroitly, and so quickly had the blow been dealt. But it does not take long for a person to find out that he and Elegant Tom Dillar immediately began to have a "realiz ing sense of the true state of his He had nothing in the world left but his watch, and a few articles of jewelry, by which he could raise money enough to discharge the few debts he owed, and which were de manded with a rude pertinacity that he had never known before. He had to abandon the hotel in Broadway at which he had been living, and take cheap lodgings in Beekman street; and, instead of having more invitations to dine than he could accept, he suddenly found himself without any invitation at all; as to evening parties, although he had made up his mind not to go any more, he had the mortification of being cut by all his old friends and soon ceased to expect any attentions from them. Heretofore Tom had skimmed the cream of human existence; he had visited only the best circles, eaten the best dinners, drank the best wines, read the most amusing books, worn the best clothes, and had known nothing of the infelicities of human existence, except by hearsay But now his turn had come to feed on

What Tom had suffered, or how he had struggled, none knew but himself, for he was too proud to complain, and, to all appearances, he was as hearted and cheerful as ever he had been in his most prosperous days. But, as the writer of these lines was one evening hurrying down Broadway, to escape from the clouds of blinding dust which a cold northwest wind was driving along the crowded avenue, he was suddenly arrested, near the corner of Canal street, by a tap on the shoulder. Turning round,

figure of speech, seedy.
"How are you?" said Tom, in
his usual elegant manner; but without waiting for a reply, he continued, "You needn't ask me how I am, for I can discern by your looks that you see how I am. I am hungry." Elegant Tem Dillar hungry!

was too much shocked by this humiliating confession from whom I had known and envied in his happier days to disguise my feelings. put my hand in my pocket to

feel for my purse.
"Thank you," said Tom, "it is very generous in you to anticipate my request. It is but a trifle that my request. It is but a trifle that I need; and I will repay you soon."

I offered him the contents of my

purse; but he would not take more than half a dollar. "At least," said I, 'allow me to treat you to a supper, since you say you are hungry.

"I will agree to that," he replied,
"upon the condition that you favor
me with your company, and allow me
to call for what I want."

Of course, I could not refuse his proposition, and, knowing what his former habits had been, I supposed he would go into some of the splendid restau-rants on Broadway, and call for such a supper as he had once been accustomed to indulge in. But, on the contrary, he led me into a very humble under-ground "Saloon," where he ordered a supper of cold meat and bread, and I could not prevail upon him to indulge in anything more.
"You know something of my his

tory," said Tom, "how I once lived, and how I left my property; but how I lived since, you do not know, and I shall not distress you by telling. "said he and he unbottoned his threadbare coat, when I saw that he had on neither vest nor shirt. "I am actually reduced to this extreme," said he, and his voice quivered as he spoke, "by trying to live honestly. Up to this very hour, until I met you, I have not stooped to beg; but now I was driven to it. I had nothing left by which I could raise a shilling, and had not tasted food to day."
"Good heavens!" said I "can this

be true? What, Elegant Tom Dillar, with all his accomplishments, his rich acquaintances, his knowledge of the world, and in a city like this, where employment is so readily obtained, re duced to starvation! It cannot be true

"But it is true," said Tom, "im possible as it may seem to you, and all because I was not brought up to a regular profession. My accomplishments were not of a kind to bring me money in an honorable way, and I made up my mind that if I could not live honorably, I would prefer not to live at all. I could easily have sold myself to unworthy or disreputable employments, or my former friends would probably have been glad to have had me sing for them, and have re-warded me by permitting me to live on their bounty, but I could no submit to such a position as that. I could never be a jack-pudding of society; and I would not disgrace my father's name by a dishonorable occupation.

As Tom spoke these words he looked more elegant in his shabby suit than ever he had done in his happier days ; and, in spite of his poverty, I could not but still admire his manly spirit and self-reliance. I actually felt poor beside him.

welcome to more.

"Because," replied Tom, "it is all I need. I think I have found a place, and after this, I shall be rich again. I wished his expectations might be realized, and, shaking his hand, I gave him my card, and begged he would send to me, if he should need any further assistance.

It was about three months after I parted from Tom in the cheap restaurant, that, as I entered the vestibule of the Astor House, I met him coming out I started back of that hotel. amazement as I saw him, for Tom was now dressed with greater splendor than I had ever before seen him; no obstrusively made up, but with an air of studied elegance that was new to him. Certainly he never looked better, nor better deserved to be called Elegant Tom Dillar. He appeared a little embarrassed when he first caught my eye, but his old manner soon re "I owe you a trifle, I think, said he; " let me pay it." And he pulled out a silk purse which seemed to be full of gold and silver, and reached me a half-dollar.

"That is the principal," said he "now do me the favor to accept this for interest;" and he took a handsome seal ring from his finger, which he put upon mine. As our initials were the same, I do not know whether he had had it cut for me or not; but, seeing my cipher on the agate, I fancied he had, and did not refuse it. I keep it among my most precious mementoes of friendship, for Tom Dillar is one of those persons whose acquaintance I regard as a feather in my cap.

IV. The reappearance of Elegant Tom Dillar in what is called society was a fashionable circles, and once more invitations began to pour in upon him, so that he might, if he had had the capacity, have eaten three dinners day nights, between the hours of seven daily at the very best houses in town, and ten. Every place of amusement and have danced in the most brilliant in the city was ransacked in vain, durcompany that New York could afford, ing these hours, but no sign of Tom nearly every night. But a great Dillar could anywhere be found, and

he saw Elegant Tom Dillar, with his change was perceptible in Tom's man-coat buttoned closely up to his throat, ner. He was the same elegant Tom and looking uncomfortably sharp, Dillar he had ever been; faultless in serious, and, to make use of a vulgar his manner, refined in his conver-that were surmised about him. his manner, refined in his conver-sation, incredible in dress, and hand-somer, if possible, than before his retirement. "But he is so subdued in retirement. "But he is so subdued in his style," was the remark of every-body. He never danced, and when he was pressed to sing he always evaded the request by pleading a slight hoarse-There used to be a slight dash of frivolity in Tom's conversation and conduct, and he would abandon himself to all kinds of merriment; but now he was rather grave, quiet and dignified, and several ambitious young men made most melancholy attempts to form themselves upon his style. Another of his changes was that he wore his hair cut very short, and his fine classical head was improved by it. In fact, Tom's new style was infinitely more interesting, becoming and dis-tingue than his old. Certain pious ladies got their heads together, and, after discussing the matter, came to the conclusion that Tom Dillar preparing himself for the ministry. The suspicion even gave a new interest to him, and he became more than ever an object of observation. But this theory was soon exploded; for, if Tom were engaged in so pious an occupation, under whose auspices was he studying? On hearing the report, Tom smiled sarcastically, and raised his eyebrows as people do when they are both surprised and amused, but did not deny it. But, if he was not studing for the ministry, what was he doing, and how did he live? did he get his money? for it was known that Tom paid as he went, and

> These questions began to grow extremely interesting and puzzling, for the manner in which Tom had been cleaned out by his speculation in Pottawattamy Coal Stock, by his friend, Pete Van Slicer, was as notorious as his subsequent poverty and retirement from the world. All sorts of expedients were resorted to for the purpose of dis covering the secret of Tom's income but the mystery baffled the keenes investigation, and the consequence was that the wildest conceivable stories were told about him, and he was regarded with looks of suspicion, and treated with cold disdain by certain ladies who had marriageable daughters. The excitement at last reached its calenture when it was discovered that Julia Laurens, daughter of the cele brated and wealthy physician of that name, and granddaughter of old Ormolu, the auctioneer, one of the most beautiful and fascinating girls in society, had actually fallen in love with Tom, and that he had been forbidden her father's house because he refused to tell how he gained his income.

not a soul of his acquaintance could

accuse him of borrowing.

The report of this interesting cir-cumstance invested the mystery of Tom's prosperity with a romantic interest, and the excitement became absolutely furious. It was impossible to enter a house without hearing the subdiscussed, and even merchants talked about it on Change. The dif-ferent theories which were broached were highly instructive, inasmuch as they revealed the many different methods by which a man may contrive to live without labor; but it so happened that not one of them came within a thousand miles of the truth. Tom had, in fact, discovered a placer, as he termed it, which he alone knew how to work; and most discreetly did he keep his secret, until, in a luckless moment, the merest accident revealed it.

"But," said I, "why will you not allow me to lend you a larger sum than creatures, knowing but little of the you have taken? You shall be heartily world, had their own innocent surmises about Tom, the most plausible of which was that he had entered into a league with the ——; some other ladies, who had a less practical acquaintance with human possibilities, believed that he got his money by writing poems for the magazines; while others said that he gambled. But Tom's regular habits and his placidity of temper were adverse to the last supposition. The men, of course, gave shrewder guesses and one party maintained, with some plausibility, that Tom Dillar was employed as a Russian spy. The diffi-culty in this case was that he never received any foreign letters, was notor iously ignorant of political movements, and never mingled in any society where he would be likely to pick u information that would interest any the Czar of Russia. Another party maintained that he speculated in stocks; but that theory was easily knocked in the head. Tom had not been in Wall street since his specula tion in the Pottawattamy Coal Stock Some ill-natures people hinted that he was employed in circulating counter feit money; but he was closely watched, and was never known to pass off a bad He was accused of picking bill. pockets, of buying lottery tickets, and other disreputable practices; but the strict integrity of Tom's conduct, and his perfect frankness on all subjects concerning himself, except that penetrable mystery of the source of his income, put every ungenerous sus-picion to rest. He was watched when he went from a party, or the opera, and was always found to go directly to his lodgings, and there, too, would he be found in the morning. Julia Lauren's father had employed a police officer to dodge Tom's footsteps, and discover what his haunts were; but the man could learn nothing more than was already known. There was one topic of universal conversation in rather striking peculiarity, however, about Tom's movements, which might lead to the discovery of the mystery. Nobody had seen him, except on Sun-

Julia Laurens was a spirited girl, and she loved Tom the better, perhaps, because he was the object of unjust suspicion; and her father, the doctor, was charmed by Tom's intelli gence, his gentlemanly manners, his fine taste and his amiability; and most happy would he have acknowledge him as his son-in-law, but for the mysterious silence which h observed in respect to his income. But, as Tom was resolute in his silence, the father of Julia was inexorable, and there was nothing left for them but a clandestine marriage. The lady hinted at her willingness, but Tom told her, dearly as he loved her, he would not be guilty of a dishonorable act to obtain her. He would wait a little longer, and perhaps her father would relent.

To fully appreciate Tom's noble conduct, it should be known that Julia, in addition to her expectations from he father's property, which was already large, and rapidly increasing, had property of her own, valued at fifty thousand dollars, which had been bequeathed her by an aunt. All this Tom might have had, and the woman he loved besides, but for his highminded sense of honor.

Doctor Laurens, Julia's father, was most passionate lover of music, and you were always sure of seeing him in his box at the opera, in his bright-buttoned coat, with lorgnette in hand, listening to the prima donna as though she were a patient and he anticipated fee at the close of the performance. He was so catholic in his tastes that he could enjoy one kind of music as well as another, and, when there was no opera, and his patients would permit it, he would go to hear the minstrels, and sit through the entire perform ance. In fact, the banjo was one of the doctor's weaknesses, and there were some people who were uncharitable enough to say that negro min strelsy was much better adapted to his musical talent than the Italian opera. But that was mere scandal, of course. for the doctor had been in Europe, and brought back with him, like many

he did not carry with him. There was one member of the Ethi opian band where the doctor was in the habit of going, who had completely fascinated him, which was not much to be wondered at, for he had fascinated everybody else who heard him; and when he appeared, there was sure to be an overflowing house. The name of this incomparable singer was Higgins, and his talents, as a banjo player. as a dancer, and a personator of the negro character, particularly as the negro dandy, were equal to his splen-did abilities as a singer. The doctor never failed to drop into the Ethiopian opera, as it was called, whenever this public favorite appeared, which was nearly every night, and seeing his name upon the bills for a benefit, the

other gentlemen who go abroad,

taste for music and the fine arts, which

Doctor resolved to go. On reaching the hall he found the house so crowded that he could not even get his nose inside, but the doorkeeper recognized him, and, wishing to gratifying so distinguished a patron of the establishment, offered to show him round by a private entrance, so that he would be near the stage, and

might retire at his leisure.

The Doctor was delighted, and put something handsome into the hand of the doorkeeper, as an acknowledgement for the hand acknowledg edgement for the favor. He got a comfortable seat near the stage, and waited with impatience the appearance of the incomparable Higgins. The sham darkey was in splendid voice, and filled the audience with ecstatic pleasure by his happy imitations of Dandy Jim. But his most brilliant performance was in the plantation break down, in which he ravished the spectators by his unparalleled heeling and toeing. In the mids of the performance, when the frenzy of the spectators was at its height, a boy in the gallery threw a piece of orange-peel on the stage, and Higgins, by an unlucky step put his foot upon it, and fell with a tremendous crash. The audience at first thought it a part of the dance, and applauded tremendously. but it was soon discovered that the poor man had met with a serious accident. He was taken up by his com

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panions and borne off the stage: directly after, the leader of the band on, and asked if there was a surgeon in the house, as Mr. Higgins was badly hurt by his fall. Doctor Laurens was but too happy to have an opportunity of rendering any professional assistance to so distinguished an artist as Higgins; so he stepped promptly forward and offered his The artist had struck his head, but was only stunned. The doctor, however, did as all doctors do on such occasions, whipped out his lancet and bled the patient, while one of his companions, with a bowl of water and a sponge, wiped the burnt cork from the face of the unconscious minstrel. Higgins presently opened his eyes.

and stared wildly about him, while the doctor shrieked out,

Good gracions, it is Elegant Tom

Tom was bewildered by the sudden change of scene, and faint and sick from the loss of the blood which Doc tor Laurens had been letting out of his veins; but, bewildered and weak as he was, the sound of the doctor's voice, and the sight of his astonished countenance, brought Tom to his senses He knew at once that his secret was discovered, and comprehended in a moment the consequences that must

follow its revelation to society.

"Doctor," said he faintly, "it is no use to dissemble further. You know my secret ; let me request you to keep it to yourself."

"O! my dear fellow," said the doctor, "you are perfectly safe in my hands; don't be uneasy. For the credit of my own family, at least, I shall not be likely to proclaim to society that a gentleman who has visited at house is a member of a troupe of Ethiopian minstrels. I wish you a good evening, sir."

It very oddly happened that, before midnight, all the members of the Manhattan Club to which the doctor belonged, knew that Elegant Tom Dillar had retrieved his fortunes by joining the Ethiopian minstrels, and the news was spread all through society before the next day at noon.

Tom received a package early in the morning from Julia, inclosing all the billets-doux and trinkets he had sent her, and requesting a return of all she had ever sent him. The note was as devoid of feeling or sentiment as a lawyer's dunning letter; and Tom wrote one in reply which was quite as cold and business-like.

"Well," said I to Tom, on meeting him, a few days after his accident, which would very likely have proved fatal to him but for his woolly Do you intend to give up society or the minstrels?"

"Society!" exclaimed Elegant Tom Dillar, with a sarcastic curve of his finely chiselled lip; "Society be -. "

I will not repeat the very coarse ex pression he used; for, since his new associations, he had grown rather rude and low in his language.

What should an honest man care for society?" said he. "When I was an idler, living on the property which my father's industry had procured me, society petted me and cherished me lost my property, society turned a cold shoulder to me, but petted the villain who had robbed me of it. When, by an honest exercise of the only accomplishments I had been taught, I was enabled to appear like a gentle man, society again received me with open arms, although it imagined I was gambler or a pickpocket; but, when it was found that my money was honestly obtained-that I wronged no one, back upon me as an honest man.'

I am afraid that Tom was misan thropical; for, as he soon after became ssed of a considerable fortune by the death of a relative, he quitted the minstrels and went to Paris, where, I have heard, he still lives in great splendor, and is famous for his dinners, to which none of his countrymen are ever invited.

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Hazlitt says that "the only follows inevitably from the very nature of the vice. It is the essense of deceit. Once exposed, no faith can be put in professed repentance of a hypocrite, or in his promises of reform. The exposed hypocrite becomes an outcast unworthy of belief, and if he has been accustomed to have his word accepted, he naturally becomes very bitter when he finds that even when he tells the truth he is discredited and doubted. In considering hypocrisy, the one important thought to keep in mind is that it is not usually inborn, but in its worst phases is usually developed very gradually from the attempt to hide wrong-doings that it would be much better to confess at the outset. Those, therefore, who would avoid becoming hypocrite - must guard themselves against entrance upon a double life in the attempt to conceal their first offences. -Baltimore Sun.

The Lady Godiva must have had exceptionally long hair since it completely concealed her lovely person. Since Ayer's Hair Vigor came into use such examples are not so rare as for-It not only promotes the growth of the hair, but gives it a rich, ary, and their heartfelt gratitude for silken texture.

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## THE SULPICIANS' AMERICAN awaiting consecration on Sunday next: and the first one is also here, presiding

Imposing Celebration at Cathedral and Seminary, Baltimore, Md.

The hundreth anniversary of the foundation of St. Mary's Seminary of the Sulpicians, Baltimore, Md., was celebrated on Oct. 28 and 29.

BISHOP KAIN'S SERMON. The sermon was by the Right Rev. J. J. Kain, D.D., Bishop of Wheeling, W. Va. His text was John, xv., 16. He said at the outset: "From the noble part which the Sulpician Fathers of St. Mary's Seminary have taken in molding the sacred priesthood of the flourishing Church of America we may justly conclude that they are of the number addressed by the Divine Founder of the Church in those memorable words of my text: 'You have not chosen Me but I have chosen you, that you should go, and should bring forth fruit, and your fruit should remain.

Thence he passed to the dignity of the Christian priesthood, and dwelt on the supreme importance of the right training of priests. Hence the Church's solicitude for distinct ecclesiastical training schools. Hence the Sulpicians, whose vocation is the forming of the secular priesthood. The Bishop briefly sketched the life and work of M. Olier, the founder of the Sulpicians. Thence he passed to the days of the French Revolution, when the illustrious Father Emery was the Superior-General of the Society of St. Sulpice. He it was who made the American foundation whose centenary is just commemorated. The Bishop spoke of the successive Superiors of St. Mary's — the Very Rev. Francis C. Nagot, Father Tessier, Francis C. Nagot, Father L'Homme, Father Delnot, Father L'Homme, Father Dubreal, and the present in-cumbent, the Very Rev. A. Magnien, D.D., dwelling on the distinctive traits and work of each, and tracing the gradual progress of St. Mary's Seminary, with a word of advertence to Mt. Mary's College, Emmittsburg, Md. and St. Charles' College, Ellicott City, Md., both of which were founded by

the Sulpicians. We quote the conclusion of Bishop Kain's magnificent discourse, only regretting that we cannot give it en tire. Said Bishop Kain :- "Of the present incumbent, the Very Rev. Dr. Magnien, whose term of office began in judgment of the Holy See) deserves a a Catholic for the highest office in the 1878, propriety restrains the expression of many words of commendation. In the judgment of all, he has, in these past thirteen years, proved himself a worthy successor of the great and good men who have preceded him in that important office. In both the interior and exterior administration of the In both the interior affairs of the seminary he has in fact displayed in an astonishing degree rare qualifications so necessary in that position. Besides possessing the many gifts of mind and heart so essential to the successful management of such an institution, he has thoroughly imbibed the spirit of our country and identified himself with its progressive aspirations. He has thus won the implicit confidence of the hierarchy, the esteem of the reverend clergy and the reverential affection of

the students. No wonder that under a Superior so admirably qualified, supported, too, by so able a corps of de voted professors, St. Mary's Seminary should have acquired so high a rank among the ecclesiastical institutions of our country. May it continue in its career of prosperity so happily inaugurated during the first century of its existence! As the centuries roll by, may it be found ever faithful to its nor owed any one—society rejects me again, and the girl who was willing to marry me as a swindler, turns her church church church marry me as a swindler, turns her church owes an immense debt to this pioneer school for the training of its elergy during the past one hundred years; nor can we, on this memorable occasion, pass unnoticed the glorious part which St. Mary's Seminary has taken in the planting and extension of the Church throughout all our vast country. Other and many other such schools have, thank God, been founded in various sections of our country, which will continue to share with it vice that cannot be forgiven the glory of furnishing faithful minisis hypocrisy. The repentance of a hypocrite is in itself hypocrisy." This to the mother-school, belongs the unique glory of preparing and sending forth so many of the pioneer missionaries on whom devolved the duty, amid untold difficulties and dangers, of breaking the ground in this new por-tion of the Lord's vineyard. Besides Fathers Gallitzin and Badin, those illustrious apostles already mentioned. and the Very Rev. Thomas Heyden, of Bedford, Pa., and Father Matthews, of Washington, how many other names might be added to the list of early missionaries who were prepared at St. Mary's for the sacred duties of the priesthood? Was not the success of their labors the result of the excellent training they received at the hands of those competent and holy teachersthe Fathers of the Society of St. Sulthat most despised of all creatures -a pice? As the years go by, this body of well-trained clergy in number until we find them scattered throughout our whole country. would be an endless task to record the names and heroic labors and edifying lives of the priests who are proud to own St. Mary's Seminary as their Alma Mater. How many are gathered here within this holy sanctuary to-day to testify, by their presence, their loving attachment to the dear old semin-

the priceless blessings there received.

In later time especially, the hierarchy

of our country has been largely re-

cruited from the alumni of St. Mary's:

and the first one is also here, presiding over this joyous celebration, and wearing most deservedly the still higher honors of a prince of the Church. Is it not, then, most true that St. Mary's the rubics of the Church are often per-Seminary has furnished one of the plexed when they see that the Mass most important chapters in the history which they have asked for their leaves was the cause of self-destruction Christian burial and solemn funeral obsequies can be given.

2. When there is positive proof of madness, both Christian burial and

teenth century. sufficiently testify our grateful rever-ence? Is there on the face of the secrate their whole time to the work of their holy calling. They instil into the young Levite the virtues of the For children the Mass of the ang Great High Priest by the edifying example of their own lives. They are men of prayer-they are men of God. During the years of his seminary course the aspirant to the sacred priest hood is made to see the beauty and holiness and perfection of the sacerdotal state by daily contact with those who are themselves model priests. feels that each one of them may truthfully say to him: 'Be you an imitator of me, as I also am of Christ.' He be holds before him at every step the

but Christ liveth in me.'
"I do not exaggerate, I do not overolor the picture. Such as I have feebly described, such we all know is the character of the Sulpician Fathers. Such was the perfect character-such half centuries preserved. That spirit the saintly Nagot and his companions hundred years ago. That spirit these Fathers have sought to infuse into the priests of America, and not without Its fruits are everywhere to be seen in our land. They are abundant, and with God's blessing they will be also lasting. It is this Christ-like spirit which the priests of this society are recognized to possess themselves, and to be so happy in imparting to others, that caused me to apply to them, on this grand centennial celebration of their labors in America, the words of Our Divine Saviour: 'You have not chosen Me; but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your

### fruit should remain. What the Saints were Like.

The saints were very plain people In one sense, they became the more s the more saintly they were. lives were not spent in a halo, except before God. There is a good reason for this. A sound judgment and com mon sense are the only just and adequate basis of a supernatural life.

Sanctity is the perfection of good judgment, of prudence, of uprightness fintegrity, and of every other virtue which is conceived as the making of a steady, plain mind. To the carnal eye, they may not have appeared thus. But the way they appear depends largely upon the state of the mind which views and judges them.

"And the sensual man doth not take in the things of God." Besides, the affairs of human life are very intricate; the motives of hearts are not vis ible; nor is every point of view the right one. Though the distance of sufficient time elapsing after their death enables us to distinguish the greatness of true saints, yet while they live, their history has been but a tangled web of actions and of sufferings. These, at first ordinary, were done with a most pure intention; then oftentimes becoming extraordinory, they were ever most so in the intention, which still escaped detection. — Messenger of the Sacred

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Pierce's Favorite Prescription didn't do what they said it would do. And how many do you think they have to count. One in ten? Not one

in five hundred! Here are two remedies - one the "Golden Medical Discovery," regulating and invigorating the liver and purifying the blood; the other, the hope of weakly womanhood; they've been sold for years, sold by the million bottles; sold under a positive guarantee, and not one in five hundred can say: "It was not the medicine for me!" And—is there any reason why you should be the one? Andsupposing you are, what do you lose?

Absolutely nothing.

cruited from the alumni of St. Mary's. Within the last quarter of a century the Archdiocese of Baltimore alone has rejoiced to see seven of its priests, all students of this seminary, raised to the episcopal dignity. The last one of this chosen number is with us to-day,

## CATHOLIC MISCELLANY.

Mass in Black.

of the American Church during the first century of her organized existence? Has it not exercised a wonderful influence in shaping her glorious of the has a sked for their deceased friends is not said in black vestment; and they are still more puzzled when the Mass immediately after is said in black. They may be destiny? There it was that hundreds assured that the priest says such a upon hundreds of holy, zealous priests Mass in black if he can, nay, he is imbibed that apostolic spirit that has been the inspiration and the power which have made the Catholic Church memorated, what mystery or religious in the United States the admiration of event is celebrated or what color is the world and the glory of the nine- used, neither the character of the festi val, nor the color of the vestments has To the men who, by their example any effect on the value or efficacy as by their teaching, impart that the Holy Sacrifice which is offered up apostolic, sacerdotal spirit, how can we in every Mass and is the same in al By a special privilege granted to earth a body of men who more conscientiously discharge the duties of their sublime vocation than the priests of the Society of St. Sulpice? some dioceses a High Mass may be said Though they are not a religious order, there are no religious more exact in the observance of every duty. They are not monks, yet few monks lead so retired a life. They mingle not in the world, but with unselfish devotion conday in its own color must be said, For children the Mass of the angels is said in white always.

A Catholie for President. The New York Sun has been publish ing of late numerous letters fro olics and Protestants anent the possibility, probability or advisability of electing a Catholic President of the United States. As might have been expected, the discussion of the power of the Pope as a spiritual head of the Church, and the main question has been entirely lost to sight. realization of those wondrous words of the great mass of the public have but the inspired Apostle: 'I live, now not little concern in the discussion of an abstract possibility. Every attempt s far to form a Catholic political party in this country—generally the result of the diseased brain of some disappointed local aspirant for office-has met with the disapproval and hearty condemnathe spirit of their holy founder, who (I tion it deserved from the great body of speak in reverent submission to the Catholics. The question of nominating place upon our altars. That spirit his gift of the nation, simply and solely society has inherited and for two and a because he is a Catholic, is not in accordance with the spirit of the Catholic Church of America. The Sun's brought with them to these shores a symposium is interesting only in se much that it conclusively demonstrates this fact.

Zeal and Earnestness. Many are out of work because the have not gone in with all their might to prepare themselves in the best way for what they had chosen. They did not go in to win. If one who has a task to do puts all his soul into it, and resolves that he will do it as well as it can be done no matter how simple it is that person will not be long out of empl yment. The world has its soul vexed out of it because of slovenly work. Life is a burden to those who hire employes because of things half All depends on the spirit with which one starts in life. The winner selects his future occupation carefully. He is bound down to no particular ru of success. He only knows that whatver task he has selected he is going o accomplish it as well as it is possible o do it, and that in the long run he is going to win. He may be out of employment. He may be forced to change his occupation. But he still knows that in him is good, faithful work; that there is a field for it some where, and it is his place to find that field. The winner is he who never does slovenly work and never lets him-

The Treasure of an old Mission. Up in the mountains about thirty niles from Chihuahua, Mexico, is an ild Catholic mission. The church is aid to be one of the oldest on the con inent, having been built just after the ubjugation of the Aztecs. This church s away from the usual haunts of white en, and all the members are Indians The priest, Father La Lumere, an old, white-haired Frenchman, has had charge of the parish for more than half century. In the church is a statue of the Blessed Virgin, a foot high, of our gold, worth fully \$50,000. The turch is closely guarded by the Inians, but an enterprising American artist recently forced his way in an saw the treasure. It was made from the ornaments and idols of the old Aztecs.

The Easily Scandalized.

The really intelligent Catholic re-mains in the Church, does his work quietly and patiently and by the races he asks for and receives; even should scandals shadow his path he will simply pray the harder. One "rice and intelligent Catholic," who gives the Church the "go by," makes more noise than ninety-nine really intelligent Catholics who know and do their duty. And not only do not the intelligent Catholics leave the Church. but the really thinking non-Catholics are daily, quietly submitting to Christ's "sweet yoke"—the Catholic Church.

In answering the question recently submitted to them for decision, should suicides be given Christian burial? the Sacred Congregation of Rites has first called attention to the general law in such cases:

"It is not permitted to give Chris tian burial to those who will kill themselves through despair or anger, ob desperationem vel iracundiam (not madness), if they have not given signs of repentance before death."

The Sacred Congregation adds the three following possible hypotheses.

1. When certitude exists that mad-

funeral obsequies can be solemn granted. 3. When doubt as to whether the

deceased committed suicide through despair or madness-Christian burial can be accorded but solemn funeral obsequies to be refused.

### Conduct in Church.

Catholics, who believe in the Real Presence of Jesus Christ in the Holy Eucharist, cannot show too much re spect to the Temple of God.

Persons, whilst in the church should avoid as much as possible coughing, expectorating, and all manner of unusual noise in getting into or leaving their seats.

2. They should be remarkably clean in their dress, and in their person, and avoid the slightest appearance of foppery or indiscretion.

3. They should look only on the

altar or at the priest, and keep constantly in mind that it is to speak to God alone that they appear there. 4. All who can read should us their

prayer-books, unless when meditation may be preferable. Mothers who bring young children to church should keep them from distracting the devotions of grown per-

sons when at prayer.

6. Catholics should be extra careful never to turn their back to the altar whenever the Blessed Sacrament is exposed; but to kneel in a respectful

7. Acolytes serving at Mass should not be allowed to make the response in a hurried manner, but in an edify ing way. 8. Communicants should approach

to and retire from the Communion rail ing in a most respectful and reverend manner, and also to and from the cor fessional in a similar recollected way 9. It is an edifying sight to see th whole congregation stand up when the

Gospel and Creed are read at Mass, and kneel in union when the priest says, And He was made Man. Communicants should take car to hold the Communion cloth in a proper manner, and on no account to

hurry from the church after receiving

holy Communion. A Protestant contemporary gives an appreciative explanation of how Cardi-nal Newman composed, when an Epis-copal minister, his noble poem "Lead Kindly Light." Our contemporary concludes thus: "It seems strange that the hymn of an anxious inquire should have found a warm place in the congregational praise of all the Churches, but it is significant of the spirit of our day. We live in an age of transition in religious beliefs. seeking new. Doubts about the old and about the new cloud their spir en, o'er ciag and torrent."

are leaving old modes of thought and itual horizon. They are in the dark and grope their way "o'er moor and ecause the cry of their hearts is fo the guidance of the kindly light that hey love to sing Newman's celebrated ymn." Our separated brethren should not forget, when singing this hymn in their churches, that the author was soon after its composition, led into the kindly light of the Catholic Church.

## Fancys to the Rear!

A commanding officer of a prominent British regiment having requested a drill sergeant to ascertain the relig ious views of some new recruits, the latter were paraded and the sergeant cried out : "Fall in ! Church of Eng and men on the right: Roman Catho lics on the left: all fancy religions to the rear !"

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A Popular Physician.

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the stomach, iver, bowels and blood.

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

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"One year ago I was taken ill with

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"One year ago I was taken ill with
inflammatory rheumatism, being confined to my house six months. I came
out of the sickness very much debilitated, with no appetite, and my system
disordered in every way. I commenced
using Ayer's Sarsaparilla and began to
improve at once, gaining in strength
and soon recovering my usual health.
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well-known medicine."—Mrs. L. A.
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Dr. G. Desrosiers writes Nov. 12th 1890.

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St Félix de Valois. G. Desnosieus, M. D. Dr. G. Desrosiers writes Nov. 12th 1890.

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Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper can be stopped.

London, Saturday, Nov. 21, 1891 HEBER NEWTON HERESY HUNTING.

The Rev. Dr. Heber Newton, of the 8th inst., in his church, on the acquittal not see it. of Dr. Briggs by the New York Presbytery of the charge of heresy. Dr. Newton is well known to be about as far advanced as, if not further than, even Dr. Briggs on the path of Rationalism, so it is not to be wondered at that he has a fellow feeling for him. He was publicly brought to task by the celebrated Father Ignatius, who masgueraded in New York and elsewhere .through the States under the garb of a Benedictine monk, this summer, until during his absence from his Abbey at Llanthony, in Wales, all his monks, except two, to the number of seventy eight, abjured Protestanism and had the happiness of being received into the Catholie Church.

Dr. Newton denied the Trinity and Incarnation and other mysteries of religion, and preached against them, and for this he too was to be brought to trial, and even he himself demanded that the trial should take peace.

With the case of the Rev. Mr. Mac Queary before our eyes, there is little doubt how such a trial would have resulted. Mr. McQueary was condemned of dangerous heresy for nothing worse than all that in which Dr. Newton glories; and, having been suspended from his functions in the Church of England, he was received with open arms by the Unitarians, with whose like men of honor and men of sensetenets, or rather, absence of tenets, his The line of action adopted by our teachings are more congenial than Ottawa contemporary will undoubtedly with those of the more conservative parties among Episcopalians.

If Mr. Newton's trial had taken place he would also, undoubtedly, have found a resting-place in the same fields. The Church of England is in that condition that all shades of contradictory belief are taught therein, and though the thirty-nine Articles are to be found in its standards of belief, they are either evaded by subtle interpretations or openly denied, and any one can balieve within its fold whatever he pleases. When, however, such open Rationalism as that of Mr. MacQueary or Dr. Newton is brought before its ecclesiastical courts, it cannot but take cognizance thereof, and condemn it: for the bulk of the clergy at least retain some general faith in the principal truths of Christianity.

We may presume, therefore, that the reason for which Dr. Newton has been allowed to retain his position in the Church without molestation is somewhat similar to that which influenced the New York Presbytery to dismiss the case against Dr. Briggs, namely, for peace' sake.

By permitting these two ministers to follow their own courses, the Churches to which they belong practically pro claim to the world that Christ, in sending His Apostles forth to teach all nations, gave them nothing to teach ; and this is exactly what Dr. Newton declared in the sermon to which we have referred.

The avowed subject of the discourse was "heresy-hunting," which is repre sented as a most odious thing. We are told that "Dr. Briggs could not receive the Bible as the very word of God, and the reality of a revelation which Bible worshippers are clamoring for can never be conceded by modern thought to the book as a whole." For this he praises Dr. Briggs, who "by his ability" has "turned on the light, scattered the clouds; and men saw the truth as they had not seen it before. He adds:

"We are moving into regions of thought where forms of faith must be elastic, where they cannot constrict the Men will no longer be faith itself. bound by the letter of the form, but by its substance and spirit. Then the dead hand of the past may not be outstretched upon us of the living, and our minds be compelled to square our thoughts by the thoughts of the past."

the doctrines which have always been

by His Apostles, are unworthy of credit in the light of modern thought and science. This is precisely the language of Bob Ingersoll in his lecture on "skulls." If this be Christianity, a better example to the other lords and we may as well go a step further and lordlings of the Empire. Time was say with Ingersoll also, that between Christianity, Buddhism, Mahometanism and Fetichism there is scarcely room for choice on the score of consistency with reason.

In another column we have some remarks on a recent sermon on the Apostolicity of the Church, delivered by Dr. Potter, Dr. Newton's diocesan Bishop. Is it possible that the Protestant Episcopal Church can hold two teachers of views so opposite? If so, either Christianity is itself a farce, as far as the teaching of truth is concerned. or the Episcopal creed is a fraud on the very name of Christianity. The former All Souls' Protestant Episcopal Church alternative we cannot accept. Is there of New York, preached on Sunday, the any way to avoid the second? We do

A JINGO EDITOR IN A PASSION. The editor of the Ottawa Citizen is not an annexationist. He is most decidedly opposed to annexation. He isan energetic, fearless, outspoken, stalwart jingo. He wants to cling to the flag that braved a thousand years the battle and the breeze; and no doubt he fully believes that Britain will eventually rule the whole world, after which she will look about for other worlds upon which to plant the Union Jack. As Canada is a free country, our Ottawa friend has a perfect right to become inflated, balloon-like, with all these aspirations,, but he should not turn the hose upon his fellow-Canadians who do not think as he thinks as to the best course to pursue in order that a grand future may be attained for our country. We do not desire to enter upon a discussion of the question of political union, or annexation, with the United States. The agitation is now only in its infancy. If after a time it becomes the topic of the day in every section of the country, it would be most wise, we think, to proceed with its discussion in a calm and judi cial fashion. All Canadians should divest themselves of old-time prejudices and predilections and face the contest weaken the cause he has at heart and strengthen the position of his opponents. In an article published a few days ago he gives biographical sketches of Messrs. Goldwin Smith, Edward Farrer, Sol. White, Dr. Brien and Hon. Chas. Langelier, which is very interesting matter in its way. It would be more appreciated, however, did it contain less bitterness. It is quite evident that our Ottawa friend is one of those gentlemen who will not permit others to differ from him in opinion, and the tone of his production would lead us to suppose that those who dare do so should be straightway annihilated. It would, we fancy, be more to the purpose were he to have entered on a discussion of the question on its merits. Life-sketches of annexationists, their uncles and their cousins and their aunts smack too strongly of the fish market to have any weight

## AN ANGRY DUKE.

in the minds of level-headed and prac

tical Canadians.

A conference of the Liberal-Unionists, we are advised by cable, was held credit for its energy and enterprise. at Manchester a few days ago. Sir Henry James was not slow to make the Irish situation a point against the granting of Home Rule to Ireland. He said that the faction fights which occurred in Cork proved that the policy of the Liberal-Unionists was the only correct one. The English Tories are not, however, in the habit of taking a broad minded view of any question and it is not at all likely that English public opinion will to any great extent be influenced by the statements of the leaders of the aristocratic element. The average Englishman will probably conclude that a riot in Cork reflects a certain amount of discredit on the people of that city, as would a riot in Trafalgar Square in London be a very disgraceful occurrence in the metropolis; but in neither case would it be fair to assume that such happenings were proofs that the people, as a whole, were unfit for self-government.

At the same meeting the Duke of Argyle made a speech that will no doubt injure the cause he has at heart and materially assist Gladstone The leader of the Liberals he characterized as a fanatic who is incapable of argu-

doubly so when he has been honored by an alliance with royalty-even if he that of the butler. Argyle should show when these gentlemen were looked upon by the English people with pride; but many of them now receive, and richly deserve, nought but contempt. The intense greed, the ridiculous pomposity, the loose morals, and the scandalous debauchery of a goodly number of them, have served to bring about an agitation in favor of a dissolution of their privilges in legislative matters, and the sooner it happens the better. A loud cheer will go up from the British populace when this cob-webbed toll-gate has been swept from the Empire.

 $\begin{array}{cccc} A & MODEL & NEWS & MANUFACTURER. \end{array}$ 

The manner in which the London Times manufactures news was illus trated fully during the sitting of the Special Commission which tried the charges brought by that journal in unison with Attorney General Webster against Mr. Parnell and the entire Irish Nationalist Parliamentary party. It was thought a good card to play against the Liberals of England, and against the cause of Home Rule, in order to sustain Lord Salisbury's Government, to accuse the Nationalists of all the crimes which had been committed in Ireland for years. With this object, in the notorious article on "Parnellism and Crime." which was the primary cause of the appointment of the Commission, the Irish members were accused of complicity in the Phœnix Park murders, the dynamite outrages of the secret societies, moonlighters' deeds of revenge, and indeed all the atrocities which were any where discovered in the country, or imagined in the fertile brains of the Irish police force.

But the discovery of the unfortunate Piggot's forgeries spoiled the nefarious plot by which it was hoped to ruin the Irish cause. It was then proved that the forged letters of Piggot were paid for at a good round rate, and not only so, but that the Times was ready to pay for plausible news of any kind and from any quarter of the world, provided its objects would thereby be promoted. Irish Nationalism would thus be killed, and the Times would undoubtedly be well paid from the Government secret service fund for the aid furnished to sustain them?

But though it thus became known that the Times was unscrupulous when a party purpose was in view, it was still supposed by most people to be an enterprising journal as regards; the furnishing of correct intelligence on ordinary subjects, from all parts of the world. If a Times correspondent were in Berlin or Paris he was supposed to have access to the best sources of information as to the designs of kings, emperors and governments throughout Europe, and to be able to form accurate judgments on them. If he were in Rome, all the plans of the Holy Father regarding the administration of the Church were supposed to be to him an open book.

Catholics generally were aware through the Catholic journals that most of the Roman items thus furnished to please the palates of gullible readers were fabrications, but the general public accepted them, and the Times got

But last week a circumstance occurred at Ottawa which serves to throw some light upon the methods of the London Thunderer, and unless the Canadian public love to be gulled they will be very slow in future to believe as gospel what appears in the Times on any subject, except such as occur so openly and publicly that no one can be deceived about them.

One Mr. Philip Robinson appeared in Ottawa only a few days ago, as correspondent of the great Times, and in this capacity he was lionized by the admirers of the Thunderer. But it suddenly became known that he had been cabling news to his journal of the most absurd character. This news regarded matters which might pass muster three or four thousand miles away, but face to face with facts on the spot where the events were supposed to be occurring it was simply ridiculously amusing.

There has been considerable planning about the reconstruction of the Dominion Government recently, and of course the Times' correspondent was aware of this; but it would not suit his purpose to await events. The ment, and the followers of the "Grand public must have facts-fabricated bitter, uncharitable and unfair towards Harley, England, is an exemplifica-All this means in plain English that Old Man" were, His Grace claimed, facts, if actualities are not at hand—so Catholics, we find at times in the Orange tion of this. The rector of that parish "mere puppets." It is a terrible thing that the Times may keep up its reputa- Sentinel and Montreal Witness certain preached a sermon which was pub- behooveth." There is no trace whatso-

Mr. Robinson owned this to a Citizen reporter who interviewed him the other occupied only a place but a step above day. Here was the style of his avowal; that few will place faith in its utter-

> course, been cabling to your paper?" Mr. Robinson replied: "Certainly, I reconstructed your Cabinet more than a week ago, and next morning I took it to the Premier. 'You are so long constructing your Cabinet, I said. 'I have taken the liberty of doing it for you.

Mr. Abbot is said to have laughed when the correspondent read his list, but to have acknowledged that the guess was a pretty good one. However this may be, nothing could have Phillips Brooks as Bishop of Massabeen more impudent and false at the same time than the statement, which was also cabled, that "the only element of disturbance "looking towards the annexation of Canada to the United States, is "Irish - American intrigue powerfully supported by American funds to force upon the country the cry of universal reciprocity with discrimination against Great Britain, a phrase used by covert disloyalists to conceal their real meaning of annexation."

The Irish-Americans in the United States take small interest in the politics of Canada, though they certainly regard with intense interest everything which concerns the prosperity of Ireland.

The secret, however, of Mr. Robinson's sensational intelligence to his paper is to found in the statement he made further on in the coolest way imaginable:

"Well yes," said he, "as a rule, you know, the special correspondents do not require any time to form their ideas. You have had woeful experience out here in Canada of their habit of arriving at conclusions unprejudiced by information."

It is true, he added, that he would do nothing of this kind, but we can judge from what he has already done, what it is possible for him and for other Times correspondents to do in the

It is needless to say that prominent Canadian Liberals are indignant at the manner in which this Dogberry critic speaks of their policy of unre stricted reciprocity.

JUST LIKE THE " MAIL."

A few weeks ago we published a news item giving particulars of a disgraceful condition of affairs in an orphanage managed by a Rev. Mr. Cotton, in Carmagh, county Kildare. Ireland. The revelations caused the to the world. arrest of Rev. Mr. Cotton and his wife. and after investigation at the Petty Sessions both were sent for trial. They were, however, liberated upon giving bail. Mr. Cotton said he would find it a hardship to be sent to prison, as he Episcopal Synod next day. One of the members of that body, present in court, said the Synod could get along very well without him. On the 2nd of Nov. the following reference to the matter appeared in the Toronto Mail:

appeared in the Toronto Mail:

"Dublin, Nov. 1.—Since the arrest of Rev. Samuel Cotton, charged with criminal ill-treatment of the children in the Carnagh Orphanage, the local excitement has been increased by further sensational developments. Rev. Mr. Cotton is the Roman Catholic rector of Carnagh, County Kildare, and for a number of years he has been supporting the orphanage and himself, principally himself, on the lottery system, for which he obtained the sanction of the Archbishop. Romors have been very frequent for some time back of cruelties practised in the orphanage, and at last these reached the Society for the Protection of Children, who, after a partial investigation, obtained sufficent evidence to secure the reverend gentleman's arrest and commitment."

The Mail correspondent also stated that in the course of the trial one of the witnesses swore that

"There was very little attempt at educa-tion beyond catechism, and that religion was marked by the number of fast days and the rigor with which they were observed."

The statement of the case which we have given has been taken from a full report of the trial, which appeared in that some among their number should the press a few days ago. The Mail's account was most likely sent by the associated press agent, and was originally the same as that which appeared in the other morning papers on the same day. No reference was made therein to the religious denomination to which Mr. Cotton belonged. The probability is that the editor being over-anxious to say ians would not consent, and the nego an unkind word on every occasion about tiations were entirely broken off. the Catholic Church, set Mr. Cotton down as a priest instead of a preacher. The report was also padded out in in ridicule by the other Protestant many other ways so as to make the sects, and with good reason. They all occurrence appear as a reflection upon see that the Anglicans have no claim Catholic faith and practice. No doubt to it; and if they once admitted the many people throughout the country, necessity of such a succession, they who take no other paper, will firmly would look for it to the Catholic Church, believe the story as it appeared in the where everyone knows that it exists as Mail, that sheet having refused to a reality. publish a correction. Although very A recent incident which occurred at held as revealed by Christ, and taught to see a noble lord in a tantrum, and tion for enterprise above other journals. good qualities which are never to be lished in the Surrey Gazette. In it he ever of any ministry in the Church of

observed in the Mail. Its reputation for honesty and truth is now so ragged The reporter said: "You have, of ances, while its heathen Chinee methods of raising funds has given it a ment. very low standing amongst the Canadian press.

> BISHOP POTTER AND APOS-TOLICAL SUCCESSION.

Numerous have been the comments which have recently been made by the Protestant press upon the sermon delivered by the Protestant Episcopalian Bishop Potter of New York on the occasion of the consecration of Dr. chusetts. The consecration took place in Trinity Church, Boston; and some of the remarks made by Bishop Potter have been regarded as a presentation of the olive branch to other sects of Protestantism that a union may be brought about between them and Episcopalianism.

No doubt some of his words were very pacific, as he expressed the hope that the various denominations might labor side by side in saving souls and serving God. But when we consider that Methodists and Presbyterians alike are very touchy on the point that they insist as a necessary preliminary to all negotiations on the subject of union, that their ministry should be fully recognized as a valid ministry of Christ, it is well that we should regard the sentiments to which Bishop Potter gave utterance on this point before hastily drawing the conclusion that his words make the prospect of union between these sects any brighter. We do not call into question the sincerity of Bishop Potter's desire for peace. We also sincerely desire peace with our Protestant fellow citizens. We wish that they as well as ourselves shall enjoy the fullest civil and religious liberty; but we cannot, with all this, keep in the back-ground the fact that Christ established on earth but one true Church, and that it is His will that all should belong to it. We desire peace and mutual toleration, but we cannot pretend to believe that before God all religions are equal, or that heresy and schism are as acceptable to Him as the truth which He sent His Apostles to propagate to the uttermost ends of the earth.

It is the duty of the Church of Christ to labor for the salvation of mankind, and its ministry must therefore proclaim the truth and use every lawful means of persuasion to make it known

When Bishop Potter's sermon is examined it will be seen that his position respecting the Anglican and Protestant Episcopalian churches is somewhat similar to our own regarding the Catholic Church. There is, however, wished to attend a meeting of the this difference between the two cases, that while the Catholic position is unassailable, because the Catholic Church has had a continuous existence since the days of the Apostles, that of Dr. Potter is utterly indefensible. There may be Anglicans, and there undoubtedly are a few, comparatively, who imagine that the ministry of their church is a human invention and that the ministries of other Protestant churches are quite on a

par with it; but such is not the con-

tention of the Anglican Church itself.

nor of its Bishops and elergy to any

great extent. We cannot forget the indignation with which the Presbyterian ministers who attended the Detroit General Assembly denounced the Protestant Episcopalian Bishops with whom they met to negotiate terms of union between the two bodies. The Bishops, we were told, received them simply as laymen, and would not give them any other recognition, unless, perhaps, they could be brought to an agreement be selected to receive Episcopal consecration at their hands, which they might impart to their brother Presby ters, and that thus the preliminaries of a union might be made possible, and that eventually the two bodies joined together might become one Church of Christ. To such terms the Presbyter-

The Anglican pretensions to an apostolical episcopate are simply held

maintained that it is a grievous sin of schism to assist at or countenance a dissenting or any religious service except that of the Anglican Establish-

On this the Non-conformist Christian

World remarked: "This kind of thing from the minister of a Church which is itself dissenting, if it is anything, whose title, con stitution and articles indicate expressly that it is a separatist body from the older historical communion, is one of those intellectual absurdities, to say nothing of its qualities in respect of good taste or Christian feeling, which are impossible anywhere except in the English Establishment.

Notwithstanding the fact that Presbyterians will now generally hold that an apostolic succession is not necessary in the Church, we cannot doubt that this contention arises from the knowledge that they have no such succession themselves. The whole tenor of the Westminster Confession of Faith is to the effect that such a ministry is desirable, to say the least.

Thus the 25th chapter says:

"Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gather ing and perfecting of the saints in this life to the end of the world.

In support of this the first Epistle of St. Paul to the Corinthians xii., 28, and Ephesians iv., 11 are quoted, in which texts we are told that God gave to His Church Apostles, prophets, teachers, evangelists and pastors, for the perfecting of the saints.

If the ministry comes from Christ, it is clear that it should follow in lawful succession from the Apostles whom Christ commissioned, and not be a selfappointed ministry. Further, the thirtieth Chapter says that Christ 'as King and head of His Church hath therein appointed a government in the hand of church-officers " to whom "the keys of the kingdom of heaven are committed, by virtue whereof they have power to retain and remit sins. In the 27th and 28th chapters we are

told that ministers of the gospel must be "lawfully called thereunto" and "lawfully ordained." They are, therefore, not to be a humanly constituted

In the larger catechism we are also told that they must be duly approved and called to that office.

The manner in which ordination is to take place is described in the "Form of Church Government," but. curiously enough, it is stated that the rule may be departed from in "extraordinary cases" and that such a case "for the present supply of ministers" existed when the assembly adopted the form in 1645.

This is an acknowledgment that the Kirk started without apostolic succession, and, of course, could not bring it afterwards into existence.

We can easily see, therefore, why it is that its members hold such succession to be unnecessary. The grapes are sour because they are out of reach.

But Bishop Potter in his sermo maintains by an irrefragable argument that this succession is necessary. He savs:

"God is not the author of confusion in the churches of the saints; and as from the beginning it has been a law of His being that He shall work, whether in His kingdom of nature or His kingdom of grace, along the lines of His own Divine appointment, so it will be to the end. Departures, revolts there may be, with often large, if not quite complete justification.

But still the fact re-

mains that there is a way which is of God's appointment, there is a ministry which He first commissioned, and which they whom He first commissioned passed on and down to others. Its authority does not come up from the people: descends from the Holy Ghost as in the beginning its outward and visible sign was the laying on of Apostolic hands upon men called, whether to this or that or the service, pastoral, priestly, or prophetic, yet still to an Apostolic ministry: so it has been ever since. We exult over its corruptions and ridicule its pretensions, and deride its efficacy. None of these things can dismiss out of human history or human consciousness this fact that unless we are to reject the whole story of which it is a part, the Apostolic ministry is an ordering of divine appointment, apart from which you cannot find any clear trace of a primitive ministry or a primitive Church.

No clear trace? Is there any trace at all of any but an Apostolic ministry? Saul and Barnabas were ordained by the imposition of hands of the Apostolate. By similar imposition of hands were Titus and Timothy chosen for their respective churches, and but a short time afterwards St. Irenæus said: "By the succession of Bishops coming down to us we confound all who gather in any other way than it

ism profits no Presbyterianist Anglican Epis American Prot their origin? received it from to confer such must have viola promises of obe and the duties If such a thi Anglican Bisho position than t would be simpl excommunicate Church, withou jurisdiction fi whence it could

But there is that no such place. Itispro tion that the re are a forgery Bishops who ar istered the rite it were adminis istered according have no efficac rather than a c and that even if properly in office would ha the century a insufficient fo sham Episcopa Surely, then Committee w rejecting such

they were offer NONSENSE

A lecture Catholicism " one Rav. W. I in the Baptist B., on Sunday lished in the I city on the foll It is scarce

this deliveran ance, malevole habitually cha mons. The very fir preacher mark ignorant of hi

professes to b may judge at is merely a nonentity who on the comm scholar. We people. We that Rev. Mr who put on public, and posed to befit one of our hur

"The gra and the grave But neither nent for wisdo The first sta that "at the f in 1513, Pop

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or Protestant ulations which threw off their of Christ, in o to God migh multiplied to If this be a ing the merit be awarded now numbers lions of adhe year 610 thei in the world

gated his rel persecution of him : and Pr propagated b in England, erland, the every count foothold. T who rememb under the pe Ireland-a c were Catholi to death, but vented from Christ than that originally instituted unless they would renounce their relig- of the Protestants of Moneton is to by Christ through His Apostles.

But by this Dr. Potter's Episcoplianism profits nothing more than does for it tells that Catholics were com- should suppose, if the Protestants of Presbyterianism. Whence came the pelled to send their children to foreign Moneton have the intelligence for Anglican Episcopate from which the American Protestant Bishops derive Rheims, to procure for their sons that will be rather to disgust them with the their origin? Their claim is that they education which was denied them in Baptist churches in which such received it from Catholic Bishops, who, to confer such episcopal consecration, must have violated all their oaths and promises of obedience to the Holy See, and the duties of their sacred office. If such a thing had occurred, the Anglican Bishops would be in no better granted absolution to those who perposition than they are now, for they would be simply Bishops, it is true, but excommunicated from the body of the Church, without a shred of ecclesiastical jurisdiction from the only source whence it could be derived.

But there is ample reason to believe that no such consecration ever took place. It is proved almost to demonstration that the records which register it are a forgery, that they were not Bishops who are said to have administered the rite of consecration, that if always observe the rules of civilized it were administered at all, it was administered according to a ritual which could have no efficacy in making a Bishop, rather than a civil official of the Crown, and that even if it had been administered properly in the first instance, the sham Episcopal consecrations.

Surely, then, the Presbyterian Union Committee were fully justified in

NONSENSE IN THE PULPIT.

A lecture or sermon on "Roman Catholicism" by a Baptist preacher, one Ray. W. B. Hinson, was delivered in the Baptist church of Moneton, N. B., on Sunday, the 8th inst., and published in the Daily Transcript of that city on the following day, Nov. 9.

It is scarcely necessary to say that this deliverance was full of the ignorance, malevolence and falsehood which habitually characterize no-Popery ser-

The very first assertion made by the preacher marks him out as one totally ignorant of history; and as his sermon professes to be a historical essay, we may judge at once that the speaker is merely a pretentious and pompous nonentity who wishes to pass himself on the community as a profound scholar. We have met many such people. We have not the least doubt that Rev. Mr. Hinson is one of those who put on a sanctimonious air in public, and a gravity which is supposed to befit a man of learning; but one of our humorists has said :

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"The gravest fish is the oyster. and the gravest bird is the owl.

But neither oyster nor owl is emi-

Now as Leo XI. was born in 1535,

here attributed to him. It may be said that Mr. Hinson's statement was merely an error of the ized almost the whole continent of reporter of his sermon; but this will not do. There is internal evidence in the preservation of certain incongruous sentences that the preacher gave his manuscript to the printer, and that it was printed from that manuscript,

his own. But the preacher adds: "To-day there are nearly one hundred million the Spanish priests there are some of such heretics." And what then? Does it prove that Catholicism is erroneous, or Protestantism true, because the populations which in the sixteenth century threw off their allegiance to the Church of Christ, in order that their obligations to God might be less onerous, have

multiplied to such an extent? If this be a correct mode of reason ing the merit of teaching truth should by repealing the penal code. Only about equally divided in everything be awarded to Mahometanism, which one law which Bismarck introduced now numbers nearly two hundred mil- against the Catholic Church remains lie fellow-citizens. lions of adherents, though till after the year 610 there was not a Mahometan in the world. But Mahomet propagated his religion by the sword and by persecution of all who disagreed with of the Reichstag. We are happy to him : and Protestantism was similarly propagated by most cruel persecution, in England, Scotland, Germany, Switzerland, the Netherlands, in fact, in that the Catholic progress of the Emevery country where it obtained a pire is all that could be hoped for. foothold. There are men still living who remember the cruelties practiced away of Catholics in England is also under the penal code of England and falsified. If space permitted we could Ireland-a code under which not only show that the Church in England is were Catholic priests and laymen put to death, but by which they were prevented from educating their children didicrous attempt to excite the bigotry were catholic priests and laymen put progressing satisfactorily.

Mr. Hinson's avowed object in this did member was shown her.

Mr. Hinson's avowed object in this full member was shown her.

May she now rest in peace!

Lineal Constitution of the officers stood on each side of the offic were Catholic priests and laymen put progressing satisfactorily.

lic English Bible is a testimony to this, the erection of Catholic churches. We

their native land.

Yet this falsifier of history has the ineffable impudence to assert that We should expect them to be more Protestants were persecuted and liberal than ever towards the building butchered in Ireland on account of of Catholic churches, in which such their religion, and that "a Pope petrated the butchery."

It is needless to attempt to prove that the whole story is a vile falsehood, especially as he does not even state either dates or names connected with this wonderful historical discovery.

There were civil wars in Ireland during the period of the penal laws, and, as is always the case under such circumstances, a people in arms against most cruel oppression, by which they were goaded to desperation, did not warfare, and were guilty of some out rages, but the story of any approval of these by the Popes is a pure fabrication of one who, it would appear, is incapable of telling the truth.

It is not necessary for us to repeat office would have ceased to exist during here the true history of the massacre the century and a half while an of St. Bartholomew's eve, of which Mr. insufficient form was employed in Hinson also speaks as a deed sanctioned by a Pope. We not long since showed in our columns that the massacre, the extent of which has been rejecting such Apostolic succession as very much exaggerated by polemists they were offered by the Episcopalians. of the Hinson stamp, was purely a political measure urged by Catherine de Medici to protect herself and her son from the plottings of the Protest ant party who were aiming at the overthrow of their dynasty. It was a culpable deed, but religion had examinations for teachers' Provincial nothing to do with it, excepting so far as the conspirators, who were the chief sufferers, were Protestants. Catherine de Medici was not a woman to act from religious motives.

Mr. Hinson gloats over the sup olic Spain is dwindling away. He says that at the time of the Spanish Armada, the population of Spain was 43,000,000, but is now reduced to ignorance as well as malignity of dis- Department. position. The figures he gives are purely fantastical.

We have not at hand any accurate census of the Spanish nation of the year of the Armada, nor do we believe that such is to be had; but "it is believed," says the American Cyclopedia, "that in the fourteenth century it amounted to 24,000,000." This estimate is purely hypothetical. But the country was afterwards rayaged during the Moorish wars, and on the expul sion of the Moors and their Jewish allies, nent for wisdom or profound learning. of course the population was much The first statement of Mr. Hinson is diminished. There was a census in that "at the first Lateran Council held 1700, by which the population was in 1513, Pope Leo XI. boasted that found to be 8,000,000. This was one there was not a heretic in all Europe." hundred and twelve years after the Spanish Armada. In 1870 the number and was elected Pope in 1605, he could had increased to 16,835,506, and in not have been present at the Lateran 1891 it is believed that the population Council to make the boast which is is about 19,000,000. It must be remembered, too, that during the period we have spoken of, Spain colon-South America, and a large area in North America also.

It does not appear from this that the evident desire of Mr. Hinson, that the population of Spain should die out, is likely to be realized. Moreover, we so the unpardonable ignorance is all are happy to have it to say that the religious fervor of the Spaniards is the material for which has already been increasing year by year, and among the most eminent theologians in the

> lieve that in Germany, where Bismarck introduced laws to repress Catholicism, he succeeded in his purpose, and he repeats exultingly Bismarck's saying : Germany does not go to Canossa any more." Germany has gone to Canossa, on the German statute books-the law forbidding Jesuits to remain in the country ;-and to all appearance that law will be repealed at the next session say that the Catholic population of Germany, which was 33 per cent. in 1880, had risen to 26 per cent. in 1899, so

Mr. Hinson's picture of the falling

ion. And the very title of our Catho- prevent them from subscribing towards countries, especially to Douai and which we give them credit, the effect nauseous nonsense as that uttered by parson Hinson is dispensed to them. nonsense is never heard.

SEPARATE SCHOOL PUPILS.

In another column will be found an interesting account of the presentation of a gold medal by the Toronto Separate School Board to Miss O'Rourke as a reward for having gained the Prince of Wales scholarship awarded by the University of Toronto at the recent examinations.

Miss O'Rourke is a pupil of the Toronto Separate schools, and her In another column will be found an

Toronto Separate schools, and her success is an undeniable evidence of the efficiency of those schools, the more gratifying as it comes at the very moment when the Baptist Convention of ministers and laymen, assembled in the same city, were applauding and approving the ridiculous assertion of Justin D. Fulton in his lecture before that body, that the Catholic Church endeavors to keep the people in ignorance, and that her schools are the worst in the world. Of course truth is not to be expected from Fulton; nor is it to be supposed that the convention wished to hear the truth. A tirade against Popery was what they wanted, and they got it.

It will also be noticed that the Separate school pupils of the city were very successful in passing the departmental certificates.

Facts like these speak more loudly than all the gratuitous assertions which have been reiterated by Fulton, J. L. Hughes, and the Toronto Mail concerning the inferiority of Separate schools. posed fact that the population of Cath- The Separate schools have been eminently successful for years, not only in Toronto, but throughout the Province, in maintaining their pupils at a high rank at the regular competitive exam-16,000,000. Here again he betrays inations prescribed by the Education

We congratulate Miss O'Rourke and the other successful candidates whose names are mentioned in the report of the special meeting of the Toronto School Board.

In this connection we may add here that the Jesuit Fathers in charge of the Georgetown College, D. C., have recently produced an invention whereby stars crossing the meridian record with absolute accuracy and withou personal error, the time of their transit. Civil engineers are well aware of the difficulty of taking absolutely accurate note of this transit, and the newly invented instrument will be of great utility in making observations for the purpose of important surveys. The fact that such an invention has been made in a Jesuit College is a testimony to the high scientific attainments of its staff, which shows also that the Catholic colleges are by no means satisfied with inferior abilities in their professors; and this is true of Canada as well as of the United

The Fathers of the Dominican Order have purchased some fifty acres of land up the Gatineau, near the head o Meach's Lake, where they will build church and monastery immediately sent up from the city.

THE relation of secret societies to the Church was the subject of discussion at the Toronto Ministerial Association or The Baptist parson wishes us to be- the 16th. The ministers were about equally divided for and against secret societies. No vote was taken on the subject. It cannot be expected that our ministerial friends will be able to exercise any particular influence in this or any other direction, as they are save hatred of the faith of their Catho

## OBITUARY.

Miss Ceellia Toner, Hamilton. Miss Ceella Toner, Hamilton.

On November 6 there died in this city one of Our Blessed Lady's most devoted children, in the person of Miss Cecilia Toner. She had suffered long and with such patience that none but God knew the agony she daily endured for His sake, till at last it pleased Him to take her to Himself. Her death was even more beautiful than her life. Fortified by the rites of our Holy Mother the Church she yielded up her spirit to its Maker. In due time her corpse was borne to the church, where a Requiem was sung for the repose of her soul. Fifty of the Children of Mary, wearing their ribbons and carrying lighted tapers, awaited the cortege at the door, and, on its arrival, followed the remains slowly up the aisle. During the last benediction three of the officers stood on each side of the coffin

"CONGREGAVETE NOS IN UNUM CHRISTI AMOR."

A Catholie Truth Society in Ottawa.

An influential meeting of Catholics was held in the new Catholic Yeeum building on Sunday afternoon for the purpose of organizing a society to be known as. The Catholic Truth Society of Ottawa. The society is modeled on the well-known society of the same name in England, of which it will form a branch. The English society has issued a great number of small, cheap, devotional, historical and doctrinal works by eminent Catholic writers, and it will be one of the objects of the Ottawa society to promote the circulation of these works in Ottawa. The society may also publish for themselves, should occasion offer. A constitution was adopted placing the working of the society mainly in the hands of the officers were then elected: Patron, His Grace the Archicholop of Ottawa; President, Rev. M. S. Thompson; First Vice-President, Rev. M. S. Thompson; First Vice-President, Rev. M. W. L. Scott; Treasurer, D. S. Thompson; First Vice-President, Rev. M. W. L. Scott; Treasurer, Carley, Cale; Committee, Rev. Canon Mc. Cartholop of Carley, Cale; Committee, Rev. Canon Mc. Cartholop of Carley, Cale; Committee, Rev. Canon Mc. Carley, Cale; Committee, Rev. Cale, Committee, Rev. Canon Mc. Carley, Cale; Committee, Rev. Cale, Cale, Committee, Rev. Cale, Cale, Committee, Rev. Cale, C

## Presentation to Father Duffy.

Father Duffy was presented with a handsom rold watch at Lambton on Sunday last, 8th last, by Master Francis Inglebert Baby, on th sist, by Master Francis Inglebert Baby, on the eventh anniversary of the latter's birthday, and water Baby was named after Father Duffy and water Baby was named after Father Duffy and was a fo baptized by that gent eman, so that his costly token of love and esteem possesses nereased interest under the circumstances, relating Duffy was so completely taken by survise that for some moments he was unable to trive expression to his feelings. He then spoke in warm terms of the motives underlying this ribbits of love, and trusted that when the affectionate young donor had see a seventimes seem of the same flowing disposition and thoughtful regard toward those whose sole aim it was to do 'Grourke, who was present with several latter trustees had decided to present a gold medal Miss O'Rourke for her success in having the same flowing disposition and thoughtful regard toward those whose sole aim it was to do 'Grourke, who was present with several to trustees had decided to present with several to trustees had decided to present with several to trustees had decided to present were thoughtful and the proposition of the same flowing the present were flowed. Among those present were flow T. W. Angel M. Kelly, T. O'Connor, Jas. Ryan, D. A. Car C. A. Burns, M. Ryan, O. Pape, M. Walsha and the characteristic proposition and thoughtful recent milvestive examination. Fatt trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman announced that it trustees had decided to present were flowed. The chairman anno

Rey. Father Duffy has been ten years in this

Fellowing the line of reasoning of the Sizele correspondent, it appears to me very clear also that the so-called pilgrim who made the row was a confederate and had learnt his lesson. Evidently the rapprochement between the Pope and the democracy is creating dismay in the camp of the Carbonai.

Yours, etc.

Linday, Out. Nov. 11, 1891.

Lindsay, Ont., Nov. 11, 1891. St. John, N. B.

Messrs. T. O'Brien & Co., booksellers and agents for the CATHOLIC RECORD at St. John, N. B., have removed their place of business from 53 King street to 82 Germain street—a hort distance from the old stand. Their new store is a handsome one, centrally peated, and is one of the largest establishments of its kind in the Lower Provinces.

DRPRICE'S

Ceam Baking Powder.

Used in Millions of Homes—40 Years the Standard.

ANOTHER SNUB FOR BALFOUR.

CHRISTI AMOR."

Last Wednesday evening a white-winged massenger, sealed with the above inscription, bade no come to an entertainment, to be given in honor of His Grace the Archibishop at St. Joseph's Academy, Toronto.

1 accepted with pleasure, especially as a graceful postscript requested the particular When I arrived the spacious Distribution Hall, with its fine stage fittings, was filled with gnests, who always appear to appear t

Toy party arising out of the old burning questionally deserved the gracious prises of life Grace, who is known to not scatter his compliments broadcast, but only where real merit lies.

With a pleasant forgetfulness of time, the addience listened to music that both pleased the classical critic and honest lover of old-fashioned airs as it glided from the skill fully executed duets of De Rorde to the sweet, simple ballasis of Moore. Intervening were recitations that displayed remarkable ability in both pupil and teacher for one without the co-operation of the other is fruitless. A French salutation to His Grace was also rendered in the good style befitting a college where a young lady upon graduating is capable of taking her place in politic society.

After the closing of the entertainment the first of the alamni meetings was held in the historical green parlor (that I am sure still green in the memory of now far distant pupils), and a second one was fixed upon for the 6th of January.

As I looked around upon some forty of the old boarders assembled there, I thought St. Joseph's might well be proad of its work. Marry of them are happy wives and mothers, with their little daughters filling their places in the class-room, whilst they are gracing many beautiful homes and making their Christian training felt by their pare, true lives. Others are holding positions that do reduction, that is second to none in the province.

It would be a great omission not to add that these same pupils are equally proud of their loved Alma Mater, while the county councils the same advantages would not be present, and the anti-Home filled with pleasant memories.

L. A. II.

A Catholie Truth Society in Ottawa.

An influental meeting of Cathelles was held.

An influential meeting of Cathelles was held.

An influential prace of an other resistant province.

L. A. II.

A Catholie Truth Society in Ottawa.

An influential meeting of Cathelles was held.

#### SEPARATE SCHOOL BOARD, TORONTO.

From the Globe, Nov. 11.

ard toward those whose sole aim it was to do good.

Rev. Father Duffy has been ten years in this neighborhood, and is a chergyman of a singularly amilable and loveable disposition. At the same time there is about him that sense of quiet dignity and power that is not always found in unostentations men. He is honored, esteened and respected for the possession of many noble qualities of mind and heart, and it is no surprise to the writer that this respect for a worthy and devoted servant of 60 of should be expressed in a substantial and practical manner.—Streets-ville Review, Nov. 12.

THE ROMAN RIOTS.

DEAR RECORD—In a leading French paper of Nantes, L'Ami de la Verite, I find the following article which I translate and send you:

"A Republican journal very friendly to the Ministry, very hostile to the Church, has in Rome a correspondent who reports that, after a serious investigation of twelve days, he has arrived at the conviction that the troubles in Rome anent the French pilgrims, and the manifestations which was introduced with fly-sheets announcing the great insult of the French pilgrims, to the monory of the great king etc.

"Now," adds the conviction that the troubles in Rome anent the French pilgrims, and the manifestations which was introduced with fly-sheets announcing the great insult of the French pilgrims to the Pantheon, the whole city of Rome was introduced with fly-sheets announcing the great insult of the French pilgrims to the Pantheon, the whole city of Rome was introduced and prepared. Loss than one half hour after the occurrence at the Pantheon, the whole city of Rome was introduced and prepared. Loss than one half hour after the occurrence at the Pantheon, the whole city of Rome was introduced with fly-sheets announcing the great insult of the French pilgrims to the memory of the great king, etc.

"Now," adds the press, it will be most evident that such fly-sheets could not be got at the translation alone would suffice to demonstrate that everything was prepared in a fine throughout such as

Continuity of the pression of the part of the pression of the state of the court of the pression of the president of the pression of the press

## Behring Sea and Emigration.

Behring Sea and Emigration.

The news that an agreement has been definitely arrived at with reference to submitting the Behring Sea question to arbitration gives general satisfaction. It is hoped the matter will be pushed forward without surther delay.

The reported intention of the Canadian Government to pursue a vigo ons emigration solicy is also approved, but the work must be better and more steadily done than hitherto to prove really profitable. Money can be spent for this purpose with real profit to the Daminion, but it is essential that the policy must be more thorough and business like than before. The Candolin Gazette suggests that Premier Abbott should put the work in the hands of a young and active Minister. This suggestion is warranted by the feeling here among all concerned in the work on this side who have long and often complained of the present system.—Globe's London Correspondence.

### BRAYERY OF FEMALE CONVICTS.

Further particulars received from Calcutta show that the cyclone which swept over the Andamani Islamis on Monday lasi caused a very much larger loss of life than was at first reported, and that the damage done was far in excess of the amount first telegraphed here. In addition to the drowing of nearly all the crew of the steamer Enterprise, the Government steamer engaged in conveying convicts to the islands, by which 7s out of 83 men lost their lives, it is now officially announced that the total loss of life is nearly 22, and that about 25-becope in addition were severely wounded. It is believed that when the final returns come in it will be seen that considerably over 20 and possibly 30-lives were lost.

When the storm burst the steamer Enterprise was caught unprepared, and was blown with terrific speed on the shore. She dashed upon the rocks lying opposite the female convict prison, and the waves swept clean over her. The wreck was seen by a number of female convict who were seeking schilerfrom the fury of the gale, and they at once started for the shore. Slowly they forced themselves against the storm, grasping rocks and other things to prevent them from being it erally blown away.

### The Brazil Troubles.

The Sant'ago correspondent of the Times says: It is only with difficulty that Brazilian news arrives here unless it is favorable to the dictator. Da Fonseca has published a decree making exputsion the penaity for resisting the dictatorship: Only a portion of the navy favors Fonseca. Admiral Mello, a strong Re-

Replying to addresses of the presidents of Austro-Hungarian delegations, the Emperoreferred to Austria's friendly relations with all the powers. His Majesty declared he was in full harmony with his allies in the wish to maintain peace. He had received a peaceful assurance from all the foreign Cabinets. Although the dangers besetting the political solution were not removed by these assurances and although the general aramament of Europe had not been brought to a standstill, he hoped that the universal need of peace was recognized by all and that ultimately this recognition would result in the wished-for end.

#### CHARLES DICKENS.

To any one sending us seven dellars we wilt give credit for one year's subscription to the CATHOLIC RECORD and a set of Charles Dickens' Works, bound in cleth. The books will be sent by express, charges to be paid by parchaser. This is a rare offer, and an opportunity to get the works of this great author, in library form, at a figure never be-fore offects.

## Save Your Hair

BY a timely use of Ayer's Hair Vigor. D This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair,

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew

## Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."

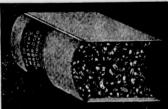
— J. B. Williams, Floresville, Texas. "I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Bailey, 9 Charles street, Haverhill, Mass.

"These hear using Aver's Hair Vicor

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color,"—Mrs. H. J. King, Dealer in

## Ayer's Hair Vigor,

Dr. J. C. Ayer & Co., Lowell, Mass.



The CATHOLIC RECORD

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As some have asked if this is really the Original Webster's Unabridged Dictionary, we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about 40 of the best years of the author's life were so well employed in writing. It contains the entire vocabulary of about 190,00 words, including the correct spelling, derivation and definition of same, and is the regular standard size, containing about 390,900 square inches of printed surface, and its bound in cloth.

A whole library in itself. The regular selfing price of Webster's Eccionary has heretofore been \$12.00.

N. B.—Dictionaries will be delivered free of cost in the Express Office in London. Alorders must be accompanied with the cash.

Address, THE CATHOLIC RECORD

A Prince by Birth, Father Gallitzin Becomes a Priest in the New World.

The Weekly Register, quoting an exchange, gives this beautiful sketch

of Father Gallitzin:
From a palace to a cabin, from the pinnacle of luxury to the biting depths of poverty, from a feted courtier to a lonely priest—this is the record of the new hero of the Church. Prince Demetrius Augustine Gallitzin was born on December 22, 1770, at the Hague, in Holland, where his father was Amssador of Russia at that time. The baby prince was decorated with mili-tary honors from his very birth. When he first saw the light the great house of Gallitzin was brilliant with hopes, and magnificent speculations were entertained by his ambitious father for his worldly aspirations. tiny Russian was born and bred in the Greek Church, but was really sur-rounded by an atmosphere of infidelity. His father was a most intimate friend of Voltaire and Diderot, whom he had met during his fourteen years' stay in Paris as Russian Ambassador to the Courts of France. With these atheistic surroundings the child grew up, and even his mother, the beautiful Princess Amelia, then standing in the front rank of the most literary lady celebrities of the day, though when a child a devoted Catholic, was herself an unbeliever, content to surround herself with the choice literary spirits of the age, who directed the training and education of her son. Among them were Hemsterhuis, Haman, Jacobi and

At one time, when the Empress Catharine had visited the Hague, and was being magnificently received by the Ambassador, to show her regard for him she ordered her little son to be brought to her, held him in her Imperial arms (as he was then only two years of age), and caressing him tenderly, commissioned him then and there an officer of the Guard. Little Mitri, as he was called, did not appreciate honors, even at that age, for he escaped from the Empress as soon as he could, shook out his curls, and hid behind the gown of his nurse. This mark of favor was intended to shape the future of the child's life. All this time the beautiful mother was leading a life of the highest fashion. After a time, however, society became distasteful to her, and she retired with her children to a quiet life, and after a severe illness she be-came a zealous member of the Catholic faith, to which her daughter, Marianna, was also admitted, though her husband absolutely forbade his son and heir, Demetrius, to enter its fold. However, at the age of seventeen, despite opposi tion, the boy renounced the Greek Church. He completed his educational course and made his military debut, being aide de-camp to the Austrian General, Van Lillien, who commanded an army in Brabant. At the age of thirty-two the Prince resolved to take a trip to America. At this age he was the very beau ideal of a stately young

It was only the night before sailing that he attended a grand ball, and danced from dark to day-light. Just as his mother was about to embrace him before the ship's sailing the young Prince accidently slipped from th plank into the sea, and was only saved from death by a brave sailor. After this escape his ideas seemed to change, and on the way to America he determined to abandon fame, parents, and immense fortune, and become a humble priest in America. He was fully aware that the sovereign would confiscate his immense fortune on account of this act; but he did not conlabor, in the dull, comfortless cabin on sider this, and landed in America fully determined in his new resolve, to abandon his exalted sphere in life and enter a life of privation and prayer. It was on October 28, 1792, that he arrived in Baltimore with letters of introduction to Bishop Carroll. Enriched with the knowledge of French, German, Italian and English, music and painting, he entered the theological seminary of St. Sulpice, at Baltimore, intending to become a member of that Order; but he was destined for a wider and even more useful sphere. Bishop Carroll, on March 18, 1795, ordained him, and it was then that the young priest was called upon to go further into the depths of self-sacrifice, for, learning of the necessity of a missionary in the United States, he determined to em brace its poverty and resign the sanc tity and seclusion of St. Sulpice. Father Gallitzin first exercised the holy ministry in the settlement of Congivago From there he went to the wild, bleak and inhospitable regions of the Alle gheny in 1799. At that time he had in Russia an estate valued by three noblemen of the highest rank, friends of his, whom he had appointed as his attorneys, at 70,000 roubles in money in real property, three entire villages with all the lands, mills, and other property belonging to them, and one thousand two hundred and sixty male subjects. Yet all this immense wealth, practically his own, was lying useless to him, while he, with a povertystricken people, was sharing their cold and hunger. Father Gillitzin had for his residence a rude little log cabin, 16 by 14 feet, with a little kitchen and stable attached. The church he commenced in harvest time and had it completed the night before Christmas. He yearned for his wealth in Russia;

but his inheritance was confiscated because he had entered the Catholic Powerful friends in priesthood. pleaded for the exile, and finally the priest received a portion of his fortune, which he only accepted to spend on the poor he gathered about. Shortly after this his father died, and the Princess, his mother

wrote, imploring her son to come to The Emperor had given per-n for his return, and Bishop mission Carroll added his entreaties to that of the others that he would return to his country for a visit; but the brave priest declared he could not desert the little flock who trusted to him, and made a special visit to Baltimore to explain his reason. "Whatever I might gain by my visit to Europe," he said, "cannot be compared to the loss of a single soul in my absence. So the visit and its gain was laid aside. Immediately upon the Prince's death his relatives in Russia took possession of his estate as his heirs, considering "Juitei," as they called him, thrown out altogether on account of his priesthood. Father Gallitzin empowered a special number of attorneys to look after his interest, of course with not much avail. To the little town of Loretto, which the priest founded, came one day a great box from Russia, which contained every imaginable kind of presents from the Princess to her son; it contained innumerable presents for the priest and parishioners, among them a beautiful set of vestments, worked by the Countess von Stolberg and herself, to be worn at Mass. The mother had hoped to place them on her son herself; instead they were put on thousands of miles away, where the bare-footed country people would have the pleas-ure for which the high-born Princess would gladly have yielded her life. the box were jewels, rosaries, house hold linen, relics set in precious stones, gold and silver crosses, accompanied by papers establishing their authenticity, and even baby trosseaux for the

priest to give away when the little things were brought to him for baptism, and finally a cheque for a large amount. In sending this box the Prin cess mother sent her very heart, and the son climbed the saddest point of self-sacrifice in bending over the con-tents on which she had spent so many hours. And turning away from the visit to Russia, where another fortune lay awaiting him, Father Gallitzin, with his slender frame, complete abnegation, iron will and loving h eart, found his post a terrible one. To rise long before the light and sit fasting for hours in a church that never knew a fire, hearing confessions before Mass on Sundays, to preach in German and English, to baptize the children, to comfort the dying, bury the dead, go out on the wildest nights to attend the sick—this was a small part of his missionary life. At one time he was obliged to borrow

\$5,000 from the Russian Ambassador, or *charge d'affairs*, Baron Francis de Maltiz. Father Gallitzin visited Washington to discuss his obligation, and while there he was treated as a Russion prince, with eclat and splendor, the Ambassador insisting on receiving him with the magnificence due to his princely rank. A grand dinner was given him, to which was invited Henry Clay with all the chiefs of the city Towards the close of the sumptuous dinner Father Gallitzin, who sat next to the Ambassador, asked him: Your Excellency, about my bond for \$15,000." His Excellency pulled the bond out of his pocket, showed it to him, and then deliberatel ylighted his cigar with it. Later a great cross came to him in the sudden death of his mother, and in his humble church he celebrated her funeral for three To help him in his labors, the King of Holland, who was formerly a great friend of his, purchased his collection of treasures for \$20,000 which, however, never reached him, through the treachery of his brother inlaw. Only \$11,000 were received by the Alleghenies, the priest died on May 6, 1841, and his interment took the following Sunday. place the following Sunday. The body lay in state for four days, and was at his request deposited before the door of the small chapel, which he had dedicated to the Blessed Virgin, and where he used to say so fervently his Mass. It was afterwards transferred with great pomp to the beautiful elevated site of the splendid church, which commands a magnificent view of the high, craggy cliffs of the Alleghenies. Near by is an imposing monastery and a convent also. Not long after his death a fire occurred, and the vest ments sent by his mother were burned, but the scorched pieces were kept by

### the people and preserved as relics, Does Protection Protect?

Certainly in one instance, it does. Hood's Sarsaparilla is the great protection against the dangers of impure blo d, and it will cure or prevent all diseases of this class. It has well won its name of the best blood purifier by its many remarkable cures.

The highest praise has been won by Hood's Pills for their easy yet efficient action Sold by all druggists. Price 25 cents per box. Monthly Prizes for Boys and Girls.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co, Toronto, offer the following prizes every month fill further notice, to boys and girls under 15, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$6; 3rd, \$3; 4th, \$1; 5th to 1th, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 2rth of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

Twelve Years' Test.

day in each month.

Twelve Years' Test.

DEAR SIRS,—We have used Hagyard's Yellow Oil in our family for twelve years and find nothing to equal it for rheumatism, lumbago, lame back, frost bites, etc. We would yet be writher it.

not be without it.
MRS. MATILDA CHICK, Winnipeg, Man.

Ill-fitting boots and shoes cause corns.
Holloway's Corn Cure is the article to use.
Get a bottle at once and cure your corns.

Sandwich. Sirs,—For five years I suffered from lumbago and could get no relief until I used Hagyard's Yellow Oil, and must say I find no better remedy for it.

JOHN DESHERDAN, Sandwich, Ont.

Minard's Liniment is used by Physician's.

### LOVERS OF POVERTY.

The Little Sisters of the Poor and the Good Work they are Doing.

From their lowly cradle in Brittany the Little Sisters of the Poor have spread far and wide, carrying with them their bright simplicity and childlike trust in God, veiling their heroic sacrifice under the joyous spirit that characterizes them, one and all. Like many of God's noblest works, the congregation began in obscurity and poverty just fifty years ago. Its founders were five in number — a servant, Jeanne Jugan; an infirm old woman, Fanchon Aubert : two girls, Virginie Tredaniel and Marie Catherine Jamet, and a Breton priest, as poor as the rest, the Abbe le Pailleur

These five, bound together by an ardent love of God and a tender compassion for His suffering poor, began by giving a home to the most lonely and miserable old people of their native town of St. Servan. No dreams of founding a new congregation, of adding another flower to the fair crown of charity that adorns the brow of their mother Church, ever came across these simple souls. They merely wished to do all the good that lay in their power; and, as one pitiable case after anothe came to their knowledge, they opened wide the doors of their humble dwelling. It was no slight matter to pro vide for their helpless charges. While the two young girls took in needle-work, Fanchon Aubert swept and cleaned the house; Jeanne Jugan went out begging from the rich to feed the

THE ABBE LE PAILLEUR. for their benefit, sold first his gold watch, and then the silver chalice used at his first Mass.

It was he who by degrees drew out the plan of the future Congregation. He began by deciding that the Sisters who till then had admitted crippled children and old people indiscriminately, should confine themselves to the latter; for he thought with reason that their sphere of action being limited to a certain category of sufferers, their efforts would necessarily be more effi cacious and their work more solid.

From St. Servan the little Congregation extended to Rennes, where its first home was a kind of shed, situated in the worst quarter of the town; but where, in spite of its miserable appearance, numbers of old people eagerly sought admittance. Alms soon flowed in, and a new house was hired in a more respectable part of Rennes. But the Sisters had gained the esteem of their neighbors; and when they began to move, the drunkards and idlers of the quarter insisted upon carrying on their shoulders the beds, furniture. kitchen utensils and even the crippled inmates of the house. Before bidding adieu to the nuns, more than one of these volunteers slipped into their hands the pennies they intended to spend at the neighboring public house From

THEIR NATIVE BRITTANY the Little Sisters of the Poor extended their work far and wide. Their first house in Paris was established in 1849. and at the present moment they posses in that city alone five houses, where over 1200 old people are received and cared for. In these houses, as in all the drinking habit? The practice of the establishments of the Congregation total abstinence is the surest barrier cared for. In these houses, as in all scattered throughout the world, certain traits remain the same. The Superioress is called la bonna Mere. this loving appellation, nothing distinguishes her from the rest of the Sisters, whose severe life she shares in all its details.

That the rule of life is hard and trying none can deny, and it has been often noticed that the Little Sisters are generally young; few among them live to reach old age. In contrast with their laborious and often repugnant tasks are the joyousness, simplicity and child-like gayety that characterize the joyousness, simplicity them, one and all. In their daily begging rounds, when they sometime have to walk for hours in crowded streets or along lonely country roads, in sun and heat; in their daily and nightly attendance upon their helpless charges; in their constant efforts to amuse and cheer those who have be come children once more, they are ever he same-brave and bright, sweet and tender.

The government to which the old people have to submit is motherly in the extreme. It sometimes happens that the nos bons petits vieux, as the old men are called

IN THE COMMON PARLANCE of the house, return somewhat the worse from their weekly outing, and the Sisters are sorely puzzled between their wish to maintain proper dis-cipline and their maternal indulgence toward their erring charges. The rules contain a clause by which an old man who returns the worse for drink thereby forfeits his right to his next week's outing; but it is sometimes diffi cult to decide the cases where the rule must be applied. On one occasion the Little Sisters laid the question before their Superior-General. His breathes the same spirit of indulgence: "When one of your good old men can not distinguish a donkey from a cart of hay drawn by four horses, you may safely conclude that he has drank too

much. In spite of their mother-like tenderness and unwearied indulgence the Little Sisters maintain, with a word or even a sign, perfect order among their

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

aged flock. They possess the authority that is the natural result of self-sacrifice, the influence that is born of love. These houses, whose very existence is a perpetual miracle — where the food that keeps alive a hundred old people is composed of remnants begged from door to door, the refuse of the tables of the rich—where the most repugnant infirmities are cheerfully tended, and where the Little Sisters, once, perhaps, the tenderly nurtured darlings of a refined home, have become the sweet, joyous servants of the aged poor. once saw a Little Sister tiring herself with some very hard work. bably read in my eyes what was passing in my mind. "Do not pity me, sir," she said, "our lot is the best."

### How Drynkards are Made.

Paulist Calande What a terrific amount of indifference there is among us with regard to drunkenness! A little intoxication is looked upon as a simple thing—a mere weakness; while habitual drunken-ness is a terrible thing to be sure, but we shall say, "We are certainly safe from that." That low, brutal, redfaced sot, that breaks his wife's heart or destroys his home-"we never will degrade ourselves as low as that. There are plenty such within a stone's throw of this church. We know it How did they become such ? No man ever becomes such a drunkard intentionally. No man ever takes the glass in his hand and says to himself: "I have a good reputation now, I have good health, a loving wife, children who climb on my knee and put their loving arms around my neck, but this glass will be the first step to ruin and blast all this happiness. This glass I know will lead to another, and in the end my wife will become a broken hearted woman, my children will walk the streets in rags and filth, my health and reputation will be gone; but no matter, here it goes." No man intends it.

Drunkenness and the whole host of evils that follow in its train come on a

family gradually.

Warn a man who is drinking little ; tell him what is before him. He will say: "Do you take me for a fool?" The worst drunkard lying in the slime of bestial degradation said that. No, it is not the fools that become drunkards. They know a little

A man says: "I know myself. I can take it or leave it." drunkard of to day who said that long ago, unfortunately in every case wound up by taking it. Many a time the man who said: "He could let it alone when he had a mind to," after awhile hed the wind to but alor! awhile had the mind to, but, alas did not have the power. "Father,' said a man the other day, "I'd give my right hand, if I could quit it, but I can't." "I can give if up" is the cry of the young man as he enters the outer circle of the whirlpool, but "I won't." "I would" is the cry of the despairing wretch in the vortex, I can't." If by sitting in a draught five persons out of every ten caught cold and it developed into pneumonia we would avoid a draught. So if by drinking habitually five out of every ten become drunkards why not avoid against drunkenness. taste not, is the safest rule.

Changeable weather, producing cold in the head and catarrh, is responsible for one-half the misery Canadians endure. Nasal Balm at once relieves cold in the head and will cure the worst case of catarrh. Over a Century Old.

Over a Century 011.

Many cases are known of persons living to be over 100 years old, and there is no good reason why this should not occur. By paying attention to the health by using Burdeck Blood Bitters when necessary to purify the blood and strengthen the system much may be added to the confort and happiness of life even if the century mark is not attained. If your children are troubled with worms give them Mother Graves' Worm Extermina tor; safe, sure, and effectual. Try it, an mark the improvement in your child.

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How does he feel?-He feels at times a gnawing, voracious, insatiable appetite, wholly unaccountable, unnatural and unhealthy.-August Flower the Remedy.

How does he feel?-He feels no desire to go to the table and a grumbling, fault-finding, over-nice-ty about what is set before him when he is there—August Flower the Remedy.

How does he feel?-He feels after a spell of this abnormal appetite an utter abhorrence, loathing, and detestation of food; as if a mouthful would kill him—August Flower the Remedy.

How does he feel?-He has irregular bowels and peculiar stoois-August Flower the Remedy. ®



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D. POTTINGER, Chief Supt.
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thrilling and e told in ecclesia was of a noble family, and the spectable parer he was of suc to excite the a holder. Her la blue eyes sparl liancy. Her for with care, and fair and white Her cheeks riva the freshness ar beauty. Her li the rose. Her l brious aromatic even as pearls and well set, an and regularity or Grecian con Hermagnificent was the theme every beholder hung in long as the ground. her face and t pression, was r. as, most proba beauty. When and best style abroad, somewh height, no wor eyes of men fol fell a prey to th Arrayed in Sy finery known to erect and ches stalked abroad elasticity of the the universal g the city. "He ward plaiting o of gold, and p (Pet. 1, 3, 3.) prohibited to t But she lacked to the perseve every woman, a ful women. vanity and frie in her characte designing and her beauty wa lacked the equ went from one became hardene so that she was that was in the o became as so ma cities and towns of the streets. to weep bitter to sense of her acq the most infar retained traces liness of perso eminently hers great dishonor cravings of lust being "a holy a who is grace upo Reverting still beauty, which h and is still spe she had to yield whose great bea her Immaculat speaking gene

Blessed Virgin features and would be rash scribe. In this Blessed Virgin God looked wel of personal lov woman should Blessed Mother dare not instit the reader wil out further des theme as beyo ordinary man (Proverbs 31, 8 ful and beaut that feareth t praised." Th eceitful and t Mary Magdale tation to othe accelerated he they are dans lost every grad hedge, and op every arrow callous in wick tion was compl God, who is th soul, worthy hell. What in her body, s

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### MARY MAGDALEN.

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She Renounces the World to Follow

Of all the women, save one, who figof all the women, save one, who figure in the Old or New Testament perhaps Mary Magdalen has the most thrilling and eventful history. It is talk in ecclesiastical history that she was of a noble and wealthy Jewish family, and therefore, the child of respectable parents. As she grew up she was of such surpassing beauty as to excite the admiration of every beholder. Her large and full and deep blue eyes sparkled with a rare brilliancy. Her forehead was unwrinkled with care, and as enamel in the fine ness of its texture. Her skin was fair and white as the spotless snow. Her cheeks rivailed the peach glow in the freshness and rare coloring of their beauty. Her lips were as the ruby and the rose. Her breath was as the salubrious aromatic freshness of a morning in June. Her teeth were white and even as pearls. Her nose, clear cut and well set, and surpassing in beauty and regularity of its lines the Roman or Grecian conception of that organ. Hermagnificent hair-woman's glorywas the theme of the admiration of every beholder or acquaintance, and hung in long and graceful ringlets to the ground. The whole contour of her face and figure, person and ex-pression, was rarely, if ever, excelled, as, most probably, she was Jewish albino, that rarest type of female beauty. When dressed in the latest and best style known, she walked abroad, somewhat above the medium height, no wonder that the admiring eyes of men followed her, and that she fell a prey to their wiles and adulation. Arrayed in Syrian purple and all the finery known to Jews, when with head erect and chest thrown forward she stalked abroad with the stateliness and elasticity of the gazelle, she attracted the universal gaze and admiration of "Her adorning was the outward plaiting of the hair, the wearing of gold, and putting on of apparel. (Pet. 1, 3, 3.) Just what Saint Peter prohibited to the female of his time. But she lacked the modesty so essential to the perseverance in goodness of every woman, and especially of beautiful women. Through an innate vanity and frivolity—the weak points in her character-she was allured by designing and unprincipled men to her destruction, and fell far lower than her beauty was transcendant. She lacked the equilibrium of prudence, went from one excess to another, and became hardened in iniquity—so much so that she was known as "a woman that was in the city a sinner." (In civitate peccatrix.) (St. Luke 7, 37.) She became as so many of her sisters in the cities and towns of the world-a woman of the streets. She caused her friends to weep bitter tears, shocked the moral sense of her acquaintances, but ever in the most infamous depths of her life retained traces of that grace and love-liness of person which were so pre-eminently hers. She became, to the great dishonor of her sex, a prey to the cravings of lust, and receded far from being "a holy and shame faced woman, who is grace upon grace." (Ecc. 36. 19). Reverting still further to her physical beauty, which has been often described. and is still spoken of, possibly in this she had to yield to St. Ann, the lines of whose great beauty were transferred to her Immaculate daughter, because, speaking generally, it is hereditary, and descends from parent to child. There can be no doubt whatever but

scribe. In this as in all things else the Blessed Virgin Mary was peerless, for God looked well to it that in the matter of personal lovliness, as in holiness, no woman should approach the most Blessed Mother of His Son. Indeed, I dare not institute a comparison, and the reader will understand why without further description I pass from this theme as beyond the capacity of any ordinary man. Holy Writ has it (Proverbs 31, 30) that "favor is deceitful and beauty is vain; the woman that feareth the Lord, she shall be Through the favor that is leceitful and the beauty that is vain, Mary Magdalen was a source of temp-tation to others; and these qualities accelerated her fall, which proves that they are dangerous possessions. She lost every grace, "sat down by every hedge, and opened her quiver against every arrow" (Ecc. 36, 15,) and grew callous in wickedness. Her degradation was complete, and in the eyes of God, who is the All-holy, she was a lost soul, worthy of the eternal pains of hell. What a change effected by sin in her body, soul and spirit! What heart-burnings must be hers! What remorse of soul must have blasted her happiness, and left her in her own eyes and in the eyes of men in that worst of all condition of a human being, and that is to be apparently without hope. But, contrary to her own thoughts, there was hope, for she had the rare good fortune of living in an opportune time. The God-Man could not be in the world without making a noise — that was heard then and down through the ages. The healing of Jarius' daughter and of the son of the Centurion and of the man born blind and who received his sight. "such as had not been known from the beginning of the world," could not be hidden. These and the thousands and one other mar-These vels—the healing of the sick, the giving sight to the blind, the chang-

noised abroad through all Judea, and attracted the attention of the world. This was Mary Magdalen's opportun-She, too, heard and inwardly digested the wonders that were being very hotly disputed then and denied by many of the Jews?—would He receive or repel her? His graciousness encouraged and His benign countenance attracted her, and she was not aware of the fact that He repelled none from His presented. from His presence save the money

changers in the temple. The more terrible and desperate was each case, the more ready was He to act, and to act favorably. Thus a great conflict went on in her soul. She knew she was a very laboratory of devils, but she had gone the length of her tether. She summoned all the courage possible, and dared approach the true thaumaand dared approach the true thatma-turgus of the world. He saw her, heard her story, recognized in her one of the most beautiful of His creatures, and, true to His mission of mercy, had pity on her, and by omnipotence cast out from her seven devils. Almost breathless at the interview, she wept copiously. Beautiful herself, though hitherto deprived of grace, she was drawn near Him, who was in Himself a summary of all beauty; she recognized His divinity, acknowledged the other hand, I am not, I hope, a her sins, received the precious graces of Faith, Hope and Charity, and heard these most comforting words (St. Luke 7, 47): "Wherefore I say to thee: Many sins are forgiven her because she hath loved much." After her unhappy and blighted life the capacity cleased by the penetrating glance of the Man-God, Mary Magdalen was no longer the same person. If hitherto the past she was lewd, now she is and property are just as sacred in chaste; if formerly she was frivolous Quebec as in Ontario or New England. chaste; if formerly she was frivolous and easily led into mischief, now she God's love, now she is in it, and will for never have been charged by the Pro her life daily grow more and more in charity; if formerly she did not do tice in the administration of the law. food; in a word, if in the past she was bad, now she is good. Once she saw Jesus, and was blessed and pardoned by Him, His love became the passion

of life. When Jesus saw this His graces were showered on her. She was admitted to His love, "and He said to the woman, thy faith hath made thee safe, go in peace." Thenceforward modesty, retirement, daily mortification, the flight of the occasions of sin, the resisting of temptations, prayer, and charity which in God and man were the weft and woof of her life. Sinners that want a thorough reconciliation with God must adopt the same methods. Would she persevere, might have been asked by both herself and her friends? This was to be the true test if her There can be no doubt whatever but that she had to yield the palm to the Blessed Virgin Mary, whose lily-fair features and ravishing lovliness it would be rash and hazardous to describe. In this as in all things else the former course of life. The graces she received were preventive, effectual and solid; her resolutions to abandon and was and could not but be the change of the right hand of the Most High. She that was known and the Most High. She that was known and could not but be the change of the right hand of the Most High. She that was known and could not but be the change of the right hand of the Most High. She that was known and could far rather annex 500,000 Ontario Orangemen. The criminal statistics of Quebec are quite and the could far rather annex 500,000 ontario Orangemen. High. She that was known as in civitate peccatrix, that is, in the city a sinner, fell at the feet of Jesus, and rose up a justified soul. As sanctify-

story of her conversion! Her con-

trition was sincere, permanent and real. Was she favored in any way

(as things go in the world) to merit

and receive such a complete and entire

pardon? Was she a friend or relative of any of the chosen Twelve. Possibly

she was, but 'twas enough for her to

have determined on a radical change

ing grace entered her soul her selfrespect returned, her physical beauty was enhanced, and withal, a keen yearning to be where Jesus was took possession of her. Thus we see that in the home of the Pharisee, where Jesus was invited to eat, she with a pious daring drew near the Lord and adored Him. (St. Luke 7, 37.) "And behold a woman that was in the city a sinner, when she heard that He sat at meat in the Pharisee's house, brought an alabaster box of ointment (v. 38,) and standing behind at His feet she began to wash His feet with tears and wipe them with the hair of her head, and kissed His feet and anointed them

with the ointment." A similar scene happened at her hospitable home on the occasion of the support given by them to Jesus after the raising from the dead of their brother Lazarus. Her sister Martha served. "Mary therefore took a pound of ointment of right spikenard, great price, and anointed the feet of Jesus and wiped His feet with her hair, and the house was filled with the odor of the ointment." (St. John 12, She merited the privilege of following the Saviour through His passion, and was present at the crucifixion with Mary of Cleophas and the Blessed Virgin Mary, His mother, and, therefore, in their company and in that of the Apostles, was in the best society of the world. At that awful tragic scene she comforted the Virgin Mother who to this day is represented as leaning on her feast in Cana in Gallilee, the giving hearing to the deaf, and, above all, the expulsion of devils from the bodies and smirits are

night at His tomb. She was privileged to have a special apparition of the Lord before His ascension. And there is a pious tradition that when she and Lazarus and her sister Martha and others were in days of persecution wafted on the shores of the modern Marseilles, she retired to a cave, near the site of that city, and that she did have no sweather and French Tories the site of that city, and that she did the site of that city, and that she did penance before a Cross, by the orders of our Saviour. She did so all the rest of her days, penitential to the last. For thirty years away from all the society of men, she daily heard the celestial praises, and was finally carried on high by the angels.

### UGLY TRUTHS FOR SOME ONTARIO PEOPLE.

The following truthful and candid statement in reference to the French people of Canada appeared in the New York Tribune of November 4, 1891: To the Editor of the Tribune:

Sir - The fact that the large majority of the population of the Province of Quebec are French Roman Catholics has been offered by some over-anxious Protestants as a serious objection to the annexation of Canada to the United I belong to the extreme Low charged with having any leanings toward Roman Catholicism; while, on Protestant bigot.

I have observed and studied the Canadian French Roman Catholics of Western New Brunswick, Quebec and Eastern Ontario with interest for thirty years. I began my investigations with a prejudice against them. There is not a more domestic, home loving, of loving God remained, and, touched by grace and pierced through and family loving, quiet, peaceful, law longer the same person. If hitherto Roman Catholic Frenchmen of Canada. vain, now she is modest; if hitherto There is not any race more faithful to in the vile haunts of sin, now she is to their marriage vows. In this respect be found in the Temple of God; if in they are infinitely our superiors. Life They are extremely polite and respectful to those in authority. The populais grave and would suffer herself to be ful to those in authority. The populatorn into bits rather than offend God mortally; if hitherto a stranger to least 80 per cent. French, but they testant minority of Quebec with injuspenance, now 'twas to be as her daily nor have they been charged by the food; in a word, if in the past she was minority in that province with forcing unjust legislation upon them. would far rather trust my life and property with a French - Canadian Roman Catholic majority than with an of her life. What an encouragement to abandoned men and women is the Ontario Orange Protestant majority.

The cry against the Roman Catholics

of Quebec has been chiefly raised by the Orange Society of Ontario. When Mr. Mercier, as Premier of Quebec, settled a few years ago the long standing claim of the Jesuits of Montreal by paying them \$400,000 to be distributed among Catholic schools, he gave the Protestant minority of the province their per capita share for Protestant schools. In the event of annexation, Quebec will take her place as a State in the American Union, and will have entire control over her own local affairs; a majority of her population will be French Roman Catholics. They have not been unjust to the minor ity in the past, and what reason is there to suppose they will be unjust in the future? The Protestant minority of the province has never appealed to the Dominion Government since Confederation against the action of the Catholic majority. The Orangemen in Ontario, led by Dalton McCarthy, Member of Parliament, attempted to make trouble over the settlement of the Jesuit claim made by Mr. Mercier, but failed. While a large majority of the electors of Montreal are French Catholics, the Mayor of the city has been more frequently an English-speaking Protestant than a French Romanist.

I would far rather annex 500,000 French Romanists than 100,000 Ontario Orangemen. The criminal statistics of Quebec are quite as favorable to the French Romanists as those of Ontario are to the Protestants. The French are naturally republicans and the Protestant in the Protestants and Dear Sirs.—I can highly recommend the protest and the Protestants and the Protestants and the Protestants and the Protestants are the Protestants. The Protestants are the Protestants and Protectants are the Protestants. The Protestants are the Protestants are the Protestants are the Protestants. The Protestants are the Protestants are the Protestants are the Protestants are the Protestants. The Protestants are the Protestants are the Protestants are the Protestants. The Protestants are the Protestants. The Protestants are the Protestants. The Protestants are t of the province has never appealed to

of Ontario are to the Protestants. The French are naturally republicans and will adjust themselves to our institutions very rapidly after annexation The French population of Quebec has contributed its full quota of upright and patriotic legislators to the Parliament of Canada. They may not be as ambitious commercially as the Scotch English and Irish citizens of Canada but they are as loyal to Canada, as moral, as peaceful and as faithful to the State as their Protestant brothers We shall Americanize them withou any difficulty. We have Americanized every race we have come in contact with, and every institution, not excepting the Presbyterian and Roman Catholic churches. I have no sympathy with Protestants who are disposed to make war upon the Catholic Church in this country. It is being steadily Americanized, while we are not being Romanized. Our Roman Catholic fellow-citizens have never been disloyal to the Republic. We must not forget that in the darkest days of the Rebellion we sent three great men to Europe to educate public opinion in our favor, viz.: Archbishop Hughes, Thurlow Weed and Henry Ward Beecher. The great Roman Catholic prelate was no less sincere, earnest and effective in our behalf than his two great Protestant associates. The French race gave us substantial aid in establishing the Republic and maintaining our inde-

peaceful neighbors? During the Civil War the English-What is more annoying than going about constantly hawking and spitting? This is the result of catarrh, and Nasal Balm will cure any case when faithfully used. and spirits of the possessed—were resurrection, after having watched all

pendence. We never have had occa-sion to charge them with unfriendli-

ness since 1776. Why should we have any reason to distrust their descend-

ants who have been for a century our

have no sympathy with the attacks made upon us by the English-speaking Tory leaders and their press. There is not any valid reason why we should hesitate to embrace the Canadian-French Roman Catholics of Quebec and welcome then as citizens of the grea Republic.

FRANCIS WAYLAND GLEN. Brooklyn, Oct. 27, 1891.

## Truth About the Inquisition.

"You shall know the truth, and the truth

It seems that non-Catholics will mis understand the true nature of the In quisition. A correspondent very justly remarks that the Inquisition was quisition. so generally under the direction of men of high character that we cannot which used to make our hair stand on The simple question is: Is a state of society conceivable in which the State would be justified in regarding heresy as a capital crime? This is the real point. The nature of the punishment would be determined by the nature of the punishments inflicted at the same period for other capital crimes, and when we recollect that not so many years ago the state of Great Britain regarded sheep stealing as a capital crime, and inflicted on those guilty of it the same punishment as was inflicted on the murderer, it would seem hypocritical for Protestant England to sit in judgment on Catholic

Let us, then, suppose a state of things in which all the people, from the highest to the lowest, were Catholies, and all regarded the Catholic Church as the source under God of all their happiness, temporal and eternal, of their concord and their mutual charity might not the general consent of the whole people justifiably declare in concert with the ruling body, that the man who denied the Divinity of Christ and, by so doing, introduced an element destructive of all the happiness of the country, should be treated as a criminal guilty of a capital crime and therefore be liable to the punishment due to a capital crime? And if the Church of God sanctioned this right of the State, could she be accused of sanctioning cruelty any more than if she sanctioned the State's proceeding in the case of any other heinous crimes against morality? Of course there is no danger in these days of a people being found Catholic from the highest to the lowest, and Protestants need be under no apprehension of our wishing to revive the Inquisition.

To my mind music is an important part of education, where boys have a turn for it. It is a great resource when they are thrown on the world : it is a social amusement perfectly innocent, and, what is so great a point, employs their thoughts.—Cardinal Newman.

## Cricket Champion.

Dear Sirs.—I can highly recommend Hagyard's Pectoral Balsam. It cured my daughter of a cough she had been troubled with since childhood. She is now twelve years old.

MRS. M. FAIRCHILD, Scotland, Ont.

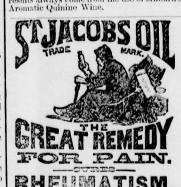
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Branch No. 4, London

words, the many kind words of the President and the other gentlemen who spoke to the motion. While they remained a united people they could always be a power and a streng h, and he thought whatever thanks were due to him in the matter, so far as the case was concerned, was due to every other member of the branch, every other Catholic in the province, because he always felt he had the moral support of every Catholic in Manitoba. Their enemies had accused them time and again of not being unified on this subject, and a portion of the press of the province had time and time again re-levated the statement that the Catholic little was the composite of the province of Manitoba from one end to the other had met together and had passed resolutions condemning the action of the Government in interfering with their well-defined rights and privileges, and that therefore the Catholic laity and the clergy were a unit on that point as they were upon all points effecting fait; and morals. Those people who made such foolish statement did not know that when it came to faith and morals all classes of Catholics were a unit. Applause.) It was very enc uraging to hear the words which had been urbered the charch, or they would know that when it came to faith and morals all classes of Catholics were a unit. (Applause.) It was very enc uraging to hear the words which had been utbred there that evening, as such addresses went to show those who pretended to see discord, that at least all members of that branch, in common with all catholics in Manitoba, were sound upon the school question. He did not think that he would say any more on the subject except to thank the President and members of the branch for the very kind manner in which they bad coup ed his name with the resolution. He would fine the read of the read of party politics, an that no political party in the province that it gwould have t Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street, P. F. Royle, Pres. Wm. Corcoran, Recording Secretary.

All the members of Branch No. 4 are particularly requised to attend our next regular meeting, to be held on Thursday, Nov. 24th. Nominations.—9. F. ROYLE, President. W. Corcoran, Secretary.

## C. M. B. A.

Correction.

Correction.

New York, Nov. 11, 1891.

To the C. M. B. A. Membership — Brothers:
Your attention is called to an error in the notice of Assessments Nos. 14 and 15. The name of Constantine Krees, No. 229, should not appear there in, as his name is included as No. 229 in Assessment No. 13. The numbers in Assessment 11 and 15 should be 230 to 230, inclusive.

C. J. Hickey, Supreme Recorder.

Once more we say most emphatically that we bave never written a word, nor advanced an idea, nor given advice, in all we have written or said about the differences under discussion in relation to Canada, that was not actuated by a sincere desire to preserve the association intact, and to show the members of the association in Canada that their true interests were to remain as a part of the whole under the bening government of the Supreme Council.—C. M. B. A. Week're.

Week'ty.

Those who have constantly read the editorial remarks of our contemporary will not, we think, be inclined to give him all the credit he claims. But, granting that the above statement is the whole truth, the fact still remains that he has permitted letters to appear in his column from time to time which would in every well-regulated editorial room be considered food for the waste basket. We give below a sample, precisely as it appeared in his paper a few weeks ago:

"It may be astendshing, although fraternally

as it appeared in his paper a few weeks ago:

"It may be astonishing, although fraternally
interesting to know that the zeal of intended
separating bretheren has cooled down vastly,
they now declare calmy that the disruption of
the Union was never intended, and that the
famous but decided Secession Circular was sent
broad cast to prevent, yes to prevent Secession,
this placid or innocent defination must be received with superfluous causion until after the
assembling of the Ontario convention for the
assembling of the Ontario convention for the
almost unanimous vote of the never to be forgotten convention, might be repeated at London.

In the mean tive it is
interesting to know that he who is not with us,
is against us, for he who secedith, scatterith."

#### A Popular Brother.

A Popular Brother.

Windsor, Ont., Nov. 12, 1891.

Mr. P. M. Keogh, Recording Secretary of Branch 1, has been indefatigable in his efforts to organize a branch of the L. C. B. A. in Windsor, This has been successfully accomplished, for Branch 33, L. C. B. A., is in a flourishing condition. At their regular meeting on Wednesday, Mr. Keogh was agreeably surprised when he was requested to come upon the platform and was presented with a gold penhoder and pen and a solid silver lak stand, accompanied by an illuminated address expressing their gratitude for his untiring efforts in their behaff.

## The Decision in the School Case—Reso lution Passed by Branch 52.

the regular meeting of Branch No. 52 on Wednesday last, with the President

85, Toronto, the following to passed:

That in the opinion of Branch 85 any movement to the end of separation of Canadian Branches from the Jurisdiction of the present constitution of the organization would not be beneficial or opportune. Be it therefore resolved. At the regular meeting of Branch No. 52, held on Wednesday last, with the President, Bro. Ald. D. Smith, in the chair,
Recording Secretary F. W. Russell moved the following resolution:
"That we, the members of Branch 52, have heard with great satisfaction of the judgment rendered this day by the Supreme Court of the Dominion of Canada, sussaining the appeal made by our worthy Chanceior, Bro. J. K. Barrett, against the decision of the Manitoba judges, in his action against the city of Winnipeg, which judgment deciares that the Local Government, in passing eigislation abolishing our schools, were acting illegally and unconstitutionally and going uterly beyond their powers; and we, as a Catholic body, beg to tender to Brother Barrett, who acted as the representative of our interests in this matter, our hearty congratu ations on the success he has attained, and our thanks for the services he has rendered in this connection."

In moving the resolution, Bro. Rusself made a few remarks expressive of the intense gratification with which they had all heard that their rights were assured, and eulogistic of the action of the Chancetor of the Branch.

First Vice-President John Sharkey seconded the motion.

First Vice-President John Sharkey seconded the motion.

Bro, C. J. McNerney briefly spoke in support of the motion. He said he had no doubt there were others besides Bro, Barrett who had done all they could and deserved some thanks for having brought the case before the Supreme Court, but Bro Barrett had been their leader in the matter and consequently had to bear the larger portion of the work. Both in this matter and as editor of their paper, Bro. Barrett had accomplished all he undertook, and he thought the Branch was doing nothing more than their duty in passing such a resolution. (Appliause.)

Bro, J. J. Golden said he did not mean to make a lengthy speech, but he would like to say a few words in support of the motion. This was a matter that affected the Catholies not only of the city and province, but throughout the Dominion, for if the Government had been allowed, without opposition, to insert the knife into the constitution and deprive them as Catholies of their rights and he catholies of the catholie privileges to educate their children as they saw fit, there was no knowing where it would have stopped. He thought it was a great achievement of the part of the Catholics of the city and on the part of the Catholics of the city and on the part of the Catholics of the city and on the part of the Catholics of the city and on the part of their much esteemed and respected Chancellor that they had accomplished their end in thus trustrating the first efforts made to interfere with their rights. They had been told a short time back that if the case had gone against them the Government would repeal the initial townid do so, and as a matter of fact they did not thank those who made the promise, because they did not make it lift they knew pretty well how the case would be decided. A great many people had been inclined to look upon the Catholics of Manitoba as but a small faction and as one not worthy of notice or consideration by the parties in power, but this agitation had given them an opportunity of making themselves lett in more ways than one and in a manner which would make politicians hesitate before they would induge in any efforts of the kind again. Consequently, though they had suffered under this persocution, he was safe in stating that it had done them as Catholics an immense amount of good. It had snown their enemies that though they were generally of a retiring disposition, when an attack was made they were as one man, and disposed to stand up for their rights. He therefore felt that the agitation and the calm, cool way in which they as Catholics had met it, relying on the law of the land and the constitution to protect them in their rights, would earn for them the respect of the whole community; would make those who would desire to tyrannize over them besitate before doing so, and would in a word prove to be a good thing for them, rather than the harm when their enemies had hoped it would be. (Applause.)

The resolution was then put to the meeting and carried unanimously amidst appliance.

The resolution was then put to the meeting and carried unanimously amidst applause.

The President said he had much pleasure in conveying to the Chancellor the vote just passed, and he was sure Bro. Barrett would accept it with the hearty good will with which it had been carried. It was well their enemies should know that though they might be divided in politics and divided in many things, when their rights as Catholies were assailed they were as one, and that any person, no matter whether a friend or a foc, who assailed they were as one, and that any person, no matter whether a friend or a foc, who assailed them in that manner, would find them in the funce, as in the past, as one man in the like. White they were passive and retring as a body, they would always resist when their though the word and gree at all three to the constitution, they would fight to the belt to abely and agree at all three to which they were to obtain that justice to which they were to obtain that justice to which they were to obtain that justice to which they were the document of the laws of the country guaranteed that at all times when their rights and pivileges were three lends they had nothing to fear for their future. (Applause, He knew that at all times when their rights and pivileges were three lends they had nothing to fear for their future. (Applause, He had much pleasured the ast if y hat been in this matter, and therefore they had nothing to be as unled as they had nothing to be as unled as the beauth of their future. (Applause, He had much pleasured the must in the first place dis-lain any title to all the kind things they had said about him that evening. He though the victory had been theirs as much as his, and that allowing his name to be used his the member of the branch or any other Catholic in the city would glady have done had he been asked. Therefore on personal grounds he made no clain to these thanks, but as a Catholic he did feet prout of the victory they had won, and he asso was much gratified at the encouraging

THE BOULOGNE CONFERENCE.

Mr. William O'Brien publishes a letter in Mr. William O'Brien publishes a letter in the Freeman's Journal, denouncing the conduct of Messrs. Redmond and Harrington in trying to deceive the Irish public by pretending, on the strength of their hope that he had lost Mr. Parnell's letter, that it disclosed some dark treachery towards Mr. Parnell or their Liberal allies. Mr. O'Brien now gives the letter to the world, together with his own reply, the only letter he wrote to Mr. Parnell during the Boulogue negotiation and not yet published. Mr. Parnell's letter to Mr. O'Brien recounts at length what had already been done, and, as new proposals, suggests O'Brien recounts at length what had already been done, and, as new proposals, suggests that Mr. McCarthy interview Mr. Gladstone and get a written memorandum embodying the assurances already given anent the land and police, transferred to the custody of Mr. O'Brien, that if the memorandum was satisfactory to both Mr. Parnell and Mr. O'Brien the former would announce his retirement from the chairmanship, that the terms of the memorandum should not be disclosed until the Home Rule Bill was introduced, and not then unless the Bill was unsatisfactory, but that after the passage of a satisfactory Bill Mr. Parnell should be permitted to publish the memoranda.

the memoranda.

Instead of a two years' limit, within which the constabularly should be disarmed and converted into a civil force, Mr. Parnell agreed that the time might be extended to five years, but he said it was of vital importance that some limit should be fixed. The letter, in conclusion, gives Mr. O'Erien permission to show it to the Redmond brothers and Mr. Gill. Mr. O'Brien says that on receiving this letter he telegraphed it to Mr. Harrington, who replied that Mr. Parnell's proposals were subject to Mr. O'Brien's accepting the chairmanship. At the same time Mr. O'Brien wrote to Mr. Parnell's proposals were subject to Mr. O'Brien's accepting the chairmanship. At the same time Mr. O'Brien wrote to Mr. Parnell to the effect that the proposals were feasible, provided Mr. McCarthy continued as chairman, otherwise, as the Hawarden plan involved the employment of Mr. McCarthy in a painful transaction, they would raise a formidable difficulty. Mr. O'Brien concluded with an expression of the belief that they would be able to devise some other equally satisfactory plan. In a posteript he savs he consulted the Redmonds and Gill, and all agreed that when they meet next May they will be able to arrange a modus vivendi.

Mr. O'Brien contends that the foregoing disposes of the Parnellites' plea that Mr. Parnell's retirement was to be a sham and that he was to have the right of veto in connection with the Home Rule Bill.

Timothy Harrington has written a letter in which he charges Wm. O'Brien withconcealing the most important part of the Parnell correspondence in the negotiations beld by the Irish leaders in Boulogue at the beginning of the present year. When discussion first arose in the ranks of the Irish Nationalists, as a proof of the assertions which he made. Mr. Harrington cites a letter which Mr. Parnell wrote to Mr. O'Brien in January last suggesting that Justin McCarthy obtain satisfactory assurances from the Gladstonian party that they would continue to act in good faith with the home rulers. Then Mr. Parne

That it be a peremptory order and instruction to the Delegate of this Branch to the Grand Connell to so announce thereat, and also vote against any such resolution or offort in the event of any such being offered or made at any meeting of the Grand Council.

Yours fraternally,

N. J. CLARK,
Sec. Branch 85, C. M. B. A.,
25 Gifford street, Toronto. Resolution of Condolence.

Smith's Falls, Nov. 3, 1891.

At a regular meeting of Branch 81, Smi h's Falls, the following resolutions were unanimously adopted:

Whereas in view of the bereavement and sorrow, which it has pleased Almighty God in His infinite wisdom to inflict on our worthy Brothers, M. Ryan and W. P. Ryan, by the death of their father at the pairia chal age of eighty-nine years, be it

Resolved, that while humbly bowing to the will of an all-wise Providence, we, the memiss of Branch 81, extend to them our heartfelt sympathy in this their hour of affliction and sorrow.

Dillon, in New York, asking his support, Mr. Dillon telegraphed back; "Barnell is humbugging you," Mr. Parnell disapproved of Mr. O'Brien's suggestions as a substitute for the drafted memoranda already published by Mr. O'Brien. During the discussion of the memoranda Mr. O'Brien pledged himself that if Mr. Gladstone's assurances were insufficient he would at least become neutral. A long series of communications, which Mr. Harrington publishes, indicates that Mr. Parnell trusted Mr. O'Brien. Mr. Parnell telegraphed Mr. O'Brien from Boulogne: "I am willing to consult with Mr. McCarthy, but the terms of memorandum nust be adhered to, which provide that you and I are sole and final judges." In finally rupturing the negotiations Mr. Parnell wrote to Mr. O'Brien: "On whichever Irishmen may engage they owe you thanks for acting throughout with the spirit of a true patriot." Mr. Harrington concludes: "This confidence was misplaced. Mr. Parnell concurred with Mr. O'Brien in demanding assurances from the Liberals. Both agree that the assurances offered were insufficient, and that they ought to be amended. But the Liberals having found that they could count on Mr. O'Brien refused to amend them."

Later advices state that the fight between the Pervelling and McCarthy and the state of the provider of th Resolved, that a copy of these resolutions of condolerce be forwarded to the family of our worthy Brothers and to the official organs of the C. M. B. A., and also spread on the minutes of our Branch.

Signed on behalf of the Branch,
P. Delaney.

MARRIED.

SHEEHY-EALAND.

At a regular meeting of Branch SI, Smith's Falls, the following resolutions were unanimously adopted:

Whereas Almighty God in His infinite wisdom having been pleased to call to Hinself, by the hand of Death, our Brother, Jno. McBiligott, and in view of the heavy loss thereby sustained by his wife and family and those nearest and dearest to them, we mourn for him who was in every respect worthy of our respect and regard, be if

Resolved, that we sincerely condole with the family of the deceased in their hour of affliction and sorrow, and commend them for consolation to Him whose chastisements are beauty. ought to be amended. But the Liberals having found that they could count on Mr. O'Brien refused to amend them."

Later advices state that the fight between the Parnellites and McCarthyites regarding the negotiations at Boulogne and the letters which passed between Parnell and O'Brien continues, with no diminution in the bitterness which has characterized it from its outbreak. Mr. O'Brien recently published a letter he had received from Mr. Parnell, in which the writer expressed the utmost confidence in Mr. O'Brien and in his honesty in the course which he was pursuing. Some of the Parnellites took exception to the publication of this letter, and Timothy Harrington wrote a letter declaring that Mr. O'Brien had not published the letter in its entirety. In this morning's issue of the National Press there appears an article which, after reviewing in detail all the allegations made by Mr. Harrington, declares that that gentleman's statements bear upon their face the stamp of deliberate falsehoods. All the documents procured, the paper says, vindicate their contents, the good faith of Mr. O'Brien and the consideration he always showed for Mr. Parnell. mercy.

Resolved, that a copy of these resolutions, as a testimonial of sympathy, be sent to the family of our departed Brother, and spread in the minutes of the Branch and published in the official organs of the C. M. B. A.

Signed on behalf of the Branch,

P. DELANEY, Sec.

The following is a copy of resolution manimously passed at a regular meeting of Branch 131. C. M. B. A. of Canada, Nov. 6, 180. Whereas the Branch has been requested to put on record the opinion of its members as to the expediency of a total separation of the Canadian Branches from those of the United States: and

Canadian Branches from those of the United States; and Whereas the members of this Branch believe that any move looking to total separation will prove disastrons to the best interests of the Association;

Therefore resolved that the members of this Branch are opposed to total separation, and regret the bad feeling engendered by the discussion of this question in our Canadian Branches; and fether.

Resolved that copies of this resolution be forwarded the Caskat and Caynot, CRECORD newspapers, and to the Grand Secretary for Canada.

Resolution of Branch 85.

At a meeting of St. Michael's Branch, No. 5, Toronto, the following resolution wassed:

Resolution of Condolence.

Chapleau, Ont., Nov. 5, 1891.

At the last regular meeting of the Sacred Heart Branch, No. 14, the following resolution was unanimously passed to motion of Chancellor Donegan, seconded by Ernher Carr:
Whereas, Almighty God has been pleased to summon to her eternal abode the beloved daughter of our worthy Brother P. A. Mu ligan, be it therefore.

Resolved, that while we how in submission to the all-wise decrees of the Almighty, we, the members of Branch 141, tender our sincers sympathy to Brother Mulligan and family in their affiliction; and be it further.

Resolved, that copies of this resolution be forwarded to Brother Mulligan, and Entited Camada, the Catholic Record and entered on the minutes of this meeting

P. A. LARIVIERE,

Rec. Sec. Branch 141.

## To Araminta.

["To keep the family true, refined, affectionate, faithful is the woman's task—a task that needs the entire energies and life of woman, and to mix up the sacred duty with the grosser occupation of politics and trade is to unfit her for it as much as if a priest were to embark in the business of money lender,"—Frederic Harrison.]

I prithee, Araminta, hear
What Frederic Harrison has said;
Don't read for college honors, dear,
And put a towel round your head.
Don't sully what should surely be
An unstained soul with tricks of trade;
Leave stern official work to me,
While you remain a single maid.

Don't prate of woman's functions, sweet,
Your only duty is to charm,
Lea: e platform spronting, as is meet,
To men; it cannot do them harm,
Your influence comes fron gracious ways,
Your giory in the home d-th lie;
The guardian angel of our days,
Until you bless us when we die.

Don't enter on ignoble strife
With man; 'tis yours 'o soar above—
To all the higher things of life,
Divine compassion and pure love.
'Tis yours to stimulate, refine,
To win men by a kindly heart;
Not grovel with us where the sign
Of mammon hangs above the mart.

Thine is the task to reign supreme Within the sacred sphere of home: To make our life one happy dream, Thine own as spoiless as the foam. To trade, to toil, to head the feast, To seek the politician's gain, were hateful—aye, as though the priest Took usury within the fane!

As many as 41,303 pilgrims visited Lourdesduring the month of September. Among them were twelve Bishops and two mitred abbots.

### BACK TO THE OLD FAITH.

The English Coming Around to Cath-olic Truths-St. Edward's Shrine and its Suggestions.

Little by little the English people are coming to realize that they belong properly to the Catholic Church. Their knowledge comes to them in strange ways, frequently breaking out of their own opposition to Catholicism. The number of converts since the days of the Tractarian movement have been great and incidents of varied character have helped along the movemen directed towards the conversion of Eng land.

The latest light to break in upon the English people came about in this way. Tuesday, the Feast of St. Edward the Confessor, was one of the free days at Westminster Abbey. The result was an unusually large concourse of devout visitors to the shrine. This year the Ritualist party in the Church of England, alarmed at the growing importance of this annual Catholic demonstration at the tomb of St. Edward. made a new departure, and through its organs in the press protested that the Abbey should not be abandoned to the "Romanists" on St. Edward's day.
"He was one of the brightest orna-

ments of the English Church," said one of their papers, "and it is only right that we should do him honor." There was something like an organized pil-grimage from St. Alban's Holborn, long known as one of the chief centres of Ritualism in London.

But what was the surprise of these Anglicans to learn that St. Edward, that great English king, was a devoted son of the Catholic Church, and a loyal subject of the Holy Sec. very Abbey of Westminster is itself a monument of his devotion to the See of Peter. The Abbey is dedicated to St. Peter, and in the charter which King Edward granted to it he tells how, having vowed to make a pilgrimage to Rome, and having collected money for the expenses of the Journey, and for rich gifts at the tombs of the Apostles, he was advised that a long absence would be perilous to his kingdom, and that he therefore applied to Pope Leo for a dispensation from his vow. then inserts in the charter the Pope's letter granting his request on certain

Leo IX., in the eleventh century, uses precisely the same language as Leo XIII., in the nineteenth. The letter begins: "Leo, the servant of the servants of God, to our beloved son Edward, King of the English, health and the Apostolical Benediction," and the Pope goes on to release him from his vow, "using that authority which God granted to us in Blessed Peter, when He said: 'Whatever you shall loose on earth shall be loosed in Heaven.'" He bids him, however, to expend the money he had collected for the Roman pilgrimage, partly in founding a monastery in honor of "Blessed Peter, the Prince of the Apostles," or in enlarging one that

Apostles, or in enlarging one that was already in existence.
St. Edward accordingly enlarged and endowed the Abbey of St. Peter, originally founded by King Sebert, King of the East Saxons, nearly four hundred years before his time. The Royal Abbey is thus a standing witness of the ancient allegiance of England to Rome, a stumbling block to the con-tinuity theory, which claims the English Church to have an apostolic suc cession, and no place for Anglican pilgrims to feel at home, unless, indeed, they are in the most blissful ignorance of its history and have never heard of

St. Edward's charter.
The republication of this charter has again set back the claims made that he British Church had been ind dent. Again in the Gothic building: of abbeys and churches, the plans and arrangements from end to end, from the holy water stoup at the porch to the consecrated slabs of the high altar and side altars, in every church were irrefragable proofs of the Sacrifice of the great act of Catholicism which was the same to-day as in every age of Christianity. The idea of an Indepen-dent British Church has often been brought forward by a certain party in this country, but Catholic scholars have shown that it is a myth and a fancy

Dr. Lingard especially, the grea historian of England, has proved that there is no evidence for this pure assumption, but, on the contrary all and the consideration for Mr. Parnell,
Mr. O'Brien, in a further reply to Mr. Harrington, says that he published everything that was of the slightest interest in the matters under consideration. He asserts that he never received a line from either Mr. Gladstone or Mr. Morley during the course of his life. the testimony we have is the other way, that all Christians in Britain from the commencement derived their relig ion directly from the one great source

## THE MEANING OF CORK'S VERDICT.

Boston Republic.

The rejection of Mr. John E. Redmond by the electors of Cork administers, in our judgment, a deadly blow to the spirit of faction which has already done so much damage to the Irish cause. If Mr. Parnell's own constituency refuses to accept a man who appeals to it in Mr. Parnell's name, where in Ireland can he and his associates expect to find comfort or encouragement?

The Republic has maintained from the first moment of the split in the party that the judgment of the people should be invoked to determine the temper of the country with respect to the status of the parliamentary leaders. Fervid appeals were made by both sides to the friends of the cause in this country, but the almost uniform answer then was: "Settle your differences at home, and then we will help you. A united party can have money, but not a penny will we subscribe to promote faction." The defeat of Mr. Vincent Scelly in North Kilkenny gave the first indication of the popular drift; Sligo followed with a crushing defeat for the Parnelite candidate. Carlow and Cork have spoken emphatically. There is no longer any reason to doubt that the great bulk of the electorate who followed Parnell in his days of splendid usefulness will remain loyal to the leadership of Mr. McCarthy and his associates. This morning Mr. J. J Sheehy, the popular and prosperous young Peterborough merchant, was married at the church of the Sacred Heart, Paris, Ott. to Miss Emma Ealand, eldest daughter of Mr. John Ealand, of that town, and formerly well known here as the organist of St. eter's extheiral. The wedding Mass was celebrated at 833 o'clock by Rev. Father Keough, Y. G. The br'de was assisted by Miss Davina Thompson, of Paris, and Miss Birde Ealand, who performed the duides of bridesmaids, while Mr. Gus Gough, of Peterborough, supported the grown. At the conclusion of the ceremony the bridal party repaired to Mr. Ealand's residence, where the wedding breakfast was served to the guests, who extended the newly-wedded couple the heartiest congratulations and admired the unmerous bridal presents the occasion had called forth. Mr. and Mrs. Sheehy come to-morrow to Peterborough, where Mr. Soehy has had prepared, ready furnished for occupation on Gilmour street, a handsome new residence, which will heacefurth become a home.

This marriage will be the occasion for the residence, which will be accept the become a home.

This marriage will be the occasion for the most cordial congratulations. Mr. Sheeby is one of our most prospecous, as well as progressive and successful business men. In the short space of six years he has built up by square dealing and judicious enterprise a fluorishing drugoods business, and personally descrives the success he has met. Miss Ealand is a young lady of rare musical abilities and acquirements, and during her residence in Peterlorough, by her many graces of character and disposition, she won a wide circle of warm friends, whose friendship will by no means be lessened now that she has become Mrs Sheehy. The Examiner heartily Joins the long list of friends in congratulatio s to Mr. and Mrs. Sheehy, and cordial wishes for very many years of happy wedded life.—Peterborough Examiner, Oct. 18.

Mr. Fred. Henry, architect, of this city, has left for Europe, to pursue his studies. He is a most talented young man, and no doubt will return to Canada possessing a knowledge of his profession which will give him a foremost place amongst the architects of the Dominion.

### MARKET REPORTS.

MARKET REPORTS.

London. Nov. 19.—Grain (per cental)—Red winter, 1.49 to 1.62; will e, 1.69 to 1.62; spring, 1.60 to 1.62; rye, 9. to 1.10; barley, malt. 9. to 1.60; tyre, 9. to 1.10; barley, malt. 9. to 1.60; barley, teed, 75 to 56; cats, 95 to 1.40; peas, 95 to 1.5; beans, buss., 1. 9 to 1.5;
PROPT CE. — Eggs. Fresh, 40 zen. 29; eggs., basket, 18 to 18; utter, best roll, 29; butter, large roll, 17 to 18; butter, crocks, 47 to 18; creamery, retail, 25; creamery, wholesale, 23; hay, ton, 1.9 to 12.45; flax reed, bussh., 43 to 1.5; cheese, 18, wholesale, 39 to 10; flav, 100; fl

isike seed, bush., 5.00 to 7.00; Timo:ny, bush., 25 to 1.03.
Vicitatianles—Potatoes, per bag, 45 to 5); c-bbages, per doz., 45 to 1.5 beets, per ba., 25; c-bbages, per doz., 45 to 1.5 beets, per bag, 25 to 5); carrots, per bag, 25 to 55; cauliflowers, per dox., 5 to 5; beef, by carcass, 1.0 to 5,00; matton, per lb., 5‡ to 5; lamb, per lb., 6‡ to 5; lamb, lb., per quarter) 8 to 5; veal, per carcass, 6 to 7; bork, per cwt, 5, 25 o 5,05; pork, per quarter, 10 o.8.
Live Stock—Milch cows, 25,00 to 45,00; live hogs, cwt., 4,50; pigs, pr., 2,50 to 5,00; fat

hops, ewt., 4.6; pigs, pr., 2.5; to 5.0; fat beeves, 4.0; to 4.5; spring lambs, 2.5; to 4.0; POULTRY (dressed) — Spring chickens, perpr., 25 to 5;; fowls, pr. 15., 7 to 8; fowls, pr., 5; to 6;; ducks, pr., 55 to 7; ducks, lb., 6; o 7; geese, each, 5; to 6; gree e lb., 6; tuckey, lb., 2 to 10; turkeys, each, 1.5; to 2.0; p. afowls, each, 65 to 75.

turkeys, each, 1.5. to 2.5; p. afowls, each, 5.5 to 7.5; m. around the firm, but the sitution is practically unchanged. There is nothing doing in Manitoba wheat, but Ontario spring is quotable at 1.68. Oats on actual sales are at 3a to 35c. We quote Manitoba No. 2 at 1.64 to 1.67; No. 3, 37c to 98c; peas, 76c to 77c afloat.

Flour is steady and active at quotations. Strong bakers is moving off at 5.19, but the general idea is something lower. Ontario straight rollers in a jobbing way bring 4.85, but there is considerable movement from the mills to the Lower Provinces.

Under a more active demand from England a shortage in the United States, and increasing home needs, the cheese market is firm, but holders are as obstinate as ever, and the stocks in store being small, higher prices must prevail, the present figure being be to role.

Holders of batter show no anxiety and are conflicing about the value of their goods. They see no further supplies in sight and are strong in their own views. We quote late creamery at 21c.

Holders of b. Ater show no anxiety and are confilent about the value of their zoods. They see no farther supplies in sight and are strong in their own views. We quote late creamery at 21c.

Eggs for home consumption and export are steady, and the filling of orders is only limited by the space on steamers. Choice fresh stock readily fetches 17c.

Toronto, Nov. 19 — WHEAT—No. 2, red 55c to 59c; No. 1, hard, Man., 1.06 to 1.29; No. 2, hard, 1.04 to 1.5; No. 3, hard, 98 to 1.09; spring, No. 2, 91c to 56c; barley, No. 1, 56c to 50c; No. 3, and to 5 ce, peas, No. 2, 35 to 67; oats, No. 2, 35c to 56c; No. 2, ce to 56c; No.

unsold. Hous—The market was easier under heavier receipts, and about 4.5 per cwt, was the highest price paid, ranging from that down to 3.75 per cwt for good straight fat animals. Stores sold at 3.50 to 3.75 per cwt., and were in very little request. Heavy rough sows and stars were not wanted, and what few were on the market were taken at 2.25 to 3.52 per cwt.

## An Invocation for Rest.

Written for the CATHOLIC RECORD When o'er me hang Toil's sombre darkened wings.

And I do sigh, and meekly yearn for rest, When to my prayer nogladdened answer rings, But that ends worst, which I did hope for best;

O then, dear Mother,

Breathe the sweet refrain.

Breathe the sweet refrain, That those who toil for Him Can never toil in vain.

When by me rus's with glittering wayward feet. The world's gay pleasures, garbed in glad The words gay present a garay.
And smiling bright, do becken me to meet,
And quaff the cup, or join the circle gay;
O then, dear Mary,
Open my eyes to see
The ever-poisoned draught,
That gleams so wistfully.

And when at last this earthly life doth end,
And God doth call me to this presence bright,
To give account of every moment spent,
As o'er my soul doth stream the brilliant
light;
O then, dear Mother,
Grant my life's request,
And lead me safely home
To God's eternal rest.

— Kate J. Webb.



A Reverend Recommends It. III PARK CITY, Utah, June, 1889.

PARK CITY, Utah, June, 1889.

I had been ill for eighteen months with weakness and terrible nervousness when I commenced taking your medicine, Pastor Koenig's Korve Tonic; and I often pray for Pastor Koenig's Korve Tonic; and I often pray for Pastor Koenig's as I think I could not have lived without this medicine. The people here have seen the good which I derived from it, and Rev. Father Galligan recommends it so highly that it is now getting very noughr. getting very popular JULIA AGNES BYRNE

Sister M. Reine, of Castroville, Texas, writes: I used two bottles of Pastor Koenig's Norve Tonic for nervous debility, which was so intense that the least cause would cause me to scream, and palpitation of the heart would follow for about fifteen minutes. The remedy cured meentirely, and I heartily recommend it to all

Discusses sent free to any address, and poor patients can also obtain this medicine free of charge. This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1876, and is now prepared under his direction by the

KOENIC MED. CO., Chicago, Ill. Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, 61.75. 6 Bottles for 59.

Agent, W. E. Saunders & Co., Druggist, andon, Ontario.

### THE HEIGHT OF PERFECTION.

Nowhere on either the continent of Europe or America is there such a phenomenal newspaper success as the Family Herallo and Weekly Star of Montreal. The wonderful contents of the Family Herallo are a startling illustration of what can be done when a paper reaches such an enormous circulation as the Family Herallo and Weekly Star has.

On the death of a friend's child Long-fellow wrote: "So the little ones fade and fall, like blossoms wafted away by the wind! But the wind is the breath of God, and the falling blossoms perfume the air, and the remembrance of them is sweet and sacred.'

Send 25 cts. and get a copy of Ren-zigers' Home Almaoae for 1892. — THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

C. C. RICHARDS & Co.

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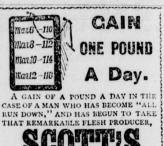
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Gents, - My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me in 10 days. MRS. N. SILVER.

Hantsport.



Hypophosphites of Lime & Soda

IS NOTHING UNUSUAL. THIS FEAT HAS BEEN PERFORMED OVER AND OVER AGAIN. PALATABLE AS MILK. EN-DORSED BY PHYSICIANS. SCOTT'S EMULSION IS PUT UP ONLY IN SALMON COLOR WRAPPERS. SOLD BY ALL DRUG SCOTT & BOWNE, Belleville.

### WILSON & RANAHAN GROCERS.

265 Dundas St., near Wellington.

NEW COFFEES-Chase & Sanbourne and New CURRANTS, Raisins and Figs.

Finest and Cheapest Goods in London EX. WILSON, THOS. RANAHAN. ALEX. WILSON,

Send 25 ets. and get a copy of Ben-zigers' Home Almanne for 1892.— THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

## TEACHERS WANTED

FOR R. C. S. S. No. 4, RALEIGH, ONT. Ma e or female, holding 2nd or 3rd class certificate; duties to commence Jan. 2, 1882; applications stating salary and testimonals will be received uptil Dec. 1, 181.—MICHAEL GLEESON, Sec.-Treas., Fletcher, Ont. 683-2w

FOR A VILLAGE SEPARATE SCHOOL, P a female teacher holding a 2nd or 3rd class certificate, and thoroughly competent to set as organist; duties to commence Jan., 1892; apply, stating salary, to Box A., Catho-lic Record office, London, Ont.

F -R UNION SCHOOL SECTION NO. 6, Ellice and Logan, male teacher holding first or second class certificate; applicants will state salary and send testimonials; dutles to commence Jan. 1, 1892; applications will be received up to bec. 1, 1894.—THOMAS KELLY, Sec., Kinkora, Ont. 683-3W

FOR THE R. C. SEPARATE SCHOOL, Armprior; one Principal, with second or third class certificate, and two lady teachers, with third class provincial certificate; ap-plications received until 23rd inst. Address, REV. A. CHAINE, Sec., Amprior, Ont. 682-5w

MALE OR FEMALE, FOR R. C. SEP.
S. S. No. 5, Wellesley Township; one
who can teach both English and German
preferred. Apply to AwBase Esbaugs,
Sec.-Treas., St. Ciements, Ont. 62 2w

FOR UNION SCHOOL SECTION No. 1, McKills p. a teacher holding a second or third class certificate; applications stating salary will be received by the undersigned up to November 30th—R is or DEVERSUS. Secretary-Freasurer, Seciotth, Ont. 681-4w



Tone, Touch, Workmanship and Eurability. BALTIMORE, 22 and 24 East Baltimore Street, New York 148 Fifth Ave. Weshington, 817 Market Space. New York Catholic Agency

The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

ist. It is situated in the heart of the whole sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them hesides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN.

Catholic Agency, 22 Barclay St. New York.

Catholic Agency, 12 Barclay St. New NEW YORK.

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Can see His Fa For they habeside. Shorten, Lord Where they

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