archs, Primates, Archbishops, Bishops, and other Ordinaries having peace and communion with the Apostolic See:

LEO PP. XIII. VENERABLE BRETHREN. Greeting and Apostolic Benediction.
The sacred joy caused in our heart
by the happy completion of the fiftjeth anniversary of our Episcopal consecra-tion was greatly and sweetly multiplied the sight of the participation of Catholics of all parts of the world in our happiness, as that of children in their father's pleasure—a brilliant with a model of domestic association! There abide simplicity of manners, perpetual ness to their faith and love. In that event, with an ever renewed sense of gratitude, we admire and magnify the counsels of Providence, towards ourself immeasurably gracious, and infinitely fruitful to the Church. At the same time we feel our soul stimulated to give thanks and glory for this good gift to the august Mother of God, most powerful mediatrix at the throne of God. Inasmuch as the immense loving kindness of Mary-which, during joy of spirit, which never wholly for-a long and varied course of years and sake him who does righteously. Now, a long and varied course of years and in many ways, we have ever proved to these examples of humility and modbe prompt and effectual—appears more esty, of patience under burdens, and be prompt and effectual-appears more clearly and more helpfully every day, it fills our soul with happiness, and encourages us to a superhuman confidence. We seem to hear the very voice of that heavenly Queen leading us lovingly amongst the difficult ways which the Church must follow, directing us in the fulfilment of our duty in the cause of the salvation of mankind, admonishing us that we should exhort the Faithful still further to piety and to the exercise of virtue. With her wishes it has many and many a time been sweet to us to correspond. And among the fruits which, with her blessing, we gathered after these exhortations, must be especially recorded the increase of devotion to her most holy Rosary, the multiplication and new institution of Confraternities bearing this title, the diffusion of valuable writings upon the same subject, and, finally, the glory rendered to the same devotion by the Fine Arts. This, as though the voice of the Blessed Mother were calling still more clearly at our ear, "Cry aloud and cease not," we rejoice once more, Venerable Brethren, to speak to you of the Rosary, now at the approach of October, the month which we, bestowing the favors of holy Indulgences, have made sacred to this sweet devotion. But our subject will be chiefly neither the giving of

uals merely, but the whole human race.

No man is there who can now be they should not make nor approve laws that were out of harmony with the equitable rule of the Divine intention. And we have admonished those who. by genius, merit, rank, or riches, are in positions of advantage amongst their fellows that they should conjoin force and opinion to promote and pro-tect the chief and highest interests of human society. In that society, as it is in our day, too many causes have produced a relaxation of the bonds of public order, and the people are dis-tracted from due attention to purity of moral conduct. Among such causes three are most influential in working towards the ruin of the Common wealth-dislike of obscure and labor ieus living: repugnance to suffering: disregard of the happiness to come. We deplore—and those, indeed, also

new praises to this excellent manner of

prayer, nor the urging of Christian

people to use it with greater assiduity :

we shall speak of the precious gifts which the use of, it will bring—gifts more than ever needful in the condition of the times. We believe that where

of the times. We believe that where the devotion of the Rosary is practised, great advantage may be gained by a

thorough explanation of its fruits and

consequences as regards not individ-

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confess and deplore who acknowledge no-rule except the light of reason, no mankind by the neglect of those duties and virtues which may be termed private and which are ornaments of ordinary life. From this temper result the rebellion of children against the natural duty of obedience, and their restiveness against any kind of bringing up that is not indulgent or effeminate From this, too, result the dislike and weariness of laborers at their daily task, their avoidance of hard work, and the discontent with which they raise their eyes to other courses, desir ing we know not what impracticable equalization of fortune. Hence, too, the general tendency of man to forsake their native places and their rush to that turmoil and evil concourse of cities, manner of certain philosoph Hence the destruction of equilibrium minds moved by hatred and envy : the open attack upon established rights; the disturbance of public peace, and the hostility against authority, of those who, deluded in their vain hopes, asin the face of sorrow, and counts the

that are called joyfu!, we produce images and pictures of virtue, and make them familiar to children from their earliest years. Each may see for their earliest years. Each may see for and die with Him." May such noble himself how full and how rich are the examples of constancy be yet multiexamples of righteousness that may be plied: may they grow still more splen-found therein, as an inspiration to did, and may they gain Divine profound therein, as an inspiration to right conduct; and by the contemplation of these the soul will be attached with indiscribable sweetness. Behold, we are before the House of Nazareth, the habitation of earthly and Divine abide simplicity of manners, perpetual concord, an order never disturbed, a mutual respect and honor, not false or capricious, but proved by the assiduity of service. There lacks no industry the gaining of all that is needful for life; but all is got by the sweat of the brow, and —so much contentment is there with little—rather with the aim of lessening poverty, than with that of increasing riches. As a crown to all this, tranquility of soul keeps rule, and of neighborly kindness, of faithful ful-filment of the small duties that belong to daily life, and of other like virtues. entering the soul and impressing themselves upon it, will certainly produce within it in time the wished-for change and growth in good. Then will those private virtues, which so many despise, be once more pleasant and attractive, and wearisome no longer; and conscience, made joyful and sweet in her effect, will also be made strong to persuade and constrain. Manners will grow gentler, family life more dear, daily intercourse more loving. All this effect upon the indi-vidual will become an effect upon the family, next an effect upon cities, upon nations, for these are ruled and formed by the unit. So wide and so great are the blessings that the society of man-

kind may gain! The second great and fatal evil which we deplore, and which we can never deplore sufficiently, inasmuch as it gains way daily to the ruin of men, is the growing desire to fly from pain, the resolve to avoid and escape all that brings with it a touch of suffering. No longer is calm and liberty of the soul desired as the noble reward of those who meet and overcome peril and labor with unconquerable will. Men have made to themselves another ideal: the greater number of them aspire after a chimeric perfection and an illusory progress of civil society, to be rewarded and crowned with none but earthly triumphs, none but natural delights. That wild and desperate longing for happiness holds way in too many hearts, which, even if they do not suffer the loss of all, are inevitably enervated, and too often sink miserably under the pain of life. In this peril, too, we must find hope and safety in the Rosary Men must learn ignorant how much we, exercising the obligations of the supreme Apostolate, have labored for the civil prosperity of if from their boyhood they sweetly and warned the legislators of nations that Faith, worked in such wise that we God for those that love Him. might find in His life, reduced to prac-tice, all that has been taught us of the necessity of bearing pain. Nay, we see Him lay hold of all that is hardest to be borne. We contemplate Him as He grows exceeding sorrowful unto see Him bound like a thief, subjected to the judgment of iniquity, cursed, outraged, calumniated. We see Him struck with scourges, crowned with thorns, fastened to the Cross, judged unworthy to live, judged worthy of death, amid the clamors of a people. And with the pains of the Son we re-call to mind the sorrows of Mary most holy, whose soul was not wounded only. but pierced through by the soul anguish, insemuch that she gained, and bears for ever, the name of the Mother of Sorrows. Truly he who shall not merely look, but shall meditate, upon such a splendour of suffering restraint except that of utility—that a virtue shall be constrained to imitation. deep wound has been inflicted upon Even though this world, under the general malediction, should forth for him her thorns and thistles even though his soul should be op-pressed with distresses, and his body with disease; yet there shall happen to him no evil from the hatred of men or the anger of devils-there shall happen to him no calamity, public or secret, that he shall not be strong enough to bear with patience. Most just is the saying, "To do and to suffer is a Chrisbusiness." For whoever is worthy of that name cannot but imitate the suffering Christ. Under the name of patience, however, we do not include the vain ostentation of a soul manner of certain philosophers of anti-quity. We intend to describe the among the various classes of citizens : patience that is learnt of Christ, Who rejected enjoyment, and, overcoming humiliation, became obedient to the

side station and not as a terminus. But our contemporaries, although they are taught by the science of Christian ity, for the most part lose their way in following after transitory things they do not merely lose the remembrance of a better country and brance of a better country and a better country and a blessed eternity; they deliberately intend to abolish and efface that hope.

And yet the Apostle has said that we have here no abiding city, but are in search of a home in the future. If we shall seek for the origin of such a disorder we shall find it chiefly in the should give special heed to this matter. shall seek for the origin of should give special heed to this matter.
order we shall find it chiefly in the common delusion that thought of In answer to their exhortations, we the mother and mistress of my soul and I hoped to die, as Bishop Ken de things to come quenches love of coundations to come quenches love of coundations to such associated that he died, in the holy try and acts contrary to the prosperity of the community. There is no more foolish calumny than this. For that which we hope for in the life to come does not so absorb the thoughts of man as to withdraw them altogether from visible things; and Christ Himself in-tends that we should seek first of all the kingdom of God, yet not in such a manner as to cause our neglect of all else. In fact the use of present things and of the innocent pleasures that belong to them are the increase and the reward of virtue. The splendor and the beauty of earthly cities, which is augmented by the concourse of man-kind, may inspire a thought of the magnificence of the city which is above. There is absolutely nothing lawful that contradicts human reason, nothing that opposes the counsels of religion. God is the author of nature and of grace. He wills not that the one should be hostile to the other. He would have them united in close alliance, not in collision, not apart, but leading by a friendly path to that immortal felicity to which the mortal is predestined. But men, given over to pleasure and loving themselves only, wilfully degrade all their hopes to earth and so can mount no higher. So far are they from using visible delights as incentives to hope for the eternal, that they ose all sight of eternity. Ignoble is the state of those men. God can hardly inflict greater punishment than is his who abandons himself to life-long self-pleasing without a thought of relicities that are to have no end. From such peril and evil shall be be free who uses the devotion of the Rosary with devotion and contemplates the Glorious Mysteries which it represents to him. From these the Christian receives great light for the discovery of the world, or how strongly we are resolved, with the help of God, to persevere to the same end. We have Christ, the author and finisher of our know by undoubting faith, laid up by them we learn that death is not a force of disruption and destruction, but a mere passing and changing of life. We learn that the way of Heaven is open to all men : and, watching Christ as He returns thither, we call to mind the blessed promise He made at His departure: "I go to prepare a place for you." We learn that a time will come in which God shall wipe away all tears from our eyes, and when sorrow shall be no more, neither mourning nor ever together with our God, made like to Him, for we shall see Him as He is, when we shall drink of the torrents of His delight, shall be fellow-citizens with the Saints, in the most happy companionship of our Queen and Mother, Mary. A soul nourished upon such thoughts must needs be kindled by them, and go repeating the words of the Saint: "Oh, how vile seems the earth to me when I look into heaven He will comfort himself, then, with the word of the Apostle, who describes our tribulation here as a light thing when compared with the eternal weight of Indeed, this is the one sole way to unite time with eternity, the this means alone shall noble and gen erous characters be shaped. where these abound, there shall the dignity and the splendor of society be increased. All that is good will flour-ish, all that is true, all that is beautiful

> precious things wherewith the holy Rosary is faithful, and respecting its

under the supernal law that is the

head and front, the principle and the

source, of beauty, righteousness and

men and women of every condition, who, following Christ, endure every kind of insult and of bitterness for virtue's sake and faith's repeating, by their life rather than their lips, the word of Thomas: "We too will go and die with Him." May such noble examples of constancy be yet multiplied: may they gain Divine production for civil society, virtue and glory for the Church!

And the third evil that so sorely needs healing chiefly affects mankind in this our day. Although men in ages past may have greedily amassed the wealth of this world, they yet did not despise the things of the world to come. The wiser among the Gentiles are come. The wiser among the Gentiles are grimage and not of abiding, as a wayside station and not as a terminus. But our contemporaries, although they undertaken, not by the sons of St. upon what I called high ground, in Dominic alone, although the matter company with such sturdy Catholics (so belongs particularly to them and to their Institute, but by all who have the care of souls, especially the pas-tors of the churches where the confra-held the doctrinal standards of the will give in their names to such asso-clared that he died, 'in the holy ciations, and will more than ever seek Catholic and apostolical faith professed to gather thence the interior blessings by the whole Church before the diswhereof we have spoken, for in these union of reside the reason and the essence of the Rosary. The example of members of confraternities, moreover, will of the Church of England, as it stands inspire the rest of the faithful with more esteem and devotion towards the tan innovation, and as it adheres to the Rosary, so that all may incline, ac- doctrine of the cross.'

cording to our earnest wish, to seek These are the hopes that encourage us, that sustain us, and—in the midst of so much public calamity—rejoice us. Their fulfilment is in her hands who inspired and who taught the Rosary, the Mother of God and our Mother, Mary, who hears our united prayers. We trust, Venerable Brethren, that, by him. means of your own labors, our teaching and our desires may produce prosyou, your clergy, and your people, with all charity in the Lord.

A CONVERT AT CHICAGO.

Father Fidelis, the Passionist, at the Parliament of Religions.

prompted the writing of his first Catholic work, "The Invitation Heeded," which told how its author, convinced by his studies of the truth of Catholicby his studies of the truth of Catholic-ity, personally answered the invita to the young men who were placed tion which the lamented Pius IX. on under his care; and he was frequently the eve of the Vatican council, extended to all non-Catholics to enter the fold of the one true Church, and in the izes in a signal manner the labors of prefatory chapter of which book Father Fidelis, voicing his great desire to see His old desire all his Protestant friends know the truth, wrote this: "I was once deceived by the unreal charms of a false prophetess; but now the thin mask has her whose glories I had never seen, for admission into the Passionist body. and to whom I did not know that my soul owed high allegiance; but now tearful love awaiting my return. in the joy of the present I cannot forget what now seems the gloom of the fragrant garden, and I think of the very wilderness. I have drank of the fected in the spirit of the order. flowing fountain, and I remember the broken cisterns over which I once

Of dropping buckets into empty wells. And growing old in drawing nothing up.

Therefore I am fain to look back and call to those whom I have left behind." centres of population. In response to the Passionist priest who spoke this appeal Fathers Fildelis and Edtruth.

Thus is the truth manifest of all ways and principles which, in that we have affirmed respecting the his estimation, are best calculated to having been Benjamin D. Hill, were bring about the union of all Christen- sent to Rio Janeiro, where they

ENCYCLICAL UPON THE ROSARY.

Leo XIII. has addressed the following Encyclical Letter to the Catholic world:

To our Venerable Brethren, the Patriarchs, Primates, Archibishops, Primates, Archibishops, Primates, Archibishops, and the Organical Encyclical Letter to the Catholic who is the part of agitator. Against these evils let a remedy be sought for signal disciples of that doctrine. She both a determined order of prayer and and a meditation upon the mysteries of special charity in the service of the most popular places of works, primates, Archibishops, and a meditation upon the mysteries of special charity in the service of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of situated on Calle Caridad, which is now one of the most popular places of works, and a meditation upon the mysteries of special charity in the service of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of who, therefore, claim them by a special charity in the service of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic city of the holy Confraternities of the Rosary, his demonination in the classic

THE EAST AND WEST

-more particularly in the communion At Kenyon Father Fidelis quitted

the blessings that will so greatly avail them. the Latin chair in 1867, to assume that of mathematics, and he was also chosen president of the college. The follow-ing year, however, he quitted ing year, however, he quitted Gambier, the Ohio town in which Kenyon College is situated, and went to Geneva, N. Y., to assume the presidency of Hobart University, to which the trustees and faculty had elected him. It was while he held this posi-tion that he hearkened to and heeded ing and our desires may produce pros-ing and our desires may produce pros-perity in families, tranquility in nations, and every kind of blessing. Nor shall there be wanting, as a pledge of the Divine assistance and a pledge of the Divine assistance and a testimony of our affection, the Apos-tolic Benediction, which we impart to venerable father, and gave offence to many of his Protestant friends and ac quaintances, but the man who took it Given in Rome, by St. Peter's, on the 8th of September, in the sixteenth year of our Pontificate.

† Leo PP. XIII.

† Leo PP. XIII.

The Paulist community, which has always had especial attraction for converts of Father Fidelis' stamp, was the organization which first secured him, though he had a strong desire, which has since been happily gratified, of was honored by being appointed mas-

employed in missionary work, a feature which, as is well known, character-

His old desire of becoming a Passionist never left Father Stone, and his health improving greatly during years that he wore the Paulist habi he determined to carry it into effect been torn away. I once had only bitter thoughts and scornful words for years ago, he made formal application and his petition being favorably acted upon, he left New York and betook high compassion has led me to the feet of my true mother, who through all monastery of St. Paul, he entered upon ny true mother, who through an railing stood patiently and with his novitiate. That period of proba-ful love awaiting my return. And tion ended, he was favorably received into the order; employed time in missionary work, for which his past. I have been brought into the oratorical abilities especially fitted him;

Not so many years ago the American Passionists were importuned by their brethren in South America to send some English speaking priests down there to minister to the increasing number of English-speaking colonists who were settling in the principal centres of population. In response dom in one faith is now in the prime bored for some time, but subsequently of his life and vigor. where they

cess attending the Passionist missions in Buenos Ayres were flattering to the

ZEAL DISPLAYED DOWN THERE by him and his associates. It now ap pears that he has been recalled from the South American missions, and that, for some time to come at least, his field of labor will be in this country—a fact that is highly pleasing to his countless admirers in the States, who have always been eager to welcome Father Eddlig at the states. Fidelis whenever he visited their neighborhood, to delight them with his splendid oratory, instruct them by his profound learning and edify them ith his sincere and unaffected piety. From the day that Father Fidelis

his Protestant connections and sized the Catholic Church, his eyes have never turned back to the places he abandoned save in pity for thos whom he was forced to leave behind him in their ignorance of the truth and the error of their ways. For himself, his mind has never wavered in its acceptance of Catholic teaching, nor his will in allegiance to Catholic authority. He is unquestionably one of the most valuable and valued acceptance with the control of the c quisitions which Catholicity has of re-cent years made in this coun-try, and the influence of his conversion has led many another Protestant into the true fold. Father Fidelis is admittedly one of our best Catholic pulpit orators, and his appearance in any church is sure to attract an immense audience, eager to listen to him. He is a writer of peculiar charm and force, and we have few more interesting Catholic works than those that have come from his pen since his conversion. His associate on the South American mission, Father Edmund, is also a writer of admitted ability; and he excels particularly in religious versification, many of his poems appearing of late years in various American Catholic publications. Fidelis' paper made an excellent impression at the World's Parliament of Religious, and now that its learned author is to remain in this country, if his sacerdotal functions permit of it, we may hope for valuable contributions from him to our

CURRENT CATHOLIC LITERATURE The congregation to which Father Fidelis is at present attached is of Italian origin and one of the more modern institutions of its character in the Church. The Passionists came tothis country about half a century ago, and they have now several flourishing was not to be deterred by such happenings from doing what he thought was right, and he went resolutely forward in his chosen way.

establishments here. One of the best known of these houses is St. Michael's Monastery, West Hoboken, whither crowds of afflicted persons flock daily, n the hope of securing relief through he intercession of the founder of the order, a notable relie of whom is in possession of the monastery. Another noted Passionist house is St. Paul's One of the most celebrated of the Catholic divines taking part in the world's Parliament of Religions that is being held at Chicago, in connection with the Columbian Exposition, is Reviament Kent Stone, better known now a days as Father Fidelis, the Passion tist, who read a paper at the Parliament, his subject being. "The Principles and Means of the Religious Reunion of Christendom." Father Fidelis, in selecting this theme for discussion at selecting this theme for discussion at a felicity of the Religious Reunion of Christendom." Father Fidelis, in the Religious Reunion of Christendom. The Principles and Means of the Religious Reunion of Christendom. Father Fidelis, in the Religious Reunion of Christendom, Father Fidelis, the Passionist the Hauther Passionists, even then. The health to gather Hauther Fidelis and the Hauther Passionist and the Religious Reunion of Christendom, Father Fidelis, and his petition being granted to the course of time, Very Rev. Thomas O'Connor, resides at the Hoboken house, which is now the headquarters of time, Very Rev. Thomas O'Connor, resides at the Hoboken house, which is now the headquarters of time, Very Rev. Thomas O'Connor, resides at t from one of the finest of our American religious establishments. Monsignor Satolli, it will be remembered, spoke in high praise of this monastery and church, on the occasion of the visit which he recently paid to the Passion ist Fathers there, during which visit he received the homage of Bishop Wigger and the priests of the Newark diocese. - Boston Republic.

How to Say the Rosary.

The benefit of the devotion of the Rosary of the Blessed Virgin Mary. like every other devotion, depends upon the manner in which it is prac-It may be said in a careless and perfunctory manner; or with a gen eral good intention accompanied with more or less distraction, or, finally, with tions effort to meditate devoutly on the various mysteries of which it is composed.
Of course we maintain that the

mere counting of the beads, if done with a religious motive and a good intention, is not without a degree of mer-it. But it is better that it should be performed intelligently, and that as the beads pass through the fingers the mind should dwell as steadily and devoutly as possible on the various mysteries. Each mystery has its speical lesson which we may make the theme of our thoughts and aspirations during the repetition of the decade of beads

Every parish ought to have a conference of the St. Vincent de Paul Society, and wherever that charitable organization exists, it should recruit its ranks in view of the hard winter that is coming.

LINKED LIVES.

By Lady Gertrude Douglas

CHAPTER XIV. - (Continued.) Surely she could not misunderstand him-surely he had given her as broad a hint as would encourage her to be less reserved, if, indeed, after all Miss Mackenzie was right!

Hugh bent his head, his heart beat ing almost to suffocation as he waited for her answer. It came all but in audible, and it shot a death-blow to

not think me unkind : you are so good, make me break my promise

leaned his head against the back of the chair, closing his eyes in silence. When he spoke again, his voice soun led harsh and unnatural :

Mabel, do you think that Mr. Vaughan would come back to Elvan-Because I am going back to Tasmania in the Spring; and that reminds me of what I was going to tell

He had done it, then! Good, noble unselfish Hugh!—without a thought about himself, he had spoken the last words, thinking to raise Mabel's spirits with the possible prospect of Vaughan's return; and those words had done in one moment the do-they had terrified Mabel out of he determined self-control, and wrung from her her jealously-guarded secre What was Hugh's astonishment to see her sall on her knees by his side giving way to such an outpouring of grief, so undisguised, so passionate. that he could no longer doubt the next words.

'Do not go, do not go, Hugh!

shall die if you go!"
All was forgotten then. Little cared Mabel what Hugh might thin! of her - her heart was thoroughly weary of its long misery; and even her strong courage gave way ; she felt she could carry on the struggle not one single hour longer.

"Mabel," began Hugh, imprisoning one of her hands in his now trembling grasp-"Mabel, if I thought you cared-if you wanted me to stay-if I could help you, Mabel, my darling Mabel, I would not go. See, I will tell you all the truth, and then you shall decide. I will do just as you wish me to do when you have heard all."

"Oh! Hugh, what are you going to say? What have I said? claimed Mabel, fearfully.

Hugh paid no heed to the interrup tion, but holding her hand still mor

firmly in his, he proceeded-When Blanche died, Mabel. never thought to love any woman again, and until I came back to England last year I never did. My life was consecrated to God. I had long determined to seek happiness only in the daties of my calling. I promised, as a good soldier of my Great Master, to look first always to His interests mine, Mabel, were to have but a secondary place. Until I came home to Elvaniee, I had no reason to change my intentions. Then there came a day when I first saw you, and before many days were over I learned to love you-yes, Mabel, don't shrink from me, for I must tell you the truth, whatever the consequences may be. It was a piece of folly, I know, but old men can be fools sometimes. You were so like my poor Blanche—you there, never mind the rest. I love you so dearly, so intensely, that I cannot remain at Elvanlee, because that to unlove you again would involve a struggle so desperate that it would render me quite unfit for my duties as the vicar of the parish-a struggle, in fact, that would make me altogether forget my engagement to interests of my think first Mabel, darling, I can only Master. stay at Elvanlee on one condition-if you could ever love me sufficiently t

say 'stay. The hand that lay passively in Hugh's tightened its grasp, but Mabel remained perfectly silent. Her face was hidden from his view on the arm of the chair, and she was shaking like an aspen-leaf all over. What meant her silence? A cold dread came back with it to Hugh's heart, and after waiting in vain for a reply, he resumed, in a tone of brave calmness.

"Do not think, Mabel, that I have ever hoped much you could return my love. Oh! dear child, do not believe I shall blame you even if you have caused me to make this avowal in vain You shall never blame yourself on account of my folly. It has been to much joy to love you to allow me to re gret it has been so. I have only put it all honestly before you because I could not make a false excuse to you. thing more, dear, dear Mabel, and if it annoys you I will never speak to you of Here the strong man voice shook with suppressed anguish. "Do not mistake your own heart ; do not out of false pity give me the semblance perhaps of what after all is no in your power to give. I am a jealous man, and God knows nothing would be more terrible to me than to find our later that my wife had married me out of pity, but that the warm heart-wor ship that should exist between a hus band and wife had never been, and never could be, accorded to me by her. Mabel, speak to me! I have trusted you with the inner-most page of my both ever look into again. Oh! child, in return at least speak openly to me!"

One moment longer of suspense, and then Hugh was satisfied. Mabel raised her head slowly, and looked him full in the face. Her eyes were full of a deep, mysterious joy he had never seen in them before, and her answer came in clear, unhesitating accents.

"Hugh, I love you with my whole

heart! I have never loved anyone but you. I love you with the deepe heart worship you could wish for. love you so that I would never care to see any face again on earth but yours only. Do not go!-do not leave me! only. dible, and it shot a death blow to some years yet—perhaps never! No, hopes.

'You cannot help me, Hugh! No frightened. I will tell you everything e can—no one ever will. But do now; and I know you are too good to

so generous! How can I be grateful Hugh, how I have longed, till my enough?"

She had understood him then, and this was her answer. It was almost more than Hugh could bear, and he you then; and you asked me so kindly, you nearly broke my heart; but you are going to understand now why lead was obliged to be almost rude to you. Oh, Hugh! dear, dear, noble Hugh!

She drew her hand resolutely away from him as she spoke, and clasped it tightly with the other over her forehead, while she confessed to him with simple truthfulness all the details of conduct towards Lord Temple. She disguised nothing, she makes no excuse for her unpardonable folly and cruelty, as she called it, further revealing with frankness the motives by which she had been actuated. told Hugh how she had loved him from the very first; how much, after she be-come aware of her feelings, she had suffered; how wrongly she had borne her sorrow. Then she went on to describe the bitter remorse that followed elling of a self-imposed penance, by even vowed, never to think of man riage so long as Lord Temple should emain unmarried.

Hugh, while he listened, felt his neart smite him with reproach, for the trouble he had unwittingly caused her. How well he understood now all that had puzzled him in Mabel's conduct.

"Oh, Mabel, Mabel!" he exclaimed, as soon as she finished her long story of grief, "come, and let me thank you for all you have been saying. My darling! my darling! I will indeed ry to make it up to you, if you can trust vourself to me.

Shedid not answer. The sweet tearful eyes that turned upon him then spoke more than volumes could have done: still she held aloof, nor would she suf fer him to draw her towards him, as he several times attempted to do, her face meanwhile growing paler with its stern

"And, Mabel, what of me? Am I bound by this rash promise of yours? asked Hugh presently, when for a few moments, he had curiously watched her silence "You, Hugh? Oh! no. And yet

of course it affects you too; but are bound first, as you told me jus now, to attend to your Master's inter ests. Could you, then, love or respect me if I broke my promise? Now, too, when God has been so good, and granted me my heart's desire, is it the noment now to shrink from my chosen penance? "What is to be done, then Mahel!

Am I to go back to Tasmania and leave you, until such time as Temple sees fi to console himself by marrying some-body else?" asked Hugh, gravely, though, if Mabel had been less troubled, she must have seen something like a smile hovering round the corners o his mouth.

To her it was all terribly serious, fo she did not know, as Hugh did, that the consequences of her rash promis were not going, after all, to be so seri

ous. "Well, Mabel, answer me," persisted Hugh again.

"For God's sake," she replied, "tell me what I ought to do! It never can be again so bad as it has been, now we know that each has the other's love but surely, surely, Hugh, you would not ask me to be so untrue?

"My poor, darling, faithful little Mabel," said Hugh gently, as he once said Hugh gently, as he once more took possession of her two hands and drew her determinedly towards him, in spite of her imploring, "Don' Hugh, don't!" Nor would he be satis ed till her head was resting on hi shoulder, and his strong arm round When he held her safely, he continued, in a grave tone,

"You will trust me, Mabel? I wil not ask you to do anything dishonor able or untrue. Your promise, child was a rash one : you never should have made it; but, having done so, I both re spect and love you more deeply be cause you are faithful to it. Nov God has accepted your goo isten. will; the sacrifice He does not Perhaps He know ou, or me either. you have suffered enough. You mus let me change your penance into some thing else, Mabel, for Lord Temple is He has consoled himself speedily, you see, without you. Mabel raised her head slightly, and there was a look of bewildered joy in her

eyes as she whispered, 'Is this really the case? "Really and truly, Mabel. Guy aw him and his wife in Paris. Now, ny darling, will you come to me and be happy?-will you let me call you

my own, own Mabel? "Yes, Hugh," she answered simply, nestling her head down upon hi and he, wrapping his arm round her, shut her in for ever to his

There was a long, long silence; an awful happiness had settled down upon both, neither of them caring to break heart—a page no one but yourself will the stillness of those solemnly blissful the stillness of those solemnly blissful rather increased than diminished his moments—mements which, if preceded and succeeded by years of patient sor—still speaking, he had sworn a solemn the still speaking, he had sworn a solemn through the still speaking, he had sworn a solemn through the still speaking, he had sworn a solemn through the still speaking, he had sworn a solemn through the still speaking that the still speaking and succeeded by years of patient sor-

night, she reverted rather shyly to a

saily, as he gazed earnestly into the deep eyes raised to his, and slowly stroked back the golden waves of hair from his darling's upturned brow, "I do not like self-chosen penances. I would rather see you take those patiently which God may yet see fit to lay upon you. Thank Him to night, darupon you. Thank Him to night, dar-ling, for our great happiness, and promise for both of us that we will never allow our love for one another to interfere with our duty to Him-promise this only, Mabel, and "hees Hugh's voice wavered a little" "let it be your—our penance, if Go

"let it be your—our penance, if God will have it so. But," he continued in a firmer tone, "I am not afraid to trust our happiness in God's keeping. Good night, my darling - remember you are my own now, and I will not allow of any self inflicted punish ments.

"You were right after all, Aunt lelen—next to God, I owe my treas-re to you."

Katie, in a very different tone. "Div ye wish to torment me, Willie? Will ye no be Helen-next to God, I owe my treas-

ure to you."

This was Hugh's way of announce ing his happiness to Miss Mackenzie as he stole into her room on his way upstairs; and the old lady answered thankfully, "God bless you, my boy!-now!

can die happy!

CHAPTER XV.

UP JUMPED THE CRUEL SPIDER, AND FIERCELY HELD HER FAST.

Whae'er yo be that woman love.
To this be never blind—
Nae ferlie 'its though ficke she proves.
A woman hast't by kind."

For about a month after Steenie's departure, Katie went on very well. Through Mary Græme's interest she obtained constant employment in one of the public laundries, and was able by her industry, to support not herself only, but also Mrs. Logie and Steenie's young brothers and sisters. Now it so happened that the very day after Steenie's departure important business (professional, no doubt) had removed Willie Cameron from the city of Edinburgh ; the same business fortunately detained him for a longer period that he expected, so that for a whole month Katie was delivered from his baneful society. Bad things, however, have an unlucky facility for turning up again, and Willie Cameron proved no excep-tion to the rule. Face to face with him Katie suddenly found herself one December evening, when coming away from her work. She beheld him idly leaning against a neighboring lamppost, smoking adainty cigar, and look ing his very best, which means de-cidedly handsome. With her fingers tightly clasped over Steenie's humble ring, Katie, with crimson cheeks and averted countenance, unhesitatingly passed him; but in a moment he over took her, and placing his hand heavily on her shoulder he called her by name

"Aweel, Maister Willie Cameron what div ye want wi, me the nicht I's hurrit, ye maunna detain me, says Katie, trying to speak indifferently, but the conscious rush of blood to her face betrays her emotion. The wicked man sees it, and knows by its evidence that his power is not

"What are you in such a devil of a hurry about?" he inquires, with perfect calmness.

entirely gone.

"Jist," answers Katie, struggling to free herself from Cameron's grasp, "quit yer hand o' me, Maister Cameron; an guid nicht til ye."

"Is that all you have to say to ellow?" asks Cameron, tightening his hold of Katie's arm, while with the other hand he takes her face, and forcibly obliges her to meet his eyes. The villain full well he knows the power of those evil eyes of his!

"Wha telt ve whaur to fin' me stammers Katie; but she leaves off

struggling. Never you mind that. You are not very civil, now I have found you. You don't look half pleased to see me. I suppose what I heard about you is true, after all.'

"An' what may that be?" asks tie, quickly. "Nae ill, leastways, Katie, quickly. Maister Cameron."

He relaxes his tight grasp, and contents himself with drawing her arm within his own; then, walking on slowly, he pursues-

been fool enough to take up again with that soft Steenie Logie.

"Weel. I'm sure!" answers Katie. firing up indignantly. "I wad suner hae Steenie's wee finger than a wad yer braw fowks thither, an I'll thank ye to min' yer ain business for the future. A's nae gowd that glitters, ve ken, an' a true, faithfu' hairt, tha cens hoo to love ane lassie, is ave better than a' yer flatterin', deceivin tongues, that whyles speak saft to ane,

an' whyles to anither."
"Oh! very well," replies Cameron, with an amused smile, for he is accustomed to such explosions of wrath from Katie. She always looks particularly pretty on these occasions, and he knows very well that he will be able get round her; he has not the slightest idea of letting her escapeno, not even now that he has just learned from Jeanie Kerr the fact of Katie's betrothal to Steenie." been vexed when he heard it, but, after all, it would be-so his vanity persuaded him-but a small difficulty overcome. Katie's spirited rebuff rather increased than diminished his

row, are surely cheaply bought, even at such a price.

Before Mabel went upstairs that be made to feel his power. Steenie her a march upon him. He would not easily forgive him for the previous remark of Hugh's.
"You said, Hugh, you would change my penance for another—what change my penance for another—what to whet Cameron's appetite; he loved to whet Cameron's appetite; he loved Katie, not with Steenie's noble, generous affection, but with the brutal pas sion of his coarse, bad nature.

wonder, then, if loving her tenfold more from that moment, he had likewise from that moment determined upon he Katie, after uttering her last angry speech, is about to turn suddenly of into a side street, leaving Cameron to

pursue his way alone ; but he sees her intention, and, quick as lightning, places himself right in her path. "Katie," he says quietly, putting his hand under her chin, and again

almost forcing her to look at him in the face. in those bold, bad eyes? Surely some

pasilisk; how otherwise account for the evil that can enter with a single glance into a human soul?
"Guid save us!" ejaculatea poor

contentit till ye hae ruint me, baith body and soul?" "I only want you to be decently civil to a fellow, Katie. I am not going to murder you, don't be afraid
-no, not for Joe! I want you to take a quiet walk with me. You needn't cut me for good, just because you're going to marry that blasted Steenie Logie. Come along, now, don't be a fool, I've brought such a jolly present

-why, Maggie would give her eyes and ears to get hold of it." "Eh, but, Willie," says Katie, making another feeble effort to escape, ye maunna ca' Steenie names fornen e; an' ye ken fine ye wad do better keep yer persen's for Maggie. ll becomes ye to mak' a fule o laggie's sister

The devil take Maggie!" says Cameron, biting his lips with vexation. 'Here, look here, Katie," and the vily tempter, full aware of Katie's point, suddenly displays to her admiring gaze a beautiful coral neck ice, with ear-rings to match.

"Na, na," begins Katie, feebly, "I taurna tak' em, thank ye kin'ly, Mais-

And she would probably have per sted in this determination, if, uckily, at the same moment, turning uddenly round the corner of a street. he had not found herself confronted sister Maggie. her ight of Maggie's face, pale with calous rage, roused into instant action he evil passions of Katie's disposition. With an instantaneous change of voice and manner, she turned to Willie Cam-

"Gie them to me, Willie, they're bonnie '-thank ye kin'ly." And brushing past her sister, she cast upon And her a look of triumph, which Maggie returned with one of bitter scorn and hatred. Later on the same evening, Katie sa

noodily enough darning stockings, by the light of a tallow candle. ogie was gone out, the children were n bed, and Katie felt cross and out of Willie Cameron had been trying to make her go with him to the theatre : she had refused to do so, and had not ceased to regret it ever since. Katie had not donned his present without some misgiving and remorse -Steenie's ring, his parting gift to er, seemed to reproach her with her incipient infidelity to his memory ; but Katie's vanity outspoke all misgiving. The ornaments were pretty, why not wear them? Her doing so could not possibly harm Steenie. Her eyes ached over her work, she felt tired and fretful -after all, was she not carrying her ideas of devotion to Steenie rather too far? Why should she slave so for the benefit of people who were in no way related to her? Why not, as Cameron had proposed, take some amusement during the twenty-four hours? The evenings she surely a right to call her own. And then again, whispered the tempter, grow ng bolder as Katie let her work fall idly upon her lap, why should she repulse Cameron so entirely? It was very dull to have no one to keep company with, very dull; and S would perhaps not come back for tw years. Surely during his absence she need not shut herself quite away from the admiration she so thirsted after. Of course when Steenie returned t laim her as his wife, she would settle down into all the duties of married life -she would look after his clothes, make his shirts, wash, iron, bake, cook Well then, of course, she would have no

might enjoy her freedom-at least during the evening hours. TO BE CONTINUED.

leisure for theatres or any such amuse

ments, but in the meanwhile surely she

The following extract from a letter written by a member of the high prelature is a very excellent pen portrait of the present Pontiff; pious Pope. Those who have had the happiness of assisting at the Pontiff's in the private Oratory of Lec XIII. have borne away with them a never to be-forgotten idea of the most touching and impressive ceremony that can be imagined. recollection, almost ecstasy, of the aged, fragile, white-haired celebrant and his wonderfully penetrating, clear voice are so profoundly solemn that his auditors are invariably, and intensely moved. Many a time have ve seen Protestants and members of other sects who, out of mere curiosity. have gained admission to this cere mony, moved to tears and press for ward more ardently than his own flock to kiss and touch the hand of the noble and inspired looking representative of our Divine Lord on earth. The little oratory, by the mere presence of this High Priest, seems to grander proportion than the most nagnificent temple. So absolute is the silence, so deep the attention of the assistants, so adoring the attitude of the venerable celebrant, that a hitherto unknown idea of majesty and peace is given to those present which myster jously enters the soul and can never be forgotten while life endures." letter continues: "And a pure, austere life? what and prayer are the masters of the Pontiff's days. From early morning From early morning until late at night Leo XIII, studies reads, writes, prays, and gives audi He takes his repast alone-eats rapidly, and is most rigorously abteminous. When the weather is fine ne walks in the Vatican Gardens, stop ping here and there, and especially at a large cage filled with birds. Here e will frequently take one of little his feathered friends in his hand, and having gently caressed it, will let it fly freely whither it will. May he not be thinking that they, like himself, are captives?-a self-imposed prison, say the smiling cynics. forced prison; for, morally speaking, the Pope cannot go out of his cage Can he trust to the good faith and will of the present rulers of his ancient city? Golden prison, say these same cynics. Is there anyone living who after twenty-four hours passed in prison would not like to jump out of ts windows, be it ever so golden and ovely? Leo XIII. has toiled, suffered and endured his imprisonment longer than any other Pontiff, and has given the Church more liberty and power than even his great predecessors. compare Leo XIII. with any of th iving monarchs and answer me, who among them enjoys more respect, admiration, esteem, sympathy and loyalty than the Sovereign of the Vatican prison?'

EDUCATION IN THE PROVINCE OF ONTARIO.

VERY REV. A. McD. DAWSON, V. G., LL. D.

If it were said that the youth of Ontario

If it were said that the youth of Ontario were not sufficiently educated, it would not be for want of schools. There are Public schools all over the Province—Catholic Separate schools, Protestant Separate schools, and for higher education High schools, Collegiate Institutes and Universities.

The Public schools are very numerous. Of a school population of the age from five to twenty-one, numbering 617,856, there are 496,565 registered pupils. The schools for these pupils are maintained by legislative grants amounting to \$284,327, municipal schools grants and assessments amounting to \$3,411,644, clergy reserves fund balances and other sources, \$1,320,231. Total receipts, \$5,016,-212; cost per pupil, average, \$8,67 for the whole Province.

PROTESTANT SEPARATE SCHOOLS.

whole Province.
PROTESTANT SEPARATE SCHOOLS.
These schools are maintained by taxes collected by the trustees, by Government grants, municipal grants, balances from 1889 and other sources. Average attendance, 212.

212.

CATHOLIC SEPARATE SCHOOLS
are supported by rates collected by their supporters, amounting to \$51,840.92, by legislative grant, amounting to \$6,521.50, by amount subscribed and other sources, \$22,351,-24. Total amount received in counties, including incorporated villages, but not cities and towns, \$80,743.24. The largest amounts have been received by Carleton, Glengarry, Prescott and Russell, Wellington, etc. Amount received in towns, by legislative grant, \$4,-331.

Amount received: by school rates, \$37, 499.06; by subscriptions and other sources \$16,326.36. Total amount received, \$58, 147.92. Number of schools, 45.

147.92. Number of schools, 45.

CITIES.

Amounts received: legislative grant, 57.709.50; rates by supporters, \$97.042.82; subscriptions and other sources, \$69.622.02.

Total amount received, \$174,464.24.

TEACHING IN THE PUBLIC SOHOOLS.
Reading, 1st, 2nd, 3rd, 4th, 5th class.
Writing, arithmetic, drawing, geography, music, grammer and composition, temperance and hygiene, English history. Canadian history, drill and calisthenies, book-keeping, algebra, geometry, botany, elementary physics, agriculture.

COMPULSORY ATTENDANCE.

In 1851 an Act was passed, known as the Truancy Act, compelling all children between the ages of eight and fourteen to attend school for the full term. In rural districts, notwithstanding, about 20 per cent. of the school population do not attend; in town populations 13 per cent., and in cities 7 per cent.

GRATIFYING INCREASE OF CATHOLIC

When catarrh attacks a person of scrofulous diathesis, the disease is almost sure to become chronic. The only efficacious cure, therefore, is Ayer's Sarsaparilla, which expels scrofulo from the system and the catarrh soon follows suit. Local treatment is only a waste of time.

Valuable to Know.

Consumption may be more easily prevented than cured. The irritating and harrassing cough will be greatly relieved by the use of Hagyard's Pectoral Balsam, that cures coughs, colds, bronchitis, and all pulmonary troubles.

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

Long Worms, Pin Worms, Round Worms or Tape Worms are promptly destroyed and removed by Dr. Low's Worm Syrup.

THE HOLY FATHER.

their publication. Now, though Catholics make little account of being called hard names, they are deeply grieved when accused of the grossest offences, and when it is impressed on the minds of youth that they are, and have been actually guilty. To say they are or were idolaters is surely as rank a charge as possibly can be made against them; and yet, it has not been thought necessary to eliminate such charges from the expurgated history. This history still seriously says that at the Reformation "the worship (paying of divine honors) of images and relies was abolished." These words clearly imply that before the light of the Reformation dawned, Catholics, who were then the only Christians, paid idolatrous worship to images and relies. There never was any such thing in the Christian Church; but only that respect and veneration for holy things which is common to all serious Christian; and who among them would not find sentiments arising in his breast, which no language could describe, on approaching the land that was bedewed with our Saviour's all-atoning blood? or what de-Aout man is there whose piety would not be revived on beholding, or touching the clain which bound, or rather, could not bind, St. Peter? Such worship, although excellent and well becoming the Christian mind, is far from being on a par with that which all men owe to Him, who is supreme. Such was the and well becoming the Christian mind, is far from being on a par with that which all men owe to Him who is supreme. Such was the sentiment of the Giant of English Literature when he wrote "That man is little to be envied whose devotion would not grow warmer amid the ruins of Jona!"

To turn from the unpleasant work of fault-finding it is a real pleasure to note the liberal way in which Ontario deals with the Catholics in any school section are sufficiently numerous to establish a school by imposing on themselves a reasonable tax, they have only to declare that they are Catholics, and desire to have a Separate school. On so declaring they are exempted from the payment of Public school rates, and, moreover, are favored with a handsome subsidy in aid of the funds which they themselves are able to raise, whether by school rates, subscriptions or school fees.

What a benefit would it not be to the Church and relief to the Catholic citizens of the United States if the great Republic would do in like manner! And it would be just as well that they did, for their cherished system is not a success. There are, or will soon be, as many "Parochial schools" as there are Public or Common schools throughout the United States. The zeal of the Catholic people in maintaining their own Separate schools, whilst they pay also, as the law requires, for the rest, ought to convince their fellow citizens that they are in earnest. It would well become a nation which claims to be, and in reality is, in this our age, the rom being on a par with that which all

their fellow-citizens that they are in earnest. It would well become a nation which claims to be, and in reality is, in this our age, the great refuge of civil and religious liberty, to relieve some ten millions of its citizens of a double load of taxation.

PORMAL AND MODEL SCHOOLS.

Toronto Normal school—Principal, Thos. Kirkland, M. A.

Number of students in 1891: 1st session, 24 boys, 96 girls; 2nd session, 17 boys, 110 girls. Total, 2006.

Ottawa Normal school—Principal, John A.
McCabe, LL. D.

Number of students in 1891: 1st session,

McCabe, LL. D.
Number of students in 1891; 1st session, 34 boys, 59 girls; 2nd session, 43 boys, 59 girls; 2nd session, 43 boys, 59 girls. Total, 118.
Toronto Model school—Principal, Angus McIntosh.
Pupils in 1891; boys, 234, girls, 232. Total, 466. Kindergarten, 60.
County Model school—58; students, 1,464.
Ottawa Model school—Principal, Edwin D.
Parlow.

Pupils in 1891 : boys 152, girls, 157. Total, 309. Kindergarten, 50.
HIGH SCHOOLS AND COLLEGIATE INSTI-

High schools and compared to the more advanced branches of instruction are imparted, together with more elementary teaching—reading and orthography, English grammar, English composition and rhetoric, poetical cooperaphy, arithmetic reading and orthography, English graum English composition and rhetoric, poet literature, history, geography, arithms and mensuration, algebra, euclid, trigon erry, physics, chemistry, botany, zoolo Latin, Greek, French, German, writi precis writing and indexing, book-keep and commercial transactions, phonograp drawing tamperanea and hygiene.

precis writing and indexing, book-keeping and commercial transactions, phonography, drawing, temperance and hygiene, vocal music, drill, calisthenics, gymnastics.

There had been no increase for some time in the number of High schools. Of late years, however, they have been on the increase. In 1884 there was an addition of two, making 106. There are now 120. They have more than doubled in 14 years. The largest Collegiate Institute is at Hamilton, having an earollment of 677 students. Toronte comes next with one in Jarvis street, having 634 pupils, and a second in Jamieson ave., with 454. London, Owen Soaud, Ottawa, etc., have also flourishing Collegiate Institutes. The highest salary of a head master is 82,500. The average salary of head masters througheut the Province is 81,138; of an assistant head master, 8801; masters, 8892.

ONTARIO SCHOOL OF PEDAGOGY.

In 1885 training institutes were established for the professional training of candidates for firstless gerificates and High school

or the professional training of candidates or first class certificates and High school assistant masters' certificates. In place of these is now at Toronto a school of pedagogy. Its courses of study consist of lectures on psycology, science of education, history of psycology, science of education, history of education, school organization and management, and on the best methods of teaching each subject on the programme of studies for High schools. Number admitted to the School of Pedagogy at Toronto in 1891—J. A McLellan, LL. D., Principal —71 men, 39 women; at Guelph, wrote at examination, 18 men, 3 women; at Kingston, 14 men, 6 women; at Strathroy, 12 men, 3 women; at Toronto, 8 men and 1 woman.
UNIVERSITIES.

UNIVERSITIES.
Few Provinces are so well provided with Universities as Ontario. At Teronto there are the University of Toronto having school of the University of Toronto having school are the University of Toronto having school of practical science connected therewith; University College, and Upper Camada College. At Ottawa there is only one University; but if the extent of its buildings and the number of its pupils are taken into account, it may pass for several. The students on its roll count about five hundred. Thus early in its career it has acquired celebrity from the rapidity of its growth and its wonderful popularity. It is as well known throughout the neighboring Republic as at the Canadian capital, many citizens of the United States entrusting to it the education of their children.

The University of Toronto, although entitled to high consideration on account of its successful studies, derives still greater fame from the high reputation of the late eminent principal, Sir Daniel Wilsom, who presided over it so successfully and so long. Queen's University, Kingston, enjeys great success under the able guidance of its chancellor, Dr. Sonford Fleming, C.M.G., and the Very Rev. Principal, Geo. Grant, D.D.

A Graduate of Toronto University Says:

"My children have been treated with Scott's Emulsion from their earliest years! Our physician first recommended it and now whenever a child takes cold my wife im-mediately resorts to this remedy, which always effects a cure."

always effects a cure."

Mr. Thomas Ballard, Syracuse, N. V., writes: "I have been afflicted for nearly a year with that most-to-be dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

Highly Praised. Highly Praised.

GENTLEMEN, —I have used your Hagyard's Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommended it to many friends and they also speak highly of it. Mrs. Hight, Montreal, Que.

No Other Sarsaparilla possesses the Combination, Proportion, and Process which Take Hood's Sarsaparilla peculiar to itself.

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OCTOBER 14,

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We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, Thomas Coppers, Catholic Record Office, London. Ontario.

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A CANDID TESTIMONY.

The speeches of Senator Sherman and President Palmer at the recent ceremony of reception to the Spanish caravels reached the acme of courtesy and good taste. In glaring contrast to the pulpit anathemas so often hurled against everything Catholic, these two distinguished Americans, pre-eminent by their ability and honored careers, had the manly courage, begotten of true chivalry, to pay to the guests of the day and to their historic nation a tribute of honor which ignored distinction of race or creed.

Such speeches as these, rising above the base currents of prejudice and tion of aboriginal races. bigotry, are a more than sufficient answer to the narrow intolerance which would degrade the noble title of 'American " to the level of the spas modic mania of the A. P. A.

In his dignified compliment to the Spanish people Senator Sherman said: By injustice and cruelty the chief nations of Europe seized and held all parts of America. But it is due to the Spanish, French and Portuguese people Spanish, French and Fortuguese people to note that, while their conquests of the native tribes of America were marked with cruelty, yet they preserved and engrafted the body of the native population into and among their conquerors, and have thus formed six-teen independent republics, peopled teen independent reputites, peopled chiefly by descendants of native American tribes, while the Anglo Saxon domination resulted in the remorseless extermination of the native tribes wherever our race planted its feet. That these words of the distinguished Senator are strictly true, a glance at the history of colonization will tell.

The Anglo Saxon colonized the present territory of the United States, and where are the native Indians? A few squalid remnants of the conquered tribes are grudingly allowed a last refuge in the most undesirable of the land over which their race was once supreme. The Anglo Saxon colonized Australia, and an aboriginal Austra-Australia, and an aboriginal Austra-lian is to-day a rarer sight in New South Wales and Victoria than an Iroquois in Buffalo or New York. The Anglo Saxon colonized Tasmania, and it is forty years since the last native Tasmanian died; he colonized South Africa, and is rapidly sweeping the aboriginal from Cape Colony; he colonized New Zealand, and the noble Maori is disappearing before the march of civilization; he colonized Hawaii, aided by the unrestricted rule of American "missionaries," and in a century 90 per centum of the native population has disappeared. Such are the practical results of the Anglo Saxon and American coloniza-

But it is, as the Senator declared, the opposite with the Latin and Celtic nations—South America, Mexico, the Philippine Islands, for example, count

as many, related to the control of t so it has ever been.

Mr. Downey, a Protestant missionary, in a lecture delivered in Brooklyn, asserted that he had never been more edified than by the sight of the multi-tudes of native Catholic children coning their lessons on their way to school in the Portuguese settlement of St. Paul de Loanda on the West Coast of Africa. But this and similar sights are only the natural result of the Church's mission to teach all nations— a mission which, despite her feeble re-sources, she is daily fulfilling in every part of the globe. The Protestant sects, on the other hand, having no divine mission, make no progress in the Christianizing of aborigines, and who, quickly learning the vices of civilization, and having no antidote in the form of divine faith, rapidly suc-cumb to their consequences in disease

It is but a couple of years since Rev.

If we would make a test of the practical results of Protestant missionary effort, we can take two prominent ex amples in the people of two nations, in each of which Protestant zeal has found unhampered play and has been supported by every aid of wealth and political influence. In British India, notwithstanding that the expenditure PUBLIC AND PRIVATE BUILDINGS.
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Tental MORECIAL HOTEL, 54 and 56 Javvin sires, our wickness perhaps, that is the cause of your sickness. In this world there is no of your sickness. In this world there is no of your sickness. In this world there is no of your sickness. of Protestant missionary societies amount to more than \$10,000,000

with vice and disease, an eyesore upon the sunny face of the Pacific.

But in conclusion, says P. Dillon in the *Monitor*, though these considerations did not come within the scope of Senator Sherman, he acted generously in drawing attention as he has done to the varying results of colonization as it has been carried out respectively under Anglo Saxon and Latin control. We hope that zealous preachers, when they dwell hysterically upon the cruel-tics of "Rome," will glance around the world and let their eyes rest for a moment upon the evidence of "Romish" cruelty afforded in the preserva-

IN DREAMLAND AND OTHER POEMS.

From the Toronto Week.

The dainty volume in white and gold which comes to us bearing the above title, holds, we think, a unique place in Canadian literature. Now that it is so largely the tashion to sneer at the need of a patriotic Canadian sentiment, or to point out the strange dearth of such amongst us, it is certainly refreshing to find a poet so frankly outspoken in his love for and faith in his native Canada, as is the author of this volume. Canadian poets, at least, cannot justly be accused of a lack of love for their native land, as witness the stirring odes of Professor Roberts and others—songs which, if on the lips and in the heart of every Canadian schoolboy, would do much to take from us the reproach of luke-warm patriotism.

Through his volume. "In Dreamland." Mr. From the Toronto Week.

ism. Through his volume, "In Dreamland," Mr. O'Hagan has made an important addition to Canadian patriotic poems. In particular, "My Native Land," besides its true, natural sentiment, its purity and simplifity of phrase, its earnestness and depth of feeling, has that fine rhythmical flow, as of something written to be sune.

be sing.

My native land, how dear to me
The sunshine of your glory!
How dear to me your deeds of fame,
Embalm'd in verse and story!
From east to west, from north to south,
In accents pure and tender,
Let's sing in lays of joyous praise
Your happy homes of splendor,
Dear native land!

'Across the centuries of the past,
With hearts of fond devotion.
We trace the white sails of your line
Through crested wave of ocean;
And every man of every race
Whose heart has shaped your glory
Shall win from us a homage true
In gift of song and story,
My native land!

Dear native land, we are but one From ocean unto ocean; The sun that tints the Maple Leaf Shines with a like devotion on Stadacona's fortress height, On Grand Pre's storied valley, And that famed tide whose peaceful shore Was rocked in battle sally, My native land!"

Was rocked in battle sally,

My native land:"

We hope soon to hear of this being set to music, as it would be a welcome addition to our growing list of national songs. Other patriotic poems in this volume are, "A Song of Canadian Rivers," "Our Own Dear Land," "An Ode to the New Year," and "The Maple and the Shamrock." This last poem it is that shows what is unique in the volume. No one can mistake the true, deep love of the author for his native Canadasuch encert encert erse does not flow from the insincere heart—nor can any one fail to see the tender, almost passionate, love the poet has for the land of his fathers, "Erin Machree," We have many Irishmen who are most loyal Canadians, but Mr. O'Hagan is the first who has embodied in verse his love for both countries. Many compilations claim as a Canadian poet Thomas D'Arcy McGee. He was undoubtedly a loyal Canadian, but his songs were Irish as his heart was. When he sang of Canada it was her history, not her nationality, that attracted him. With Mr. O'Hagan it is otherwise. "Canada first" must be the motto of the man who, in speaking of Canada, declares that

"Every gift of heart and hand Be yours forever solely."

selish thing for one's country, were it only "To sing a sang at least."

And this note we find in Mr. O'Hagan's "Erin Machree," as well as in his "My Native Land."

The remaining poems of the volume are chiefly poems of sentiment, and poems written for special occasions. There is little of the purely objective in Mr. O'Hagan's writings, and no long sustained poem such as would give the reader sure insight into the poet's real strength. No occasional poem, however well turned, can do a poet full justice. Such represent rather the dainty dishes we look for at dessert than the real meat and staple of the feast. Without doubt the near future will find this defect remedied in Mr. O'Hagan's case. We are certain the author of such a poem as "Profecturi Salutanus" does not lack any gift requisite to the production of a sustained narrative poem.

"To my Mother to whose Faith, Devotion and Love I owe the inspiration of anght that is worth recording in my life," the dedication reads; and after this graceful and loving tribute we are not surprised to find the finest poem in the volume entitled, "The Song my Mother Sings."

"O sweet untomy heart is the song my mother sings."

Seventide is brooding on its dark and noiseless whirs:

Every note is charged with memory—every

As eventide is brooding on its dark and noiseless wings;
Every note is charged with memory—every
more bright with rays
Of the golden hours of promise in the lap of
childhood's days;
The orchard blooms anew and each blossom
seents the way.
And I feel again the breath of eve among the
new-mown hay;
While through the halls of memory in happy
notes there rings
All the life joy of the past in the song my
mother sings."
There is a fine sympathetic note here.

mother sings.

There is a fine sympathetic note here, which is in perfect accord with that directness and simplicity of phrase which is a characteristic of all Mr. O'Hagan's poems. We do not find in them any striving after effect, nor any elaboration of phrase, such as so many minor poets use in an attempt to disguise the poverty of thought. And as the phrases are unstudied and natural, so the poems are simple and clear and touch the leart by their sincerity and pathos. How readily we can enter into the poet's mood in the introductory poem, "In Dreamland."

"I dream a dream of the old, old days, when life was sweet and strong, When the breath of morn swept thro' the groves

race, and to leave the remnant, scored with vice and disease, an eyesore upon death of his mother. "We need mothers—we men who read and write—to keep us from

we men who read and write-becoming paper."

Of the poems written for especial occasions the best is perhaps "Memor et Fidelis," a poem commenorative of college days, read at the annual remnion of the Alumni of Ottawa University, June, 1885. There is

What care we for the rugged verse
If but the heart speaks in each line?
Tis not the sunbeam on the grape,
But friendship's smile that warms the wine. In the same poem we find a graceful jeur Vesprit worthy of Dr. Holmes:—

d'esprit worthy of Dr. Holmes:

"See, vonder is our Magister.

Who rules the board with grace and art;
You think his hair is growing white?

This but the flowering of his heart."

A marked and just tribute to Mr. O'Hagan's gift as a poet is found in the fact that his first volume of verse, "A Gate of Flowers," has been translated into French in Paris.

Of the remaining poems of "In Dreamland" we need say but little. Uniformly graceful and melodious, thoroughly pure in tone and simple in treatment, they are a valuable addition to Canadian literature, and will be welcomed, we are sure, in many songloving homes. Perhaps, of all our Canadian poets Mr. O'Hagan comes the nearest to Longfellow in simplicity of phrase, directness of thought, and sweetness of versification.

EMILY McMANUS.

THE OBLATE MISSIONS IN THE NORTH-WEST.

ED. CATRIOLIC RECORD-Five weeks after my departure from Good Hope, situated at the Arctic Circle, Macken-zie River, I was pleased to receive letters from our Oblate Fathers who are stationed in that quarter, in which I found enclosed six short letters addressed to me from my young In-dian pupils of last winter, whom I taught to read, write and sing in their own native tongues—Rabbit Skin (Peau de-Lievre) and Squint Eyed Loucheux).

I find their letters so ingenuous, s full of that simplicity so natural to the tittle ones that I have translated them into French and English. I have followed as nearly as possible the literal translations, and thus submit them to your own judgment to do with them as you may think fit.

They were written in Syllabic char-

Hoping they may be of some interes to your many readers, I remain, dear editor, your obedient servant, †ISIDORE CLUT, O. M. I.,

Bishop of Arindele. LETTER FROM ANTONIA

To Mgr. Clut, O. M. I.

makes me sad. But when shall you see my letter?
Long before the big canoe came back I wrote this. Father Seguin has already written to you.
When we again saw little Father Andemard we have said: marci, marci (thanks! thanks!) and we were glad.
This letter which I send to you is badly written; perhaps you may have much trouble to read it. I hope you will be able to understand it.
It is Antonia who writes to you; I touch your hand (I present you my respects) and at the same time I bless you (I pray for your happiness).

ELIZA BLONDIN WRITES To the Great Praying Chief, Isidore Clut, O. M. I.:

MY Great Fraying Chief, Isidore Clut,

MY Great Father—A little letter I
write to you. Last winter you remained in
our Fort, and I thank God. That same winter the Creator did not will that I should be
happy. He left me very miserable when He
took my son from me. He does not wish us
to be happy in this world.

My great Father, you were very sick; it is
for that reason I am in great trouble; you
were not well when leaving in the big cance.
All our people are sad for you. If you live
and we could see you again, we shall be
glad!
God is our Muster. He tweeters.

glad!
God is our Master; He treats us as He pleases; we ought to submit to His will.
My husband and myself are in good health, our people are also in good health. My sister-in-law is not very well. My great Father, I always think of you, I pray for you, I shake your hand.

ELIZA BLONDIN.

JULIENNE WRITES To the Great Chief of prayer, I Clut, O. M. I.

M. I.

Good Hope, July 17, 1893.
It is to my great Father that I write. You only remained one year with us, and nevertheless you love us, and you sacrificed youwere killing yourself for us—yes, it was for us that you wasted your health.

If we pray always for you, perhaps we

real happiness; in Heaven we shall be happy forever. Alast in this world, it is not so; you only remained a year with us. My great Father, if we live well-if we are good— it is only in Heaven we shall see you again. God is master; if He wills us to see you, we shall see you. It was you who gave me the medicines of

snail see you.

It was you who gave me the medicines of God (the Blessed Eucharist and Confirmation); for that reason I shall not forget you, Please write to me, Julienne has said that.

LETTER OF TOBACCO CROWN

LETTER OF TOBACCO CROWN

To her Great Father, I. Clut, O. M. I.:

Good Hope, July 17, 1893.

To the great Chief of Prayer, Isidore Clut, it is to him that I write.

Your daughter Crown is sad at heart: while she lives, it shall be difficult for her to see you again. When she thinks of that her heart grows sad. However that may be if for the love of the Almighty, she lives well, her great Father she may see in Heaven. But you must speak (pray) for her. I speak to God for you, but because I am so bad I cannot speak (pray) well; that makes me sad. Sometimes God listens to me when I speak, I hope He will grant my request and cure you.

My biy Father, our hearts are sad because you are so far away from us. Father Seguin is with us. But he is sick and has great deal to do. He cannot do anything for us (children). With him we feel lonesome. Our hearts were joyful during your stay with us. The lessons you taught us I remember them, and it is as if I were crying bitterly at the thought. The Almighty wishes to punish me.

the thought. The Amaginy wishes to his ish me.

My big Father, here is my letter, and it you see it it will seem as though I shook your hand, and when you read it as though you were speaking to me.

My great Father speak to God for me, that I may take pity on me, that I may dive well, and our people may not fall sick. Speak for us that our wishes be granted. Each time I speak to God for you I make of you.

you. It is Tobacco Crown who has spoken. To her Father the great chief of prayer she has written this.

LETTER OF ROSALIE

To her Great Father, Isidore Clut, O. M. I:
Good Hope, 17th July, 1893.

Eh! my great Father, I shake your hand, and wish to return you my thanks for all that you have done for me. My Father, you have given me confirmation: you have done me a great good. Your sickness obliged you to leave us and go far away. I am so sorry. Our little man of prayer (the young priest) has returned, and to us it appears as though we had seen yourself.

My Lord and Father, please write to me; I am very desolate. My younger brother is very disobedient to my father.

Rosalie has written this. LETTER OF ROSALIE

LETTER OF MADELEINE KOYI

LETTER OF MADELEINE KOYI

To the great praying Chief, I. Clut, O.M. I.
Good Hope, July 17, 1893.

Madeleine speaks so. After your departure I received the first Communion by your order. I return you thanks. On account of your sickness I feel sad. I am miserable. Each time I think of thee my eyes are filled with tears; my heart weeps at the thought that perhaps I shall never see you again. I have asked myself: When shall thou see this letter? If at least it goes speedily to thee, my dear Father, I shall be glad! Pray for me that I may become good.

Father Seguin has given me paper to enable me to write to you. I am thankful to him.

Our little Father, who went part of the road with you, I desire to see him return soon. If another great praying (Bishop) comes to our House of Prayer (the church), and if we see him, which is my desire, and if it turns out so, I think it will ease my heart after your departure.

In shaking your hand, I ardently desire to see you happy. The great praying I. Clut, it is to him that I write. I am happy; nevertheless, on the other hand, I look upon myself as very miserable.

To the great praying I. Clut.

To Mgr. Clut, O. M. I.

Good Hope, July 16, 1893.

It is Antonia who speaks: to my great Father (in great dignity) I write to him. My Father, how sad I am since you left in the big canoe (steamboat). Behold my heart is not strong at all. I can do nothing but weep when I think of you. I shall be glad if at least the little (assistant) Father comes back to us soon; such is my wish.

My great Faher, it is you who can make him return near to us—our little Father. If he returns I shall thank you very much.

Great praying chief, I love you. I touch (shake) your hand (I offer you my respects), and from the bottom of my heart I beg you to bless me. I beg of you to write to me, and send me a holy little paper (religious picture). If you write me it shall seem that I see you again. My big Father, you have made me unhappy in not bringing me with you to the Sisters. I placed, nevertheless, my hope in you. It is again with many tears that I ask of you again to send me to the Sisters. My Father, I desire you send me some good thoughts or good advice.

My great Father, it is for him that I write, for I was impatient until I had an occasion of writing this letter to you, but when shall to any beart is letter? If at least it goes speedily to thee, my dear Father, shall be glad! Pray to thee, my dear Father, it will be glad if at least it goes as tilled with you, I shall never see you again. Have asked myself: When shall then see thim letter? If at least it goes peedily to thee, my dear Father, it is for a male to write to my ou. I shall be glad! Pray to him the limit letter? If at least it goes peedily to thee, my dear Father, it is him the first lears; my beart weep when I think of the my dear Father, who went part of the road with you, I desire to see him return soon. If another great praying (Bishop) and if we see him, which is my desire to see him return soon. If another great praying (Bishop) and if we see him, which is my desire to see him return soon. If another great praying (Bishop) and if we see him, which is my dear

B. B. Stood the Test. It ried every known remedy I could think of for rheumatism, without giving me any relief, until I tried Burdock Blood Bitters which remedy I can highly recommend to all afflicted as I was.

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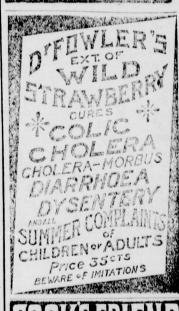
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Neven and M. C. O'Donnell are fully unthorized to receive subscriptions and transact. If other basiness for the Carnolle Record, Rates of Advertising—Ten cents per line each psection, agate measurement. on, spondence intended for publication, as that having reference to business, should cled to the proprietor, and must reach not later than Tuesday morning, as must be paid in full before the paper thoused.

London, Saturday, October 14, 1893.

THE LORDS AND HOME RULE.

Mr. Gladstone's recent speech House of Lords has been received by the British press with very different feelings according to the party to must be done under the circumstances. the least doubtful. The time has not arrived, because it is not yet certain that the Lords will persist in holding out against the will of the people; but Mr. Gladstone has plainly indicated that if they do so yield.

One of the things maintained by the Tories is that in consequence of the adverse vote Mr. Gladstone must make another appeal to the people The necessity of doing this is totally denied by Mr. Gladstone. He has pointed out that such a course is not according to the constitution of the Empire. He says: "The doctrine of the constitution shows that if a responsible ministry advises a dissolution of Parliament, there ought to be a dissolution at the risk of the ministry;' and in case the House of Commons loses confidence in the ministry "it has the power, which it has frequently exercised, to force a dissolution by vote. But no such thing has been recorded at any period of our history as a dissolution brought about by a vote in the House of Lords. Such a contention is a gross and monstrous innovation, an odious and new-fangled doctrine, and no men are fonder of these doctrines than the modern Tories except it be the modern Unionists."

The Toronto Mail is also of this opinion. It says in its issue of the 4th inst., "He (Mr. Gladstone) distinctly hesitates to lead a sortie or begin a seige against the House of at this juncture to say to the people of Great Britan and Ireland, through the has now arisen, and Mr. Gladstone is did not recognize their authority as medium of the ballot-box : Do you, at this present time, having had my plan of Home Rule for Ireland set before you, wish it to become law?" It continues this line of argument, with the assertion that "an appeal to the depository of power would settle the question in a way that nobody could complain of. On a former occasion Mr. Gladstone tried this method with unsuccess, but if he is sure that popular opinion and the flowing tide are with him, he need not be daunted by memories of the time when the country refused to ratify his course. It would appear that this would be the simple and straightforward course to pursue.'

It was a foregone conclusion that the opponents of Home Rule would advise an immediate dissolution ; but Mr. Gladstone has given the answer that such a course would not be in accordance with the distinctly understood principles of popular government. There is no precedent for it that the opposition of the Lords should oblige the Government to make another appeal to the country, especially in face of the fact that an appeal has been so recently made.

The Mail acknowledges, and the his stand.

to Mr. Gladstone because the people the existence of such a House would were not yet fully conscious of the nullify Home Ruie.

necessity of conceding the demands of Ireland. It was a period of turmoil arising out of the secession of a large section of Mr. Gladstone's followers: and it is not much to be wondered at that in the confusion of the time the appeal to the people should have re sulted unfavorably. But there followed six years of harsh rule in Ireland. Free speech and the liberty of political meetings were public denied the people. Evictions were carried on with unexampled ferocity and brutality, so that the sense of justice and fair play was shocked beyond measure, and the reaction was felt in the by-elections. which went in a steady tide in favor of the newly - adopted policy of the Liberals. The people were thoroughly alive to the importance of the issue at Edinburgh outlining the policy to which was in no sense concealed from be pursued in consequence of the re- them, or kept in the back ground, durjection of the Home Rule Bill by the ing the acrimonious debates which took place in the interim both in Parliament and in the press. The issue was, most decidedly, Home Rule; and which the different journals belong. though, of course, Mr. Gladstone's last The Tory journals affect to consider measure was not before them, there is that it indicates a weakness on the not the least doubt that the decision of part of the Liberal leader because he the electorate was that the largest England was not represented. The did not make a definite statement of measure possible of self-government the course which the Liberals will should be given to Ireland. To Parpursue, while the Liberals point out liament was left the authority to decide that the time has not yet arrived when | matters of detail. Is it not true, then, it may be definitely determined what that the verdict of the people was in

The question now is, therefore, are the people, or the Lords, to prevail? The Tories, wishing to throw every possible impediment in the way, aim at making a precedent which will give there must be some course taken the supremacy to the Lords, but Mr. whereby they shall be obliged to Gladstone has plainly enough indicated that they must yield to the expressed wish of the electorate. to bear upon them he has not yet disclosed, but he has indicated that the pressure he will bring will be such as cannot be resisted, and there is little doubt that the Lords will be glad to yield to the popular demand rather than raise questions the result of which may be the complete loss of their high qualifications of those who parpresent powers.

> The agitation has begun already. The National Liberal Federation has declared that the House of Lords must be reformed in such a way that the popular will shall not be circumvented. It must be taught that the people rule; and if they do not yield, as they have done hitherto, an agita tion will arise which cannot be sup pressed, the end of which may be, and almost certainly will be, the total abolition of the Upper Chamber.

Two years ago Mr. Gladstone said before the National Liberal Federation that "if Lord Salisbury's threats are carried out the House of Lords will raise up a question which will take because upon that question alone will not the man to flinch from the conflict. the matter in the same speech to which we have already referred:

"Is there a power, not upon, behind the throne, but between the throne and the people, that will stop altogether the action of the constitu

know how matters are proceeding that all days, even to the consummation of Mr. Gladstone will hold the reins of the world." They would at least be Government until several much needed fulfilling the divine command reforms are passed, including a wide extension of the franchise, and that he will then again appeal to the people ing on their work in consequence of for another expression of their will, their obedience. There was certainly after which the Lords will not again pre- never such an opportunity afforded to sume to place an obstacle to its being carried into effect. It is extremely bring before the learned of all nations probable that this is the course which will be followed. The Lords have presented itself on this occasion, and succeeded in delaying the reform demanded, but they cannot put it off indefinitely, else their existence as a legislative body will be in jeopardy.

It is part of the history of the vote recorded by the Lords on the 8th of September that they laughed gleefully as their 419 votes overpowered the 41 most rabid of the Tories have not supported Home Rule, but they it has been vindicated. presumed to deny that the electorate of will laugh with very wry faces when Great Britain are the depository of they will find themselves compelled power; and this is the fundamental under fear of extinction to reverse principle on which Mr. Gladstone takes their gleeful vote. The Liberals were never more determined than they are The Tories pretend, indeed, that the at present that this shall be the final issue of Home Rule was not properly result. Another thing which the conbefore the electors at the election of flict has made sure is that in the Home 1892, but no pretence could be more Rule Bill as it will be brought up again expected by its promoters, and which allowed on the question of the abrogafallacious. The question was placed there will be no provision for a House, was the chief purpose on account of tion of Article 51 of the Federal Conbefore the people squarely in 1885, of Lords. The Irish Lords are least of which it was inaugurated. and the elections of 1886 were adverse all in touch with the kish people, and

IONS.

The Parliament of Religions at the Chicago World's Fair is now over, and the enquiry now is, "What has it effected ?"

It was, certainly, not a Parliament in the sense in which we usually use the word as signifying a deliberative body having authority to make laws for the community over which it rules and which it represents by a delegated authority.

It was called a Parliament, indeed, and from the high position held by those who participated in its deliberations it was in some sense a representative body. Catholics have no reason to be dissatisfied with the selection of dig nitaries to whom an opportunity was given to place before the public the belief and history of the Catholic Church. Many sects of Protestantism were represented also by their ablest men and women, and in addition, Mahometanism, Buddhism, Shintoism Confucianism had their representa tives, and so had the schismatical Churches in the East. Among Protestants, the Church of

Archbishop of Canterbury was invited either to attend in person, or to take measures to secure representation for his creed, but he declined to do so on the ground that Christianity could not deign to place itself on a level with the multiplicity of religious beliefs which were equally asked to send their representatives; however, there was a representative of a so-called sister Church of Anglicanism, in the person of Bishop Jenner of the Free Anglican Church, who might be considered as representing the Evangelical or anti Ritualistic form of Anglicanism, as What pressure precisely he will bring this Church was formed by a secession of those Anglicans who were too much disgusted to remain in the parent Church after the legal decision was given that certain High Church prac tices were to be tolerated in Anglicanism as established by law.

Notwithstanding the undoubtedly ticipated in this Parliament of Religions it cannot be said that any specific religion was represented in the strict sense of the term. Even Cardinal Gibbons, sustained as he was by Archbishops Feehan and Ryan, and by Archbishop Redwood of Wellington, New Zealand, and other eminent ecclesi astics, cannot be said to have represented the Catholic Church, except in the sense in which any missionary would do so who expounded faithfully the Catholic view of things relating to salvation. We do not doubt, however, that the eminent Catholic dignitaries who attended the meetings had the approval of the Holy Father, the Supreme Head of the Church, in so doing, as we think they would not have precedence of every other question, taken so momentous a step without consulting him. Nevertheless they Lords. Apparently he also hesitates depend whether the country is or is were perfectly conscious that they were not self-governing." That question coming before a crowd of listeners who pastors of a divinely instituted univer-The cry is now that the Lords must sal Church. But they undoubtedly mend or end, or, as Mr. Gladstone put felt that by attending the Parliament they would be doing the work which Christ commissioned them to do when He said : "Going, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you," and they knew that in obeying Him they would have the blessing of It is freely stated in circles which His promise: "Behold I am with you

' Preach the Gospel to every creature,' and they would have the divine blessthe real successors of the Apostles to the truths of the Catholic religion, as with Apostolic zeal they embraced it.

We admit that it was our private opinion in the first instance that little good would result from the sessions of the Parliament ; but we are now con vinced that a permanent and incalculable benefit has been achieved by it Thus the wisdom of the participators in

It is often the case that the unexpected is the thing that happens. It is so in chemical investigation especially. and it is equally so in matters which influence the conduct of mankind, and the war which Africa has been wagwe may safely say that the benefit which will come from the Parliament of Religions is not that one which was

Before this Parliament assembled Jesuits. This Article is sustained by there was much talk of "the Brother- the secret societies of Switzerland, and

ing them an equal opportunity to lay their claims before mankind.

He desires all men to accept.

From all this it follows that there can be no Brotherhood between Christianity and Mahometanism or Buddhism, nor between Catholic truth and Protestantism. Hence it was not with a view towards establishing such a Brotherhood that the eminent Catholic prelates mentioned attended the Parliament of Religions. It was with the missionary purpose we have already indicated, of publishing the truth to the world, and this purpose was attained to a degree far beyond our ex-

We admit that Protestantism, and even Shintoism and Buddhism have retained some fundamental religious truths as originally revealed by God: vet none of these systems is of divine institution. God established one Church, one Religion, teaching the truth, and it is His desire that all shall

come to the knowledge of the truth. At the Parliament of Religions the whole advantage was gained by the Catholic Church, which manifested her unity of doctrine, whether propounded by an American prelate, or by one from the antipodes, and it would have been the same if prelates speaking German, Italian, French, Spanish, or even the Syrian or the Persian tongue had been present, instead of those whose language was identical with our own. On the other hand, without speaking of the representatives of Shintoism or Confucianism, a very Babel was presented by the representatives of the divers religious beliefs of Protestantism. How different, for example, were the views presented by Dr. Briggs, from those which were maintained by Sir William Dawson and Rev. Joseph Cook.

It is true there was no controversy. es controversial addresses were pro hibited by the rules of the Parliament. but there was diversity all the same and we cannot out think that the able presentation of Catholic truth by Cardinal Gibbons and the other divines and the evident unity of Catholicism will have the permanent result of im pressing most favorably the prominent participators in the assemblage, and also the whole American people.

THE SCHOOLMASTER ABROAD

A Mr. G. Cathcart, of London, writes to us a letter which for elegance of English and thirst for "Romish" gore is quite equal to the missions of John Thrustout and Fire and Faggot sent to Irish Catholics who a hundred years ago were wont to be consigned "to H- or Connaught" by the dominant faction of the day.

Our learned correspondent tells us that the publication of his letter

"my turn some one from their sing and b the mains of saving them. . . rome darst not Her strong hold is to keep thir peopl in darkness."

We admit that we "darst not" lay before our readers such stuff as Mr. Cathcart writes. We recommend him to get insertion for it in one of the P P. A. organs. It is only fit for their columns.

We will say, however, for the en ightening of Mr. Cathcart and others like him, that he is mistaken in soposing" that "divorce mariges in Italy and France are the result of Catholic teaching. Every one knows that the seeds of rebellion against the Church remained in the soil of those two countries and have neve been entirely eradicated. Faithful Catholics are never divorced. The divorces are mostly confined to the Protestants, Atheists and Freemasons of both the countries named. Rome is less responsible for them than is the Public school system for Mr. Cathcart's education.

THE Swiss Catholics have come to the wise conclusion to carry into Africa ing against them. The prospect is that they will demand with determination that a popular referendum be stitution, which is directed against the hood of Religions," and its promoters if the referendum result unfavorably pletely magnetized, and when we had inc.

a Brotherhood of Religions by putting once to begin an agitation for the my sister and whispered to her, That all religions on an equality, and giv- proscription of those societies which do man will marry me." Burton asked their work by dark methods. A free country has no use for such combina-We say, unhesitatingly, there is no tions, and it will be demanded that such Brotherhood of Religions. There members of them shail be excluded is a brotherhood of man, because all from all public offices. If this agitamen, whatever may be their creed or tion be begun, the Catholic party will race, are the creatures and children of be likely to succeed, for they are one God; but this is not the case with powerful enough to bring prominently all Religions. Truth is one, error is before the public the evils which such manifold ; so there is but one true re- societies have wrought. We might, ligion, one Religion which has eman- in Canada, learn from our Swiss coated from the hand of God, and which religionists how to deal with P. P. A. people, and others, whose purposes are similar to theirs.

NOTES BY THE WAY.

Many sharp criticisms have been placed upon the Parliament of Religions It may, however, be productive of much good. But that remains to be seen. The scholary orations of Bishop Keane are an important addition to the ecclesiastical literature of the age.

THE London Month had recently a very interesting article entitled "A Convert Through Spiritualism." The writer says that various communica tions recommending the doctrines of the Catholic Church were received "I recollect particularly," says the writer, "that on one occasion when friend of mine and I had our hands on the Indicator a spirit endeavored to communicate with me which professed to be that of my husband. This, for several reasons, I doubted; and, in accordance with the directions we had received, we both made the sign of the cross in order to test the character of the spirit. Yet it still persisted in the assertion. Still dubious of the identity and conscious of a distressing influ ence, I said: 'I charge you in the name of the Blessed Trinity to speak the truth.' Instantly the movement of the Indicator ceased though our hands remained upon it. After some minutes it began to spell, though slowly and as it were painfully: 'I am one of the unhappy spirits whom you would call a devil. This incident may impress a few simple minded people who imagine that the various manifestations may be ascribed to the action of good spirits. Spiritualism has a certain vogue

but it will be always a ghost of a relig ion. Learned men look wise and solemn when they talk of it, and have no hesitation in explaining the various phenomena, such as the moving of furniture, etc., by electricity, as by some subtle law of nature, unrevealed as yet to the world. We do not know all the laws of nature, but we do know that the manifestations of Spiritualism are diamatrically opposed to laws that form the basis of true science. A learned writer in the Times, when these explanations appeared, observed that if scientific men had no better reasons to offer except these and similar theories, wrapped up in scientific phraseology, they had much better be silent altogether. "I have no more doubt of deviltry in these manifesta tions than I doubt my existence." This is the opinion of a celebrated writer of our century and of many who are content to accept this creed from a divinelyinstituted authority. To those who look upon seances as legitimate species of amusement we venture to recommend the words of Scripture: "Let not there be found among you one that consulteth pythonic spirits, or fortune tellers, or that seeketh truth from the dead, for the Lord abhorreth all these things." (Deut. xviii., 11-12.)

ONE of the most interesting books of the time is the life of Sir Richard Burton, by his wife, Lady Isabel Burton. The distinguished traveller, SirRichard Burton, was endowed with an extraordinary talent, akin to genius, but as so may others he was comfronted by super iors who would not recognize his services or recompense him in a commen surate manner. And yet he was happy -far more so-in the companionship of a woman who loved him as few husbands have been loved, who understood him, than they who, amidst luxurious surroundings, regarded him as a visionary, a seeker after notor iety.

Lady Burton was educated by the Benedictine nuns at New Hall Convent. When a young girl her marriage was predicted by a gispy, who wrote out in Romary a forecast of her destiny 'You will bear the name of our tribe, and be right proud of it. You will be as we are but far greater than we. Your life is all wandering, changes and adventure." Some years later she met Sir Richard He looked at me," she says, "as though he read me through and through in a moment. I was com-

THE PARLIAMENT OF RELIG. seem to have had it in view to promote to Catholic demands, they intend at got a little distance away I turned to her to marry him, but her parents objected, on the grounds of his lack of wealth and social position. Lady Isabel, however, determined to unite herself to the man she loved, and when she was told that he was destitute of worldly goods she only answered, "I would rather have a crust and a tent with him than to be queen of all the world." At length they were married : and they who wish to know the love and happiness of the union have but to read the charming book of Lady Isabel. It is a tribute of affection, strange in a century in which selfish. ness dominates.

OUR SEPARATE SCHOOLS.

CATALOGUE OF PUPILS' WORK AT THE WORLD'S COLUMBIAN EXPOSI. TION, CHICAGO.

I. Eastern Division

City of Kingston. St. Mary's School : Principal, Rev. Brother Simon.

Simon. Solution Simon.

Lot No. 781. Specimens of algebra, arithmetic, book keeping, business forms, composition, drawing, maps, ornamental penmanship and writing.

Lot No. 782. Specimens of freeband drawing, geometrical and industrial designs and model drawing.

Lot No. 783. Specimens of map drawing—England, Wales, and Ireland, and North and South America.

outh America. Lot No. 734. Specimens of ornamental City of Ottawa.

St. Patrick's School: Principal, Brother Abnis.

Abnis,
Lot No. 745. Specimens of arithmetic,
business forms, composition, drawing, geography, grammar, mensuration, maps, penmanship and writing.
Lot No. 746. Specimens of drawing from
flowers, ornamental penmanship and shading
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Lot No. 747. Specimens of freehand drawing, model drawing, mechanical drawing, and shading from "flat." and shading from "flat," Lot No 748. Specimens of drawing from flowers, ornamental penmanship, shading from "flat," and map of British North America.

Town of Cornwall.

Principal,

Central Ward School: Principal, John Keat-ing. Lot No. 923(a). Pupils'work—writing, etc., Village of Renfrew. De La Salle School: Principal, Brother Michael. Lot No. 932. Specimens of arithmetic, sook-keeping, drawing and writing.

Lot No. 963. Specimens of freehand drawing and ornamental designs.

Vankleek Hill. St. Mary's School: Principal, Sister Camilla. St. Mary's school: Principal, Sister Camilia.

Lot No. 944. Specimens of arithmetic, book-keeping, composition, drawing, dictation, grammar and geography and maps.

Lot No. 945. Specimens of arithmetic, book-keeping, Canadian history, composition, drawing, dictation, Franch translation, grammar, geography and literature.

Lot No. 946. Specimens of map drawing—North America.

> II. Western Division. City of Brantford.

St. Basil's School: Principal, John T. Yor-

Lot No. 710. Specimens of analysis, arithmetic, business forms, drawing, geography and literature.

Lot No. 711. Specimens of freehand drawing and architecture.

Lot No. 712. Specimens of shading from "flat" and flower drawing.

City of Hamilton. Sacred Heart School: Principal, Sister M.
Perpetua.
Lot No. 714. Photograph of building, cost \$12,000. Lot No. 715. Specimens of business forms, book-keeping, drawing, phonography and

maps.

Lot No. 716. Specimens of freehand drawing and industrial designs. De La Salle School : Director, Brother Lot No 717. Specimens of algebra, arithmetic, book-keeping, business forms, drawing, composition, geography, mensuration, penmanship and phonography.

Lot No. 718. Specimen of enlarged portrait from photograph.

Lot No. 719. Specimen of enlarged portrait from photograph.

Lot No. 720. Specimens of shading from "flat" and ornamental penmanship.

St. Lawrence School: Principal, Sister M. Lot No. 721. Specimens of arithmetic, drawing and writing.

St. Mary's School: Principal Sister Ger-Lot No. 722, Photograph of Building, cost 820,000. Lot No. 723. Specimens of arithmetic and Lot No. 723. Specimens of arithmetic and maps.
St. Patrick's School: Principal, Sister Sacred Heart.
Lot No. 724. Photograph of building, cost second

8,000.
Lot No. 725. Specimens of arithmetic, book-keeping, maps and writing.
Lot No. 726. Specimens of freehand drawing, from flowers and pen and ink sketch. St. Thomas' School: Principal, Sister Hilda. Lot No. 727. Specimens of book-keeping, drawing, maps and writing. Lot No. 728. Specimens of freehand draw-

ing.
St. Vincent's School: Principal, Sister M.
Bathilde.
Lot No. 729.
Specimens of arithmetic,
book-keeping, drawing and grammar.
Lot No. 730.
Specimens of freehand and
model drawing.

City of London.
Sacred Heart School: Principal, Madame Morrison.
Lot No. 735. Specimens of composition and letter writing.
Lot No. 736. Specimens of needlework, embroidery, drawn thread work, crochet work and darned net.
Lot No. 737. Specimens of freehand drawing, model drawing and perspective.
St. Joseph's School: Principal, Sister Beneedict. City of London.

Lot No. 738. Specimens of drawing, history and writing.

St. Mary's School: Principal, Sister Borgia.

Lot No. 739. Specimens of arithmetic, composition, book-keeping, drawing, grammar, maps and writing.

Lot No. 740. Specimens of freehand drawing.

St. Peter's School: Principal, Sister Bene-Lot No. 741. Photograph of building, cost, 822,000.
Lot No. 742. Specimens of arithmetic, drawing, grammar, history, letter-writing and maps.
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Lot No. 751. Specimens of map of British Isles, Dominion of Canada and Province of Ontario. Photograph of building.

St. Mary's School: Principal, Sister Prudentiana.

Lot No. 752. Specimens of arithmetic, book keeping, drawing, French grammar, maps, sacred history and writing.

Lot No. 753. Specimens of map of Canada and county of Lincoln.

Lot No. 754. Specimens of freehand drawing and map drawing.

St. Nicholas' School: Principal, Brother Theobald.

Lot No. 755. Photograph of building, cost, \$15,000.

Lot No. 759. Specimens of freehand and model drawing.

Lot No. 760. Specimens of freehand and model drawing.

Lot No. 760. Specimens of freehand drawing and designs.

Lot No. 761. Specimens of freehand and model drawing, photograph of building.

City of Toronto.

De La Salle: Principal, Rev. Bro. Odo Baldwin.

Lot No. 758. Specimens of freehand drawing.
Lot No. 759. Specimens of freehand and model drawing.
Lot No. 760. Specimens of freehand and model drawing, photograph of building.
City of foronto.

De La Salle: Principal, Rev. Bro. Odo Baldwin.
Lot No. 762. Photograph of building, cost \$80,000.

Lot No. 763. Photograph of building, cost \$80,000.
Lot No. 764. Photograph of building, cost \$80,000.
Lot No. 765. Photograph of building, cost \$80,000.
Lot No. 766. Album containing an account of the closing exercises, programmes, prize lists, names of graduates, diplomas, press notices, weekly record, monthly testimonial, etc.—1882 to 1892.
Lot No. 767. Specimens of Christian doctrine, composition, grammar, geography, history, arithmetic, algebra, mensuration, geometry, phonography, commercial forms.
Class work, forms II and IV.
Lot No. 768. Specimens of Christian doctrine, rhetoric, composition, grammar, geography, history, mensuration, algebra, arithmetic, Class work, forms II and IV.
Lot No. 768. Specimens of commercial work, phonography, typewriting (plain and ornamental), commercial correspondence, book-keeping. For as III and IV.
Lot No. 769. Specimens of geometrical work, phonography, typewriting (plain and ornamental), commercial correspondence, book-keeping. For as III and IV.
Til and 772. Specimens of geometrical and linear drawing. Home work.
Lot No. 769. Specimens of geometrical and linear drawing. Home work.
Lot No. 769. Specimens of geometrical work, phonography, typewriting (plain and ornamental), commercial correspondence, book-keeping. For as III and IV.
Til and 772. Specimens of geometrical and linear drawing. Home work.
Lot No. 769. Specimens of geometrical work, phonography, typewriting (plain and ornamental), commercial correspondence, book-keeping. For as III and IV.
Lot No. 769. Specimens of geometrical work, phonography, typewriting (plain and ornamental), commercial correspondence, book-keeping. For as III and IV.
Lot No. 769. Specimens of geometrical work, phonography, typewriting (plain and orna

from the students of forms I, II, III, IV.
711 and 772. Specimens of freehand drawing.
Lot No. 773. Specimens of geometrical and linear drawing. Home work.
775 and 777. Specimens of architectural and linear drawing.
Lot No. 776. Specimens of ornamental drawing and crayon drawing from nature.
Lot No. 778. Specimens of figure drawings and outline from the flat. Home work.
Lot No. 779. Specimens of figure drawings and outline from the flat.
Lot No. 780. Specimens of drawing, shading from the flat.
Lot No. 780. Specimens of shading, exercise in water color.
Lot No. 781. Specimens of lettering, pen and ink. Home work.
Lot No. 782. Specimens of architectural drawing, and linear drawing. Home work.
781 and 786. Specimens of projection, relieved with water color.
Lot No. 783. Specimens of projection, pen and ink outline. Home work.
787 and 789. Specimens of projection, pen and ink outline. Home work.
788 and 790. Specimens of projection, relieved with water color.
Lot No. 791. Specimens of projection, geometrical and linear drawing. Home work.
To No. 792. Specimens of projection, geometrical and linear drawing. Home work.
Lot No. 792. Specimens of projection, geometrical and linear drawing.

Lot No. 802. Specimens of architectural drawing joinery.

803 to 809. Specimens of shadows, tinted Lot No. 804. Specimens of mechanical drawing, water color.

Lot No. 806. Specimens of architectural drawing, water color.

Lot No. 808. Specimens of shadows, architectural drawings, wash.

Lot No. 810. Specimen of shadows, applied mechanics, water color.

Lot No. 811. Specimens of shadows and linear drawings. Home work.

Lot No. 903. Specimens of arithmetic, composition, Christian doctrine, grammar, history, geography, literature and maps.

Lot No. 904. Specimens of freehand drawing.

Lot No. 906. Specimens of arithmetic, composition, Christian doctrine, grammar, history, geography, literature and maps.

Lot No. 907. Specimens of freehand and model drawing.

Lot No. 811. Specimens of shadows and linear drawings. Home work.

Lot No. 812. Specimens of shadows, architectural drawing and water color.

Lot No. 813. Specimens of shadows from cast, crayon drawing.

Lot No. 814. Specimens of shadows, applied architecture, water color.

Lot No. 815. Specimens of projection, water color.

Lot No. 816. Specimens of projection applied. Water color.

Lot No. 817. Specimens of shadow and construction, water color.

Si8 and 820. Specimens of projection applied, water color.

Lot No. 819. Specimens of shadow and water color.

Lot No. 819. Specimens of shadow and water color.

Lot No. 821. Specimens of perspective and linear drawing. Home work.

Lot No. 822. Specimens of shadows applied, mechanical.

Lot No. 823. Specimens of perspective drawing and shadows. Home work.

Lot No. 824. Specimens of shadows applied, mechanical and linear drawing.

Lot No. 825. Specimens of perspective drawing, shadows, water color.

825 to 836 (six lots). Specimens of construction, water color.

Lot No. 827. Specimens of descriptive geometry applied, shadows, perspective drawing.

geometry applied, shadows, drawing.

Lot No. 829. Specimens of descriptive geometry applied, shadows, perspective applied.

Lot No. 323. Specimens of perspective drawing.
Lot No. 831. Specimens of perspective applied, water color.
Lot No. 833. Specimens of architecture and perspective drawing applied, reversed and enlarged.
Lot No. 835. Specimens of construction applied, joinery, water color.
Lot No. 837. Specimens of construction applied to joinery, linear drawing. Home work.

applied to joinery, linear drawing. Home work.

838 to 840. Specimens of architectural and linear drawing. Home work.

Lot No. 839. Specimens of architectural and linear drawing school work.

Lot No. 841. Specimens of mechanical and linear drawing. Home work.

Lot No. 842. Specimens of penetration. Home work.

Lot No. 843. Specimens of ornamental drawing. Home work.

Lot No. 844. Specimens of perspective and linear drawing. Home work.

Lot No. 845. Specimens of architectural and pen and ink drawing. Home work.

Lot No. 846. Specimens of mechanical drawing, water color.

Lot No. 847. Specimen of landscape drawing, lead pencil. Home work.

drawing, water color.

Lot No. 847. Specimen of landscape drawing, lead pencil. Home work.

Lot No. 848. Specimens of mechanical drawing, water color.

Lot No. 846. Specimen of water color painting.

Lot No. 850. Specimen of pastel painting.
Lot No. 851. Specimens of carpentry and architectural drawing, and water colors.
Lot No. 852. Specimen of crayon drawing. Home work. Peri Colborne: Princ pal, Miss Ella Red-

from cast.

Lot No. 870. Specimens of honor roll.

Lot No. 871. Specimens of descrip St. Mary's School: Principal, Sister Prudentiana.

Lot No. 752. Specimens of arithmetic, book keeping, drawing, French grammar, maps, sacred history and writing.

Lot No. 753. Specimens of map of Canada and county of Lincohn.

Lot No. 754. Specimens of freehand drawing and map drawing.

St. Nicholas' School: Principal, Brother Theobald.

Lot No. 755. Photograph of building, cost, \$15,000.

Lot No. 756. Specimens of composition, book-keeping, drawing and writing.

City of St. Thomas.

Principal, Sister M. Evangelist.

Lot No. 757. Specimens of descriptive geometry, perspective of a groined vaulted arch. Amplification, reversal, shadows and reflection—water color.

Lot No. 758. Specimens of descriptive geometry, perspective of a groined vaulted arch. Amplification, reversal, shadows and reflection—water color.

Lot No. 758. Specimens of freehand drawing.

Lot No. 759. Specimens of freehand drawing.

Lot No. 759. Specimens of freehand and model drawing.

St. Helen's School: Principals, Rev. Bro. Paul and Sister Mildred.

Lot No. 890. Photograph of building, cost, Lot No. 890. Photograph of building, cost, 80,000. Lot No. 891. Specimens of arithmetic, composition, geography, English history, book keeping. Lot No. 892. Specimens of freehand draw-ing, and maps of world, and N. W. Terri-tories.

tories.

Lot No. 893. Specimens of ornamental and model drawing.

Lot No. 894. Specimens of crochet and needlework, etc.

Lot No. 895. Specimens of crochet and needle-work, etc.

needle-work, etc.
St. Joseph's School: Principal, Sister M. Camilla.
Lot No. 896. Specimens of arithmetic algebra, book keeping, drawing, euclid, grammatical analysis, phonography, typewriting and writing.
Lot No. 897. Specimens of freehand drawing, drawing from flowers and ornamental designs.

T87 and 789. Specimens of projection, pen and ink outline. Home work.

Lot No. 791. Specimens of projection, relieved with water color.

Lot No. 792. Specimens of projection, water color shading.

Lot No. 793. Specimens of projection, water color shading.

Lot No. 794. Specimens of projection, water color shading.

Lot No. 795. Specimens of projection applied, linear drawing. Home work.

Tot to 800. Specimens of projection applied, linear drawing. Home work.

Lot No. 797. Specimens of projection, water color.

Lot No. 797. Specimens of applied architecture, water color.

Lot No. 798. Specimens of applied architecture, water color.

Lot No. 799. Specimens of applied architecture, water color.

Lot No. 801. Specimens of architectural drawing.

Lot No. 802. Specimens of architectural drawing joinery.

Lot No. 808. Specimens of freehand drawing, industrial designs and maps of Canada, Ontario, and North and South America.

Lot No. 809. Specimens of rechand drawing, industrial designs and ornamental designs.

nodel drawing.

Lot No. 998. Specimens of freehand and model drawing.

Lot No. 998. Specimens of crochet work, maps of Ontario and South America.

Lot No. 998. Specimens of crochet work, maps of Ontario and South America.

St. Patrick's School: Principal, Sister Eudocia.

Lot No. 909. Specimens of arithmetic, Christian doctrine, composition, commercial forms, drawing, geography, grammar, maps and writing.

Lot No. 910. Specimens of map drawing—Simcoe county, Ontario, Nova Scotia and South America.

Lot No. 911. Specimens of freehand drawing, flower drawing, industrial designs and model drawing.

Lot No. 912. Specimens of freehand drawing, industrial designs and model drawing.

St. Paul's School: Principals, Brother Walter and Sister Mechtilde.

Lot No. 813. Specimens of arithmetic, Christian doctrine, commercial forms, drawing, grammar, geography, literature, maps and writing.

Lot No. 914. Specimens of freehand drawing, grammar, geography, literature, maps and writing.

Lot No. 915. Specimens of freehand drawing, grammar, geography, literature, maps ing, geometrical designs, maps of Ircland and North and South America.

Lot No. 915. Specimens of freehand drawing, industrial designs and model drawing.

St. Petet's School, Principal, Sister Victoria.

Lot No. 916. Specimens of arithmetic, St. Peter's School, Principal, Sister Victoria. Lot No. 916. Specimens of arithmetic, drawing grammar, maps and writing. Lot No. 917. Specimens of freehand draw-ing and geometrical designs.

Towns and Villages Barrie: Principal, Sister Maxentin. Lot No. 918, Specimens of composition, drawing and writing. Lot No. 919, Specimens of frechand draw-

ng. Berlin : Principal, Sister M. Clotilde. Lot No. 926. Photograph of building, cost 18,000. Lot No. 92b. Photograph of building, cost \$8,000.
Lot No. 92l. Specimens of arithmetic, Canadian history, drawing, English history, grammar, German, mensuration, geography, language, literature and maps.
Lot No. 922. Specimens of maps of Dominion of Canada, Province of Ontario, North America and Waterloo count; Techand and model drawing.

Formosa: Principal, Sister Theobald.
Lot No. 92b. Specimens of arithmetic, Canadian history, composition, drawing, grammar, geography, literature and maps.
Lot No. 92b. Specimens of freehand and model drawing.

Goderich: Principal, Sister Agnes.

Goderich: Principal, Sister Agnes. Lot No. 926. Specimens of arithmetic, irawing designs, needlework, maps and

writing.
Lot No. 927. Specimens of freehand drawing, paper cutting and sewing—silk work. Ing, paper cuting and sewing—site work.
Ingersoil: Principal, Sister M. De Sales,
Lot No. 928. Specimens of arithmetic,
book keeping, busness forms, drawing, geography, grammar and writing.
Paris: Principal, Sister Evangelist.
Lot No. 928. Specimens of analysis, arithmetic book-keeping, drawing, geography,
and maps.

metic book-keeping, drawing, geograph and maps.

Port Arthur: Principal, Sister Regina.

Lot No. 930. Specimeus of map-drawing

THE CATHOLIC RECORD.

| Indicate Property and Service and Millions of Property and Service and Service

ties, from the schools and from many per-sonal friends.

At the close of the service His Grace, the Archbishop, addressed the congrega-tion, commending the excellent spirit they had shown in thus honoring their pastor and dwelling on the propriety of hold-ing in the highest regard the priests of God who exercised in their behalf duties so sacred and important.

who exercised in their behalf duties so sacred and important.

His Grace then intoned the Te Deum, which was sung in alternate verses by the clergy and choir, and with the closing prayer of thanksgiving concluded an edifying and beautiful service.

The following are the addresses presented to the Very Rev. Dean, and the replies thereto:

THE PRIESTS' ADDRESS

To the Very Rev. Dean Cassidy, P.P., St. Helen's Church, Toronto. Helen's Church, Toronto.

VERY REV. AND DEAR FATHER—The priests of the Archdiocese of Toronto, on the happy occasion of the twenty-fifth anniversary of your ordination to the holy priesthood, extend to you their most heartiest congratulations. They feel that your twen y-five years of labor in the ministry reflect credit not only on yourself but upon the whole priesthood of Toronto.

In every Deanery of this great Archdiocese there are lasting monuments of your piety and zeal.

the whole priesthood of Toronto. In every Deanery of this great Archdiocese there are lasting monuments of your plety and zeal.

Your care for the young and old of the flock in the various missions in which you have successfully labored during the past twenty-five years, is well known and fully appreciated by priests and people.

During a period of delicate health, and in the face of formidable difficulties, you began and completed the erection of a magnifeent church in the mission of Adjala, which stands as an enduring testimony to your cultured taste and financial ability.

Your intellectual and social qualities have made your home instructive and agreeable to your immediate co-laborers, and a charming and hospitable resort to your numerous friends in the priesthood.

Your zeal and energy, your sound judgment and kind heart, singled you out for distinction by the late lamented and saintly Archibishop Lynch, who, twenty-five years ago to-day, imposed episcopal hands on you. His illustrious successor, our beloved prelate, has honored you with his confidence and bestowed upon you diocesan dignities. These honors you have ever borne with becoming grace andepriestly dignity.

The cause of Catholic education found in you an ardent advocate and an able defender.

While devoted to the land of your fathers,

D. M. Defoe, enarman; A. C. Macdonald, Sec.; W. H. Ray, Treas.

St. Holen's, Oct. 4, 1893.

MY DEAR PARISHONERS—I thank you from my heart for this kind address, as well as for the tokens of your generosity, which accompany it. You have assembled here today to show your love and respect for your pastor, and to unite with him in thanking the Divine Goodness for the graces and blessings wouchsafed to him. In doing so, you give expression to the faith that is in you. In honsoring whomsoever His Grace the Archishop has appointed to take charge of your spiritual interests, you honor the pastor, not the man, you express the sentiments of your hearts, rather than hold the balance in weighing my merits and demerits. Yet whilst you are bestowing your loving gifts on me and greeting me with praise beyond my deserts, I feel that you are co-operating with divine grace in urging me to be to you all that I should be. The eloquent preacher of to-day gave us a high and beautiful ideal of a pertect priest—his dignity, his sacred character, his wonderous powers. It would be egregious vanity for anyone to lay claim to the merits and perfection implied by a position so lofty. "Who shall ascend unto the mountain of the Lord, or who shall stand in His holy place?" "The innocent of hands and the clean of heart." In your goodness you have overlooked many detects and imperfections, but at the same time you are inspiring me with strength and courage to struggle upward and onward, and to seek to draw you to the higher and better life.

You have alluded in terms of commendation to labors undertaken in other parishes and it would be most gratifying to us all had we around us to-day greater evidences of effort and sacrifice in the beautifying of God's temple. Circumstances of late have not been favorable for the completion of this church, but I look forward with hope and confidence to the time when your zeal and generosity will be put to the proof, when your hearts will be gladdened by the sight of a structure typical of your devotion and se

HIS GRACE AT LAFONTAINE.

Archishop Lynch, who, twenty-five years ago to-day, imposed episcopal hands on you. His illustious successor, our beloved prelate, has honored you with his confidence and bestowed upon you diocesan dignities. These honors you have ever borne with becoming grace and priesily dignity.

The cause of Catholic education found in you an ardent advocate and an able defender.

While devoted to the land of your fathers, you have always been animated by a sterling patriolism and a noble endeavor to advance the best interests of our fair Dominion.

For these and other reasons the priests of the Architocess rejonce in the celebration of to-day.

That you may be long spared to labor in the nuture as you have in the past, for the salvation of souls and glyry of God, is the

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neil, win, thomson, John Regan, J. W. Slaven, Patrick Keeman, Jon. Cashman, N. J. Frawley, Patrick Coleman, John Fox, R. M. Donelly.

In replying, His Grace expressed himself as much gratified by the nature of his reception, which he attributed rather to his official position than to any personal merit. After a feeling reference to the long and arduous labors of the Rev. Archdeacon Campbell, who, he was glad to say, was much better, he went on to say, that, while his memory would remain ever green in their hearts, he would remind them that though man was fated to pass away, the Church remains.

At 3:15 His Grace, accompanied by the Rev. Father Duffy and his attendant priest, started in a carriage from the Orillia preshy tery for Uptergrove, where they were received by the Rev. Father Hogan and a large concurse of people. An address from the congregation at Uptergrove to His Grace was ead by Mr. Gillespie, a prominent merchant of that piace. After the Benediction of the Elessed Sacrament His Grace alluded to the fact that thirty-eight years ago he was himself present at the dedication of the church in which they were now assembled, and reminded them that it, which had been built by their tathers now one to rost, had also served its time, and that it now devolved upon them to erect an edifice to God's worship, suitable to the changed conditions of the times. His Grace remained at Uptergrove to spend the night with the pastor, the Rev. Father Hogan, and next day returned to the city.

UNES WHERE ALL ELSE FAILS.

Bost Cough Syrup. Tastes Good. Use girt in time. Sold by druggiets. CONSUMPTION

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.
On Sunday, Oct. S. His Lordship Rishop Dowling, accompanied by Monsigner Heenan, of Dundas, and Monsigner McEvay, of Hamilton, visited Brantford to administer the sacrament of confirmation. After canonical entrance to the church, Pontifical Mass was sung by Monsigner Heenan assisted by Father Lemon, parish piest of Brantford, as deacon and Father Feeney of Brantford, as deacon and Father Feeney of Brantford, as deacon and Father Feeney of Brantford, as deacon, After the gospel the Bishop preached to the very large congregation present, and at the end of his sermon he laid down certain rules and regulations to be followed by both pastor and people for the aprivitual benefit and temporal advancement of the parish. Over one hundred candidates were present for confirmation, among whom were a number for confirmation, among whom were a number for confirmation, among whom were a number for Brantford.

The Bishop gave the pledge to all the candidates until they reached the age of twenty-one and closed the ceremony by imparing the special Papal Benediction authorized by the Holy Father in a private audience during His Lordship's recent visit to Rome.

An unique and interesting feature of the visit was the fact that a Monsignor pontificated and a Monsignor assisted the Bishop on the throne.

From Brantford the Bishop drove to Paris, his former parish, and there confirmation he complimented very highly the pastor, Very Rev. Father Keongh, V. G., on the care and zeal betrayed by him, in the training of the condition of those prepared for confirmation he complimented very highly the pastor, Very Rev. Father Keongh, V. G., on the care and zeal betrayed by him, in the training of the condition of the parish.

During the course of his remarks he gave a vivid and interesting account of his late children as well as on the general administration of the parish.

FROM BRANTFORD.

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard-Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills-for Cottolene costs no more than lard and goes twice as far-so is but half as expensive.

Dyspeptics delight in it! Physicians endorse it! Chefs praise it! Gooks extol it l Housewives welcome it1 All live Grocers sell it!

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets. MONTREAL.

CATHOLIC RELIGION.

Cardinal Gibbons Tells What it has Done for Humanity.

In the Congress of Religions the following paper on "The Needs of Humanity Supplied by the Catholic Religion," prepared by Cardinal Gib-bons, was read by Bishop Keane, of Washington, the Cardinal being indis-

posed:
We live and move and have our being in the midst of a civilization which is the legitimate offspring of the Catholic religion. The blessings re-sulting from our Christian civilization are poured out so regularly and so abundantly on the intellectual, moral and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize ade quately our favored situation we should transport ourselves in spirit to ante-Christian times and contrast the condition of the pagan world with our

own.

Before the advent of Christ the whole world, with the exception of the se-cluded Roman province of Palestine, was buried in idolatry. Every strik-ing object in nature had its tutelary divinities. Men worshipped the sun and moon and stars of heaven. They worshiped their very passions. They worshiped everything except God, to whom alone divine homage is due. In the words of the Apostle of the Gen-tiles, "They changed the glory of the incorruptible God into the likeness of the corruptible man, and of birds and beasts and creeping things. They worshiped and served the creature rather than the Creator who is blessed

the prophets of Israel had sighed and prayed, and toward which the pagan sages had stretched forth their hands with eager longing, arose and shone That them "that sat in darkness and the shadow of death." The truth con-cerning our Creator, which had hitherto been hidden in Judea, that there it be sheltered from the worldwide idolatry, was now proclaimed, and in far greater clearness and fullness unto the world. Jesus Christ taught all mankind to know one true God-a God existing from eternity to eternity-a God who created all things by His power, who governs all things by His wisdom, and whose superintending Providence watches over the affairs of nations as well as of men, without whom not even a bird falls to the ground." He proclaimed a God infinitely holy, just and merciful.

This idea of the Deity so consonant to
our rational conceptions was in striking contrast with the low and sensual notions which the pagan world had formed of its divinitie

The religion of Christ imparts to us not only a sublime conception of God, but also a rational idea of man and of his relations to his Creator. Before soon as the body is animated by the the coming of Christ man was a riddle vital spark. Infanticide was a dark and a mystery to himself. He knew not whence he came nor whither he was going. He was groping in the dark. All he knew for certain was fied, and even sometimes enjoined, by that he was passing through a brief such eminent Greeks as Plato and Arisphase of existence. The past and the totle, Solon and Lycurgus. The defuture were enveloped in a mist which struction of infants was also very the light of philosophy was unable to common among the Romans. Nor was penetrate. Our Redeemer has disthere any legal check to this inhuman pelled the cloud and enlightened us regarding their origin and destiny and father had the power of life and death the means of attaining it. He has over his child. And as an evidence rescued man from the frightful labyrinth of error in which paganism had with time and is everywhere the same,

involved him.

COMFORT TO THE HEART.

The gospel of Christ as propounded by the Catholic Church has brought not only light to the intellect, but comsprings from the conscious possession of truth. It has taught us how to enjoy that triple peace which constitute true happiness, as far as it is attain able in this life—peace with God by the observance of His commandments, peace with our neighbor by the exer cise of charity and justice towards him and peace with ourselves by repressing our inordinate appetites, and keeping our passions subject to the law of reason, and our reason illumined and controled by the law of God.

Judaism, or State religions, like Pagan-The Catholic religion alone is world-wide and cosmopolitan. embrac ing all races and nations and peoples and tongues.

Christ alone, of all religious founders, had the courage to say to His dis "Go, teach all nations, Preach the gospel to every creature "You shall be witness to me in Judea and Samaria, and even to the uttermost bounds of the earth." Be not restrained in your mission by national free and universal as the air of heaven. "The earth is the Lord's and the full ness thereof." All mankind are the children of my father and my brethren. I have died for all, and embrace all in my charity. Let the whole human race be your audience and the world

be the theatres of your labors. It is this recognition of the fatherhood of God and the brotherhood of Christ that has inspired the Catholic Church, in her mission of love and This is the secret of her all-pervading charity. The idea has been her impelling motive in her work

shackles from the feet of the slave and will rescue degraded women from the moral bondage and degradation to which her own frailty and the passions of the stronger sex had consigned her.

Montesquieu has well said that the religion of Christ, which was instituted to lead men to eternal life, has contributed more than any other institution to promote the temporal and social happiness of mankind. The object of this Parliament of Religions is to present to thoughtful, earnest and inquiring minds the respective claims of various religions, with the view that they would "prove all things, and hold that which is good," by embracing that religion which above all others commends itself to their judgment and of God, I am conscious that I have found it; instead of hiding this treasure in my own breast, I long to share it with others, especially as I am none the poorer in making others the richer

But for my part, were I occupied in this investigation, much as I would be drawn toward the Catholic Church by her admirable unity of faith which binds together in common worship 250,000,000 souls-much as I would be attracted toward her by her sublime moral code, by her world-wide Catho-licity and by that unbroken chain of Apostolic succession which connects her indissolubly with Apostolic times-I could be drawn still more forcibly toward her by that wonderful system of organized benevolence which she has established for the alleviation and comfort of suffering humanity.

WORK OF THE CATHOLIC CHURCH. Let us briefly review what the Cath olic Church has done for the elevation and betterment of humanity:

1. The Catholic Church has purified

ociety in its very fountain, which is She has invari the marriage bond. ably proclaimed the unity and sanctit and indissolubility of the marriage ti by saying with her Founder "Wha God hath joined together let no man put asunder." Wives and mothers, put asunder." Wives and mothers, never forget that the inviolability of the marriage contract is the palladium of your womanly dignity and of your Christian liberty. And if you are no longer the slave of man and the toy of his caprice, like the wives of Asiatio countries, but the peer and partners of your husbands; if you are no longer tenants at will, like the wives of pagan Greece and Rome, but the mistresses of your household; if you are no longer confronted by uprising rivals, like Mohammedan and Morman wives, but the queens of the domestic kingdom you are indebted for this priceles boon to the ancient Church, and par ticularly to the Roman pontiffs, who in flexibly upheld the sacredness of the nuptial bond against the arbitrary power of kings, the lust of nobles and the lax and pernicious legislation of civil governments.

The Catholic religion has proclaimed the sanctity of human life as stain on pagan civilization. It was universal in Greece with the possible exception of Thebes. It was sancti crime except at rare intervals. The unless it is permeated with the leaven of Christianity, the wanton sacrifice of field or by the clash of arms or the infant life is probably as general to-day in China and other heathen countries as it was in ancient Greece and Rome. The Catholic Church has

"that peace of God which surpasseth all understanding," the peace which ure and murder of innocent babes. She has denounced it as a crime more revolting than that of Herod because committed against one's own flesh and blood. She has condemned with equal energy the atrocious doctrine of Malhus, who suggested unnatural methods for diminishing the population of the human family. Were I not restrained by the fear of offending modesty and of imparting knowledge where "ignorance is bliss," I would dwell more at length on the social plague of antenatal infanticide, which is insidiously All other religious systems prior to the advent of Christ were national, like and systematically spreading among us in defence of civil penalties and of the divine law which says, "Thou shalt

not kill." 3. There is no phase of human misery for which the Church does no provide some remedy or alleviation. She has established infant asylums for the shelter of helpless babes who have been cruelly abandoned by their own parents, or bereft of them in the mys terious dispensations of Providence before they could know and feel a mother's love. These little waifs, like the infant Moses drifting in the turbid Nile, are rescued from an untimely death, and are tenderly raised by the daughters of the Great King, those consecrated virgins who become nursing mothers to them. And I have known more than one such motherless babe who, like Israel's law-giver in after years, became a leader among his

HOMES FOR THE AGED.

4. As the Church provides homes for those yet on the threshold of life, so, too, does she secure retreats for has asylums in which the aged men and women find at once and the same of the social regeneration of mankind. time a refuge in their old age from the I behold, she says, in every human storms of life and a novitiate to prepare creature a child of God and a brother them for eternity. Thus from the or sister of Christ, and therefore I will cradle to the grave she is a nursing protect helpless infancy and decrepit mother. She rocks her children in the old age. I will feed the orphan and cradle of infancy, and she soothes them nurse the sick. I will strike the to rest on the couch of death.

years by devoted Sisters.

The Little Sisters of the Poor, whose congregation was founded in 1840. have now charge of 250 establishments 30,000, upward of 70,000 having died under their care up to 1889. To these asylums are welcomed not only mem bers of the Catholic religion, but those also of every form of Christian faith, of person or nationality or color or creed: for true charity embraces al Are you oppressed by age and penury? If so, come to us and we will provide

for you.
5. She has orphan asylums where children of both sexes are reared and taught to become useful and worthy

6. Hospitals were unknown to the pagan world before the coming of which had been branded upon it. Be-Christ. The copious vocabularies of fore Christ appeared among men man-Greece and Rome had no word even to ual and even mechanical work was reexpress the term. The Catholic garded as servile and degrading to the Church has hospitals for the treatment freeman of pagan Rome, and was conand cure of every form of disease. She sends her daughters of charity and mercy to the battle-field and to the plague-striken city. During the Crimean war I remember to have read of a Sister who was struck dead by ball while she was in the act of stoop ing down and bandaging the wound of a fallen soldier. Much praise was then deservedly bestowed on Florence Nightingale for her devotion to the sick and wounded soldiers. Her name resounded in both hemispheres. But n every Sister you have a Florence Nightingale, with this difference-that, like ministering angels, they move without noise along the path of duty, and like the Angel Raphael, who concealed his name from Tobias, the Sis ter hides her name from the world.

Several years ago I accompanied to New Orleans eight Sisters of Charity who were sent from Baltimore to re enforce the ranks of their heroic com panions or to supply the places of their devoted associates who had fallen at the post of duty in the fever stricken cities of the South. Their departure for the scene of their labors was neither announced by the press nor heralded by public applause. They rushed calmly into the jaws of death, not bent on deeds of destruction like the famous six hundred, but on deeds of mercy They had no Tennyson to sound their praises. Their only ambition was and how lofty is that ambition !- that the recording angel might be their biographer, that their names might be inscribed in the Book of Life, and that they might receive the recompense from Him who has said. "I was sick and ve visited Me, for as often as ye did it to one of the least of my brethren ye did it to Me." Within a few months after their arrival six of the eight Sisters died victims to the epidemic.

These are a few of the many other instances of heroic charity that have fallen under my own observation. Here are examples of sublime heroism not culled from the musty pages of ancient martyrologies, or books of chivalry, but happening in our own day and under our own eyes. Here is a heroism not aroused by the emulastrains of martial hymns or by the love for earthly fame, but inspired only by a sense of Christian duty and by the love of God and her fellow-beings.

REDEMPTION OF FALLEY WOMEN.

7. The Catholic religion labors no only to assuage the physical distem-pers of humanity, but also to reclaim the victims of moral disease. The re-demption of fallen women from a life of infamy was never included in the scope of heathen philanthropy: and man's unregenerate nature is the same now as before the birth of Christ He worships woman as long as she has charm to fascinate, but she is spurned and trampled upon as soon as she has ceased to please. It was reserved for Him who knew no sin to throw the mantle of protection over sinning woman. There is no page in the Gospel more touching than that which records our Saviour's merciful judgment on the adulterous woman. The Scribes and Pharisees asked our Lord to pronounce sentence of death upon her in accordance with the Mosaic law 'Hath no one condemned thee?" asked our Saviour. "No one, Lord," she answered. "Then," said He, said He, neither will I condemn thee. Go,

sin no more. Inspired by this divine example, the Catholic Church shelters erring females in homes not inappropriately called Magdalen Asylums and Houses of the Good Shepherd. Not to speak of other Good Shepherd. institutions established for the moral reformation of women, the congregaion of the Good Shepherd at Angers founded in 1836, has charge to-day of 150 houses, in which upward of 4,000 Sisters devote themselves to the care of over 20,000 females, who had yielded to temptation or were rescued from im-

pending danger. 8. The Christian religion has been the unvarying friend and advocate of the bondsman. Before the dawn of Christianity slavery was universal in civilized as well as in barbarous nations. The apostles were every where confronted by the children of oppression. Their first task was to mitigate the horrors and alleviate the miseries of human bondage. They cheered the slave by holding up to him

Louis XIV. erected in Paris the the example of Christ, who voluntarily famous Hotel des Invalides for the became a slave that we might enjoy veterans of France who had fought in the glorious liberty of children of God. the service of their country. And so has the Catholic religion provided for those who have been disabled in the battle of life, a home in which they are consolation which religion affords. tenderly nursed in their declining | Slave owners were admonished to be in different parts of the globe, the aged inmates of those houses numbering Catholic religion down the ages sought conscience. I am not engaged in this and even those without any faith at away before the noonday sun of the search for the truth, for by the grace all. The Sisters make no distinction gospel. No Christian country con-The only question proposed by the Sisters to the applicant for shelter is this:

Irish jurist — as soon as the bondman puts his foot in a Christian land, he

it from the stigma of degradation which had been branded upon it. Be-

till it's extinguished; she has founded asylums for the training of children of both sexes and for the support of the aged poor; she has established hos-pitals for the sick and homes for the redemption of fallen women : she has exerted her influence toward the mitigation and abolition of human slavery she has been the unwavering friend o the sons of toil. These are some of the blessings which the Catholic Church has conferred on society.

I will not deny—on the contrary, I

am happy to avow-that the various Christian bodies outside the Catholic Church have been and are to-day. zealous promoters of most of thes works of Christian benevolence which I have enumerated. Not to speak of the innumerable humanitarian houses established by our non-Catholic brethren throughout the land. I bear cheerful testimony to the philanthropic in stitutions founded by Wilson and by John Hopkins, Enoch Pratt and George Peabody, in the city of Baltimore. But will not our separ ated brethrenhave the candon acknowledge that we had first possession of the field, that these beneficen movements have been inaugurated by us, and that the other Christian com munities in their noble efforts for the moral and social regeneration of mankind, have in no small measure beer stimulated by the example and emulation of the ancient Church?

Let us do all we can in our day and generation in the cause of humanity Every man has a mission from God to help his fellow-being. Though we dif fer in faith, thank God there is one platform on which we stand united, and that is the platform of charity and benevolence. We can not, indeed, like our Divine Master, give sight to the blind and hearing to the deaf and speech to the dumb and strength to th paralyzed limb, but we can work mir acles of grace and mercy by relieving the distress of our suffering brethren And never do we approach nearer to our Heavenly Father than when we alleviate the sorrows of others. do we perform an act more God-like than when we bring sunshine to hearts that are dark and desolate. Never are we more like to God than when we cause the flowers of joy and of gladness to bloom in souls that were dry and barren before. "Religion," says the apostle, "pure and undefiled before God and the Father, is this: To visit the fatherless and the widow in her tribu lation, and to keep oneself unspotted from this world." words of the pagan Cicero: "Homines ad Deos nulla re propius accedunt quam salutem nominibus dando.' ("There is no way by which men can approach nearer to the gods than by contributing to the welfare of their fellow-creatures.")

A LEAMINGTON SENSATION.

ne Terrible Effects of Typhoid Fever — Mr. Joseph Robson, a Weil known Farmer is Restored to Health and Strength after Nine Years of Terrible Suffering — All Hope of Recovery had been Abandoned and he Looked upon Life as a Burden.

From the Leamington Post

The bondman had an equal participation with his master in the secraments of the Church, and in the priceless consolation which religion affords. Stave owners were admonished to be kind and humane to their slaves by being reminded with apostolic freedom that they and their servants had the same Master in heaven, who had no respect of persons. The ministers of the Catholic religion down the ages sought to lighten the burden and improve the condition of the slave as far as social prejudices would permit, till at length the chains fell from their feet. Human slavery has at last, thank God, melted away before the noonday sun of the gospel. No Christian country contains to day a solitary slave. To paraphrase the words of a distinguished Irish jurist. — as soon as the bondman puts his foot in a Christian land, he stands redeemed, regenerated and disenthralled on the sacred soil of Christendom.

9. The Saviour of mankind never conferred a greater temporal boon on mankind than by ennobling and sanctiffed many before a greater temporal boon on mankind than by ennobling and sanctiffying manual labor, and by rescuing it from the stigma of degradation which had been branded upon it. Before Christ appeared among men manual and even mechanical work was regarded as servile and degrading to the freeman of pagan Rome, and was considered the mechanic's shop. If the profession of a general, a jurist, and a stateman is addressed by the example of Christ. What Die Toequeville said sixty years ago of the Uniced States is true to day—that with us every honest labor is landable, thanks to the example and teaching of Christ.

A SUMMARY.

To sum up: The Catholic Church has taught man the knowledge of God and of himself; she has brought comfort to his heart by instructing him to bear the list of life with Christian philosophy; she has a sanctified the marriage bond; she has proclaimed as which had been a sanctified the sanctify and inviolability of human life from the moment that the body is animance of the sanctified the sanctified with

poverished condition of the blood, or an impairment of the nervous system, such as rheumatism, neuralgia, partial paralysis, locomoto ataxia, St. Vitus dance, nervous headache nervous prostration, and the tired feeling arising therefrom, the after effects of la grippe influenza and severe colds, diseases depending no humors in the blood, such as scrotula chronic crysipelas, etc. Pink Pills give thealthy glow to pale and sallow complexions and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure in all cases a rising from mental worry, overwork or excesses of an nature.

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FIVE-MINUTE SERMONS.

Twenty.First Sunday after Pentecost. GOSSIPING.

Laying hold of him he throttled him, saying: Pay me what thou owest. • (Words taken from to day's gospel.)

The gospel of this Sunday, my dear brethren, inculcates in the strongest possible way the distinctively Christian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration of other men, and especially of forgiving any injury which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our earliest days has been brought home to us in so many ways, that at first sight it might seem that I could do something better this morning than to go back to such an old and familiar subject. And yet, old and familiar as it is, everyday life affords so many proof that we do not carry our knowledge into practice that I am sure that nine in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every-day talk of

most women and a great number of men made up, if not of ill-natured criti-cism and depreciation of their acquaintances, neighbors and even friends? In the words of St. Paul, are we not continually biting and devouring one another? Are not the newspapers filled with stories which pander to this uncharitable spirit? What, in short, is more common than detraction, and even slander? Yet even these evils, grave and deadly as they are, are but small compared with other manifesta-tions of this same uncharitable spirit. Why, I have been told of people who have worked side by side in the same work-shop, attended the same church, even knelt at the same altar-rail, and yet, for some trifling cause or other, have refused to speak to one another for years! What trouble priests have with people who come to confession to them! Sometimes the very most they can get is a vague, half-hearted ex-pression of forgiveness, but on no account can they in some cases induce their penitents to extend to one another that which is due to every man, be he Jew or Turk, Catholic or Protestantthe ordinary salutations which civility

requires. Now, that all this is wrong is evi dent. Not one of us is so blind as not to be able to see that. But what the gospel to day points out, and what I wish to present to your serious consideration this morning, is the very un pleasant consequences which will infallibly follow upon such conduct. know the story very well. A slave is in debt to his master for a very large amount-an amount which, while quite willing, he is utterly unable to pay. His master releases him from this debt Whereupon this fine fellow, meeting a brother slave who owed him a paltry sum, accosts him in the brutal manner mentioned in the text, demands imme diate payment of the money, and, not withstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up in prison until the amount is forthcoming Thereupon his conduct is brought to the knowledge of their master. He at once summons the wicked slave before him and "delivers him to the tortures until he pays all the debt." Then our Lord says, and I ask for your serious attention to His words: "So also shall my Heavenly Father do to you if you for-give not every one his brother from

your hearts."
Of course, it is unnecessary to point be from the heart—no mere form of words, sufficient to satisfy men, but it must be a forgiveness sincere and genuine, such as to satisfy God, the searcher of hearts, before Whom we must appear to give an account of words. The search of the searcher of hearts, before Whom we must appear to give an account of our whole life.

Dermot said nothing, he hung his head, and if he had been a smaller boy, a tear would have dropped into his

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How They Worked Their Way.

BY MAURICE FRANCIS EGAN, LL. D.

The main question with the family was, "Where shall we send the boys to school?" The family consisted of six Beresfords—Dermot, Brian, Mary, and Kathleen; the father and mother applications of the state of the sta completed the family. The children looked upon the father and mother as the best and the greatest people in the world. The boys were sure that what their mother like buds around a rose, or bees around a bed of pansies.

It was a pleasant picture when the family gathered at the breakfast-table in the morning. The sunlight streamed through the dining-room streamed through the dining-room windows on the group at the round table, and flashed on the snowy cloth table, and flashed on the snowy cloth catechism does not say that we must catechism does not say that we must catechism does not say that we must and bright silver. It was Mary's business to see that the table looked nice, and it was rarely, indeed, that she did not contrive to have a bunch of flowers in the centre, and one or two beside her mother's plate.

In summer their city "yard"-it was literally not much more than three feet square—gave her daisies and pansies and a sprig of larkspur. In the autumn some chrysanthemums, and in the winter, gerniums, which were tenderly cherished in the bay-window of the sitting-room. Always, however, the best flowers of the season were set at the feet of the statue of the Blessed Virgin, in an alcove of their sitting-

It is needless to describe the charac ter of the young Beresfords. They had some of the faults and some of the virtues usually ascribed to American children. In the course of their story, you will become acquainted with their faults and their virtues.

Mary was just fifteen years of age : Brian and Dermot, the twins, were one

year younger; Kathleen was twelve. Mr. Beresford sat at the breakfast table on a certain morning in spring, and looked at the bright faces on either side of him. Mr. Beresford's hair had began to turn gray of late, and when the sunlight fell on his face, Mary, so lovingly observant, noticed that the wrinkles near his eyes made a net-work of fine lines. He looked a little anxiously at his wife, said grace, complemented Mary on the bunch of wisteria on the table, and then said-

"I have news for you, children."
"Good nows?" said the twins.
"I don't know," said Mr. Beresford.
'Mary will probaly consider it good lews, but I cannot say what you boys sail think of it." will think of it." You have found a school for us!

cried Dermot, looking up anxiously. wish we could stay here in Philadelphia and go to school.

Mrs. Beresford smiled sadly.

"Ah, dear boys," she said, "the going to a good school ought to make you glad. It is all very well for you to begin to have forebodings when there is talk of sonding you want there is talk of sending you away. But I think you would be gloomy in earnest, if you were told that father could not afford to send you to college at all. In fact, that you must turn in and work for your living at once." Mrs. Beresford's blue eyes filled with tears and her voice trembled a little.

Brian and Dermot dropped their spoons in surprise. Mary involuntar-

ily said"I hope not!" and then blushed, for she had been taught not to give an opinion in the presence of her parents, when her opinion was not asked by

others. We must forgive if we wish to I sell this house I may have money be forgiven, and this forgiveness must enough to buy a farm. I hoped, as

oatmeal porridge. He had counted on going to school. Will Allen, from Georgetown College, had been telling him of the good times there, and he had been reading Mr. Hughes' de-lightful "Tom Brown at Rugby." Is lightful "Tom Brown at Rugby." It was a great disappointment; he liked the city and he had never been in the country. He had caught glimpses of hot-looking men reaping or digging in sunny fields, and he had wondered how they could do it. But his observations of country life had all been made through the car windows when he was on his way to Long Branch. Besides, he had the antipathy to man ual labor common in the American boy of his type. He had never done any-thing harder than tossing a ball in his life, and he felt his heart sink when

his father talked of farm work.

Brian, on the contrary, was much relieved. He cared very little for the straight streets and the city sights. The bicycle, in which Dermot de-lighted, had no charms for him. He wanted a horse. He cared nothing for a decorous ride through Fairmount Park, clothed in a tight shirt and hald heads and the city signs. W. NICHOLS, Kendal, Ont.

From the far North.

In the northern climates people are very subject to colds, but the natural remedy is also produced in the same climate. Dr. Wood's Norway Pine Syrup cures coughs, colds, hoarseness, asthma, bronchitis, and all throat and lung troubles. Price 25c. and No begus testimonials, no bogus Doctors letters used to sell Hood's Sarsaparilla. Every one of its advertisements is absolutely true.

"We shall be very poor."
"Why mother," said Mary, "haven't
you told us often that if we were contented and good, poverty made no dif-ference? We shall be all together.

Isn't that enough?"

"But the poor boys' prospects!"

"Ah, my dear," said Mr. Beresford,

"you forget that a farmer may fulfill all the duties of this life and gain Heaven quite as well as if he were a their father could not do was not worth doing, and the girls clustered around either Dermot or Brian have a vocation for the priesthood, neither your nor my example or words will stifle

Mrs. Beresford smiled.

"You are right, James."
"We can be just as near to God in the country as we are here, can't we, live in the city. And I can say the whole first chapter by heart. Listen: 'God made me that I might know Him, love Him, and serve Him in this world, and be happy with Him forever in the next.' See!" cried Kathleen, trium-

Phantly.
"Kathleen has solved the problem for you, my dear," said Mr. Beresford, with a grave smile. "What we want is to serve the God who made us, here, with our whole hearts every day, and having done that, what matters the rest? It is a great sacrifice, for you all, to leave this fine house and the lively city: but I must ask it of you. It is my duty to save my life and health until these chicks of ours are able to take care of themselves.

Dermot went to his father and put his arms around his neck.

"Dear father," he said, with tears in his eyes, "I will do anything for

your sake."
"For God's first, Dermot. Come now let us be cheerful and talk over our plans.

After this, they tried to be cheerful. But the announcement had been so sudden, that ali, except Brian and Kathleen, were occupied with sad

Mary went up stairs after breakfast and drew from a wardrobe a pretty white gown. It was soft, and, here and there, among its folds lay brilliant silver lace. She looked at it quite sadly. It had been given to her on her birthday. She had never yet worn it, and her father had promised to let her invite as many of her friends as she choose, in honor of his birthday which would be late in May. Bu now that was all over. She could not remind her father of his promise. She knew that her mother was thinking of this disappointment, too, at the break

Mothers suffer for all their children when times of trial come. Mrs. Beres-ford had felt Dermot's disappointment as keenly as he had Mary's. And she had felt it all the more keenly as Mary had tried so bravely to conceal it.

The sunlight shown on this pretty gown, and made the silver lace glister like the reflections of light on a rip pling stream. Mary sighed.

Alice Howe had given a party Agnes Richards had given a luncheon to all her young friends, and Mildred Ellis had had a delightful musicale. with singing by all her class in school and a man to play the zither. girls would think it strange, if she did not give them some chance of having Of course, it is unnecessary to point out how strictly this applies to us. Many other text might be cited from the gospels to the same effect. One only I will mention, and that is, that we cannot say an "Our Father" without making the very forgiveness of our sins, which we ask for, dependent upon our forgiveness of the faults of others. We must forgive if we wish to the expense! She heard his step sounding in his study. She would just run in and ask him. It would be so nice to wear that pretty frock. He always liked to see her look well. She made a movement towards the door.
Was she selfish? she asked herself

She looked at the Madonna and the Child that stood on a velvet-covered pedestal in one corner of her room. Sister Hortense and her dear mother had often told her that, in times difficulty, she ought to say a Hail Mary and to try to model her conduct to that of the Blessed Virgin. She thought of her father's bowcd



Used With Satisfactory Results. Postor Koenig's Nerve Tonic has been used for the past 12 years with satisfactory results by our listers troubled with nervousness. SISTERNS OF ST. FRANCIS.

A young man 28 years old who is subject to a rush of blood to the head, eryocicily at the time of the full moon, and he at such thines raves and is out of his mind. Pastor Koenig's Nerve Tonic halps him every time. So says

A Valuable Book on Nervous Disc eases and a sample bottle to any ad-dress. Poor patients also get the med-icine free.

This rementy has been prepared by the Rev. Pather Sonig, of Fort Wayne, Ind., since 1816, and is now under his direction by the

"And I can really help mother! head and the net work of withkies Oh, dear! I think farming will be around his eyes. She said her Hail Mary. Then, with a sigh, she put the

I know it. Here it is!"

A knock, very sharp and prolonged, startled Mary. She epened the door and a girl about her own age came in and kissed her violently. It was Alice Howe. Alice moved with as much vivacity as she could, considering that her dress was very tight, and that she had a little dog, which she led by a string, and which was trying to run away in various directions. Alice rumpled up her light, puffy "bang" before the mirror and then threw herself into a chair, while the curly dog snuffed around the room.

I know it. Here it is!"

A knock, very sharp and prolonged, startled Mary. She epened the door alm free to all non-Catholics. This establishment has no hand a large assortment of leaflets and books which the work of the conversion of unbelievers. A little book which they have just published will be read by our subscribers with interest. It is called "From the Highways of Life."

The Mass-Book for non-Catholics is of great value to priests, to leave at the smantest price possible establishment has no hand a large assortment of leaflets and books which they have just published will be read by our subscribers with interest. It is called "From the Highways of Life."

The Mass-Book for non-Catholics is of great value to priests, to leave at the smants price possible.

snuffed around the room.

"Oh dear!" she said, in an affected imitation of what she thought to be an English tone of voice, "I'm quite too awfully tired. You really ought to work and the "Life of Father Hecker."

There are two lives a small one for

have an elevator—you really ought—
in this big house. I've just run in to
ask you to my luncheon, on the 28th."

"It will be quite too lovely. Mamma
has ordered covers for twenty girls,
and papa has promised me that the
lawars shall be samething superh flowers shall be something superb. You must come, and wear your new

mouth, constantly showed the workings of self-consciousness, whenever she spoke to anybody.

TO BE CONTINUED.

The Catholic Book Enchange.

We take pleasure in noticing that a soft gown back into its box and cried movement has been started towards the conversion of non-Catholics by a little.

She had just wiped her eyes when a flutter was heard on the stairs. Then a cheerful voice broke out, addressed to the house maid—

"Never min4 me, Delia; don't trouble yourself to show me her room. I know it. Here it is!"

A knock, very sharp and prolonged.

Poisoned by Scrofula

For much attention.

Many's manner was very simple and childish, compared with the airs of Alice; but Mary could look one directly in the face, with a clear and honest gaze, while Alice's eyes, or her mouth, constantly showed the work.

Burdock Pills never gripe, sicken or injure. They cure Constipation and Sick Headache.

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AFTER THE BALL

There is always a great rush for S. Davis & Sons' Cigars. BEALTH FUR AL. HOLLOWAY SETTING WINDS

THE PILLS

Purity the Blond, correct and blooriers of the
LIVER, STOMACH, KIDNEYS AND SO WILS.

They invigorate and restors to health Debilistes Constitutions, and are invaluable in so
Completeds incidental to Femiles of all ages. For Children and the sign of they are priories.

THE OINTMENT
Is an intensible remady for Ead Loves Bad Greats, Old Woonds, Sores and Clears. It me famous for Gout and Recummings. For disorders of the Chest It has no square.

FOR SOAS THROATS, SRONCHITES, COUGHS, One and or of the contraction of the Chest is not for the Chest in the contraction of the Chest in the Chest is not or distributed and or distributed and special skin Discusses it has no rival; and for contraction of the Chest in the Chest in the contraction of the Chest in the Chest is not only and the Chest in the Chest in the Chest in the Chest is not only and the Chest in th

Manufactured only at Proceedings of DOLLAW and Proceedings of New OXFORD ST. (LATE 533 OXFORD ST.), LANDON and are added at in 184 , 25. St., as. Sc. 11s., 22, and 32s. uson Now or Pot, and near he record at in 184 dicting Vandor, throughout the world.

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

Lives of the American Saints

Recently placed on the Calendar for the United States by special position of The Third Plenary Council of Baltimore, and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII KOENIC MED. CO., Chicago, III.

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The above work we will send to any of our subserthers, and will also give them credit for a years subscription on THE CATHOLIC RECORD, ou receips of Three Dollars. We will in all cases prepay carriage.

nd Hall ted Cataices.

ing Co.

Branch No. 4, London. son the zod and 4th Thursday of every at eight o'clock, at their hell, Abloo Richmond streat, O. Lacelle Wm. Corcoran, Recording Secretary

C. M. B. A.

Double assessment Nos. 11 and 12 has just been issued and calls for five beneficiaries— 39,000—namely, James M. Knight, 81,000, Chatham, N. B.; David O'Brien, 82,000, Ottawa; James Brannan, 82,000, Toronto; Thomas Quinn, 82,000, Toronto; Rev. P. M. Bardou, 82,000, Cayuga.

On Monday morning last a solemn Requiem Mass was offered up in St. Peter's Cathedral by Rev. Father Nunan, for the repose of the soul of Rev. Dr. Bardou. It was the offering of the Board of Trustees of the Grand Council of Canada, of which Father Bardon had been a member. The Board of Trustees and several other members of the C. M. B. A, were present.

MEETING OF THE BOARD OF TRUS

MEETING OF THE BOARD OF TRUSTEES.

All the members of the Board of Trustees of the Grand Council of Canada, together with Medical Supervisor Dr. Ryan, Grand Treasurer McKee, Assistant Secretary Howison and F. R. Latchlord, Solicitor of the Grand Council, were present at the meeting of that body at the Grand Secretary's office in Londen on Monday last, and after making a thorough inspection of the affairs of the Association since the establishment of the separate beneficiary jurisdiction to date prepared a report which will accompany all assessment notices to be issued this month, so that every member will receive a copy of it. It is, without doubt, the most satisfactory report that has ever been issued by this Grand Council and will be a source of great gratification to the members.

The Grand President appointed Brother J. J. Behan, of Kingston, to succeed Rev. Dr. Bardon as Grand Trustee: and the Trustees elected Rev. M. J. Tiernan to fill the vacamey in the chairmanship of the Board, caused by the death of that Brother.

Brother Behan, being present, was duly installed.

The necessary instructions were given to

the chairmanship of the Board, caused by the death of that Brother.

Brother Behan, being present, was duly installed.

The necessary instructions were given to have the Reserve Fund transferred from the bank at Cayuga to London and to so specially endorse all cheques drawn on the fauds of the association that they cannot be used by anyone for any purpose other than that for which they are drawn.

The chairman was also ordered to invest the Reserve Fund now on hand in Dominion bonds and in future to have the bank officials notify each trustee of every deposit placed to the credit of the Reserve Fund.

The Grand Secretary was instructed to reait all moneys to the Treasurer when or before they reached the amount of \$1000. These are all timely precautions to further safeguard the funds of the Association, and show a determination on the part of the Executive to see that every effort is made to keep it intact.

It was decided that in future every applicant for membership would be required to furnish a proper baptismal certificate, and that in case such cannot be obtained a proper statutory declaration should be made, and such certificate or declaration must accompany the medical certificate when sent to the Supervisor. The Grand Secretary and Solicitor were instructed to prepare the necessary form. The tenders for printing supplies were not all in the hands of the Grand President.

The constitution and laws as prepared and passe were ratified by the runtees.

Hereafter a postal card will accompany every package of assessment notices sent to branches so that the branch Secretary may some other matters were made which will be fully set forth in a circular to be issued by the Cannother were made which will be fully set forth in a circular to be issued by the Cannother were made which will be fully set forth in a circular to be issued by the Cannother were made which will be fully set of the Branches was flegal, and they decided the was not.

An application on behalf of the Canadian C. M. B. A. Relief Association sking

in promoting the best interests of his judgment upon all questions affecting its welfare the wonderful success of the C. M. B. A., in Canada is in large measure duc. The Association lost a guide, philosopher and friend. When full of years, and with the honors his piety and learning had won for him from the Sovereign Pontiff fresh upon his head, the Rev. P. M. Bardou was called home to his reward by the Master in whose footsteps he had tollowed all through life.

O. K. Fraser, Grand President; S. R. Brown, Grand Secretary; Rev. M. J. Tiernan, J. J. Behan, P. J. O'Keeffe, T. P. Tansey and Lassalle Gravelle, Trustees; F. R. Latchford, Solicitor.

Resolutions of Condolence.

Resolutions of Condolence.

Belle River, Oct. 7, 1805,
At a regular meeting of Branch 175, held on
the 5th inst., it was moved by Brother Drumonchelle, seconded by Brother Derosier.

Whereas it has pleased Almighty God in His
infinite wisdom to take to Himself Mrs. Dupuis,
mother of our esteemed Brother. Marcisse
Dupuis, he it

Resolved that while we how in humble submission to the great Creator, we, the members
of Branch 175, extend our heartfelt sympathy
to Brother Dupuis in his sad hour of bereavement, and pray hod to grant him grace to hear
its affliction with Christian resignation. Be it
further

Resolved that a copy of this resolution be
sent to Brother Dupuis, spread on the minures
of the branch and forwarded to the CATHOLIC
RECORD for publication.

Kingston Oct. 5, 1898.

Kingston, Oct. 5, 1893.

At a regular meeting of Branch No.9, C:
M. B. A., held of Oct. 4, 1893, it was moved
by Brother M. Bronnan, seconded by Brother
Jos. Coyle, that
Whereas it has pleased Almighty God in
His infinite wisdom to call to Himself, the beloved daughter of our worthy Brother, James
Nolan

His infinite wisdom to call to Himself, the orloved daughter of our worthy Brother, James Nolan.

Resolved that we, the members of Branch No. 9, C. M. B. A., while bowing in obedience to His divine will, beg to extend to our worthy Brother and his family our sincere sympathy in this their sad hour of bergavement. Be it further

Resolved that copies of this resolution be sent to our worthy Brother, James Nolan, the CATHOLLE RECORD, Canadian Freeman, C. M. B. A. Journal, and the same be entered in the minutes of our branch.

E. J. O'BRIEN, Rec. Sec.

At a meeting recently held by Branch No. 44, C. M. B. A., Araprior, Ont., the following resolution was unanimously adopted:

Whereas Almighty God in His wisdom has removed by the hand of death a mitoful servant, b the rerson of Rev. Father Bardon, who was Spiritual Adv. er of the C. M. B. A. branch of Cayaga Ont., be if Resolved that the members of Branch No. 41, in Branch meeting assembled, bow in boundle submission to the will of Him who does all things for the best. We sheerely symmetric will be submission to the will of Him who does all things for the best. We sheerely symmetric with the members of the Cayaga Reach and relatives of deceased Father Bardon. Be it further

Resolved that a copy of this resolution be sent to the Cayega Branch, entered in the minutes of this dranch, and published in the CATHOLIC RECORD E. C. ARMAND, Sec.

At a meeting of Branch No. 44, C. M. B. A.,
Arnprior, held on the 6th Oct., 1833, the following resolution was unanimously adopted:
Whereas, Almighty God in His infinite
wisdom has removed from this life by the
hand of death Mrs. Mahloit, sister of our
esteemed brother, Francis Mourell. Be it
Resolved, That while we bow to the will of
our great Creator, we deeply sympathize
with Brother Mourell and family in their sad
bereavement. Be it further
Resolved, That a copy of this resolution be
sent to Brother Mourell, entered in the minutes of this Branch and published in the
CAPHOLIC RECORD.

E. C. ARMAND, Sec.

CATHOLIC ORDER OF FORESTERS.

The High Court of this order has officially notified barrister J. M. Quinn of Toronto of this appointment as chief representative of this order in Ontario. Mr. Quinn is a member of St. Joseph's court No 370, Toronto, which is to be congratulated on the high honor bestowed no one of its members.

Owing to the laws of Gontario being so strict with regard to benevolent societies the high court deemed in Ontario conversant with the Provincial laws, to supervise the by laws and look after the legal interest of the various courts in the Province, so as to bring their workings in harmony with the Acts affecting the same. For this purpose they have appointed Mr. Quinn, as representative and legal agent of the order for Ontario.

The C. O. F. is in a flourishing condition and bids fair to soon become one of the leading Catholic benevolent institution in the Province.

LORETTO ACADEMY.

A VISIT TO THAT FAMOUS ACADEMY AT NIAGARA FALLS, ONT.

A VISIT TO THAT FAMOUS ACADEMY AT NIAGARA FALLS, ONT.

Those who visit the Niagara Falls, will notice an extensive group of buildings, in the later style of remaissance, on the heights of the Canadian side. The imposing grandeur of the structures as well as the romantic and beautiful situation of the buildings will invite nearer inspection, and well are those rewarded, who take the trouble to cross the smaller Suspension bridge at the Falls, and pay a visit to the institutions, where the kind rev. ladies will take pleasure in showing the visitors the beautiful and well situated buildings, the superb grounds with its flower beds and lawns. A view from the observatory will show you the Falls, the rapids, the bridges and the islands of the vicinity, and on a clear day you can see the city of Buffalo with its immense elevators, its grand churches and its lively harbor.

Loretto academy was built a good many years ago, and under the direction of the Ladies of Loretto has added every year new laurels to their widespread and well deserved reputation in giving their lady pupils a Christian and virtuous education, with refinement of manners to fit them for society. At the same time they will enjoy the same physical care which they would receive at their own homes. Difference of religion forms no obstacle to admittance to this beautiful and health institute.—"Cherubini," in Buffalo Times.

HOUSTON-MULCAHY.

in the hands of the Grand President.

The constitution and laws as prepared and seased by the constitution and laws as prepared and seased by the constitution and laws as prepared and seased by the constitution of the property of the prop t den, deserve special mention. The bride may aimost be said to be a native of Orillia, where she has grown from infancy to womanhood, a general favorite, esteemed by acquaintances and loved by intimate triends, for her many excellent qualities of heart and mind. Mr. Houston was several years in the branch of the Dominion Bank nere, and has made many friends. Unstinted good wishes go with them to a life filled with usefulness and crowned with blessings. Orillia Packet, Sept. 29.

The bride was the recipient of a large number of very valuable gifts.

OBITUARY.

REV. SISTER ST. ELIZA.

REV. SISTER ST. ELIZA.

The Rev. Sister St. Eliza, formerly Superioress of the Congregation Convent at St. Andrews, Ont., died at that institution on Tuesday evening, September 19.

The lamented lady's name was Mary Ann Deane, of Lindsay, Ont. She was a religious for thirty-three years, and was much beloved by all who knew her. She retired from the position of Superioress of the convent at St. Andrews some years ago and went to Prince Edward Island and afterwards returned to Montreal. She came to St. Andrews in March last for the benefit of her health. Sister St. Mary Francis, Superioress of St. Andrews, and Miss Dean, of Kingston, sisters of the deceased lady, remained with her during her last filmess. The funeral service was conducted by the Rev. Father Corbett at St. Andrew's Catholic church on the following Thursday morning. Inside the sanctuary were Rev. Father McDonald of St. Andrews, Rev. Father Twomey of Williamstown, Rev. Father De Saunhae, and Rev. R. McDonald of Cornwall. There was a very large attendance and the imposing cortege followed the remains to Cornwall wheree they were taken to Montreal to be interred in the burial ground of the community of Notre Dame.

The deceased was a sister of Mr. Michael Deane, D. L. S., formerly of Lindsay, now of Windsor, Ont. Requisited to pare.

DIED.

Low.—Of your charity pray for the repose of the soul of Elizabeth Ann, relict of the late Philip Low, Esq., Q. C., of Villeneuve Place, Picton Ont., and daughter of the late Major W. O'Hanlon Gray, Barrack Master General of Lower Canada, who died ou Rosary Sanday, fortified with all the rices of the Church. R. I. P.

The P. B. C.

Now is the season of the year to they occupied one hundred and fifty-attend the Peterborough Business College, Peterborough Thorough courses. It wo hours, equal to nineteen days' talking of eight hours each. No Bill ever Individual instruction. Graduates submitted to the British Parliament successful. Many placed in good posi- occupied anything approaching to the tions during the year. Circular mailed free. A. BLANCHARD, C. A., Prin.

THE GUARDIAN ANGEL.

Carmelite Review, "O the exceeding grace
O highest God! that loves His creatures so,
And all His works with mercy doth embrace.
That blessed angels He sends to and fro
To serve to wicked man, to serve His wicked
foe."

-Edmund Spenser. It was a happy thought of the Sov ereign Pontiff, now gloriously reigning, to add to the already existing devotion of the month of October, (The Guardian Angels), the crowning glory of honoring the Queen of the Holy Rosary; but while our thoughts are intent on the oft uttered Aves in which as Lacordaire says "Love never thinks that it repeats," let us not forge the old time devotion which should come home to us in an especial manner, and which, like the air around us we

so take for granted, that we rarely, ex cept in peculiar cases, dwell upon this ery important factor of our spiritual life, the fact that each of us has a guardian angel. Christian mothers from time immemorial have sung the old lullaby "Hush my baby, lie and slumber, holy angels guard thy childhood has ever been soothed and hastened by tales of the "dear angel ever at our side," until the little one almost grew to look for the presence of the bright spirit which it was told waited to carry its first thought on

awakening even to the throne of God.

Well it were for us did we cling more

tenaciously to those sweet and tender memories of childhood, when faith was a living thing, when heaven was synonymous with home. But alas the world with its icy breath has frozen up the founts of holy feeling, and given us to drink instead the bitter waters of Lethe, making us forget the world of spirit, while wearing us out with the world of sense. Let us refresh ourselves with a few thoughts on this devotion to the guardian angel, which may it awaken in us the old and perhaps forgotten love for this heaven! guide whose life and ours are nearly one. The lares and penates were dea o the hearts of the ancient Roman. Why should we of Christian times b insensible to the presence of those

ministering spirits who leave their silver bowers to come to succor us that succor want? We can scarcely picture to ourselves, save by the eyes of faith, the real existence of a pure spirit at our side whose only care is to guard and guide us, and whose sole mission is so to protect us that we dash not our foot against a stone. The providence of God circles us round till there is no escape from the bonds of His love and

mercy; and in nothing do we see this tional Church, Columbus, Ohio, and we quote but a small portion of his denunciation of the A. P. A. before his own flock on a recent Sunday. Honor to his brave Christian spirit!

dangers has he sheltered us? much of joy and peace are of his making? Many a time and oft has he pleaded for us before the justice of God and stayed the hand which because of the angelic counsel fell to heal and no to strike. We all have our particular devotions to the saints, to the holy Mother of God, and other draw-ing cults of the faithful—a solid prac-

tical devotion to the guardian angel is all but rare among us. Now the return of the month of October is a reminder to awaken anew our gratitude for the countless benefits which we owe to this faithful friend who serves us with no thought of self-beautiful type as he is of the divine goodness which created and daily preserves us, our good, our ultimate happiness being the only metive of his life-long devotion. "Our hearts are full of angels when they are full of sorrows."

How many times has this silent com torter at our side been a very well-spring of consolation to us when the "world's unkindness grew with life."

Ah! let us not be unmindful of him but, returning to the simple faith of our childhood, hold familiar converse with this angel guide of ours "who doth accompany us, and doth order all things well that are done about us."

Dolores, N. Y.

October 2, 1893.

The audacity of the Tories in com plaining that Mr. Gladstone has carried the Home Rule Bill in the House of Commons by "gagging" its opponents and by "suppressing discussion" is shown in the facts that eighty two days were given to discussing the Bill in the House; that the Tories made nine hundred and thirty-eight speeches in the House against the Bill; and that in the delivery of those speeches

In much less than half the time the Tories passed a Coercion Bill in 1887.

In much less than half the time the Tories passed a Coercion Bill in 1887. For that Bill, which deprived the Irish people of trial by jury, the Tory Government allowed only seventeen days discussion in Committee.—Irish World.

CATHOLIC PRESS.

Ave Maria.**

Many Catholics have at times expressed the wish that our pricests, like the enterprising Protestant ministers of the day, would announce the subject of the Sunday sermon in the newspapers. We doubt whether this wish will ever be gratified to any great extent; but if it should so chance, we trust that more discretion will be exercised in our case than is usual without separated brethren. In at least one of the great dallies of Chicago the sermons of non Catholic preachers are announced, under the heading of "Amusements," in the same column with Buffalo Bill's Wild West aggregation. It would seem rather unfair on the part of the preachers to invade Colonel Cody's own field, but the valiant Colonel is not alarmed at the unexpected competition. In fact, if one may judge by a comparison of attendance, he hasn't any reason to be alarmed.

Boston Pilot.

The new Knownothingism, mismaned the American Protestant on its oath: "It is but stating the naked fact in the case when we say that the meaning is: 'I will do all in my power to hurl Roman Catholics except when it will involve hurting myself.' That is, selfishness is added to sectarian prejudicand hatred: and men imagine that the injection of this selfish consideration makes it harmless and 'unobjection makes it harmless and timolycetion makes it harmless and timolycetion makes it harmless and 'unobjection makes it harmless and timolycetion makes it harmless and 'unobjection makes it harmless and 'uno

un-Christian, it is absolutely selfish, inhuman and despicable. It seems harmless at first, but it is like a nest of It seems devils hidden among fair and innocentlooking flowers. It is an engagement prepared by the spirit of evil to ensnare and to lead astray human souls. It smells of the brimstone of the pit. This oath calls for a violation of the great principle of freedom of conscience. This Protestant is, further, a Protestant minister, the Rev. Alexander Milne, pastor of Plymouth Congrega-

THE A. P. A. CONSPIRACY.

It is the Duty of Every Good Citizen to Oppose Himself to it.

The "A. P. A.," or "American actuative Association," is a con-Protective Association. spiracy which originated in Pennsylvania. is the editorial assertion of York World. It spread Westward and in some of the Western States it undertook to dictate in politic

last year.

It is now beginning its operations in New York, and it is the duty of every good citizen to oppose himself to it with all his influence. Its intention is to revive the old Know Nothing agi-Its intention tation which led to so much bitternes and bloodshed during the fifties. Irish-Americans are the special objects of its hatred, but it proposes to dis-franchise all Roman Catholics, at least to the extent of preventing them from

holding office.

It is very likely that well-meaning eople have been drawn into this organization by the misrepresentations it is so ready to use. It is even pos-sible that it embraces some Democrats among its members. All such should come out of it at once. It always has been, it always must be, used against the Democratic party Nothing could be more opposed to the spirit of American democracy than the establishment of a religious test of

any kind in politics.

It is the right of every man in this country to adhere to any religion he pleases as long as he does not make it part of his religion to commit crime. Except for that single qualification religious liberty is absolute, and it is of the most vital importance that it should be maintained.

No man must be kept out of office in the United States because he is a Reman Catholic or a Perabutagian.

Roman Catholic, or a Presbyterian, or a Methodist, or a heathen.

As long as a man's religion does not interfere with the rights of the community, it is not the business of the community and it must not be

interfered with.

The A. P. A. is a conspiracy against the public welfare, and those who are pushing it are moved by the same spirit which caused the massacre of St. Bartholomew; which moved Calvin to burn Servetus; which animated Claverhouse when he was riding down and butchering the Scotch Coven anters.

This is the nineteenth century. The twentieth century is almost here We will not go back to the dark ages Religious liberty must and shall maintained in America.

The P. B. C.

Now is the season of the year to attend the Peterborough Business College, Peterborough. Thorough courses. Individual instruction. Graduates successful. Many placed in good posisame length of time in discussion as tionsduring the year. Circular mailed has been given to the Home Rule Bill. free. A. BLANCHARD, C. A. Prin.

MARKET REPORTS.

ing 110 to 125 lbs. sold at \$3.50 to \$3.75, and shipping sheep at \$4.50, averaging from 140 to 160 lbs.

Lambs — Prices were considerably lower. One burch of 24, averaging 72 lbs. sold at \$2.75 even; one bunch of 29, averaging 80 lbs., sold at \$2.50 even; one bunch of 50, averaging 78 lbs., sold at \$2.50 even; one bunch of 50, averaging 78 lbs., sold at \$2.50 even; one bunch of 50, averaging 70 lbs., sold at \$2.50 even; one bunch of 50, averaging 70 lbs., sold at \$2.50 even; one bunch of 50, averaging 70 lbs., sold at \$2.50, and one choice bunch, averaging 20 lbs., brought \$3.50.

Calves—Only a few in. All sold at from \$5 to \$7 each for from good to heavy calves.

Milk Cows and Springers—About 40 were in. Prices were rather easier at \$25 to \$45 a head with \$50 being paid in one or two linstances for extra choice milkers.

East Buffalo. N. Y., et. 12.—Cattle—Eleven loads on sale. Trade very dull and most of the offerings held over.

Sheep and Lambs.—Receipts, 24 cars, including six cars Canada lambs, part of which were of poor quality. Market slow, especially for lambs, which were fully 15c to 25c lower; word to choice lambs ranged from \$4.75 to \$5, with a few fancy selected, \$4.75 to \$5; good wethers of 25 to 110 lbs., \$3.50 to \$4.75; common to fair sheep of \$1.50 to \$1.50; loss, \$3.50 to \$3.75; common to fair sheep of \$1.50 to \$5.20; culls, accommon to fair lambs, \$8.75 to \$4.75; common to fair lambs, \$8.75 to \$4.75; common to fair lambs, \$8.75 to \$4.75; common to fair lambs, \$8.75 to \$8.25; culls and common to extra, \$4.75 to \$5.20; culls and common to fair lambs, \$8.75 to \$8.20; culls and common to good sheep of \$1.50 to \$4.75; common to fair lambs, \$8.75 to \$8.20; culls and common to good sheep of \$1.50 to \$4.75; common to fair lambs, \$8.75 to \$8.20; culls and common to good sheep of \$1.50 to \$4.75; common to fair lambs, \$8.75 to \$8.20; culls and common to \$2.50 to \$4.75; common

mar hanns, 85.75 to 84.85; Canada lambs, common to extra, 84.75 to 85.29; culls and common, 82 to 84.25.

Hogs—Offerings, 35 cars; the market was about steady at the opening, but weakened later on, and with only a fair demand for Yorkers; a number held over at the close. Sales of fair to good Yorkers were at 86.75 to 85.98, with extra corn-fed at 87 to 87.05; good mediums and heavy, 37 to 87.00. Pigs dull at 85.40 to 85.99 for fair to good; quotations. Yorkers, good to choice of 175 to 220 lbs., 86.70 to 87. Yorkers light to good by to 185 lbs., to 88.99 to 187 overless, grassers and Michigane, 86.70 to 85.89; mixed packers of 185 to 215 pounds, 85.90 to 87. Yorkers great to 185 to 215 pounds, 85.90 to 87. Yorkers great observable grassy and dairy-fed, 86.00 to 87.57; heavy grades corn-fed, 87.00 to 87.57; heavy ends, good to extra, 85.20 to 87.57; coarse rough ends, 87.50 to 85.55; heavy ends, good to extra, 85.50 to 87.57; coarse rough ends, 87.50 to 85.55; stags, common, rough to good smooth fat, 84 to 85.

Gents—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT and rubbed her face thoroughly. The pain left her and she slept well till morning. Next night another attack, another application resulted as previous as a Catholic. A second edition of this ously, with no return since. Grateful fee lously, with the house in the house in the house in the house it is a likely. I would not be without MINARD'S LINIMENT in the house at any cost.

J. H. Bailly.

Parkdale, Ont.



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LOVE & DIGNAN, BARRISTERS, STO.,

The Smok

VOLUME XV

FROM "PAUL FABER, Lord. I have laid my heart of But cannot get the wood to It hardly flares ere it begins And to the dark return. old sap, or night-fallen dev

fuel: In vain my breath would it Yet see—at every poor attem To Thee ascends the smoke Tis all I have—smoke, failu Coldness and doubt and pa Such as I have I send Thee Send Thou Thy lightning

NEARER AND Stations of the Cross Episcopal Ch

Not a little curiosity the Custom House on number of bulky p affidavit of Father J. that they were works o decorations, says the Ne They were fourteen el lievos, constituting a the "Stations of the Cro fourteen significant in later life of Christ. It was not only the

manship of the pro-elicted interest, but fact that Father Brown the Protestant Episcop Mary the Virgin, in V street, and that the "s placed in his church. All Catholic churche tations of this bitter pe

of the Saviour. They decorations, but there a istic or "High Church fices which upon their torial illustrations of th RITHALISTIC TE The special significa imported works of a furnish another exam ency toward "High C copal circles here. T stations "are among

pensive ever acquired in America. The chu the Virgin is known in cal world here as a leaistic wing of the den in taking this steep it for its sister churches Church " movement. The "stations" w ported were made by t manufactory and in way as those in prep

Patrick's cathedra of which have been now on exhibition at t Expert artists wer several months in I The reliefs are made a stone composition, i and gold, with natural ground decorations. about three quarters

full relief, so as to INDULGENCES OF T In the Catholic Litany "Any one who is in may gain the many tached by the Soverei Way of the Cross my n of the fourteen station from one stations to a prevented from so do

or narrowness of the pasome slight moveme toward the following I saw Father Brow of his church, No 226 street, last night whether his congrega and walk before each through the particul

taining to it. "I cannot say as y worshiping will leav not," replied Father will depend upon t church. The leader, layman, will walk to sentation at any rate makes responses. W makes responses. W merely chanted I h but I mean to make the congregation a devotions are set especial Lent and for Holy

"Our Church is m to the forms of deve early days of its ince We are experiencing what we call the days of the Georges i heretics spoke with France, England an then the Episcopal C of much of the ritua its former exercises.

DEVOTIONS A "You can now see copal clergymen g streets of their paris Good Friday as of places they halt and a 'station,' be it the teenth, and there de ette of that station followed by a prayer by the people who Our devotional ma books have contain exercises for a num

few of our churches The "stations" wi church at once ; but ! not decided on the f new feature will be