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Catholic Record.

ctianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century. LONDON, ONTARIO, SATURDAY, AUGUST 25, 1894.

VOLUME XVI.

cident in the life of our Blessed Lord, which drew forth from Peter the strong which drew forth from Peter the strong word of belief on the dogma of Christ's divinity, comes to the world with its strength and consolation to clear away many of the mists of doubt and uncermany of the mist o tainty in religious belief to give them the very foundation of true religion. We are in an age when it is considered by many fashionable to doubt in religious thought. It is an age when men assert their independence, even of the God who created them, independence of mind in matters of revealed truth, and independence of life in matters of moral law.

that men hath thoughts of Him which moral law.

Indifference to dogma and indifference to a positive moral code seems to increase. Outside the Catholic Church there is general failure in attempting to hold positive belief. Orthodox principles are questioned only to pass into the control of to hold positive belief. Orthodox principles are questioned only to pass into the realm of discussion and negation, and for many, positive rejection. Religion is fast becoming social and ceasing to be dogmatic. It is a code of believing what suits you and doing as you like." It is popular, to day, to say that "One religion is just as good."

say that I am?" And Peter said: "Thou has answering him, said: "Thou has answering him, said: "Thou has answered well. Flesh and blood hath not revealed this to thee, but My Father, who is in heaven, and I say to thee that on thee I will build My Church, and I will give to thee the keys of the Kingdom of as you like." It is popular, to day, to say that "One religion is just as good as another." The phrase is current that "It matters not what a man be that "It matters not what a man be

The bandying of these phrases may lead some unthinking ones to feel that perhaps there is some truth in them, and the poison of indifference in dome.

the world. If one religion be as good as another, why disturb the Jew, who might still worship in the synagogue with safe conscience in his hope of a Redeemer to come, and the old law

might still be the law? It matters not what a man believes; it is only a question of what a man does!" This is not true. Belief is the source of doing. How shall a man know what to do unless he is first taught what to believe? How do I unless this or that be based upon a moral principle? And moral principles are not dependent on my thought or yours. They stand by themselves; they are objective and not subjective; they come to us from Him who rules who died on the Cross came to teach the

CHRIST, AND CHRIST ALONE, IS THE SCHEME OF SALVATION. "One religion is as good as an-

other!" It is not true. Christ the Saviour came and preached, and died, in order that He might teach us the only religion which could link man only religion which could link man does matter, it does matter what religion with God, and the only religion which was was pleasing to God who made religion must not govern men's lives;

longed for His coming, because they had a religion that was handed down to them, that taught them of the early promises, that taught them of the repeated promises and told them of the means by which they should know Him when He came. We know He came: we know two thousand years ago, He was born in Bethlehem; we know He came into public life; we know that on was born in bethienem; we know the law. Now comes the law above nature; came into public life; we know that on now comes the supernatural life. The the Cross of Calvary He died. What that life, and the Cross leads to that life, and the Cross leads to that life, and the Cross leads to that life can be act has impressed itself more on the life. the world than that? We lived"; and that Cross, standing on know that the world in His day list its height, preaches those words to the ened to His voice, and that men said world.

That truth which is the knowledge that no man had ever spoken as He Brethren, think you that Cross was God, that truth changes not.

CHRIST, THE TRUTH AND THE had spoken; His hand touched the sick, and sickness left them; His word came to the ignorant, and possessed their hearts with love and their minds with knowledge; He went about everywhere doing good. He selected from among men His apostles, and took

"Jesus said to Simon Peter: 'But whom do you say that I am?' Simon Peter, answering, said: 'Thou art Christ, the Son of the living God.' And Jesus, answering, said to Him: 'Blessed art thou. Simon Bar-Jona; because fiesh and blood hath not revealed it to thee, but My Father who is in heaven.'" (St. Matt. xvi., 16, 16.) Dearly Beloved Brethren:—This independent in the life of our Blessed Lord, which drew forth from Peter the strong lieved that that Christ who walked

> the gospel of that day when Peter, the leader of the Apostolic few, was tested

CHRIST PROCLAIMS HIS OWN DIVINITY.

hat "It matters not what a man believes; it is only a question of what a man does." This savors of liberalism, and men desire to be considered liberal, especially in religion.

No doubt, no hesitation, no uncertainty! "Thou art Christ, the Son of the Living God." Here was a belief in One sent to teach and to save; here a belief in His teaching is made necessary.

pernaps there is some truth in them, and the poison of indifference in dogma may enter and ruin the fabric of faith.

ONE RELIGION NOT AS GOOD AS ANOTHER.

OTHER. "One religion is as good as an other!" This is not true. If it were true, then why did Christ come at all? If one religion be as good as another, then the pagan, in his natural religion, was well enough off, and did not need the Crucifixion of the Saviour of the world. If one religion be as good the died on that Cross. And when the died on that Cross. And when the died, all nature was convulsed. The Pagan cried: "The Great Pan is dead!" And the world shivered, because its God was in agony of death. But the promise had to be fulfilled—
Redemption had to be effected, and the great God of all submitted Himself to the infamous death of the Cross, in Men look to that Cross to-day, look

through the vista of two thousand years and see that Cross on the heights of Calvary. They see it there, lifting itself to the heavens, standing between earth and God, and they see on that Cross a mangled Form, and from that Cross they see the blood of redemption flowing into the souls of men. That Cross has revolutionized the world; know whether to do this or that rightly, it found the world pagan, it made the it found the world pagan, it made the world Christian; it relit the torch of enlightenment and made truth fully known; it illumined men's minds as never before; it revealed God to men as men had never dreamed of Him since the days of man's sin; it brought at once, into the world, a new code of human actions, — the Divine Law Giver. Almighty God, in His divine Providence, might have given us different schemes of salvation; but He saw fit to give us that scheme which led up to the Cross, and from the Cross led into every individual heart, carry hy His own power to show that He arese by the large of the Cross and from the Cross. led up to the Cross, and from the Cross led into every individual heart, carrying to the individual heart the blood of the Cross, and bearing to the individual mind the truths which He conquered Death. Man's salvation demanded Christ's sacrifice and as Saviour, Christ's doctrine is the only truth, and His morality the only moral ity that will save man.

ONE CHRIST-ONE SCHEME OF SALVA-TION.

Christ came to say to the world ; "It man. Christ came to teach, and He came it does matter what religion a man to die, in order that He might seal with follows; there is only one truth as this blood the teachings which He came there is only one God. There is only to give. Why is Christ necessary, if indifference in religion is to govern us? If Christ is not necessary to our lives, if His be not the hand we are to lives, if His redects be exactly in the necessary to constant the necessary the necessary to constant the necessary the necessary the necessary to constant the necessary lives, if His be not the hand we are to grasp in order to be saved, if His mind is not the mind we are to know in order that our mind may be formed in it, if His heart is not the mould on which my heart is to be formed, then Christ came in vain.

Now heathran, if there is one fact Christ came in vain.

Now, brethren, if there is one fact

Now, brethren, if there is one fact more than another that has impressed heart and the model of man's life is the itself on the history of the world, it is life of Him who died on the Cross. the fact of a Christ promised, a Christ That life, and that life only, is the life the fact of a Christ promised, a Christ That life, and that life only, is the life to lead. That Cross went into the pagan world and it is said to pagan were shadows that led to this Christ; we know that for four thousand the control of the christ is the christ in the christ is the christ in the thousand years blessed men and women to you; there is one God, and Christ longed for His coming, because they is His son; there is a higher morality,

in vain? Think you that Cross was a mere symbol? Think you it was something passing? No, no! That Cross was the the fulfilment of the promise was the the fulfilment of the promise was the the fulfilment of the promise bow of old, against the anger of God, to sinning man. That Cross is the path leading to eternal light. That Cross is the light to illumine men, to illumine every man that cometh into the world. That Cross was man's salvation: and hence it is, that, leading from that Cross, Christ built His Church, and Christ is the Church, that the world might have His teachings.

Cross of Calvary nineteen hundred years ago is the Cross of Calvary to day, and the Christ of to-day because He is the believe in this?" "Do you understand believe in it." "Do you understand it is that?" We say to him: "Yes, we believe in it." "Do you understand believe in it." "Do you understand that?" We say to him: "Yes, we believe in it." "Do you understand to believe in it." "Do you understand that?" We say to him: "Yes, we believe in it." "Do you understand to that?" We say to him: "Yes, we say to him: "Yes, we should that?" "It is not necessary to under the stand it; it is sufficient for me to krow that God has proposed it to my belief, and I will use my intelligence to see its beauty. But, as the Catholic Church, and His Church teaches it; and His Church teaches it;

human life that sought it. THE CHURCH OF CHRIST.

Christ in order that it might be done, built His Church, organized His Apostles, and commissioned them to go out into the world and preach the

Word was to go on to the end of time, preaching the Cross, teaching the Cross into every

Cross. Oh, brethren, that fact impressed itself on the history of the world, when those Apostles stood in martyrs' places, and preached the Gospel of Christ. Have you ever thought of the Christ. Have you ever thought of the change that came over them within a short space of time? You remember the night before the crucifixion, not one of them could be found. Where were they, those men who had sat at the feet of Jesus, looked into His sweet face and felt the hearings of His loving. face and felt the beatings of His loving neart; who had taught them as no other man had ever taught before; yet, when darkness came, when the clouds drew heavy and when the Cross appeared through the clouds, courage failed them, and they fied! Where, then, was he now who said: "I bethen, was he how art Christ, the on of the Living God "? Where was he? The cowardly heart had abandoned his Master, aye, with more than coward heart, had said three times, with an "I do not know the man at

But we find that there came a day when Christ had ceased to appear walking among men, and those Apostles stood in the market places. Ah! what was it they preached? They who had been Jews of old, they who had fears concerning the Christ, they who had little knowledge of the great truths, they who had little courage to face danger—what do we find them doing? Standing in the marketplaces, entering the synagogues, standing before gatherings of thousands, what were their words? They said to the Jews: "You have put to death one whom you have been waiting to one whom you have been waiting to receive as your Messiah; you have called Him a malefactor; He is your God risen from the dead."

As He said, and as He told them to As He said, and as He told them to do, in and out, everywhere, facing every danger, and enduring every trial, they travelled many sections of the world. They laid down their lives the world. They laid down their lives for the truth. Just as their Master had allowed Himself to be nailed to the cross, so they gave up their lives because they believed in Jesus Christ.

They said to the world: "We come to you with a mission. for war told.

Holy Ghost; teach them to observe all thiugs, whatsover I have commanded you, and I shall send the Spirit of Truth to you and he shall teach you truth and shall abide with you ever." And in the strength of that mission they went everywhere with the courage of men gifted and inspired with knowledge by God. They went forth preaching the Gospel they baptized men and made them Christians, and their work has gone on. Just as sure as the work of Christ was not to die on Calvary, neither was it to die when the last Apostle laid down his life. was to last until the end of time, and other good men were selected and commissioned to go out, and so on till the

end of time.

And, brethren, when you and I, Catholic Christians, kneel before the altar of God, then we will hear the same voice from the Cross of Calvary teaching us the same lessons of Calvary as they were taught to the Jew and Gentile in the earlier days of the Church.

TRUTH UNCHANGEABLE And, after all, is not this the right And, after all, is not this truth? conception we have of the truth? What is truth, brethren? Is it a chameleon that changes with every day? Is it a flower that blossoms, and fades? No, no! truth is God. Truth is like the eternal hills which never change upon their solid foundations; truth is like the heavens; truth is like the God of Heaven - never changes. Men's apprehension of truth may differ, men's conceptions of truth may change; truth itself stands, no intellect. matter how man may regard it. Look unchangeable as the very heavens. God's truth impresses itself in nature.

from that Cross, chirst is the Church, that the world might have His teachings always, as He taught in Judea. Christ's teachings were never to cease; His Word was to endure forever; His Word was to endure forever; His Word was to go on to the end of time, preaching the Cross, teaching the Cross carrying the Cross into every life. Brethren, upon that truth you and I have built our Catholic Faith.
Why are we Catholics? Because we believe that Jesus Christ has established a Church, established it for generations to come to be the same vesterday. a Church, established it for genera-tions to come, to be the same yesterday, to-day and to-morrow, to teach the same Gospel in Judea in the days of Peter and Paul, as is taught in the world to-day-in the day of Leo XIII.

THE CHURCH UNCHANGEABLE.

We believe that Jesus Christ established that Church for all ages and that it is as unchangeable and unchanged as Jesus Christ Himself. We believe that if a man wants to know what to believe he must go to the Cross of Calvary and listen to the Saviour speak ing to him; we believe that if a man wants to know, to-day, what to do, he wants to know, to day, what to do, he must go to the same Saviour and ask him: "Lord, what must I do to enter eternal life?" And we hear from the gentle Saviour's lips the same lesson that the lawyer of old heard. We believe that the Cathelia Church is lieve that the Catholic Church is the Church of Christ, we believe that the Catholic Church teaches Christ. Christ has never left the world, but has remained in His Church and when His Church teaches us doctrines to day, we believe it is Christ still preaching to us, just as He did on the Sea of Galilee, or in Samaria and Jerusalem; the same Saviour, the same gospel, the

same truth. When men say to you: "Your truth never changes; your doctrines never change; they are not progressive with the age," ah, we can say: "We are not progressive with the age, for these are not the doctrines of the age;" neither were they the doctrines of the world when Christ preached them first. Paganism then had control of the vast majority of men's minds and hearts, as a new Paganism is having control of the minds and hearts of men to-day. Paganism comes forth under the guise of civilization, standing before men in

The Bible has been set aside at whim of scholar, its teachings to be believed future life is uncertain future life of probation or future life of punishment, which is it? As a consequence, we find the tendency is toward non-belief, no belief at all. These men are simply working their way into a revamped paganism, a religion with-

Time was when orthodoxy believed Christ to be divine. But now there are men who call themselves Christians who do not believe in the divinity of Christ at all. What has brought them to that? They have been brought to t by abandoning the principles which the Church has taught, which your Church and mine, Christ Himself, has taught to every man, that God is teacher, man is to be taught, that truth has been delivered to man, that it is to be believed and not questioned. Believe it, and be saved; if you believe it not, you shall be condemned.

THE CHURCH AND INTELLECTUAL PRO

The Catholic Church stands in the world of religion, to day, as the great bulwark of revealed truth, standing by the gospel's teaching, notwithstanding all the allurements of the world, notwithstanding all the false teachings of

It says to the world to-day: "The at truth as we find it in abstract highest intellectual height is Calvary, The laws of gravity are as for there is truth in Christ, there is the highest point of human intelligence. A man who believes in the Cross and All nature is based on positive truth. who bows his head before the truth of The same truth, only in a higher form, God is no more a slave in his intellect is in the intelligence of God that than that man who looks into the face brings itself to be conceived by us, as of the rising sun and sees there the God gives us the power to conceive it. beauty of the hand of God in His crea-That truth which is the knowledge of tions. And when men outside of the God, that truth changes not. The Catholic Church say to us: "Do you mained where God has placed them, to order."

what intellect may suggest, God's truth is the truth and God's way is salva-

In Jesus Christ, my Saviour, my intellect is developed in its highest form, and my heart is developed in its purest love, and my whole life is trained in the way of Him who is the way of truth and life, who died for me on the Cross that I might have religion, and that I might have it abundantly.

Brethren, let us thank God for mak ing us Christians, and putting in our hearts the seed of true love, and in our minds the seed of true knowledge.

If years have developed these seeds o that our minds know truth better, and our hearts know love better, for this thank God, the good God, who has taught us better than we deserve. Our Church stands as our guardian; its morals are the morals of the Cross. And society can find in the Cross only. salvation; upon it, and it alone, mus society depend to save it from erring men, to save it from the blasphemy of men, to save it from the hands of men who would destroy it in every fibre of

its existence.
Society is torn to its very foundations; anarchy and socialism are stretching forth their threatening hands to pull down the fabric. And why. Because men are drifting from why. Because men are drifting from the principles of Jesus Christ, and in-dividualism is asserting itself. God is denied, God is minimized, religion is sneered at. Intellect with faith is appealing to the minds of men. Intellect enlightened by faith, intellect illumined by the Cross is the only illumined by the Cross, is the only salvation. Heart ruled by Christ and not passion will save society.

The Church stands to point the way that they should walk, to point the life the citizens should lead, to point the life that men should enter into in order to be faithful to their God, and faithful to their fellow-beings.

Brethren, there is the destiny of twenty centuries of the Church's history, whether we take it in that day of Judea, where Christ confirmed the statement of His Apostle and conferred on him the mission of changing the world in its policy, or whether we carry on him the mission of changing the force of civilization, standing before men in the guise of civilization, standing before men in the guise of culture, intellect, whatever you may wish to call it. Men today are simply skinming their religions, taking here and leaving there, cutting off to-day that which yesterday they believed. The intellect, to day, has gone a step further than yesterday. Confusion of Bellef Outside of the Catholic Church! We can well remember, and if our memories do not serve us, reading will. We remember the clatholic Church! We can well remember, and if our memories do not serve us, reading will. We remember the old orthodoxy that governed outside the Catholic Church; what a point of belief the Bible was in all its power; we remember then, how rigorous were the beliefs concerning future life; we remember how necessary were Church fellowships. Tell me, tell me, brethren, whether those notions are popular to day or not. We know that one group after another of the old orthodoxy beliefs has been eliminated. The Bible has been set aside at whim of scholar, its teachings to be believed

and say to us, as He said to Peter, "Whom do say that I am?" And in our hearts, as Christian Catholics, we answer back, "Thou art Christ, the Son of the Living God." And Christ Son of the Living God." And Christ will answer us, "Flesh and blood hath not revealed this to you, but my Father, who is in heaven; and I say unto you on this rock I will build my Church; in your hearts I will make my home; to your souls I will give salvation.

God grant that that may come to us all to strengthen us in the belief of Jesus Christ, our Saviour; that His truth may save us; that His Church may shield us; that God may give to His Church the power which He wishes it to possess in all the hearts and minds of men seeking the truth, that they may find that here it is; standing like may find that here it is ; standing like a city on the mountain top, that all nations may see it, opening its doors to all men seeking truth and presenting its truth to all hearts.

God grant you this blessing which I ask of our Blessed Saviour through the intercession of His ever Blessed

Converts.

It is a significant fact that apostates are no longer welcomed with open arms by sectarians. Time was when a con-vert from "Romanism" was considered a great "catch," but times change. The conviction is steadily growing among non-Catholics of all denominations that only bad Catholics abandon their religion. The editor of the Holy Cross Magazine frankly remarks: "The experience we have had with the that Church for ours only goes to convince us that the pious ones have remajority of those who have forsaken

The American traveller in Mexico has so often set our olive skinned neighbors in unfavorable contrast with their more active brethren of the North, that a tourist who understands the Mexicans and writes sympathetically of them has come to be regarded as a "rare bird." Many persons, who seem to be possessed by the thought that the Church has a mission to commerce and art and science, frequently blame our holy religion because it merely teaches men to keep themselves unspotted from the world, instead of making them lovers and hoarders of the Almighty Dollar. We have great pleasure, therefore, in quoting the tes-timony of Mr. F. R. Guernsey, who writes thus from Mexico to the Boston

Herald: "What is the effect of the religion of these people on their lives and conduct is a question frequently asked me by my compatriots. Regarding its work in the formation of the character of women, in rendering them both happy and useful, the Catholic faith needs no tribute. Nowhere in the wide world can women of more lovely lives, of sweeter character, be found than in this pleasant land of Mexico. True, in all relations of life-good wives, excellent mothers, and faithful guardians of their households,—they are unexcelled. A calm content rests upon them; they are not dis-tracted by ambitions, the fev-erishness of the lives of 'eman-cipated women' troubles them In sickness they are true friends and the best of neighbors, and their faith renders them indifferent to the religious belief of whoever may be in

distress. One must needs be a very bitter Protestant to deny these palpable facts. And I, who am not a Cath olic, but merely record what I see all about me, am glad to pay this merited tribute to the choicest example of what the faith of the Catholics does for that portion of our race which bears the heaviest burden in life.

DIOCESE OF LONDON.

BLESSING OF CORNER-STONE.

A PRECIOUS RELIC.

Editor Journal — Sir — On Sunday last, after Mass in St. Mary's church, a most imposing ceremony took place. During Father Allaine's stay in Quebec he obtained from the Cardinal Archbishop through Right Rev. Mgr. Marois a precious relic, a part of the relic of Ste. Anne de Beaupre, through the instrumentality of which so many wonderful cures are daily reported. At the close of an eloquent sermon on the wondrous workings of grace through the intercession of the saints, and a very interesting description of his recent and former visits to the shrine of St. Anne, the Father exposed on a temporary altar the sacred relic, encased in a rich golden reliquary, for the veneration of the congregation. All eagerly pressed forward to the altar-railing to pay their homage to the Mother of the Immaculate Virgin Mary, Queen of heaven and earth.

maculate Virgin Mary, Queen of heaven and earth.

It was a most impressive sight, never to be forgotten. The Rev. Father and the congregation of St. Mary's are to be congratulated on the possession of such a treasure. Some people pride themselves on being the possessors of some trilling trinket once the property of a great general or statesman. Catholics, to whom the words of the Apostles' Creed, "I believe in the Communion of Saints," have not lost their meaning, prize infinitely more relics of great servants of God whose bodies during their mortal career were the living temples of the Holy Ghost.

I understand the relic will be exposed during certain feasts of the year for the veneration of the Congregation.

St. Catharines, August 14, 1894.

A Good Place to Live in.

In County Tyrone, Ireland, there is a district of sixty one square miles, inhabited by nearly ten thousand people, in which there are no saloons. The result has been that there is not a policeman in the district, the poor rates are one half what they were be

TO CONTRACTORS. aled tenders addressed to the undersigned, endorsed "Tenders for Works," will be re-ed at this Department until noon on

NDAY, THE 27th INSTANT

the following works:

the erection of a Court Room and Gaol at tawa. Nipissing District, according to plan specifications to be seen at the Town Hall, tawa, and at this Department, where forms pated bank cheque, made payable to the pried bank cheque, made payable to the ersigned for five hundred dollars, will be irred to accompany each tender.

The bona fide signatures and busing addresses of two parties as sureties should trached to each tender. The department not be bound to accept the lowest or any ler.

(Sgd.)

WM. HARTY.

Commissioner.

Onmissioner of Public Works, Ontario, August 11th, 1894.



of the kidneys.

GEO, W. SWEENEY,
ESQ., of Hapdentown,
Pa., says: "I was for
years hardly able to go
about. I suffered from
liverand kidney trouble, six different Doctors
treated me during that
time but could do me
no good. I give your
"Medical Discovery"
the praise for my cure.
Then, too, my wife
had a bad case of Asthma which was cured
by the use of that
wonderful blood-purifier."

PIERCE antees a GURE



\$13.00 Harness for \$13.00 COLLARS, Hog skin. Leather lines of full length and good quality. BRIDLES, open or blinds. BACK BANDS, 3½ inch heavy strap with TRACE BEARERS and BELLY BANDS attached. MARTIN-GALE and BREAST CHAINS for neck yoke. HAMES, best white oak, 3 loops and oven op. Warranted to satisfy.

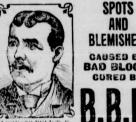
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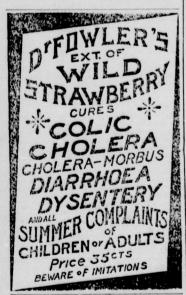


BLEMISHES. CAUSED BY BAD BLOOD, CURED BY B.B.B.

because I am to-day strong and well through its wonderful blood cleansing powers. I was troubled with scrofulous spots and blemishes all over my body and was advised to try Burdock Blood Bitters. I took one bottle, with great benefit, and can positively say that before I had taken half of the second bottle I was

PERFECTLY GURED.

I am so pleased to be strong and healthy again by the use of B.B.B. and I can strongly recommend it to every-Lorenzo Puliston, Sydney Mines, C.B.



REID'S HARDWARE

TABLE and POCKET CUTLERY, CARPET SWEEPERS, WRINGERS. BRASS FIRE IRONS. Good stock of General Hardware

118 DUNDAS STREET, North Side

ALTAR WINE We have now on hand a good supply o Excellent Mass Wine.

PRICE REDUCED. Write for particulars to J. D. BURK, Amherstburg, Prop.

AT THE WORLD'S FAIR

TO ACT AS A FOOD FOR CONSUMPTIVES)

THROUGH TWO FIRES.

CHAPTER III.

Billy Dinneen is offended, outraged, deeply moved. Ever since his master's hasty return from the seaside that illused physician has aided his de-stroyers, the public, in their homicidal intentions by working harder than before, giving scorces of free consultations to persons sent specially, as Billy says, to torture man and master, attending hospitals and consultations, and, most unforgivable offence of all, writing and studying through the long midnight hours, instead of taking his natural rest like any decent Chris-

Christmas Eve has come again, and Billy, with a crosser shade than usual on his countenance, and deeper indignation burning in his heart against the public, is engaged in the same agreeable occupation in which we first made his acquaintance.

hatred against the public. For the first time his master spoke sharply to him, and who is to blame for that? Who or what has ruined his master's equable temper? — the public, of course. The public is accountable for the fact that the doctor interrupted Billy that very morning as he was reasonably stating his opinion on the deplorable state of the weather and the murderous intentions of the free patients—not only interrupted him, but actually said that he, Billy Dinneen, was a disgrace to humanity, with his constant repinings and cause less murmurings, and, furthermore, the hitherto lamb-like doctor added that he believed his faithful factotum to be a confounded old wailing humbug and a canting old sinner.

Therefore Billy nurses his wrath to keep it warm, and hurls it in vindictive but happily impotent showers on its supposed original cause, the public. The doctor enters, looking sadly pale and worn. Without noticing the peligerent countenance of his attendant, he seizes a paper, and, seating himself in his familiar arm-chair, mechanically opens it.

Billy, furtively watching him, sees him glue his eyes into some particular paragraph, glance from thence to the date of the paper, then jumping im-petuously to his feet he rushed at Billy, and almost froze the blood in that individual's veins by demanding in sepulchral accents:
"Billy, you fell destroyer, when did

that paper come?"
"O Lord save us, Master Bernard agra, an' sure it came the day 'twas printed, like all of 'em.

"Why didn't you bring it to me, you villain? You've ruined me. Oh,

Laying his head on the table, and shutting out the light with his exarms, the doctor actually

"Musha, Master Bernard avic," said Billy, greatly moved at his master's "what earthly differevident misery, ence does one old newspaper make? Don't you remember you gave up readin' the papers unless of an odd Wasn't I the omedhawn to time? leave 'em there—the dirty rubbish—instead o' burnin' 'em? Here now, he added, in his most coaxing tone, 'sit over an' eat your lunch, an don't mind them old papers."

But instead of obeying Billy, the doctor, murmuring, "Lost, lost again!" rushed from the room, and in a moment the hall door banged on his retreating figure. Billy saw him

"Lord deliver us! He's gone stark mad — mad as a March hare. The impudent, audacious, murderin' public has him kilt at last at all, at all - what'll I do? I'll write to the father an' mother at once though I'm in dread I'm too late. musha, thanks be to God that I never tied myself to a woman — no — nor never will. I'll get a peeler to watch

COULD HARDLY WALK ON ACCOUNT OF RHEUMATISM

P. H. FORD -OF-After TWO YEARS Suffering

Quachita City, La., -BY-

Ayer's Sarsaparilla

ror muly two years, I suffered from on the condition that I could hardly walk. O I spent some time in Hot Springs, Ark., O and the treatment helped me for the other hardly walk to be a spent some time believe, but some the comparison of the conditions that some the conditions that it is not that some that it is not that some the conditions that some the condi time being; but soon the complaint re-turned and I was as badly afflicted as ever. Ayer's Sarsaparilla being recom-mended, I resolved to try it, and, after using six bottles, I was completely cured."-P. H. FORD, Quachita City, La.

Ayer's This Sarsaparilla Admitted

YETH'S LIQUID MALT

"He wrote immediately to his old mis-tress imploring her to come up to

That duty performed, he took up the unlucky newspaper and hunted through it over and over again for a paragraph dreadful enough to cause his master such grief and surprise. His search was unsuccessful. There was not a murder, a suicide, or even an agrarian outrage in this most civilized and peaceable newspaper. He laid it down, fully convinced that his master's mind was unhinged. Yet, all unconsciously, he several times passed over and once half read the disconcert-

ing paragraph, which ran thus: "We are deeply grieved to learn that the rumors which were affoat a month ago concerning the bankruptcy of our worthy and respected citizen. Sir John Gregory, have unfortunately proved true. The principal cause of his great disaster, like so many others of a similar nature, is the unparalleled frauds in Gowrie Bank. We under stand that Sir John privately arranged with his creditors, and, with the small esidue of his once colossal fortune, has with his daughter, sought an asylum on the Continent.

The paper was dated six weeks back and the reader, more enlightened than Billy, will guess why this simple anhad such an alarming nouncement effect upon Doctor Somers.

The bells had rung their joyous wel come to the new-born Saviour ere the doctor returned, and, the nextday, when his frightened parents and sister made their appearance, determined to carry him away notens votens for much needed recreation, they found him ray ing in fever, Sir John St. George standing by his bedside.

"I fear, madam," said the great physician to the weeping mother, "your son is in for it. I frequently predicted this, but he only laughed at my warnings. Christmas Eve settled him. Think of his insane whim in sitting up by a dying fever patient a poor little messenger lad—during the long cold night. Anyhow, we'll see what good nursing and patience will

Good nursing and patience can do a great deal when their object is young and of sound constitution. But the spring flowers were peeping above the ground, the birds singing merrily as they disported themselves in the warm, balmy breeze, ere Doctor Somers returned to his work in the city again.

CHAPTER IV.

Some years have gone by since the first wild Christmas Eve on which we introduced Billy Dinneen to the reader. Billy now enjoys a well-merited ofium cum dignitate in a large mansion in one of our most fashionable city squares; but his opinions regarding the peculiar merits of the parties who come lic, especially of that portion who come ic, especially of "advice gratis" under the rank of "advice gratis patients," are daily intensifying in contempt and spleen. A new star has arisen in the faculty - a star which promises to eclipse all its predecessors in lustre, brightness and duration. People cannot understand how the owner of a head still brown and glossy can have worked his way beyond so many who had the start in the race, and so many others from whose path kind friends removed all troublesome obstacles. But the fact remains, and Dr. Somers, young, unassuming, kindhearted, charitable, hard-working, is Society says that Dr. Somers has no

heart. It must be some mechanical contrivance that does duty as one, else how could he avoid the gilded snares set to entrap him by match making mammas and matrimonially inclined spinsters.

It wants one week of Christmas Day, and the doctor sits over his breakfast table reading a letter. It is from his friend Colonel Murchason, and is a pressing invitation to spend the Christmas week in the colonel's country mansion, Murchason House The colonel and family have just returned from the Continent, where they have been residing for several The letter concludes:

And we are all so delighted to ge back again to poor old Ireland that intend to give such a housewarming that its memory will descend tradition ally to the future. So, like the 'quin essence concentrated ' of the 'subli mated brick' that you always were, leave your physic and your pills and your skeletons behind, throw dull care and work to the winds, and come down here, where I promise warm welcome and plenty of fun by lake, field and fell. You need not dread being 'sent to Coventry,' for as I do not drive, harass, starve, belie, or excruciate my tenents, we are, and ever will be, please God, the best

of friends. So come."
"I declare I feel strangely inclined to accept," said the doctor to himself. 'I will accept it. I say, Billy Billy !

"Here sir," answers that personage as he steps before his master.

"Do you think, Billy, you could manage without me at Christmas for a few days? I wish to pay a visit.
Of course, yourself and the servants

any one, for, thanks be to God! I grooms, fall on his ears as he darts to

him, to keep him from drownin' never tried myself to a woman—no, himse'f. Amn't I to be pitied? Oh! nor never will. So go, sir, go with an avoch onea, avoch onea, what's the world comin'to.

All this Billy said in tones of deepest affliction—the thanksgiving for his escape from matrimonial snares being peculiarly lugubrious—whilst his arms kept melancholy time to the motion of his sad heart by working up and down like rusty pump-handles.

"He wrote immediately to his old mis-" men is supreme."

never tried myself to a woman—no, nor never will. So go, sir, go with an deasy mind, and bedad, 'tis I that's glad to see you gettin' a bit of spreeogh in ye at last. Ay," he muttered, as he turned away with a grim smile, "manage without him and his every day of my life. We must humor him, though the poor bouchal; but the foolishness of some way. All are assembled in my room. I have a rope ladder. Come!"

men is supreme."

The doctor writes a cordial accepta-Dublin at once if she had any regard for the welfare of her son. tion and when it is posted he feels a buoyancy of spirit and lightness of heart very unaccountable to himself.

> Ten o'clock strikes on Christmas Eve, as the carriage containing the doctor rolls along the Murchason auenue The house itself seems the centre c. light, warmth and happiness; sounds of subdued music fall on the ear; and as the visitor steps into the hall he is gratified by the sudden change from the frigid outer air to the almost torrid temperature within.
>
> The host in person conducts him to

> Sounds of mirth and laughter reach their ears : servants, hot and happy, are flying out in all directions. The two friends laugh and talk. Old friends, old times, old faces rise before their mental vision. *
> "Doctor," said the colonel, after a

time, "do you feel deucedly hot? I fear my people have taken my orders too literally. I told them to pile on such fires to-night as would knock the I believe an overdose is the result.

The gentleman addressed confessed that th heat was surprising, and he suggested the advisability of reducing

"No use now," said the colonel "let them burn away. But, seriously, doctor, I was anxious for your professional services an hour ago. A young lady-a friend-indeed a member of the family-fainted away quite unex-pectedly. We did all that we could pectedly. We did all that we could for her, but she is gone to bed quite indisposed. My youngest daughter is with her now. You will see her in the morning, doctor, if she's not better?

"With pleasure," returned the dcotor ; "but," he added, with a smile, you ordered me to leave physics etc., behind. How consistent you are

"The way with the world, my boy However, I was startled at the lady's illness; for, though I have known her for many years, I never saw her faint before, and her poor father, when dying, confided her to my care. Besides, the girls are so found of her, and so am I.

"A relation, I suppose?" asked the doctor.

"No; my daughter's governess. Ha! Kathleen," he exclaims, catching a glimpse of a white dress passing along the corridor, "come here, pet. This is my youngest daughter, Dr. Somers," he continued, introducing a pretty, dark eyed, dark haired girl of about sixteen, who welcomed the doctor warmly.
"Hew is Miss Gregory, darling?

asked the father.

The doctor started. The springs of that mechanical contrivance within him must have been suddenly loosened, for he felt it beat with fearful velocity

"She is much better, dear papa. She would not be pleased if I did not return to the drawing-room and enjoy myself! But you know, papa, that is like dear Marion—always thinking of others, never of her self. I told her I'd prefer her company to any drawing-room. But she smiled and commanded. I obeyed. And do you know, doctor," the young lady rattles on, "you owe her a visit, for we were just speaking of your advent -I believe Miss Smileypoint was tell-ing what a dreadful flirt you were in Dublin-when our dearMarion fainted. But now that you are here I feel quite

"My dear little girl, you're an angel," was the doctor's very unex-pected reply, as offering his arm they proceeded to the drawing-room, folangel, lowed by the amused host, all three in

high spirits. Surely the Dr. Somers of the Murchason House drawing-room cannot b the same individual whom society in Dublin thought so cold and grave. laughs, he dances, he sings; he out shines all the gentlemen present—he enchants the ladies. Finally, as the clock strikes 1, he betakes himself to his room, and falling on his knees prays thankfully, gratefully, fervently

for a considerable time.

He opens the window and looks out A wide expanse of beautiful, hilly scenery lies before him, rendered startlingly distinct by the extreme brightness of the moon. Glistening snow clothes the turf, loads the ever greens, decks the branches, tops the hills and beautifies everything very great happiness possesses him but he puts the thought away. He thinks of the mystery of mysteries. He hears the angels directing the shepherds to the cave.

With them he enters. ox, a manger, a kneeling artisan, a voman more pure and beautiful than human heart can conceive, looking with maternal love and wrapt admiration upon a little Babe, clothed in rags lying on straw, surrounded by celestial halo. Suddenly angelic voices raise the hymn of peace. Almost unconsciously the young man repeats aloud, and adds, "Thanks be to Thee, sweet Infant Jesus! Eternal praise be given to Thee for all things!

A strange, sickening sensation makes him turn around. The room is will have the usual amusements."

''Manage without ye, sir, is it? Why, then, I think I can manage without stentorian lungs of the stable boys and

way. All are assembled in my room. I have a rope ladder. Come!"
"Marion, at last! Thank God! oh,

thank God!"

The fierce flames have devoured the stairs and are fast making their way through the upper story; the smoke and heat are almost unbearable, as Bernard Somers and Marion Gregory, united so strangely in the midst danger after so many years, make their way to the shivering, frightened, half dressed group who cluster around a window, beneath which some of the men servants are making frantic efforts to place ladders.

Marion and a housemaid attach the rope-ladder to the bedstead, while the ctor throws out showers of mattresses, bed-gear, rugs, shawls - everything rooms, and which he thinks would be useful in case any of the nervous group might fall, or that he himself might have to jump for it in the end.

"Courage, Mrs. Deering, courage, says Marion Gregory to a large, wail-

ing lady.
But she is incapable of movement, so the doctor helps her down and lands her in safety. Some of the ladies descend unaided, others are petrified with fear and can scarcely move These latter are conveyed safely by the doctor. Colonel Murchason and his daughters wish Marion and the doctor to descend before them. A decided refusal from both; so the colonel, who knows that no time can be squandered in useless argument if all are to be saved, descends. flames burst in at the door as he does so; the heat is maddening; but, thank heaven! everybody is out of danger except the doctor and Marion.

"Come, my own love. Let us trus in God." He extends his hand to help he from the window ledge, when, to his consternation, she falls senseless. Seizing her gently with one arm, he begins the descent, aiding himself with his disengaged hand, slowly, step by step, for dear life. Little more than helf the descent is made when than half the descent is made when the flames burst suddenly through the window; the ladder sways, gives way, and the doctor with his burden drops stunned and senseless on the soft mass placed so fortunately beneath.

Thus ended the poor colonel's house warming, which, as he so unconsciously foretold, will descend traditionally to future generations in the neighborhood of Murchason House.

CHAPTER V.

Billy Dinneen's footsteps are arrested outside the door of Dr. Somers' fine library — arrested by the sounds of laughter from within—a man's rich and musical; a woman's, clear, sweet and silvery. Billy stands, scratches his head, and smiles from sympathy—

yes, actually smiles.
"Bedad," he soliloquizes, "they're at it again—laughin' together like children, an' they near a year married! an' where's the harm of it?" he continued, as if arguing with himself. "Tare-an ouns, isn't it better than the way some fellows do-breaking their necks till they're tied to some purty doil, an' thin scowlin' at the creature. an' maybe breakin' her bones because she's not the angel they took her to be? Sha-dhurth to me, but the master has a wife, an' if he has he earned herearned her I say," continued Billy looking as if ready to defend the as sertion with his life, "for salvation to me if he did't wait for her seven years an' shut his eyes all the time to the figaries an' palaverin' an' coaxin' of of them rambustic garrahmaws of women-faugh! thanks be to God, I never tied myself to a woman-no nor never will—that do be drivin about in their carriages to plays an' parties without a stitch o' dacency on

Here Billy paused, sighed, but al-

most immediately resumed:
"'I minded the poor master well ma'am dear, 'says I to her the first day she came home, when she was tellin me not to be troubling myself too muc with work, but to go ev'ry mornin' to Mass, and to mind my prayers, an' to attend my duty reg'lar, an' to have an eye after the house an' the servants, an' not to mind the master gettin' mar ri'd, for that she'd be a good mistress to me. An' so she is. 'I know you did, Billy,' says she, an' she laughed like swans of Usna when they heard the bells of heaven callin' them An', begonnies," concluded Billy, as he walked away, "tisn't the master I walked away, "' 'tisn't the master I manage now, but the master an' the mistress an' the whole house."-Ariom in Dublin Nation.

one complaint has ever been made by those using Ayer's Sarsapa rilla according to directions. Furthermore, we have yet to learn of a case in which it has failed to afford benefit. So say hundreds of druggists all over the country. Has cured others, will

The Medicine for Liver and Kidney Complaint.— Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without reliaf, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

NORWAY PINE SYRUP cures Coughs, Colds, and all Throat and Lung Troubles. Price 25 and 50c.

CROWN WORN BY CHRIST.

French Priest Said to Possess the

We present some statements about the crown worn by our Lord, which are vouched for as true by Karl Melite, a correspondent of the Cincinnati En-Mr. Melite writes :

One evening, while being enter tained at the palatial residence of Notre Dame, of Paris, by the archipretre, Eugene Pousset, who is also Dean of the canons of Notre Dame cathedral, our conversation drifted on religious subjects and relics.
"We have," said the archipretre,

"a splendid collection in the tresor (treasury room) of Notre Dame of the relics which were saved during the revolution in 1793. Since that time numerous gifts have enriched this collection, among them military trophies and ornaments presented by the sovereigns. Napoleon I. gave to the cathedral the objects used at his coronation; and any one who visits at the tresor can see the prie dieu and cushion which figured in the celebrated paint -

ing by David, at the Louvre.
"The tresor of Notre Dame belongs to the State, and I have nothing to do with it except to see that it is well cared for. A guardian and interpre-ter is paid regularly to look after this property, which amounts to millions. Now, as to the crown, it is in my per sonal possession, and I have provided that at my death it will be intrusted to ome one specially selected by me. The crown is never exhibited in pub-My own servants know nothing

of its existence. On further inquiry M. l'Abbe Pousset consented only to state that the crown was kept at the cathedral at the time of the revolution in 1789. A noble family, whose name he would not give. hid it away for fear of acts of vanda ism. Since that time it has been transmitted from hand to hand as a sacred trust.

At his earnest request the correspondent was allowed to see the crown. The archipretre took him to a garret room located immediately above sleeping apartment. No guard is at the door, and the servants believe that this room, which is not occupied, contains only old traps and rubbish of no value. The walls are bare of paper or ornaments of any kind; in one corner is a wooden chest about 3 feet high 31 feet long and 2 feet wide; the hinges and locks are made of steel. It contains three flat, glass-covered boxes fitting perfectly one inside of the other;

the inner box, lined with red velvet, is

the crown, reposing on a cushion made

also of red velvet. The crown is not made of thorns, as is generally represented, but of ordinary rush carelessly twisted in the shape of a crown, the thorn of which (there is only one left) is hardly three inches long and is attached to the rush. There must have been originally several of these thorns, as one can see plainly the places where they have been detached. The color of the rush is so faded from age that it looks almost transparent, it being of pale, vellowish white

The box is air tight, and has the seal of each person in whose po it has been since the reign of St. Louis (Louis IX.) who brought it from Jeru salem. The largest fragment of the cross in existence is inclosed in another box; it is of cedar, or similar wood, and is about 3 feet long, 5 inches wide and 3 inches thick small piece has been cut from one end by a member of the family which saved this fragment of the cross dur-

ing the revolution.

The descendants of this family are residing now in the town of Bourges Among the other relies is the lower jaw, the humerus and a few teeth of St. Louis. The archipretre of Notre Dame has in its possession all the documents establishing the authenticity of these relics, and should a revolution occur in Paris, every possible precaution is taken to prevent them from being stolen. correspondent was permitted to see the documents, but not allowed to take a copy of them, for obvious reasons, the main one being that the family who secured the crown and piece of the cross at the revolution do not wish their name to be disclosed. A regular system of electric alarms connects the garret rooms with the library and sleeping room of the archipretre. Furthermore, the large iron gate doors of the residence inclosure are similarly protected. This residence, by the way, was constructed by Violet Le Duc. the restorer of the cathedral, and has the appearance of a museum or public monment. Very few seem to know that it is inhabited by the first cure of France.

IT IS NOT what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

My feet were so badly swollen that I could not wear my shoes. I got Yellow Oil, and to my astonishment it gave instant relief, and two bottles completely cured me. Mrs. W. G. McKay, Berwick, Ont.

When you notice unpleasant sensations after eating, at once commence the use of Northrop & Lyman's Vegetable Discovery, and your Dyspepsia will disappear. Mr. James Stanley, Merchant at Constance, writes: "My wife has taken two bottles of Northrop & Lyman's Vegetable Discovery for Dyspepsia, and it has done her more good than anything she has ever used."

Dr. Fowler's Extract of Wild Stramborry.

Dr. Fowler's Extract of Wild Strawberry cures Diarrhoa, Dysentery, Cramps, Colic, Cholera Morbus, Cholera Infantum, and all looseness of the bowels. Never travel with-out it. Price 35c.

TO REMOVE WORMS of all kinds from children or adults Dr. Low's Worm Syrup is a safe and sure remedy. SICK HEADACHE and Constipation are promptly cured by Burdock Pills. Easy to take, sure in effect.

THE BEST COUGH CURE is Hagyard's Pectoral Balsam. It heals the lungs and cures Coughs and Colds.

HE WENT WITH HIS R BLOODIEST BATTL BULLETS RAINED

Father Corby's Exp Irish Br

AUGUST 25,

A WAR CHAPL

HIM-REMINISCEN Wherever a Catho he is sure to go. daunt him, hardsh him, pestilence can nor the certainty away. He is bound are souls for him to he lose his life, an prompt to fill his phis work, writes L American Ecclesias

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With the Catho

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ORN BY CHRIST.

JUST 25, 1894.

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E WORMS of all kinds from ults Dr. Low's Worm Syrup is remedy.

COUGH CURE is Hagyard's am. It heals the lungs and and Colds.

Father Corby's Experience With the irish Brigade.

AUGUST 25, 1894.

HE WENT WITH HIS REGIMENT INTO THE BLOODIEST BATTLES OF THE WAR-PERFORMED HIS MINISTRY WHILE THE BULLETS RAINED LIKE HAIL AROUND HIM - REMINISCENCES OF ARMY LIFE

A WAR CHAPLAIN'S STORY.

Wherever a Catholic priest is needed he is sure to go. Dangers do not daunt him, hardships do not hinder him, pestilence cannot perturb him, nor the certainty of death drive him away. He is bound to go where there are souls for him to save, and should he lose his life, another priest will be prompt to fill his place and carry on his work, writes L. W. Reilly in the American Ecclesiastical Review.

When the civil war summoned the men of the North and South to conflict, legions of Catholic citizens swarmed to the defence of the Union. At the call they rallied around the starry flag and on every battle-field from Bull Run to Appomattox they did their full share in the grand achievement that carried

it to final victory.

With the Catholic battallions were priests who had left their peaceful homes to accompany the army in its campaigns, ministering to the spiritual needs of the troops, sharing their privations, confronting the same perils the march, in bivouac and on the field of blood. Neither fatigue nor exposure, neither hunger nor thirst, neither heat nor cold, neither rain nor snow, neither camp fever nor swamp miasma, neither the carnage of engagements nor the risk of capture, could separate them from their men. t the battle of Malvern Hill. one of them was out at the very front of the line, going about among the wounded, giving absolution to those who wished it, while the canons roared and the musket balls fell like hail. Coming to a soldier who was mortally hurt, the Father said:

Are you a Catholic?" "No," was the reply, "I'm not, but I'd like to be, for I want to die in the faith that gives you the courage to come out to such a fearful place as

And there amid the din and danger, the priest instructed and baptized him and closed his eyes in death.

Among these brave clergymen who were with the Federal forces in the days that tried men's souls from 1860 to 1865, the Very Rev. William Corby, C. S. C., is conspicuous by reason o the length and the merit of his serthe length and the merit of his services. For three years he was with the famous Irish Brigade in the Army of the Potomac. He served under McClellan, Burnside, Hooker, Meade and Grant, marching and counter-marching in Virginia, Maryland and Pennsylvania, going with his regi-ment into the bloodiest battles of the war, and giving up his commission only when the surrender of Lee announced the downfall of the Confederacy.

Some of his reminiscences of chap-· lain life in the army may entertain and edify the priests of a younger generation who have only the victories of peace to cultivate and who know of only through the pages of history and the stories of the few surviving veterans of the Republic's fratricidal

Father Corby offered his services to the Government in the autumn of 1861 and shortly afterwards joined his regiment at Alexandria, Virginia. That fall and winter were spent in 'Camp California," near Washington, D. C., where the chaplain's work among the men was pretty much the same as the parish duties of a city of the same as the city of the same as the city of

On a miserable rainy day in the early spring of 1862 the army received orders to march. As this was Father Corby's first experience in campaigning, he had not yet the knack of taking care of himself on such an expedition. So when the command was given to start, he placed that it had entered in front in an his missionary outfit, his tent and his blanket in one of the army wagons, hung a small sack of "hard tack" crackers on the pommel of his saddle, mounted his horse, and went forward with his regiment, All day long it rained and all day long the soldiers tramped in the mud, going toward Manassas. At night they halted. The Irish Brigade came to a rest in a bleak and sodden cornfield. A raw March wind was blowing. And still the rain came down! The gallant chaplain of the Eighty eighth New York got off his charger, stiff and sore after his eighteen mile ridethrough the mire. He had no shelter to go to, for the wagons were stalled ten miles back, and his blanket was with his tent. He tried to eat his crackers, but they had got wet with the rain and had absorbed perspiration from the horse. They smelt horse, they tasted horse, and the stomach of his reverence revolted against them. Hunger was more endurable then such food. After a little, he sat on the roots of a tree and he stood beside a fire which the soldiers had started — having ridden ail day A soldier of the Irish Brigade was and having no dinner, no supper and

It had begun on the previous after battles to be picked off now." Just noon. When the Irish Brigade reached then his own gun went off accidentally, front they found the field strewn and the ball passed through his head. broken muskets, caissons, clothing, balls, blood, limbs Captain Sullivan and Father Corby and branches of trees—a gruesome met in a street of that town and consight, sickening to raw recruits. In gratulated each other on their escape. sight, sickening to raw recruits. In sequestered places some of the wounded it had been a bloody day, and but had been collected. From group to group few were left to tell its story. The General McClellan and turned over to by a great majority they had the went the chaplain, giving absolution, two parted after exchanging a few General Burnside, the Irish Brigade greatest number of illegitimate births

comforting the dying, praying for all. At daybreak the Confederates came rushing against the new array of their enemy, but the Irish boys stood the assault without flinching and gave as good as they got. The conflict raged with fury. Men fell by the score in every company. The dead were left where they lay. The wounded were borne toward the rear. In the shelter of a log-cabin, on the exposed side of which the bullets rained with a sound somewhat like that of hail upon a tin roof, Father Corby went on with his ministry. The circumstances were exciting but somewhat too trying to the

Later in the day the chaplain went to an improvised hospital where the surgeons were at work. In a huge pile were legs, arms, feet and hands, shattered by balls, now amputated and covered with blood, heaped up like meat in a slaughter house—a spectacle to make the stoutest heart quail and to dim all the romantic glory of war.

nerves to be comfortable.

In the Seven Days' Fight the Union forces had to give battle by day and to march by night. As they swung round toward a new base of operation, the Confederates advanced. So when the darkness came down, putting an end to the day's encounter and offering opportunity for further retreat, the dead and the badly wounded fell into the hands of the men from the South. The dead were stripped of clothing and accoutrements. The living were made captives and sent back to prison pens. A part of every night was devoted to burying the dead. Pits were dug, long and deep, and about six feet wide. Into these the bodies were lowered, side by side and on top of one another. Often many poor wretches, unconscious from pain and loss of blood, were thrown into these holes and buried alive.

During every engagement cannons and caissons were dragged into position regardless of minor obstructions, such as the bodies of fallen soldiers, whether living or dead, and afterward army wagons and ambulances were similarly driven over the field, crushing the corpses and either further injuring or completely killing the wounded that lay in their way. The unfor-tunates were also trodden upon by the horses of orderlies and aids galloping from headquarters with orders from the General in command to his subordinate officers.

All these horrors were witnessed by the new chaplain. They made him shudder. He had other griefs, too, for his brigade left seven hundred of its bravest officers and men on the bloody fields from White House Landing to Malvern Hill. By God's mercy nearly every one of them had received the sacraments shortly before, and even in their death-throes a number of them had again been shriven. But they were sadly missed by their comrades, and that early loss depressed the spirit of the survivors.

Some wonderful escapes from death, on the other hand, obtruded themselves on the notice of Father Corby, and made him wonder at the inscrutable ways of Providence.

A soldier from Brooklyn, N. Y., had received from his mother a prayerbook, which he placed in an pocket of his coat. During the battle of Malvern Hill a bullet struck the book in the centre, passed through one cover and some of the leaves. was deflected and glanced off without injur-ing the man in the least. But for his mother's gift he would have been killed.

Another soldier, hailing from Philadelphia, wore a set of the five scapulars given to him by his sister. A shot struck them, but was diverted before turning to the young man inquired of of woolen cloth, and his life was saved. colonel of the Sixty York Infantry was hit in the stomach, and the bullet was cut out near the spine. To all appearance it had passed through the body, and as soon as the oblique direction, having probably struck a button, had passed around the

body only under the skin, and had made a simple flesh wound. The colonel was taken to Washington for treatment. There the physician who had attended him on the field met him on the street six weeks later, in remarkably good health. "Are you the Colonel of the Sixty-

first New York Infantry?" he asked. "I am, doctor," was the answer.
"And you are not dead after having been officially pronounced mortally

wounded?" "Well, Colonel," said the wag of a "you ought to have died acdoctor, cording to prediction, so as to save the

the honor of my profession."

Some strange deaths also he beheld. As some men were spared when apparently doomed, so others lost their lives as if singled out and pursued by an edict of destruction.

A captain, who was only slightly wounded, slipped on a hill side, hi heard the confessions of some of the men; then, for the rest of the night stuck in the ground, and the blade sword fell out of his hand, the hilt

going out one night on picket duty.
Asked if he was not afraid of sharp The first battle that Father Corby shooters, he answered: "No, I am was in, was at Fair Oaks, on June 1. not; I have been through too many

smashed out of action at Fredericksburg

On the march one day some soldiers started up a rabbit, and one of them raised his gun to fire at it. Just as the trigger was pulled a handsome boy ran into line with the missile, and was instantly killed. A young man, whose time of enlist-

ment han expired, was about to start for home. He was bubbling over with joy at the prospect of seeing his own again. Before leaving he ventured to the front to bid good bye to a compan-As he reached the breastworks of a sharpshooter on the other side put a bullet through his head.

At Chancellorsville some surgeons had a soldier on a table to amputate a limb. When they were about to operate on him a cannon ball literally swept him off the boards and smashed his body to pieces.

These are a few instances out of many that came under the chaplain's observation, in which a mysterious fate made sure of the death of some and took pains to let others live.

At the Battle of Antietam the Irish

Brigade received orders to go on in the "double-quick." When this command was given out Father Corby gave rein to his horse and dashed at full gallop to the head of the command. Then, passing along the line, he bade the men make an act of contrition, and forthwith gave a general absolution. Inside of half an hour 506 of them lay on the field, either dangerously wounded or dead. As soon as they began to fall the chaplain dismounted and went from one to another of them. giving absolution. Bullets whizzed on every side, cannon balls screamed through the air, hurra replied to yell, the din of battle came and went, but still he kept at work. The Union torces were at length victorious. After the engagement they proceeded to Harper's Ferry. But Father Corby remained for several days with the wounded. On the morning following the combat he celebrated Mass in the open air near the straw-stack that had answered for a hospital, and he gave Holy Communion to all who were prepared to receive it. In so doing he had to carry the Blessed Eucharist to the stricken where they lay stepping over some, walking around others, guided by a comrade of theirs, or called by their cries or signs. It was a heart-rending but edifying scene.

In camp one day about noon, Father Corby heard by a Providential chance that there was to be the execution of a deserter early in the afternoon. Rain was falling. Unmindful of the weather, the chaplain set out for division headquarters. Before he got there he was drenched through and his feet were soaking in his broken boots. Taking no thought of his personal dis-comfort when a life was to be lost and a soul was at stake, he obtained permission from the general to see the condemned man. He hastened to the guard house and was admitted to the presence of the prisoner. He found the latter to be a young man of German descent, born in this country, about nineteen years of age, very ignorant of religion, and unbaptized. A minister of his own denomination was at-tending him, but had gone off todinner. While the priest was still conversing with the poor fellow, the preacher returned from table. Father Corby introduced himself to the other chapthat the doomed man had any religious ministrations he had come of his own accord to see if he could be of any use to him. The minister bowed, and

"I hope you will, I do most sincerely hope you will." That was all — have faith, believe that you'll be saved and

saved you are. Father Corby suggested that, as the time was short, the young man who had declared to the priest his belief in the principle articles of the creed and

his desire to do anything possible to him to please God, should be baptized. "Well," returned the parson, "I do not know what your Church teaches, but our Church holds that all that is necessary is faith in Christ as the Saviour and Baptism in the Holy

take place. He came back presently reporting that the appointed hour was 1 o'clock.
"Then," said Father Corby, "we of the flesh, the result of such was that have but half an hour to prepare the in the long run disease came upon man for death. Now, if baptism will them and death overtook them long do him no good, as you think, surely it will do him no harm: so it you have

sacrament. Immediately there was a in moderation, and when they had notable change in the prisoner's demeanor. The light of faith, bestowed but no further." Proceeding then to on him by baptism, seemed to shine in his countenance. A burden had been lifted from his soul, and his heart, hitherto dark and apprehensive, was light and full of peace. Soon a squad of armed men came to escort him to the place of death. He went those countries where Catholicity with them as coolly as if he had been with them as coony as it he had been was given up for other religions, called to dress parade. The chaplains walked beside him. Arrived at the place of execution, his eyes were bandaged, and he was placed in posibandaged, and he was placed in posibandaged, and he was placed in posibandaged. with corpses, dead hores, bursted As the remnant of the brigade came tion opposite twelve men detailed to become Protestant, and side by side kill him. At a signal, the guns were with the falling off from God they

words of mutual cheer. The captain went to cross the street. He had not gone ten feet when a stray cannon ball struck him above the knee and laid him low. He died that night.

On the march one day some soldiers started up a rabbit, and one of them troops were ordered to make the assault. It snowed on December 12, 1862. Toward evening the men were marched from their camp to the river by the town, so as to be ready at dawn to cross the pontoon bridge and storm the hill tops. All night long they rested on their arms in the slush and the snow. Their chaplain was with them, spending the hours of darkness on a little heap of brush, to keep him-self out of the mui. When the day broke, the soldiers crossed the Rap pahannock and began to make the ascent. But they were moved down like grass before a scythe. "Never." wrote the war correspondnet of the London Times, "never, at Fontenoy, Albuera or Waterloo was a more undaunted courage displayed by the sons of Erin than during those six frantic dashes which they directed against the almost

impregnable position of the foe." The Irish Brigade was literally cut to pieces—swept off the hillside by the sheltered fusilade of the enemy, without a chance to make any defence or to strike a single blow in return.

After the disastrous Battle of Fredericksburg, the army went into winter quarters, and General Meagher re-turned to New York to drum up recruits for his declimated brigade.

CATHOLICS AND PURITY.

Sermon By Father Biggs.

The Rev. Father Biggs preached at St. Alban's Church on Sunday, and took his text from the Epistle of the day. "Now all these things happened in figure, and they are written for our correction. He said St. Paul in writing to his new converts, the Corinthians, though he knew them to be full of zeal and earnestness for God and their soul's salvation, felt it to be right to put them on their guard by warning them what had happened in the past to those who had rebelled against God. No one had spoken more beautifully or more strongly about the charity of God about His mercy, about His goodness and His readiness to receive back the sinner, and to help him in his struggle for his eternal salvation, yet at the same time St. Paul warned them that though God is full of charity, and mercy, and love, He is also full of justice, and though He was full of love for those who turned to Him, He was indeed terrible to those who enlisted themselves among His enemies and placed themselves on the side of Satan. So in order to keep those converts of his in the proper spirit he spoke of the principal dangers, and told them in the first place they must not covet evil things like those who had gone before. They knew who had gone before. They knew when Moses was leading the Israelite through the desert to the promised land, there fell from Heaven every morning life preserving food to satisfy their wants, both spiritual and cor-poral; yet they began to long for the deshpots of Egypt. They called out, 'Who will give us flesh to eat? Better to be in bondage in Egypt and have

found affection creeping up into their hearts against anyone which might b a dangerous affection, they must cut it off. Is they found they had a desire for drink they must take double measures to be on their guard, lest they give way to it. If the lust for money grew upon them, they must open their hearts in charity to others. So with everything else they knew to be evil, they must kill the desire in the begin ning, and be always ready for the temptation, and in that the first great part of the battle had been won for Ghost. I will go see the general and their salvation. After speaking of the idolatry of the Israelites in making gods and idols, in turning their who heart and soul in the enjoyment of before their time. Father Biggs said those who were living must take care no objections, I shall baptize him.

The minister gave his consent and at once the priest administered the not go beyond bounds, but enjoy them what St. Paul said of fornication and referring to the twenty-three thousand who fell in one day owing to this sin, was given up for other religions, discharged and the soul of Adam was before its Lord.

When the command of the Army of Sweden and Scotland, two most Pro-

ugal, Italy, the South of France, Nevaria, and the provinces in the line of Belgium. Only in those Catholic countries did they find purity in anything like its proper state. this England of ours, what a change had taken place ! Once the land of purity, what was it now? Think of how the vice of impurity walked and stalked before them on all sides : think of all the victims it gathered within its toils, even in their own town of Blackburn. Walk the streets at night and lis ten to the conversation of the young people, the echo of which came from the mills and the works; see the sights to be beheld about them; go into the streets, even where Catholics were, and witness the open scene of vice. Then let him speak of the beautiful park, the picture of inno ceuse by day, but what did it become at night, but a hothed of immorality. This was taking place around them, and they were likely to be tainted if they had not care of themselves or joined in the religious rites of others : and when Catholics fell they sunk below the whole world, they sunk down to the very bottom of hell. them, then, take warning from these words, and be careful about that holy and beautiful virtue of purity, the greatest virtue that could be pos by anybody. Above all, avoid the occasions of sin; avoid those who would lead them into sin, and avoid what they might have found to be a cause, perhaps, of falling into sin. Let them be careful about tempting God. When they went into temptations of their own accord they tempted God. St. Paul said "Seek only human temptations," those they met with in the ordinary course of life. These were usually hard enough to bear without going deliberately into the occasions of sin. God would not try them above their strength, but, on the other hand, if they met the temptations that He

> succeeded by others until they should have run their course, and then would come the crown of glory."—London Catholic News, July 21.

allowed to come to them, and which He

sent in order to purify them, then, the

apostle said, "He would bring them victory, and that victory would be

Device of a Satan-Worshipper. A curious and interesting libel suit is, says the Berlin correspondent of London Standard, pending against two newspapers, one at Rome and the other at Bonn. A Catholic priest at Friburg in Switzerland lately refused to allow a lady to receive Holy Com-munion. The offended lady brought an action against him for damaging her reputation, and demanded four hundred pounds as compensation. The Swiss Court, however, rejected her claim. The above-mentioned papers in reporting the case denounced the lady as grand-mistress of a ladies' lodge, and added that this lodge had accepted the Satan worship imported from America and the "Devil's Mass" instituted by Grand Master Holbrook, our flesh pots than continue to live on this food." And Almighty God caused at which the Host used has been stolen quails to be poured down amongst the from a church, and is perforated by dagger thrusts, or is black and dedisickness broke out amongst them, and cated to Lucifer. many thousands of them perished. They longed for what might be called

They longed for what might be called forbidden fruit, and when it came to them it spread sickness and disease and death among them, just as the turning to the young man inquired of him:

"Adam, do you believe you will be saved?"

"Yes," said Adam dubiously.

"I hope you will," That me call that not knowing that the doomed man had any religious forbidden fruit, and when it came to them it spread sickness and disease and disease them it spread sickness and bitternum, just as the best blood purifier. Hood's Cures.

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Said She Was Past All Help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go. We then began Hood's Sarsaparilla Life Storing, walks around, is out doors every day; has ne trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite. We recard for curs as nothing short of a miracle." W. Wyarr, 89 Marion Street, Farkdale, Toronto, Ontario.

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

London, Saturday, August 25, 1894 SUNDAY SCHOOLS AND RELIG-IOUS TEACHING.

A note of alarm has been sounded by a number of thoughtful Protestant clergymen of the United States, arising out of the contemplation of the very small amount of religious and moral training given the children throughout the Republic. Amongst others the Rev. Dr. E. L. Stoddart, of St. John's Episcopal church, Jersey city, preached a sermon recently in which he dwelt upon this topic, declaring that in American life there are three great failures, "the marriage and divorce system, the government of our great cities and our Sunday schools."

He points out that man is composed of three parts: body, soul, and intellect, and that the imperfect cultivation of any one of these is as if we were to develop one arm or one ear, and let the other decay; and, as a matter of fact, commonly neglected. The prevailing system of education neglects this important part of manhood, and is thus most imperfect.

How do Christians make up for this defect in the school system? The Catholics by means of parochial schools; the Protestants by Sunday schools.

In former days Sunday schools were not a necessity, because religion was carefully taught in all schools; but when Public schools were established, in which no religion was allowed to be taught, it was absolutely necessary there should be Sunday schools, to complete in some way the education which was so imperfectly given in the Public schools; and now Mr. Stoddart and others declare that the Sunday schools have utterly failed to accom plish their work.

In round numbers, there are 15,000, 000 children in the United States, of school age. Of these, 10,000,000 are enrolled in the Public schools, of whom about 750,000 are Catholics, in addition to 900,000 in attendance at the Cathoic Parochial schools.

Returns from the Sunday schools show that only seven and a half millions attend them; but as the average attendance for the whole year is only 50 per cent. of the whole number, and the time devoted to their instruction about half an hour, it follows that the seven and a half million children receive each ious instruction during the year, while the average time given to secular instruction is at least thirty times as

It is needless to demonstrate that the children learn very little of any religion in this short time; and the Protestant clergy are now becoming fully satisfied that this is the case. In fact, unless we are to assume that the parents who neglect entirely to send their children to the Sunday schools are the most earnest in educating their children in religion and morality, it must be admitted that onehalf of them are totally uninstructed in these important subjects, while the other half average only twelve hours of organized instruction in them during the year.

Doubtless the deficiency is made up in some families by home instruction; but experience teaches that such is not usually the case; so that the fact remains that in spite of the admitted importance of a religious training being given in some way, only a small proportion of the children of the United States receive any religious or moral education worthy of the name.

The ficiency is certainly not on the part of Catholic children, who for the p part attend Parochial schools; while nose whe attend the Public schools attend the Sunday schools as well with fair regularity, schools attend the Public schools also. It thus follows that the non Catholics have scarcely any religious teaching

Dr. Stoddart, in union with many able state of things is the establishment to be, by the aggregate majority of

of denominational schools with State aid; and there is no doubt that the Protestant clergy generally would urge the same view were it not for their hostility to Catholic education. They are willing to expose the rising generation to the danger of being without any religious or moral training if they could only succeed thereby in depriving Catholics of the benefits of a Catholic training. They are finding out, however, that this they cannot do. They are able, indeed, by controlling the voices and votes of a majority of the population, to deprive Catholic schools of a share in the State aid to education, but on the schools themselves they are unable to lay a finger with the purpose of destroying them, because Catholics will sustain them whether or not they obtain State aid for the purpose. They can by the power of brute force inflict the pecuniary fine upon Catholics, of making them pay a double tax as a penalty for their conscientious convictions, but they cannot close the Catholic schools; and now that they are discovering that this is the state of the case, they are gradually changing their tactics.

We have no doubt that the result of the light which is breaking in upon the most observant of Protestants in regard to this question will be, sooner or later, that denominational schools will be aided by the State, whether they be Catholic or Protestant, though as yet the people of the United States have not become generally satisfied that it is advisable to take this step.

Sufficient light has not yet beer it is the religious part of man which is thrown upon this subject to convince the public that this is the real state of upon them, and the time must come when they will be convinced, unless they become so un Christianized by the godless school system as to desire to perpetuate infidelity.

A VAIN BOASTER.

The Rev. J. C. Madill has been recently boasting very loudly about the strength of the P. P. A. in the Local Legislature; and the Montreal Witness correspondent states from Toronto that Mr. McCallum, the first P. P. A. member of the Legislature, corroborates all that Mr. Madill has asserted. Mr. Mc-Callum says:

"Our members are many more than Mr. Gurd and myself. Of course some of them are mixed up with the old parties, but they may join us in caucus when we have one. Some Patrons, Tories and Grits, owe their election to the support of the P. P. A. The Mowat Cabinet may yet be surprised to find that several of their supporters will place P. P. A. principles before party.

Truly these P. P. A. politicians are easily satisfied when they can thus regale themselves on scanty rations They would think the Barmecide's feast a royal repast. They could make themselves as happy as Mark Tapley in a graveyard.

It is not denied, and it is undeniable, that of all the candidates who effere their services to the country, on the straight P. P. A. and "Equal Rights tickets, so-called, only two were elected; four being defeated.

It is true that notwithstanding the fact that the officers of the Patrons of Industry proclaimed officially that there could be no agreement or compact between the Patrons and the P. P. A., thirteen Patron candidates declared themselves openly or covertly to be favorable to the P. P. A. platform, which was presented to them for adoption. It is well-known that candidates for election are nearly always ready to take advantage of every sidewind which they hope may favor them; and as it was supposed by some that P. P. Aism would turn the scale against Mr. Mowat's administration, in the grand summing up of results, we cannot be very much surprised that there were found a considerable number who were ready to take advantage of whatever strength their pandering to that association might give them. We find, accordingly, that of fifty-one Patron candidates, thirteen were pronounced supporters of P. P. Aism; but the fact seems to have operated quite contrarily to what was expected, for instead of thereby securing their election ten of the P. P. A. Patrons were defeated, and three elected. The three successful ones were Mr. Macdonald and even those who attend the Parochial of Centre Bruce, Mr. McNaughton of North Bruce, and Mr. Gamey of Centre Grey. In the three ridings of Middlesex, two of Oxford, North Grey, Monck, North Norfolk, Centre Simcoe, and North Wentother Protestant clergymen, declares worth, the Patron and P. P. A. that the only remedy for this deplor- combination was routed, as it deserved their side, they may be considered

about 2250. We are aware, however, that these defeated members were in most instances ashamed of their P. P. A. alliance, and we know that some of them pretended to the last moment that they had no connection with that association. In one instance the candidate went so far as to offer, with a limited amount of publicity, to deposit his cheque for \$1000, which he was ready to forfeit if it should appear within a year that he had any connection with P. P. Aism. He did not deposit the cheque, however, and the bluff did not work : and in this instance the Reform candidate, his opponent, received a larger majority than had been recorded for him four years before. If this P. P. A. Patron had gained the election, the seat would, undoubtedly, have been numbered by Mr. Madill among P. P. A. victories; but he was saved the labor and the disgrace of claiming a victory to which he and his society would in reality not be entitled. There is indeed a great falling in P. P. A. stock when the Grand President of the society was contented with such candidates as this one, whereas not long before the election the open boast of the members was that they would sweep the Province, beyond a doubt. Thus the green campaign sheet they issued under the name "The Eye Opener," laid it down as a fixed fact that Sir Oliver Mowat must be slain first, and after him, Sir John Thompson. Among the pictures on this scurrilous and lying sheet, P. P. Aism is represented by a man with a gun just ready to shoot Sir Oliver, and take off Sir John as his next victim. The representative of P. P. Aism is in the case, but the truth is dawning the act of declaring: "First come, first served: this gun is double-

> And here it might be said that the P. P. A. would disdain to claim as their champion a candidate who would thus repudiate them. To this we are Toronto. in a position to reply that the P. P. A. circulated thousands of their campaign sheet in the very constituency in which all this occurred, the purpose being to serve the defeated candidate, and the society used all its power and influence to elect him.

barrelled."

It was everywhere the same story. The appearance of a new party in the field, the Patrons of Industry, caused a considerable diminution in the ranks of both Reformers and Conservatives. This was to be expected. The Patrons proper are from the ranks of both parties, and it could not be otherwise than that the two old parties should suffer a diminution of numbers in the House. But if P. P. Aism were of any more influence than a dead dog, it would have been able to save, or at least to strengthen, the party in favor of which the whole of its influence was thrown into the scale. This it did not do, for the Conservatives, who were every where supported by the P. P. A., are left weaker in the House than ever accepted the Premiership of the Provnce, or since the confederation of the

The Grand President and the Executive, backed by the Mail, may boast as they will of the power of their organization, but the people of Canada are not so easily hoodwinked by their noisy pretences. They are just in the position of the Chinese, who, when they were defeated by land and sea, by their hostile neighbors, the Japanese, assured the representatives of the great powers that they were quite unharmed. The severe blows inflicted had not hurt them at all !

The Rev. Mr. Madill himself let the cat out of the bag when he declared at the Orange gathering at Windsor on the anniversary of the battle of the Boyne, that the P. P. A. and Orangeism need no amalgamation. They are one in principle, and one in fact : and the two societies together are not a whit stronger in political influence than was Orangeism before the P. P. A. was dreamed of in the Province. The members of the P. P. A. are generally Orangemen, or, at least, sympathizers with Orangeism, the predominant influence of which, as a society, has been dead for forty-six years. P. P. Aism is simply a desperate attempt to galvanize new life into the

Mr. Madill asserts that there are are prepared to support P. P. Aism. This is a gross exaggeration; but if it were the truth it would be of little avail. There would still be a very decisive majority there hostile to the organization; and when they could not succeed in securing a majority any reasonable being. with the whole Conservative party on

servatives have learned that their assistance is like a millstone tied about the neck of a drowning man. Unless we are much mistaken, the Conservatives are heartily sick of their allies. Besides, it must be remembered that several of the Conservatives who have been elected never gave any public pronouncement that they would support P. P. A. measures, except the assurance that they upheld Mr. Meredith's policy; but even Mr. Meredith himself disclaims any connection with the dark organization. We must say also that our opposition to Mr. Meredith did not arise out of any suspicion, even remote, that he was or is a member of the P. P. A., but out of the anti-Catholic school policy he announced. The Reform party, on the other hand, openly denounced the P. P. A. as a dangerous and unpatriotic organization, and in several instances the successful Reform candidates declared that they wanted no P. P. A. votes or support in any form.

Truly the victory of which Mr. Madill boasts is a Pyrrhic one: "another such triumph and we are undone."

'THEOSOPHICAL" LECTURING.

We learn from Toronto papers that Mr. Claude Falls Wright, a gentleman who had been for years the secretary of Madame Blavatsky, the foundress of a new religion, or perhaps we should rather say the resuscitator of an old error, has been delivering some lectures in that city in the Toronto Theosophical hall. These lectures have for object the propagation of Madame Blavatsky's strange opinions; and it appears that there are persons in Toronto and some other large cities of America, who are really converts to the system under the name of Theosophy; and it appears that the Theosophical society holds regular meetings in

Theosophy is a renewal of the teach ings of Pyhthagoras and Plato in regard to metempsychosis, mixed with the Buddhism of Hindostan; and it is a curious phenomenon that at the close of this century of intelligence, when knowledge is so extensively diffused, the fanciful theories of heathen philosophers should find advocates who prefer them to Christian truth.

Mr. Wright is said to be a pleasing speaker, and well acquainted with the loctrines he advocates; but it requires something more than an agreeable manner or amiability of disposition in a speaker to commend to an intelligent andience of Christians the rejection of Christianity for the sake of the exploded theories of Paganism, even though the Pagans who maintained them be so learned as the old advocates of metempsychosis undoubtedly were We must remember that Plato and Pythagoras had not the light of Revelation to guide them to a knowledge of they have been since Sir Oliver first the truth, and we can afford to admire the zeal with which they labored to learn and adhere to truth, or imagined to be the truth. But it is settled fact that reason by itself could never have led men to any certain knowledge of the future destiny of mankind, or the end for which we were created. Without the light of Revelation, the world would still be wandering in the same darkness in which all the philosophers of ancient Greece and Rome, Egypt and India were enveloped.

This theory of Mr. Wright, which was formerly called metempsychosis, he calls re-incarnation. It means that after death, the souls of men enter into and animate other bodies. According to the old Pagan notion, these other bodies were lower animals, if the departed soul had to be punished for its misdeeds; but if it had to be rewarded for its virtues in a former state, it passed into a new, a more intellectual and nobler life. Thus a Sir Isaac Newton, or an Edison, must have been in former times some person who did good and was rewarded by being given a body in which its capabilities of usefulness were increased.

It is scarcely necessary for us to say that, altogether independently of a revelation from heaven, such fancies are entirely incapable of proof. There is not that inward consciousness within man that he ever had an existence forty members in the Legislature who previous to his present life, and it must always be to him impossible of proof that he had such an existence. There is not, and there never can be, any evidence that this transmigration theory credit, and cannot be entertained by

revealed by Almighty God that such a counter death, but shall receive an United States, though really they

worthy of belief; but there has been no such a revelation, and it is here that Mr. Wright's lectures become most profane; for he makes an effort to show from the Bible that reincar nation is taught therein. This can be done only by a gross perversion of God's word, the only palliation possible for which would be that he unintentionally made this error. We read in the report of one of his lectures that

"He quoted the New Testament in support of his statement that the rein carnation of the soul was the commo belief of the Jews, and that if nothing can be found in the teaching of Jesus in its support, at least He had said nothing against it. He quoted, as an example, Jesus' question to His disciples, asking who people thought He was, asserting that their reply that some said he was Elias, plainly suggested reincarnation." The Jews believed in the power of

God to raise the dead to life, and that the prophets of God, though passed out of this life, were in a more sublime life wherein they could still perform such miracles as they had wrought on earth, and even greater. Hence, when they beheld the miracles which Christ did, they believed that Christ was one of the prophets risen again. Some thought he was John the Baptist; others, Jeremias; others, Elias. (St. Matt. xvi, 14.) Thus also "Herod the Tetrarch heard the fame of Jesus: and he said to his servants: This is John the Baptist. He is risen from the dead, and therefore mighty works show forth themselves in Him." (St. Matt. xvi.) As regards Elias, there was another

reason for the supposition that Jesus might be this great prophet returned to earth. Christ's great zeal reminded them of Elias, who did not die, but was taken from this world in a chariot of fire; and in Malachias we read: Behold I will will send you Elias the prophet, before the coming of the great and dreadful day of the Lord." (iv, 5.) Consequently the Jews expected, and still expect, that at some time before the last day Elias will come to the world to aid in converting souls to God. It will be seen that the passage referred to does not at all justify Mr. Wright's conclusions, either to the effect that the Jews were Pythagoreans or that Christ tacitly approved the Pythagorean theory. The Jews regarded all such heathen theories with abhorrence. They spoke of God as "the God of Abraham, and of Isaac, and of Jacob," not as if the souls of these patriarchs had passed into the bodies of new men, but because they were still living in their own personality, and enjoying the reward of their virtuous lives.

The lecturer quoted also the question asked byChrist's disciples with regard to the man blind from his birth, whether it was because the parents of the man had sinned, or because he had sinned himself, that he was born blind. He asserts that here also "reincarnation was plainly meant."

The disciples were not as yet fully instructed in Christian truth, and on this occasion they erred and were corrected by Christ, being told that neither of these causes had been the reason of his blindness, but that it was intended that the power of God should be made manifest in him. If the Pythagorean philosophy were true, the cause should have been the man's own sins in a former life on earth.

It is not at all probable, however, that the disciples had any thought of tne Pythagorean doctrine when they asked their question, for that doctrine was not a doctrine of the Jews. They supposed that the blind man was punished for the sins of his parents, or from the knowledge of God that he would be a sinner. They were not yet aware that God does not punish for future sin, but only for sin which has actually been committed. They also erred in supposing that the infirmities and tribulations of life are always a punishment for sin. They did not know, or did not fully understand, the doctrine of Job: "One thing there is that I have spoken, both the innocent and the wicked he consumeth." The tribulations of this life are not a real evil. They enable those who bear them patiently to lay up, by their patience, a plentiful reward in heaven.

Mr. Wright quotes also a passage from the Apocalypse (or Revelation) "He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more." 'going out" he interprets to mean, is true, and it is therefore unworthy of going from one body to another, We admit that if it were a matter earth, and in the next life no more en-

go out of God's friendship or kingdom The errors into which Mr. Wright falls are evidently the fruit of rejection of the authority of the Catholic Church in the interpretation of Holy Scripture. Into such errors men will naturally continue to fall when they assume to themselves that infallibility which Christ granted only to His Church. which He promised to guide into all truth through the continual presence of the Holy Ghost with the body of the pastors of His Church, and especially with her divinely constituted Supreme

It is proper to add here, concerning Madame Blavatsky herself, that her familiarity with the writings of ancient Hindu philosophers and pseudo-revelations has been before now proved to be a mere pretence, as Hindu scholars who have examined the Hindu books with which she pretended to be conversant have declared that she knew absolutely nothing about them.

A couple of amusing incidents are related by the Rev. Galen W. Seller in a letter to the Toronto Globe, which appeared in last Thursday's issue of our enterprising contemporary. They are worth repeating in this connection.

Madame Blavatsky's avowed purpose was to crush out Christianity and to substitute Theosophism in its place. She denied Christian miracles, and pretended that she had wrought numerous petty miracles through her Theosophic powers. These were strikingly like the tricks of spiritualistic mediums which have been so thoroughly exposed.

In reference to these Mr. Seller states that

"We often heard of wonderful occult phenomena 'being manifested at their headquarters. Letters fell from invisible sources, and there were the usual manifestations of spiritism wrought by Himalaya 'Mahatmas.' At last an expert was sent out by the London Society for Psychical Research to investigate these phenomena, and he had hardly brought to light hidden Blavatsky sailed from Madras for Europe, never to return.

The other incident is that when Rev. Mr. Seller called upon Madame Blavatsky in Bombay to ascertain her purpose, the lady informed him that she had imported a lady's glove from Europe to India through her psycological powers. Thereupon a Hindu missionary present rather nonplussed her by naively asking "why she had not imported her baggage to India in the same inexpensive way." Col. Olcott, one of the lady's assistants, was very angry because such a question was asked.

All this reminds us powerfully of Mrs Dis Debar's New York spirtualistic tricks which were practiced at the expense of Lawyer Marsh.

EDITORIAL NOTES.

IT DOES not become a prominent daily like the Toronto Mail to be engaged in a continuous snarling at the institutions. It betrays as much childishness as spitefulness. Can it be possible that the editor of the British Canadian-Mrs Margaret Shepherdhas been given a chair in the editorial room? It would seem like it. Mrs. Shepherd, at all events, takes quite an interest in the Mail.

THE A. P. A. of the United States has something to think about in the attitude of the Luthern minister of Cheboygan, Wisconsin, the Rev. Mr. Wolbrechts, pastor of the Lutheran church, who last week refused to allow the local post of the Grand Army of the Republic to enter his church at the funeral of a deceased comrade. The funeral was held from the house of Gottlieb Seurheide, the dead soldier, because of the minister's refusal to allow them to enter as a body or carry the United States flag into the church. He claims it is a rule of his church not to allow any society to enter. He also said that the G. A. R. could not hold services at the grave if he did so, but the local officers insisted on holding their service when the minister was through. The A. P. A. have endeavored to make it a telling point against Catholics because they do not make the church a usual place for purely national demonstrations, and the ex-Indian Superintendent Morgan made a great hubbub in one of his recent lectures before the A. P. A. because the authorities of the Indian Cath-This olic schools of the West paid more attention to the instruction of the Indian children than to the erection of whereas the meaning clearly is that he national flags upon their school-houses. shall remain in peace with God on The inference intended to be suggested was that Catholics are disloyal to the politically defunct, now that the Con. theory were true, it would become everlasting reward: i. e., he shall not were only doing what is usually done in all parts of the c nominations. But never had any object the national flag at a such as this Luthe raised. If the A. P. they pretend, protec ism, they will tur toward the reform Lutheranism, rathe ism now. But they because they are hy anything else. THE proposal wh

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rence intended to be suggested Catholics are disloyal to the States, though really they ly doing what is usually done in all parts of the country by all denominations. But Catholics have never had any objection to the use of the national flag at a soldier's funeral, such as this Lutheran minister has raised. If the A. P. A. are really, as they pretend, protectors of Americanism, they will turn their attention toward the reform or the tabooing of Lutheranism, rather than of Catholicism now. But they will not do this, because they are hypocrites more than

anything else. The proposal which the late Cardinal Manning had so much at heart, to build a magnificent cathedral in London, is to be now proceeded with by Cardinal Vaughan. It was deferred by Cardinal Manning because he had so much need of money for the purpose of carrying out numerous I have before told you that a convic works of charity the necessity of tion of the truth of the claims made which was pressing; but Cardinal Vaughan now considers that the time has arrived when the work cannot be longer delayed. The new building will not be in the Gothic style, but in that of the ancient Roman basilicas. The construction will proceed slowly, and in accordance with the amount of money at his Eminence's disposal.

THE Roman correspondents of the London papers are again troubling their minds concerning the successor of Leo XIII, and are weighing the "chances" as to who will be the next Pope, and whether he will be an Italian, a Frenchman, a German or an American. They declare that the probabilities point to the choice of an Italian, and that a Pontiff of any other nationality is now considered to be out the question. Certainly the fact that the Holy Father still maintains his claim to the territory of which the Church has been unjustly deprived seems to point to the XIII. will be an Italian, as under existing circumstances the election of a Pope of any other nation might give anything opposed to that truth, I pray apparent. likelihood that the successor of Leo some apparent force to the it may wither in your hearts and bear Italian king's claim to the States of the Church; yet the Cardinals will not allow themselves to be influenced by any other consideration than the greatest benefit to religion; and it is quite within the range of possibility that a Pope may be chosen of some other nation than Italy. There have been Popes of all the great nationalities in the past, and even one Englishman's name is found in the catalogue. It is useless, however, to speculate on the individual who will be chosen when the time comes, as the Sacred Conclave will not be influenced by such speculations. It is certain, however, that the next successor of St. Peter will be no tool of Humbert, or of any nationality. The Pope must be the father of all and the chaplain of no monarch in particular. However, all speculations as to who that successor shall be are premature, the more especially as Pope Leo XIII. is enjoying excellent health, and it may be many years, as we hope will be the case, before a successor will be needed.

Wash Your Own Dirty Linen.

Our neighbor of L'Evenement is perfectly right in condemning the rioters of last week with all the vehemence at their disposal, but we must take exception to the sweeping generalization by which it seeks to make the Irish Catho lics of Quebec jointly and severally responsible with the French-Canadian element for the disgraceful disorders of last week. It announced Monday even-ing that the pastors of the different Roman Catholic churches of this city, among which it included St. Patrick's made it a special point on Sunday last to denounce the outrages from their pulpits and to warn their against giving away to such suicidal manifestations lawlessness and intolerance. As far as the congregation of St. Patrick are concerned, this is untrue, for the simple and sufficient reason that there was not the slightest necessity for any condemnation and warning as applied to them. They had neither hand, act nor part in the disturbances they had and have no of last week, sympathy with them and they most decidedly object to being bulked into the same boat with the element that is guilty of them. L'Evenement has a happy knack of making out every wrong-doer un Irlandais, but it will not work this time. On this occasion, it has got to do all its own dirty linen washing at home, and there should be no mistake on the subject. The Irish Catholics had nothing to do with last week's row and do not intend to be made scape-goats by anyone, and least of all by L'Evenement.—Quebec Daily Telegraph, Aug. 16.

The second edition of that dainty, illustrated, little prayer book, entitled, "Jesus the Children's Friends" (before referred to in our columns), published by B. Herder, Germany, is now ready. It contains only the simplest prayers: the Our Father, Hail the simplest prayers: the Our Father, Hail Mary, Gloria and Creed; the Stations of the Cross and the Mysteries of the Rosary. This little booklet is strongly and neatly bound, and the print and paper are really excellent.

Had it been possible I should have claiming it that has not any Scripture authority whatever, is wholly without as the sense of the Catholic Church, to origin of the English Protestant or can the statement claim place even upon the debatable ground of free towards me, the sense of which will be towards me, the sense of the Catholic Church, or can the statement claim place even upon the debatable ground of free towards me, the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is not the sense of the Catholic Church, or origin of the English Protestant or can the statement claim place even upon the debatable ground of free towards me, the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is wholly without and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is not the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is not the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is not the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, as the first of the sense of the Catholic Church, and the king married Anne Boleyn in a Scripture basis, etc. Such, however, is n

WHY HE CHANGED.

Rev. Mr. Alexander's Reasons Joining the Catholic Church.

Rev. F. Alexander, lately rector of Christ church cathedral and St. Mary the Virgin, New Maryland, New Brunswick, who was received into the Roman Catholic communion a few days ago at Montreal and renounced the Church of England, has addressed a letter to his friends giving his rea-sons for the change. It is as follows: "To my dear friends of the congregations of Christ church cathedral and St. Mary the Virgin, New Maryland, New Brunswick : The time has come when, all, doubtless, well aware. In taking so great and momentous a step you, who know me, will give me the credit of honest and conscientious motives upon me by the Catholic Roman Church had been growing on me for many years past. Again and again I have struggled to put this from me, but the call of God has proved too powerful and, upon conviction, slowly gathered, has followed acceptance. With others, for many years your spiritual guide and instructor, my desire has been to bring before you from time to time the whole counsel of God. A better knowlwhole counsel of total edge has taught me latterly that under the circumstances in which I was placed this was impossible; seeing that the teaching of many and important truths set forth from the first by the Church of Jesus Christ is forbidden in the Anglican pulpit. Having become convinced of this, I could not conscientiously continue to teach what I now

see was but a fragmentary Christianity. As I look back, however, it is a comfort to me to reflect that I have ever taught you, at least substantially, the truth; since, avoiding matters of controversy, I rarely passed beyond a ground of Christianity common to the Anglican communion and the Catholic Roman Church alike. I thank God now that of the latter Holy Church of I thank God Jesus Christ my tongue has never uttered an adverse word. So far as I

no fruit. TOO MUCH TOLERATION. will only say that prominent among them has been the distressing sense of the impossibility, as it seemed, and still seems, to me, of arriving, in the Anglican communion, at anything like a certain faith. The toleration within its pale of schools of thought opposed to each other; the consequent party strife; the fierce controversies often raging round holy doctrines; the spectacle of men ever learning, but never seeming to arrive at a knowledge of the truth; Bishops, clergymen, and laymen differing from one another, but each proclaiming his own view or be the true one; the absence in the Anglican communion of any tribunal whose decisions would be accepted by the whole body; the ulti-mate necessity therefore of resting (if one could rest in such a war) upon the basis of mere private judgment, uncertainty and confusion such as this, I felt, could not be of God. The conviction herefore was irresistible that, flowing from our Lord's promise, there must somewhere exist a divine source, not in the Anglican communion, and still less in the other many forms of

Protestantism, I have, by the mercy of God, after long and weary searching, found. It is that "one Christian body, which, claiming to teach upon authority, exercised the authority she claims." The Church, with its visible head a centre of unity, to which all questions and disputes in faith and norals may be referred, and of whose decisions there has been, through all Christian ages, no reversal; a Church, therefore, in which the pride of self-opinion cannot long find place; which has, moreover a fixed and certain faith, unfolded through the ages, from the first council to the last, un-changed and unchangeable as the God who gave and who protects it—to hear which Church, as being the living body of Christ, is to hear Christ Himself; to refuse which, through wilful or careless ignorance, is to risk the danger of refusing Him that speak-eth; a Church which is emphatically that of the saints, and which, though in many ages and lands that of the learned and rich, is emphatically also the Church of the poor. Such, dear friends, are a few among the many marks of the one Catholic and Apostolic Church into which the great mercy of God has now received me. My doubts at length are at an end. Temporally, the step I have taken has ruined me The loss to me is that of home, friends means of livelihood, cherished associa means of livelinood, enerished assecta-tions—of most things, indeed, which make life dear; the gain, inexpres-sibly blessed to me, has been wholly spiritual. While I was with you I loved you with a strong love; sent from you, I shall love you no less. Had it been possible I should have

to bless you and have you in His holy keeping, I am, as ever, sincerely and affectionately yours,
(Signed) FINLOW ALEXANDER.

EXPERIENCE OF A MISSIONARY.

Father Elliot tells of His Work in the Diocese of Detroit.—Mission at Freedom-Some of the Curious Questions Asked by his Protestant Hearers.

Catholic World.

As we were waiting to begin our pening lecture at the opera house one of the finest dogs lever saw, a magnificent German boarhound, solemnly walked out upon the stage, stopped in the very out upon the stage, stopped in the very center, lay down with great dignity and faced the audience, as gracefully as if posed by an artist. After this little bit of extra-programme panto-mine had entertained the audience for a short while we turned our attention a short while, we turned our attention to business of a more serious nature. Our audience was large enough to

begin with, fully one-half being non-Catholics. The Catholics who worship in the Freedom church are mostly farmers, and the roads being knee deep with mud, they could not come in; we missed them and the usual contri bution of country Protestants. And the town is neck - deep in bigotry, through which our town non Catholics had to be drawn to the lectures. But the attendance came up to 350 as a rule, and sometimes passed 400. In a population of 4,000 this seems no great success, but when I found out the tone of the people, the great guif between Catholics and Protestants, I was con-

Except in its ugly tokens of religious discord, this place is every way beau-tiful, its highest eminence crowned with the fine buildings of the Free-Will Baptist College, designed chiefly for the training of ministers. This denomination has a good church building also, and so have respectively the Calvinistic or Hardshell Baptists, the Methodists, the Congregationalists, the Episcoplalians, and the Seventh-Day Adventists, the Free or Howling Day Adventists, the Free or Howling Methodists having a nascent society which meets in a little hall. The Universalists built a handsome church here some years ago, and it is unused; the society has dwindled down too thin to support a minister. It is an instructive fact that the awful truth of eternal punishment still holds its place in the vast majority of Protestant minds, in spite of the tendency to pick and choose doctrines at will which their notion of private inter-Too MUCH TOLERATION.

To give you the reasons in full which prompted my present action would fill a volume, not a letter. I and women who will doubt the terrible dogma, who like to say both no and yes to it; but a settled conviction of universal salvation is rare to find rare to find a flourishing or even small sized Universalist church society outside large cities. Doubtless the plain alternative or belief in everlasting punishment or rejection of the Bible explains this condition of things. Such a thing as unbiblical religion seems to be impossible, excepting in an occasional individual with a tendency to ethical theories equal to that of his doubt of revealed religion.
"Brother!" called out a thin and

smiling man, as I passed him towards

the stage one evening with my nightly harvest from the Query Box — "Brother, I wish you would give me "Brother, I wish you would give me some copies of your leaflets — I want specimens of all of them." After a pleasant chat with the brother I promised to send him what he wanted. He ised to send him what he wanted. is a pillar of the little Seventh-Day Adventist Society here — a good man actively engaged, like his fellows, in splitting Christian unity into yet smaller fragments, using the Sabba-tarian question as his walne and the which I must seek, and from which, smaller fragments, using the Sabbaaccording to our Lord's words, the tarian question as his wedge and the
truth might be fully and infallibly
drawn. This source, dear friends, is the venomous enemy of Catholicity in these parts; and hereabouts it has its most numerous adherents, its very Mecca being Battle Creek, Mich. And yet some of our Catholic journals have favored it on the question of the observance of Sunday as against Protes tantism generally. I am persuaded that this is bad policy, to say the least of it. If Protestants as a body are mistaken as to the office of Scripture, they are right as to the day of the Lcrd. Do not be too eager to make men give up the truth by showing them that they are "illogical." I had rather be illogical as to the observance of a day than sceptical as to the truth of that book of which God is the Our policy is to favor the author. right side among our jarring brethren, than to compel consist-Say to them, First be right, rather than and then be consistent and get wholly right. To play off error against in consistency is not fraternal. Furthermore, the Seventh Day Adventists in cline to be Old Testament Christians, puritans of the worst sort and are making a propaganda of much energy, and without results. If what the Catechism of the Council of Trent calls the Christian Sabbath shall lose its place in our national customs, and if its legal observance shall drop out of the competency of our legislators, the end will be the abolition of general observance of any day of rest and prayer at all—a calamity of the first order. The reader will in all this pardon what seems a digression, but I nave been almost everywhere assailed with quotations from one of our oldest and most respectable Catholic journals

against the Scripture basis of the observ-

ance of the first day of the week-

fore, resolved to consecrate the first day of the week to the divine worship, and called it 'the Lord's day;' St. John in his Apocalpse makes mention of the Church of granting Christ's pardon to repentant sinners and of refusing it Apostle commands collections to be made 'on the first day of the week,' that is, according to the interpretation of St. Chrysostom, on the Lord's day and thus we are given to understand

that even the Lord's day was kept holy in the Church." Can these tones of a voice so venerable and authoritative be harmonized with the following extract from a prominent Catholic weekly, with which I have been deafened by Seventh-Day Adventists all over Southern Michigan ?- "Thus, it is impossible to find in the New Testament the slightest interference by the Saviour or His Apostles with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement: nay, a plenary endorsement of Him whilst living, and an unvaried active participation in the keeping of that day and no other by the Apostles for thirty years after His death, as the

Acts of the Apostles have abundantly testified to us" (Roman Catechism, third Commandment.) Let us not favor those among our adversaries who hate us most. The narrowest of sects, shown by their literature to be the most bitterly anti-Catholic, are these judaizers, all the more hopelessly wrong if consistently logical with their Protestant premises, wrong - headed and bitter-hearted Seventh Day Adventists. Of course I treat them with every kindness, but I thank God that "consistent Protestantism" is narrowing down into this concentrated essence of bigotry, and I am very sorry that they can quote a Catholic "organ" in praise of their

'consistency."
The reader may find the following questions of interest. Perhaps in writing the brief summary of the answers I may have "revised and corrected" the oral answers somewhat,

but not often materially.

Question—It is claimed by Protes tants that the Catholic people in America, as they became Americanized, are imbibing the principles of Protestantism, and will soon join hands with Protestants in one common faith. Is that so?

Answer.-We claim, on the other hand, that Protestants, according as they became Americanized, approach nearer to the Catholic Church. American political principles based on the dignity of man and the need of a strong central government to secure human liberty and equality, are to the political order what Catholic principles are to the religious order. Enlight-ened Catholics believe that the providence of God in establishing Republic has prepared the way for the return of the nothern race to Christian unity in the Catholic Church.

Question .- Which of the following Popes possessed infallibility and was the Vicar of Christ in A. D. 1414? for each of them claimed it at the Council of Constance : Benedict XIII., Gregory XII., John XXIII.

Answer.-Reference is made to the Western Schism, and during its existence the authority of the Popes was practically suspended, as must ever be the case when doubt exists is to who among the claimants of an office is the rightful one. But doubt of who is the Pope does not make doubt as to whether or not there is such an office as that of the Pope. God saved the Papacy through that trial, as through many others, though the schism was a great calamity. Christianity was not lost, but only suspended. The sun is somewhere in the heavens, though the clouds may totally hinder your seeing just where.

Question. - What Bible authority many Hall? have the Catholics for establishing nunneries and monasteries, and are they not in direct opposition to Christ's command in Matthew, chapter v., verses 14, 15, 16?—viz.: 14th, Ye are the light of the world. A city that is set on a hill cannot be hid; 15th, Neither do men light a candle and put it under a bushel, but on a candle stick, and it giveth light to all that are in the house; 16th, Let your light so shine before men that they may see your good works and glorify your

Father which is in heaven.

Answer. — Just those same texts. For by joining a religious community persons publicly set themselves apart for good works and prayer. All relatives and friends of religious sisters and brothers are mostly deeply moved to thank God for their zeal. you suppose that by entering a religous community one commits moral suicide? I suggest that you talk with your Catholic friends about this matter, and ask them concerning the religious effect on her friends of a girl

joining a sisterhood.
Question. — Is this a Christian
nation? If so, what makes it so? Answer.—Yes, this is a Christian nation, having been founded by Christians, nearly all its people Christians, and the elementary principle of Christian morality part of the law of the land, as has been frequently decided by the courts. Our whole civilization is a product of Christian influence.

Question. — When Clement VII. granted Henry VIII. of England a divorce and gave him the right to marry Anne Boleyn, did he not give him the right to sin?

Answer.—My questioner has been reading his history upside down.

-remember, "auricular," secret. Answer.-St. John, xx. 20, and St Matthew xviii. 18, prove the power in to the unrepentant. Such a power cannot be exercised intelligently without knowledge of the sin to be pardoned on the part of the judge, and

therefore some kind of confession is necessary. This the questioner seems to concede. Well, then, will you force public confession on sinners? Do you mean to say that the Church of Christ cannot reconcile sinners without the agony and horror of open avowal of

Question. -Please explain Ephesians ii. 20 22, and tell where Peter is the "rock" in this. Also the Apocalypse xxii. 14. Is Peter the chief here? Where was the Roman Catholic Pope (Peter) when Paul wrote II. Tim. iv.

shown in St. Matthew xvi. 18, and in various other passages, was appointed by the Saviour to transmit the apostolic authority to the Church. The two texts first named in the question are wholly compatible with St. Peter's prerogatives. As to the last text there is no evidence whatever that St. Peter was in Rome when St. Paul was first brought before the Roman tribunal, though it was certain he had been there before and was with him in after years at their martyrdom. Let me say to questioners that if they wish me to comment on texts of Scripture, they should write them out for me, not simply give chapter and verse. I am willing to be your target, but you should not ask me to load your guns. Question. - When God made man,

what life was given him? When he lost this life, what did he have left? Answer. - A twofold life was given to man at his creation-the natural and supernatural; he was a creature of God endowed with animal and reasonable life, and a child of God endowed with the divine filial relationship. By his sin he lost the latter life, the life of divine grace or love, and thus placed himself and his posterity in the rank merely of rational creatures, and even

that in a penal relationship to God. But it is an error to suppose that the essential natural dignity of human nature, freedom of the will, power of knowing right and wrong, immorality, etc., were forfeited by Adam's sin; and we must remember that God at once promised Adam and his poster

ity a redeemer.

Question.—Do Catholics hold that the Pope should be at the head of both civil and religious governments or institutions?

Answer.—No. The Pope has no competency in civil affairs. Listen to Pope Leo XIII.: "God has divided the charge of the human race between two powers, the ecclesiastical and the civil; one set over divine things and the other over human things. Each is supreme in its own kind; each has certain limits within which it is re-stricted. * * * Whatsoever in human affairs is in any manner sacred, pertaining to the salvation of souls or the worship of God or the like, belongs to the Church. But all other things which are embraced in the civil or political order are rightly subject to the State." (From the Encyclical on the Christian State.)

The following questions are given as curious and suggestive : Why are the Catholics unfriendly to the Protestants?

Do the Public schools of the United States prove a benefit to the Catholic Church?

What is the meaning of "Tam many," and what connection, if any, with the Catholic Church has Tam-

Why do priests abstain from marry ing ; is it an example to be followed?

How long has the Catholic Church been sending her priests around teaching Catholic doctrines to the general public as you are now doing, and is it the policy of that Church to continue this for some length of time in the future?

Circumstances enabled us to distribute a very large amount of missionary literature at this place, including many copies of Newman on the Pope and "A Brief History of Religion."

As illustrating the temper of these Saturdayrians I give the following. It appeared as an insignificant type-written dodger, just four inches by two LECTURE.

At the S. D. A. Church, corner Oak and Vine Sts., this evening, 7:30 o'clock sharp.

1st. Does Protestantism protest any

onger? nineteenth century

3d. Is the priest who lately visited

a Jesuite? If so is there any hope
of salvation in belief of his doctrine? 4th. The "Jesuite Order" an Absolum in the gate.

Father and Home.

The father who plunges into busiless so deeply that he has no leisure for domestic duties and pleasures and whose only intercourse with his children consists in a brief word of authority or a surly lamentation over their expensiveness, is equally to be pitied Money is not the and to be blamed. only desirable bequest which a father can leave to his children. Well cultivated intellects, hearts sensible to domestic affection, the love of parents, a taste for home pleasures, habits of order, regularity and industry, hatred of vice and a lively sensibility of the excellence of virtue are as valuable an inheritance as a legacy of property. One can be dispersed and the other

RED SISTERS" OF ST. BENE-

Indian Nurs Now Established.

There are five members of the Order of the Red Sisters of St. Benedict. They are: The Prioress General, Mother Liguori; Mother Frances, the Sub Prioress; Mother Gertrude, Sister Anthony and Sister Aloysia. They are the only members of any religious Order among the Indians.

The history of the establishment of

the Order reads almost like a legend, so romantic and picturesque is it in its details. The foundress of the Order was Mother Catherine, the story of whose death before the altar only about a year ago was printed in almost every newspaper in the land. Mother Catherine was born in a war camp on the side of the Rockies only twenty-seven years ago. Her father was the noted Indian chief of the Answer — Catholics admit that the Apostles were all equally inspired, and yet maintain that St. Peter, as shown in St. Matthew yet 18 and 18 tribe was engaged in a fight with the whites. She was supposed to be and was called the sacred virgin of her tribe, and was given the name of Sacred White Buffalo. Her life was supposed to be safe from harm, and it was through this belief that while she was yet an infant she was carried into battle.

Her father, Crow Feather, had grown weary of the fighting tactics of Sitting Bull, whom he considered a worthless fellow, and resolved that instead of attacking the defenceless white settlements, the thing to do was to attack the forts and stockades. He endeavored to induce his fellow-warriors to pursue this method, but failing, he announced that he was going to leave them. He started off with his family, carrying the little Sacred White Buffalo in his arms to protect her from the bullets of the enemy, when he saw in the distance some United States troops. He resolved to give them troops. He resolved to give them fight, and trusting in his sacred daughter as a talisman, he puts spurs to his horse and in a moment was in the midst of the troops, firing right and left from the hip. Several shots were fired after him as he broke the ranks, but not a ball hit him, and the firing finally ceased, when it was seen that he bore in his arms a baby. It was in this way that Mother Catherine went through a battle.

She was brought down to the white settlement when still a child. She has often said that from her earliest recollection she had felt a desire to be a Sis-

ter. When she was still a young girl she appeared to Father Craft, who was a missionary among Indians in North Dakota at the time. There were also others of the nation who felt the same desire, but Father Craft found that it would be difficult to have very many Indian Sisters in the white convents, so they were sent to the Catholic In-dian school at Avocas in Murray County to receive their education. Here they learned the English language and other branches, being in the school for three years. In 1891 it was decided to found the congregation, and Mother Catherine resolved to make it of the Order of St. Benedict; for as St. Benedict in his lifetime, one thousand four hundred years ago, had stood for progress and was a man far in advance of the spirit of his times, so she would take the spirit of the Bene dictine rule and apply it to every thing. In this idea she was encourby the progressiveness of Pope Archbishop Ireland and Mgr. aged by

Before starting out for North Dakota again all the Sisters became citizens of Minnesota renouncing all further claims upon the Federal government in virtue of blood, and American citizenship was made one of the requirements for admission to the order. The general object of the Order is to instruct for citizenship those of

their own race, old and young, to do everything to bring them out of their transition state, instructing them in English branches and acting as directors of the societies of instruction in

citizenship.

The success that has attended the sisters in their work shows conclusively that the time was ripe for the experiment.

Mother Catherine, the founder of the Order, was a woman of remarkable inellect, and her death was a great misfortune. She died, as has been said before, at the altar of the chapel at the conclusion of a mass.

She had been ill for some time and

feeling that the end was near she had the Sisters dress her in the robes of the order and carry her to the chapel. She was only twenty-six years old when she died, but had attained the twenty-six years distinguished honor of being the foundress of the first and only Indian Congregation.

The Indian Sisters have also had

experiences which would, in some instances, making thrilling stories. It is superfluous to say that they come of the best blood of their tribes. There are among the five present members three full-bloods and two half-breds, belong ing originally to the Yanktonnias and Bruce Indians of the Sioux. Before taking her vows the Indian name of Mother Liguori signified "The Sound of the Flying Lance;" Mother Frances' name was "White Eagle." She is a relative of the famous Chief Spotted Tail and is of mixed blood. Gertrude was known among her own people as "Brings Forth Holiness," probably because she brought from the lodge the sacred emblems as a child in some of the rites. Sister Anthony was known as "Cloud Robe," while Sister Aloysia was called "Black Eyes."

Ah, how little charity and what slender devotion have they who so easily put off Holy Communion. — St. Thomas A. Kempis.

FIVE-MINUTE

Bear ye one another's all fulfil the law of Ch

essentially a law of shalt love the Lord

shalt love the Lord whole soul and with and with all thy min bor as thyself." Thi of Christ summed up that this is a law Apostle bids us be hurdens that we may be a summer or the summer of the summer of the Lord whole summer of the summer o

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The splendid training college at Nectors, and the specific of the college of his education in these fashionable themes; and he was only interpreting in practice what he had been taught when he tried to exterminate those whom he judged lees fitted or less deserving to survive. The judge rated him on his crime, the newspapers descanted on the immorality of his attempts. Crime! Immorality! If there is no God, there is no crime, there is no immorality. If the survival of the fittest is the sovereign law of life, then the only crime is to be beaten in the struggle, the only immorality is to be worsted in the fight. I have not heard of any reply from the court or the newspapers which met this argument. The State and its mouthpieces have taught the premises from which the murderer reasoned; if they are dissatisfied with his deductions, they must not expect sympathy from the logicians. In Ireland, I have said, we have escaped these effects of un-Christian education. We have amongst us earnest bodies of teachers who devote themselves exclusively to the education of the poor, who realize that the work of modern education is to be done among the masses, and who concentrate their energies in this field of work. And these afforts rea-

no less than two and a half miles of piping.

Referring to the working of the college, the fact that no less than two hundred and ten students have gone through their training in the old building at Newtown during the past three years will be information for many of our readers. With regard to those students, not only was the programme of the National Board fully carried out, but time was found every day for the study of Christian doctrine. A week before they entered for the examinations under the National Board, the Most Rev. Dr. Sheehan — who is not only the patron but the manager of the college — tested the efficiency of their religious knowledge by a two days' written and viva voce examination, and gave each student a certificate in accordance with his proficiency.

The ceremonics commenced shortly before 10 o'clock with the blessing of the building by the Most Rev. Dr. Brownrigg, Bishop of Ossory. In the performance of this ceremony His Lordship was attended by the Very Rev. W. H. Sheehy, D. D., President of St. John's College, and Very Rev. Francis O'Brien, P. P., V. G., Clonmel.

After the blessing of the building, Pontifical High Mass was celebrated in the chapel by the Most Rev. Dr. Sheehan, the Bishop of Ossory presiding at the episte side.

Assistant priest — Rev. Francis O'Brien, P. P., V. G. Deacons at the throne — Rev. Dr. Sheehy and Rev. P. F. Flynn, P. P., Ballybricken. Deacons of the Mass — Rev. Fatter Kirwan, C. C., Cathedral; Rev. Fatter Halsh, C. C., Ballybricken. Masters of Ceremonies— Rev. Father T. Mockler and Rev. Fr. Hackett, chaplains to the college.

After the gospel Rev. T. Finlay, S. J., preached a most eloquent sermon.

Beginning with an allusion to the gospel of the day, the rev. preacher continued: To all who hold the belief that man's supreme duty is to seek the kingdom of God and His justice, this day's celebration affords ground for Joy and promise of abundant future good. The institution which is opened by this solemn festivity is destined to train teachers who shall impart a At the termination of the ceremonies the guests were given every liberty to roam cated in his profession in order to be aschool-master. Before his time anyone who had mastered, however indifferently, the elements of knowledge was considered it to teach children. It was an occupation upon which many who had tried other paths unauccessfully considered themselves justified in falling back on. De la Salle's ideal was to produce Uhristian teachers, but he held that the

to take that opportunity of expressing their humble respects, filial obedience, and profound gratitude for the blessings and encouragement they had showered on the Brothers of that province. The introduction of the Order of De la Salle was due to the illustrious predecessor of His Lordship of Ossory, His Eminence Cardinal Moran (applause). His thanks and the thanks of the community were also due to the Chief Commissioner of Education, Sir Patrick Keenan (applause), whose presence there would have gladdened all hearts, were it not for the fact that he had met with the other troubles which a Divine Providence not unfrequently visited His beloved ones here below with. It was to the support of Sir Patrick Keenan that they were mdebted for the success of their great work. He might be allowed to thank the architect, Mr. Byrne, who had added this crowning work to the many buildings which he had erected in Ireland, and to Mr. Nolan (loud applause), who had carried out the plans in such an excellent and practical manner. Owing to the blessing of Divine Providence, not the slightest accident happened during the long time necessary for the completion of the great work. Their thanks were also in a great measure due the honest, steady workmen, most of whom belonged to Waterford, for the excellent manner in which every one of them had performed his duty. Referring to the Order, he said the mission of the teachers was the real apostolate. It was a life of self-denial, and a life the reward of which was above all earthly honors. They would be true to that mission, humble as it was in the eyes of other men, but noble and meritorious in the eyes of God (applause). Christian teacher should be competent as any other in his profession, or even more so. He was not of those who worked religion to shelter incompetency. He did not attempt to render inpronance respectable by clothing it with religious zeal. His schoolmasters should yield to no other in the skill which belongs to their profession; and his ideal has been so far realized that they have, as a rule, been ahead of their competitors. But, granted professional competency, his aim was above all things to make his schoolmaster a centre and a source for the infusion of the Christian spirit; not a person who would expound a manual, or comment on a catechism, who would deal learnedly with religion as with a system of abstract truths but a man who would be a spring about a manual or religion as influence and reverence for his Lordon only way in which they can be spread the knowledgen to the spread the knowledgen of the country in which they can be spread to have been a spring and the country in which the society has laboured. It is an another of the country in which the society has laboured, It is an matter of self-gratulation, and a promise of national blessing, that the Brothers of the Christian schools are extending very actively amongst us on the lines traced by their tounder. It is a guarantee that the curse of un-Christian schools are extending very actively amongst us on the lines traced by their tounder. It is a guarantee that the curse of un-Christian education is being removed further and further from us, and that the evils which it entails are not destined to blight and poison our national life. We have not experience in this country of what it signifies to a people, as to individuals, to be subjected to a system of un-Christian education. But we can learn from less favored peoples what is inlaid in this misfortune, and curiously enough the most signal example of the scher's to sanctify. In France the education which is founded upon religion have been bainshed. God has been eliminated from the school, and flis gosp

of which was above all earthly honors. They would be true to that mission, humble as it was in the eyes of other men, but noble and meritorious in the eyes of God (applause).

The Bishop of Waterford, who was received with loud applause, said they had been thanked by the representative of the Order for what had been done for the body since their arrival in the country some few years ago. But to his mind, it was rather they should thank the Brothers for the good they have been doing, and for the good that, standing to day in that great building, they were justified in thinking they would do in the future (applause). They had come to Ireland to do a noble work. They came with the honors of centuries upon them, nobly won in the field of training and the education of the young. They came with the glories of French and Belgium education, and, what was more important still, as the main education of the children of the Irish in America (applause). They had done well to-day by beginning their work by invoking the blessing of religion upon it. A few moments ago they were gathered in the church, offering up the holy sacrifice of the Mass that God might come down and take possession of that house, and bless and protect it as long as one stone stood upon another. He could not help thinking that it was not by mere accident that His Lordship the Bishop of Ossory dedicated the chanel to St. John the Baptist; for as St. John the Baptist was the precursor of that teaching that helped towards the fulfilment of that mission on earth. Occupying as he did the double capacity of Bishop of the diocese and manager of the college, he would say, speaking to himself, and speaking for his priests, that, with God's help, whatever they could do to make the teachers worthy to fill the high position for which they wained. These certificates varied with their ability. What the National Board granted certificates of proficiency to the teachers waith when a teacher left that house his certificate would be a guarantee to his manger, as certain as

in this direction, and would require from the steachers a certificate of their competence in treligious instruction.

The Bishop of Ossory, who was received with applause, said he was fortunately relieved from the necessity of making anything like a long speech that day. The Assistant-General of the Order had mentioned the fact that his venerable perdecessor, Cardinal Moran, was the first to give a home to the Brothers in Ireland. When he came to the diocese of Ossory ten years ago that institution was yet in its infancy; but he was not long in the diocese until he learned its importance and its value. He soon came to know that it was an institution which, with the fostering care of religion, would produce an immense amount of good. It might not be known to those present that everyone of the students who would come to that establishment would first have to pass through the institution over which he had the honor to preside in the diocese of Ossory. Young men who were to be the future members of the Order would pass their novitate in the institution at at Castletown. Having referred to the benefits accruing from such an institution, if His Lordship concluded.

The proceedings were then brought to a termination.—Waterford Citizen, July 17.

Look out for Him.

Next to the professional demagogue there is no element in the political life of this country more to be despised than the "religious" politician, the individual who strives to gain political recognition and ascendancy on the grounds of religious sympathy. We cation of the poor, who realize that the work of modern education is to be done among the masses, and who concentrate their energies in this field of work. And these efforts are—let us acknowledge it thankfully—seconded by the Government. We have a system of primary education in which the Church can cordially co operate with the State: in which the bishops of the Church can incorporate the great body of the religious teaching orders; which the priests of the Church largely administer; and which, we may therefore assume, does not ofter any obvious violence to the Catholic conscience. Let us take advantage of our opportunities, and promote Christian education by the efficacious means which lie ready to our hands. We cannot render a better service to our own generation than by developing the agencies of Christian education amongst it, nor better provide for the generations that are to come after us. For, with nations as with men, the fear of the Lord is the beginning of wisdom.

After the sermon Rev. Father O'Brien, P. P., V. G., announced a forty days' Indulgence to all present who had devoutly assisted at the ceremonies.

The organist of the college, Mr. E. Comerford, presided at the organ during the Mass. The music was from Witt's "St. Lucy" Mass, with excerpts from Gounod.

The following Brothers and students composed the choir, and their singing bore every evidence of careful training: Bros. Alban, Gerald, Peter, and Columba; Messrs. Quilter, Dunne, Connolly, Lehane, Murphy, and Reid.

At the termination of the ceremonies the guests were given every liberty to proceed. speak of the individual who, when he begins to hear the buzz of the political bee in his bonnet, strives to make him-self prominent at church fairs, picnics and festivals. As election time approaches he recalls that he has a pew somewhere in the church, which he has in the estimation of the people, abandoned, so far as being a practical member goes. He will be seen walking boldly down the aisle with an air of sanctity which can never be dis associated from hypocrisy. After church he will be found among the eaders in the congregation shaking hands and passing out an occasional cigar. If the prospects of the election results are mentioned he is always found to be "strictly confidential" not a candidate. These are his tactics, but they are as patent as his hypocrisy. Lending political support to such frauds is placing a premium on hypocrisy. Look out for them.

A Good Appetite

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be pread for any medicine. At the termination of the ceremonies the

HOOD'S PILLS cure all liver ills, bilious-ness, jauncice, indigestion, sick headache.

Ask for Minard's and take no other. Minard's Liniment is used by Physicians.

RELIGIOUS PERSECUTION.

Pictured Mostly in the Colors of Fic-tion and Mendacity.

The principle of punishing noisy apostates has been approved by almost all Protestant authorities. Regardless of the absurd inconsistency of "priof the absurd inconsistency of "private opinion persecuting private opinion," Luther advocated persecution with all his might. Zwinglius taught: "Evangelium vult sanguinem." Even the gentle Melancthon defended cruelty. Cranmer positively revelled in blood-shedding. So did Latimer and Edder who every presenced it. and Ridley, who experienced it. Sandys, Bishop of London, wrote a book to justify religious persecution. Archbishop Abbot told the king that "to tolerate Catholics would be to draw down upon himself God's wrath and indignation." Archbishop Usher taught: "To give any toleration to Papists is a grievous sin." And the Parliament of King James I. urged the king to persecution as "necessary to advance the glory of God." In Scotland, John Knox called person

cution "a holy and sacred duty," and he taught: "The people are bound to put to death the Queen, along with all her priests." The Scotch Parliament, in 1560, decreed death to all Catholics. And yet all these "authorities" holions in their companies. ities" believe in their own infallibility

on which ground alone they persecuted Catholics. Were such folly not vicious it would be comic. Well might Rosseau say: "Of all the sects of Christianity, Protestantism is the most ntolerant and inconsistent, uniting in itself all the objections which it urges against the Church of Rome."

And so we come to the point. Did non-Catholic governments and ecclesiastics persecute more rigorously than did Catholics? A big book would not suffice for the answer. The record of Protestantism is the record of persecucatalogue of persecutors — on the ground that he is more of an excommunicated madman than a sovereign who had any principle whatever prelude to the sanguinary forty years of Elizabeth. In regard to the Elizabethan era, let these questions be asked, by the way of determining the

greater rigor of persecution.

1. Was it ever enacted in any Catholic country that every one who refused to attend the Catholic Mass should be fined; if persistent, should

hold any office, civil or military; that no Protestant should wander more than five miles from his home on pair of forfeiture of lands or inheritance that no Protestant should keep a horse worth more than five pounds, and if he did so, Catholics might take it from him?

3. Was it ever enacted in any Catholic country that if a man kept a Protestant schoolmaster for his children he should be fined forty shillings a day for the offence; if he sent his son abroad to be educated as a Protes tant he should be fined a hundred pounds for the still greater offense and that no Protestant children could inherit lands until they conformed to

Was it ever enacted in any Cath olic country that a Protestant should be racked ten times for his Protestantism—a punishment that was inflicted upon Father Southwell; or that a Protestant woman should be pressed to death between stones for harboring a Protestant clergyman - a punish

olic country that five thousand Pro testants should be sold as slaves, to be sent out to Jamaica or the West In dies — a punishment which was inflicted on Irish Catholics? But enough of this. Every one now knows the reality of these horrors, though for three centuries they have been omitted from Protestant histories. THE CASE SUMMED UP

Let us sum up the case on both sides, in regard both to principle and to fact. We are apt to forget in this nineteenth century that it was the custom-it was the law-for a long period to put people to dreadful deaths for irrelig-ion. We need not argue the principle at this moment; it suffices that we establish the fact: because many persons, in these days, speak of "re ligious persecution "as if it were "an invention of modern Papists." Ye Yet the English statute book should dissi-pate that delusion. We find that it was not until the time of George II. that the statute for burning persons for witchcraft, conjuration, enchantment and sorcery was repealed; and we may be quite sure that the repeal would have been much earlier had the national sentiment sought or demanded it. A statute of James I. decreed death to "heretics," and we all

know what heretics meant in his day.
Until the time of Charles II. we find it in the statute book that heretical persons should be burned. In the time of William III., if any person denied the Trinity, he was to suffer the same penalties as those indicted for apostasy. Throughout England it was the law for a long period - though happily there were instances of mercyburn people for sacrilege, parricide, and for arson. And in regard to this ferocity, we find only one exception, since the time of the Protestant Reformappetite, and as a purifier of the blood, constitutes the strongest recommendation that can be arged for any medicine, Catholic Ireland. During the whole period when Catholicism was dominant in Ireland there was no penal code against Protestantism. Irish Catholics never persecuted English Protestants. But Englishmen and Scotch-

men have been always conspicuous in their severity against every one whom they were pleased to account heretical. The fact of severity against irrelig-

ion-or against what was accounted irreligion, on the part of many Gov-ernments through many centuries— must be remembered when judging particular cases of what is called "religious persecution." The principle may be disputed as we like, but the fact admits of no dispute whatever. Queen Elizabeth's High Commission to take this one instance only-sur passed in its severity and malignity anything that is even fabled of the Inquisition. Hume, the essayist, was of this opinion; so were de Maistre and de Montalembert. Indeed, we may go so far as to say that the "religious persecution," during the whole of the reign of the "good Queen Bess," would have done credit to the inven-tiveness and brutality of the most typi-Hume relates, as showing the spirit or Elizabeth's time, that "rewards were given to any wretch who would come forward and accuse Catholics." But we need not linger on so revolting a subject. Suffice it for our purpose that "religious persecution," as a fact, though we can hardly say as a prin-ciple, has been shown to be the domi-nant note of English Protestantism;

and it has only quite recently fallen in abeyance in consequence of Protestantism falling to pieces. The principle, however, of persecu-tion, or say of punishing the irrelig-

cause they are so painfully inconsistent

in their principles; believing in the necessity of some religion, but repudating the living authority which can define it), thinks only of mercy towards the penitent, and of edification towards all classes of conject. She abboar all religious personers

society. She abhors all religious per secution. Her Catholic kings or Cath

olic governments must please them-selves; but if they choose to send an

apostate to the stake, she will send a priest with him to console him, to give

nim absolution and Holy Communion.

The Catholic Church cannot be made

responsible for such forms of judicial penalty as may seem good to Catholic

overeigns or Governments. She may

approve of the principle of reparation.

out she is innocent of the details of

subjects will persist in breaking her laws, she cannot be held responsible

for the consequences. - A. F. Marshal,

You cannot say that you have tried

everything for your rheumatism, until

you have taken Aver's Pills Hun-

dreds have been cured of this complaint

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Catholic Quarterly Review.

ious, must be argued on strong grounds of policy. Governments may inflict temporal penalties, "on the ground of policy," just as the spiritual power may inflict spiritual penalties the provided of policy, in the ground of policy, in the ground of policy, in the ground of policy in the ground of policy. "on the ground of piety—on the gound of justice both to God and man. The Catholic Church has never approved of torture for irreligion; she has approved only of penance or reparation. Governments may do Omitting Henry VIII. from the what they think best in estimating the social value of religion, or in estimating the social harm done by irreligion: and they may attach what penalties they please to breaking their laws, which are designed for the national security and peace. This is "policy." But the Catholic Church (we need not say anything about Protestants, be-

be banished from the country; and, if returning, should be hanged?

2. Was it ever enacted in any Cath

the Catholic faith?

ment which was inflicted on Margaret Clitheroe?

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suffer always.
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FIVE-MINUTE SERMONS.

Fifteenth Sunday after Pentecost

THE LAW OF CHARITY. Bear ye one another's burdens, and so you shall fulfil the law of Christ. (Epistle of the

The law of Christ, dear brethern, is The law of Christ, dear brethern, is essentially a law of charity. "Thou shalt love the Lord thy God with thy whole soul and with all thy strength, and with all thy mind, and thy neighbor as thyself." This is the whole law of Christ summed up, and it is plain that this is a law of love. But the Apostle bids us bear one another's burdens that we may fulfil this law burdens that we may fulfil this law, which, as is evident from the text just quoted, imposes upon us the love of our God and of our neighbor. How, then, will the bearing of other's bur dens help us to serve God better?

That we have burdens, and some of us rather heavy ones, is clear enough; and that most of us are only too will ing to have some one help us to carry them will be, I think, generally agreed to. Every one has his own difficulties every one has something which he would like to get rid of if he could, because it interferes with his comfort. Now, I do not think the Apostle wished us to suppose from his words that God would have us free each other from all suffering, since that is not possible, as we know that hardship forms a necessary part of our probation. We gallery of landscape paintings in must expect to have something to gilded frames. In the middle of one necessary part of our probation. We

seems to me, is to help each other by counsel and material aid, to make what otherwise might be almost un-bearable easier to carry. "My yoke is sweet and my burden light." This is the spirit He wishes us to strive It is an unselfish spirit He desires for us, such as will make us forget our own sufferings in ministering to the wants of others. He wants us to cultivate charity—to look beyond ourselves and our own interests, and take up the troubles of our brethern. But you say to me: "I do not see

what advantage there is in all this; if I take another's burden, I am but adding to my own." It is just here that our really helping each other appears. It is by this very assistance we give our neighbor that we fulfil the law of Christ, which demands suffering of us. For by our sympathizing with others and sharing in their difficulties our burdens become lighter. If we simply took care of ourselves and were for-getful of all the rest of the world, we would chafe beneath our load; we would be so wrapped up in ourselves that nothing could persuade us that our suffer-ings were the very best things that could befall us.

By helping our neighbor we help ourselves. We are led to be reconciled to our lot, to expect nothing more from God for ourselves than what we see others getting. We know that they have as just a claim upon Him as we, the they have their troubles as well as yet they have their troubles as well as we. The road to heaven is open to all, but all must take what they get as they go along, and be thankful for it and make no comparisons. All get a goodly share of what is disagreeable to nature on the way; our own por-tion differs only in kind and quantity

from that of others.

By helping our neighbor, too, we fulfil, as the Apostle tells us, the law of Christ, for the law of Christ is charity-love towards God, love towards our fellow men. Our stooping to our neighbor's need fosters God's love in happier, how much better Christians we would be did we but bear each other's burdens! Then we would soon learn what now seems so hard: that the yoke of Christ is indeed sweet and His burden truly light.

Father Tolton Breaks Down.

A church without a pastor stands at Dearborn and Thirty sixth streets, Chicago. The priest who built it was the first of his kind in America. His labors in connection with its erection were overpowering, he had terrible odds to contend with and the incidental mental worry proved too much for him. The church is St. Monica's and the priest is Rev. Augustus Tol-ton, the first colored clergyman to celebrate Mass in this country. Father Tolton had succeeded in getting to-Tolton had succeeded in getting to-gether a large congregation of the general of his reason was about to be. people of his race and was about to begin to enjoy the fruits of his generous efforts when his mind gave way. He is now being treated in an institution in St. Louis where priests afflicted as he is are taken care of. His friends say that his recovery is only a matter of a little time; that a short period of rest will bring him to his former condition of mental vigor.

A Comfort Sometimes.

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OUR BOYS AND GIRLS. THE VOW OF THE SHAMROCK.

BY MRS. CASHEL HOEY.

The declining sun was sending its light across a broad and peaceful bay on the south coast of Ireland. The placid sheet of water was bounded on one side by grand and rugged hills. The narrow plane at their base was thinely dotted over with small houses, many of them mere roofless shells, telling the common tale of ruin and banishment. The hills on the opposite side were harmonious of outline, and side were harmonious of outline, and in some places richly wooded. Houses of a better class lined the road in groups along this side of the landlocked bay, and a small town with a dreary market-place and a meagre church steeple faced the blank desolation of the opposite coast. At the back of the long row of dull gray houses forming the rear of the little townwhich bad the high road, a sea wall. which had the high road, a sea wall, and a pier of rude construction for its and a pier of rude construction for its foreground — the green hillside rose abruptly. Its surface was divided into little patches of cultivated ground which testified to the patient toil of the people, and were marked out by low fences of closely piled stones, inter-spersed with whims of golden gorse, in such glory of its second flowing that the country side looked like an endless suffer always.

But what He would have us do, it and so detached that it formed a conspicuous object from the side of the bay, stood a whitewashed cottage with a slate roof and a neat green porch, from which a steep and stony boreen led down

to the high road.

For some hours during the still and sunny autumn day the cottage on the hillside had been an object of observa-tion by an individual who was rowing in a leisurely manner about the bay Now and again he rested with shipped oars, and fixed a long, steady gaze through a field glass upon the green

There had been a good deal of coming and going up there, and the person in the boat had watched the proson in the boat had watched the pro-ceedings with some impatience; but when quiet and solitude settled down upon the scene with sunset, the glass had nothing to show Pierce Carrick beyond a closed door, and a thin column of smoke rising from a chim-ney. He pulled in rapidly to the land-ing place made his lost fast and ing place, made his boat fast, and hastily passing a group of idlers about the little quay, with a few words of direction to one of the men, walked rapidly away towards the town. A solitary light was shining from a window of the white cottage when Pierce Carrick knocked at the door and was admitted by a thin, shadowy old woman, whose eyes were red with weeping and fatigue.

How is she? "Bad enough, your honor; but sure it's only to be expected, the first night in her life that laves her 'ithout a

mother over groun'.' That's true, Biddy. Could I see her, do you think?"
This dialogue took place in whispers, the speakers standing in a narrow passage just within the door. On the passage just within the door. On the left was a sitting-room, on the right a kitchen; opposite to the door was a steep, narrow stair, leading to the sleeping rooms above, and lighted by a window that looked out upon the hillside. The solitary light came from sion; and the sun had set over a newly-made grave in the old churchyard at the foot of the hill, the restingplace of the mother of the girl for whom he was now asking, the girl whom he loved.

"I'm a'most afeared you couldn't, sir. Father James bid me lave her to herself afther dark, and it's asleep I hope she is, for she hasn't closed an eye this week past."

"How long has she got?" "From the skule, your honor's mainin'? Och, as long as she like; the'r all as kind as can be to her. Miss Moran's down since Choosda' week

to tache in her place."
"Tell her," said Pierce Carrick,
"that I came home last night, and only heard what had happened this morning, that I'm staying in the town

"An' not so much as a word about the crayture that's gone!" muttered the crayture that's gone: muttered old Biddy, as she peered into the dusk after the retreating figure of the young man, who had turned away abruptly. "Av' it wor his mother now, wouldn't Miss Mave take on about her."

She slowly mounted the stairs and lested into the recommendate of the right.

looked into the room on the right.

"I am not asleep, Biddy," said the girl, who was lying on the bed, with her hands clasped over her head. "Bring in the light, and come and tell me what he said."

Old Bridget told her, with certain adornments in the way of expressions of regret and sympathy, and then added on her own account a few words from which Mave Sullivan shrank, although she heard them with thankfulness. "He was all right, me jewel, there wasn't the sign of a dhrop

through several hours of the night to their satisfaction.

Mave Sullivan was Girls' Schoolmistress of the National school in the small town of Cromore. She had been born and bred to an easier condition of life; her father had been a well-to-do shopkeeper in one of the cities of the South, but a fine capacity for attending to anything in preference to the solid business he had inherited, together with an incurable propensity to drink, had brought him to bankruptcy, ruin and death, while his only daughter was still a child. The widow and orphan had not wonted for friends, but their good will was greater than their power. The girl was educated at a Convent of Poor Clares, renowed for the number of their pupils who had obtained places as certificated teachers, and among the latter Mave Sullivan was included. The past of National Schoolmistress at Cromore (one of importance and distinction to her humble claims), had been held by her for five years when we see her first, now truly orphaned and alone in the cottage on the hillside.

There is a typical picture of Erin, reproduced sometimes with success by one or other of the national papers, which might serve as a portrait of Mave as she stood in the sunlight with her lover, on the day after the funeral. gazing sadly over the bay towards the Her firm, upright figure, full of lissome strength without heaviness or coarseness, her serious, wistful but resolute face with its broad low brow, its clear gray eyes, black-lashed, its richly-tinted curving mouth, her head, shapely, long and even, with its crown of shining black hair smoothed away from the temples and braided into a thick roll at the back, formed a womanhood. It was no wonder that the beautiful young schoolmistress of Cromore was a local celebrity, but perhaps it was surprising that the admira-tion which she inspired was accom-panied with almost univeral good will, and that the really notorious fact of Pierce Carrick's being devoted to her had not inspired ill-natured comment.

Pierce Carrick was the social superior of Mave Sullivan; he was the son of a gentleman of estate in an adjoining county, who was a particularly worth-less member of the landlord class. The family had hereditary claims to popular dislike; for, as a good land-lord is held in the distressful country in such love and respect as would be unintelligible elsewhere, so is there note taken of the bad, and the Carricks of Shaughlin reaped in the present generation what they had sown in the past. They were among those breakers of God's law of justice, mercy and charity towards the poor, who are learning in these later days that His law cannot be broken with impunity to the end, but that the penalty of the breach will have to be paid with at the accumulated interest of an inherited debt. The Carricks had lived among the people, and on the people, exacting the uttermost farthing from the overburdened tenantry of a poor and fast declining district, invoking against them the harshest measures of the law, ignoring the bond of a common hu manity, spending the money wrung from the helpless peasantry, who had no resource but to submit to their our fellow-men. Our stooping to our neighbor's need fosters God's love in our souls no less than love of our neighbor. It makes us go to God as our Father and recognize His justice. We perceive the necessity of mortifying our rebellious appetites and placing ourselves entirely in God's hands. How much ance of the lives, the minds, the creed of the people. The class of which the Carricks were a finished type is the canker at the core of Ireland; if it were properly understood it would perish under the contempt and derision of the enlightened, who can read the signs of the times, and who know that the day of this class is far spent, and a very dark night is at hand for it. Pierce Carrick's father was no worse a man, no more heartless a landlord, brutally callous to every consideration, except his own "rights" in his dealings with his tenants, than the men who had gone before him; but he was less fortunate than they; he came a little too late! He had succeeded to an estate so encumbered that, to set it right, it would have needed a number of qualities both moral and intellectual, in which he was wholly deficient. Mr. Carrick restored to the easy practices of rack renting and eviction, after those methods had ceased to be infallible,

nts son, whose lack of education was rather more pronounced than that of most young Irishmen of no profession, were misfortunes regarded by his neighbors of all ranks with unconcern, it not with complacency. Pierce Carrick's mother had died in his childhood; he had early fallen into independent ways. He hated the lack of money, and was tolerably indifferent to the means by which money was procured; he was more than a little given to drink, and he was not particular about the company in which he sold in Canada. It always gives satisaction by restoring health to the little folks.

Burdock Blood Bitters cures Dyspepsia, Burdock Blood Bitters cures Biliousness. Burdock Blood Bitters cures Biliousness. Burdock Blood Bitters cures Headache. Burdock Blood Bitters cures Headache. Burdock Blood Bitters cures the satisfied sob, "I think I can sleep now,"

It was early in the idlers' evening, though late in the workers' day, and clogged secretions of the Bowels, thus curiug Headaches and similar complaints.

Minard's Liniment Lumberman's the former class, found time hard to hope for his future, the soundest assur.

getting the grace to be ashamed of the landlord "record" of the district—his

impecunious condition, his evicted farms which nobody would take, and

the general good-for-nothingness of his son, whose lack of education was

kill in the dull little town, until he picked up two or three idlers like him self. Then the party managed with the aid of cards and liquor, to get girl as the young schoolmistress had a girl as the young schoolmistress had a charm for him; for it was not only her beauty that had attracted him; he was fascinated by the superiority of her mind and the steady sweetness of her disposition. The young man's hand some face and pleasant manners found favor in the sight of Mrs. Sullivan, a gentle, spirit-broken invalid. gentle, spirit broken invalid. And when these had also won her fair, wise daughter's heart, the widow had no misgivings at all about the future, for Pierce Carrick assured her that he had no one to please but himself, and she was honestly convinced that nobody could be too good, or even good enough for Mave. She was not capable of appreciating the extent of her daughter's self-cultivation, but knew that she was a close student of the books to which she had access through the kindness of

> "If you have fault to find with me," urged Pierce Carrick, "you're to blame yourself, Mave for you won't do what would set me right and keep me straight. If I had your promise to marry me as soon as you would think it right — mind, I know your mother would think it right to morrow — I would do anything you like a go in for would do anything you like ; go in for reading and farming, and looking after the place so far as my father would let me and be an out-and-out good boy.

the neighboring gentry, and that those

to whom she looked up most reverently

held Mave's talents in respect.

"And what would your father

say?"
"Deuce a bit I care; he never thought about anybody's likings but his own, and if he has any sense at all he will know that you can keep me straight and that no one else can, or is likely to try. Come, Mave, give your promise, before we have to part. about drink was on the part of Protest temperance, saying that until he knew You know you're fond of me (and indeed her face confessed it) and what's ter made tectotalism all the law and anybody in the world but our two selves to you and me? Don't you know I'd do anything for you, and you drink "but you," he added, "are not can make anything of me? Mave, you so foolish and fanatical." have my life and my soul in your hands !

so foolish and fanatical."

Mave could have told him what was the source of her severe notions upon the point, and whence came the repul-Thus, and in stronger words, with every device of lover's persuasion and the powerful argument of his good sion and horror with which she regarded intemperance, but she forbore. looks, did Pierce Carrick urge Mave to let him take away with him her broken-up home, her mother's misery, promise. Things were not going to be her early experience of privation and humiliation, her own laborious life, so so easy for them in future. The cottage would have to be given up, and Mave was to remove to a house in the town, where a home had been secured for her by the agency of Father James could not have been told without a re-velation of the vice and tolly of her dead father. From these his daughter Farrell, the parish priest. Father James, who was deeply interested in Mave, was an object of special dislike to Pierce, because he had a secret consciousness that the priest would influence Mave against him. He neither knew nor cared to know what the Church really was, by whose light and in whose laws Mave walked; he had heard it abused so long as he could remember, and he knew that to belong to it was a mark of the vulgar; but he was sharp enough also to know that no advantage which her marriage with him could confer would compensate in Father James' mind for the fact that he, Pierce, was not of her own faithan unconscious testimony to his secret conviction of the sincerity of Catholic belief. Religion, to Pierce Carrick, was merely the stamp of caste; he ap prehended its political aspect, but he had no notion of it as a matter of conviction and not of opinion, as, indeed how could he have any such notion? He had not spoken to Father James half a dozen times, but an instinct warned him to make sure of Mave's promise before she should have time to consult the priest in the changed condition of affairs produced by her mother's death. Pierce Carrick was an ardent lover, a persuasive wooer, and he spared no pains to touch the girl's heart by his genuine sympathy with her grief, his ready blame of himself, his humble ness on one side and masterfulness on the other (for he strongly insisted on her love for him), and by his intentional assailment of her weak point self-confidence. The events of her life, the development of her character, were calculated to inspire and, to a certain extent, justify this self-confidence, but it now constituted the danger in Mave's path. It was sweet to her to believe that she had unbounded influence over this young lover of her's, that his faults would all give way before the force of her wisdom and his love, that he would see with her eyes, and that their scheme of life would have the same motives and the same scope This vision charmed her from her sor-row, especially when Pierce dwelt upon her dead mother's regard for and as he was not a popular man with his own class, most of whom were

And yet, no sooner had she seen him



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Why

drinking over night. Pierce Carrick's habits were already telling upon his

appearance; the freshness of early manhood was fading, and the decline

of will power was legible in his coun-tenance. In the course of their inter

view Mave betrayed her solicitude on this point, and he turned it dexterous-

ly to the support of his argument, urg-ing that if she were always by his side

he would care for no other companion-ship, and that it was only bad com-

pany that induced him to drink. See

the gospel, and were careless as to what else a fellow did, provided he did not

The story of her childhood, of her

different from what her inner con sciousness told her it might have been

had learned her lesson and gained her

experience; it remained to be seen

whether the knowledge would avail to

warn her off the tempting peril ahead

of herself. She allowed the subject to

drop, and the talk turned to matters

more congenial to the now avowed lovers. Before they parted, one other

jarring note was struck—it was that of their difference of religion.

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Fraternally yours, HUGH MCCAFFREY, Pro, Pres.

C. O. F.

Special to the CATHOLIC RECORD.

Special to the CATHOLIC RECORD.

The officers and members of Sacred Heart Court, No. 201, spent a sociable time at their regular meeting, held in their hall, Thursday last. Several important questions were discussed, which ended satisfactorily to the moved by Post C. R. and Treasurer re amending of by laws etc., which will do a great benefit to this court financially. The present C. Ranger spoke highly of the motion, as it showed evidence of careful consideration. A special committee was appointed to prepare by regrammes, etc. After appropriate remarks by several members a very profitable evening was brought to a close. The next meeting will take place on Sept. 6, when a well-prepared programme will be presented.

A. Kerr, Rec. Sec.

THE 14th IN CAMPBELLFORD.

From Whitby.

C. M B. A.

Official

To the Members in the Jurisdiction of the Grand Council of the Catholic Mutual Benefit Association of Canada:
Brothers—Notice is hereby given that the nineth convention of the Grand Council of the Catholic Mutual Benefit Association of Canada will be held in the city of St. John, New Brunswick, commencing on Tuesday, the 4th day of September, 1894, at 9 o'clock

a. m.

Delegates must be present at the opening of, and at every session throughout the convention, otherwise they will not be considered duly qualified delegates. Circulars will be sent to delegates giving full information regarding railroad fare, hotels, etc.

Yours fraternally,
S. R. BROWN, Grand Secretary.

London, Aug. 11, 1891.

Grand President Fraser has appointed Brother Charles Dupont Hebert, President of Branch 101, Three Rivers, and Grand Deputy for the Province of Quebec, a Trustee to replace Brother Lasalle Gravelle, who resigned recently.

No better choics could have been made, and Brother Fraser has shown his wisdom and his knowledge of those fitted for office by this selection. Brother Hebert is one of our most energetic workers and respected members in the organization.

Our brothers of the C. M. B. A. will be pleased to hear that the distinguished Archishop of Halifax will preach the sermon at High Mass in the cathedral, St. John, N. B., on Tuesday, Sept. 4.

The Treasurer's Bonds.

Toronto, August 13, 1894.

Editor of the CATHOLIC RECORD Dear Sir and Brother—In your issue of July 28 I noticed the communication in reference to the unsatisfactory, unbusiness-like way this part of our constitution is carried out. I have been anxiously looking for an answer, through your columns, that would prove a satisfactory solution of the matter. Such an important communication as this deserves more than a passing attention.

The suggestion by "Safety" in your issue of the 11th inst. is, in my humble opinion, a slight improvement upon our present system, but it does not reach far enough; it does not cover the entire ground. It only treats with Mr. Treasurer. What about the Financial Secretary? Would you still have him hunting around his branch for two brothers to become his security? Objections might be taken to the Financial Secretary being bound as firmly as our treasurer, as he is supposed at the close of each meeting to pay over to the treasurer all monies collected by him, and takes his (the treasurer's) receipt for the same.

But let us reason together and suppose a

their families in this their sad hour of trial. Resolved that this resolution be engrossed on the minutes of the branch, and that a copy of the same be presented to the families of our brother and also to the CATHOLIC RECORD for publication. ublication.
M. L. O'LEARY, Rec. Sec.
N. HALL, President.

At the regular meeting of Branch No. 60, Dublin, held on Wednesday evening, Aug. 15, it was moved by Brother J. Dinnin, seconded by Brother P. Evans, that Whereas it has pleased AlmightyGod to call to her eternal reward, Mrs. Howard, mother of our worthy Brother, George Howard, at the age of seventy-two years, be it Resolved that while submitting to the will of an All-Wise Providence, we do tender our sincere and heartielt sympathy to Brother Howard and the other members of the family in their sad bereavement. Be it further

Resolved that these resolutions be entered on the minutes of this meeting, a copy sent to Brother Howard, and one to the CATHO-LIC RECORD for publication.

JAMES JORDAN, Rec. Sec. Dublin, Aug. 15, 1894.

Dublin, Aug. 15, 1894.

At the last regular meeting of Branch No. 60, Dublin, held on Wednesday evening Aug. 15, the following resolution was moved by Brother M. King, seconded by Brother J. Wingle:

That whereas it has pleased Almighty God to call to her eternal reward Mrs. Gaffney, mother of our esteemed Brothers, Patrick and Timothy Gaffney, at the age of seventy-eight years, be it

Resolved that, while bowing in humble submission to the divine will of God, the members of this branch hereby tender to our esteemed Brothers our sincere sympathy in their sad bereavement. Be it further

Resolved that a copy of these resolutions be spread on the minutes of the branch, or sent to each bereaved brother, and to the CATHOLIC RECORD for publication.

J. JORDAN, Rec. Sec.

Dublin, Aug. 15, 1894.

BISHOP McDONELL IN CONWALL.

Editor of the CATHOLIC RECORD — Dear Sir— A few lines in reference to the Ancient Order of Hibernians might be interesting to the many Irish Catholic readers of your valuable paper in this Province and outside of it wherever any of our race reside and to whom our organization is practically unlargown. The Corner-Stone of the New St. Columban's Church laid on Sunday last

-Father Doherty, S. J., Preaches A

Stirring Sermon.—A Large Crowd in

Attendance. — The New and Old to whom our organization is practically unknown.

The Ancient Order of Hibernians is a purely Irish Catholic society by birth or descent, drawing together the scattered members of our race, from the hills of Antrim to the lowlands of Cork in Ireland. Not ouly this, but our order has crept across the St. George's Channel, and to-day Irishmen all over the British Isles, wherever their lot is cast, can point with pride to the inspiring motives of the Ancient Order of Hibernians. On the continent of America, from the Atlantic to the Pacific, wherever Irishmen are found, we also find a Division of the A. O. H. Our membership on this continent amounts to 125,000, and in Ireland, England and Scotland to 203,000. With a membership equal to a standing army, we can with confidence invite every son of Ireland to join us in building up the only Irish Catholic organization on this continent. While our membership in this Province has not increased as rapidly as we would wish owing to a very large number of our people having connected themselves with other societies prior to the introduction of the A. O. H. — taking all those matters into consideration and the healthy class of Irishmen who have connected themselves with the order — we feel confident in the future that success will tend our efforts in bringing the members of our race under the motto of our order, Friendship, Unity and True Christian Charity.

Fraternally yours,

HUGH MCCAFFREY, Pro, Pres.

Special to the CATHOLIC RECORD.

built does not reach far enough; it does not cover the entire ground. It only treats with Mr. Treasurer. What about the Financial Secretary? Would you still have him hunting around his branch for town hight be taken to the Financial Secretary being bound as firmly as our treasurer; as he is supposed at the close of each meeting to pay over to the treasurer all monies collected by the data of the treasurer and monies collected by the and takes his (the treasurer) receipt for the and takes his (the treasurer) receipt for the and takes his (the treasurer in receipt for the and takes his (the treasurer) receipt for the and takes his (the treasurer in receipt for the and takes his (the treasurer in receipt for the and takes his (the treasurer) receipt for the and takes his (the treasurer) receipt for the and takes his (the treasurer in receipt for the and takes his (the treasurer) receipt for the treasurer in the london for the treasurer to the treasurer to financial secretary and treasurer than the treasurer to account for the treasu

The 14th In Campbellerord

To the Editor of the Catholic Record—
Dear Sir—The still air and the mind of the reader was disturbed yesterday by the rattling of the drummers on their way to the celebration of the Reliet of Derry. It was a beautiful morning, and, after the usual exercises of the day, by way of passing the remainder, and with the expectation of getting a literary treat, I rambled to the shade of Beattie's grove. Here was a platform carefully arranged for the speakers to hold forth. They were of Campbellford, two Methodist ministers and one Presbyterian. It is needless to say, as on all other occasions of this kind, the lectures gave no satisfaction from a literary or historical point of view. But this was not the only disappointment. What shocked me most was the anti-Christian spirit which these ministers seemed to assume. These good and holy men, true ministers of the gospel as they say they are, in place of inculcating solid virtues, natural or supernatural, moral or theological, spent all their powers to instill into the minds and hearts of an illiterate country people all the malice and hatred of a Luther or a Knox, to the Church of Rome.

Mr. Jolliffe, in his carefully prepared speech, was loudest in his calumnies and denunciations of the Catholic Church. He said: "The brave men of Derry preferred to die rather than to live under the tyranny of the Church of Rome.

"What Rome was in the past she is to-day." He went on to account for Rome's success, attributing it to something satanic. He said every effort and attempt of her's has shot forth in a fearful care."

These are the sayings of a clergyman, a peacemaker and a preacher of the gospel, who came there, he said, to do the people good and himself good! But to me such a clergyman is better described by the Protestant historian Killen. Speaking of the Irish Episcopal Church, he says (vol. ii, p. 177.). The clergymen of the Protestant Church in Ireland do not appear to have been self-denying, saintly men or to have corrected in their own lives f reconstitution asses the Financial Secretary to will lited me how many Financial Secretaries or floated of the how many Financial Secretaries or floated of the how many Treasures of branches give ne bonds at all ? The matter is a really important one, and should engage the attention of the Committee on Laws.

A large sale has already been made of the beautiful badges manufactured by T. I. Tansey, 14 Drummond street, Montreal. This badge can, als whenever a C. M. B. A. demonstration takes place. It is silverplated, and a pretty case accompanies it. The price, with case, is \$1 each.

Hazardous Risks.

Mary Charles, 20th August, 1894.

Dear Sir—Will you kindly allow us space to offer our opinion on proposed changes in constitution re circular which we received some time ago from Branch 145, Toronto, and which has been carefully considered. Although none of the hoazedous risks, we give due credit to Branch 145 for their valuable suggestions and compliment them on the trouble which the bazardous risks, we give due credit to Branch 145 for their valuable suggestions and compliment them on the trouble which they are taken in placing their proposed mendments before some which were been facial and instructive. Nevertheless, we beg to differ from our worthy Brothers of Branch 145, and the second of the courty of the second of the seco

Expectation.

The king's three daughters stood on the ter-The hanging terrace, so broad and green.
Which keeps the sea from the marble palace;
There was Princess May, and Princess Alice
And the youngest princess, Gwendoline.

Sighed Princess May, "Will it last muc longer,
Time throbs so slow and my heart so quick;
And Oh, how long is the day in dying;
Weary am I of waiting and sighing.
For Hope deferred makes the spirit sick."

But Princess Gwendoline smiled and kissed her:—
her:—
"Am I not sadder than you. my Sister?
Expecting joy is a happy pain.
The Future's fathomiess mine of treasures,
All countless hordes of possible pleasures.
Might bring their store to my feet in vain."

Sighed Princess Alice as night grew nearer; "So soon, so soon, is the daylight fied? And O, how fast comes the dark to morrow, Who hides, perhaps, in her veil of sorrow The terrible hour I wait and dread!"

But Princess Gwendoline kissed her, sigh ing: —
"It is only life that can fear dying;
Possible loss means possible gain,
Those who still dread are not quite forsaken;
But not to fear, because all is taken,
Is the lonelles: depth of human pain."
—ADELAIDE PROCTOR.

FROM NORWOOD.

During the late absence in Ireland of the pastor, nev. Father Conway, the spiritual wants of the congregation were attended to by Rev. M. J. McGuire, who, on leaving a short time ago, was presented by the people with the following address, expressing their esteem and love—accompanied by a purse of \$55:

esteem and love—accompanied by a purse of \$55:

Norwood, July 19, 1804.

Rev. Father McGuire-Rev. and Dear Sir—We, the parishioners of the parish of St. Paul's, Norwood, desire. before your departure from our midst, to give expression to the high esteem in which we hold you.

Your kind and gentle deportment in your relationship with the members of this congregation has had a widespread and beneficial influence—has quickened into life an earnest desire for hearty co-operation in the work of the parish, on the part of the members of this congregation; has increased the interest and zeal of all of them to such a degree in the welfare of the affairs of their church that less kind and gentle conduct would fail to effect, and has won for you a warm spot in the heart of every parishing.

you a warm spot in the heart of every parishioner.

Now that you are about to leave us we cannot help giving expression to our regret. We would fain have you amongst us longer, but such matters are not of our own choosing.

The evidences of marked zeal and ability which you have displayed whilst among us leave no doubts in our minds that a brilliant future lies before you, and that for one so zealous and able there will be found fields of labor far more vast in their importance than the humble parish which you are now leaving.

But, so assured, sir, that wherever your life's work may be, you will always carry with the best wishes of those whom you are now leaving; that they will ever watch with the keenest interest your work in our holy Church; and that God will ever bless the labor of the pastor whom they all love so well, will always be their prayer.

and that God will ever bless the labor of the pastor whom they all love so well, will always be their prayer.

We have taken the liberty, sir, to ask you to accept this small present; we sincerely wish that it wasmuch more valuable.

It is not on account of any intrinsic worth of which it may be possessed that we offer it for your acceptance, but simply as a token of the great esteem and love in which we hold you. Accept it, sir, on this consideration, we pray, and may God bless you.

Signed on behalf of the congregation, J. Doherty. Patrick McNulty, Chas. McCarthy, John Fitzpatrick, Jeremiah Murphy and Michael O'Shea.

MCPHEE-MACDONALD.

MCPHEE-MACDONALD.

An event long to be remembered took place at the Catholic church, Parkhill, on Wednesday, 15th August, when Mr. J. D. Mc. Phee, son of Mr. Arch'd McPhee, and Miss K. A. MacDonald, second daughter of Mr. John MacDonald (all of West Williams) were united in the holy bonds of matrimony by Rev. Father M:Rae. Old and young vied in the opinion that the wedding was one of the most interesting ever witnessed in Parkhill. The bride, who was charmingly dressed in white silk with white veil and wreath of orange blossoms, was led to the altar by her brother, L. P. MacDonald, who also acted as groomsman, together with Mr. A. D. Morrison of East Williams; while the bride was attended by her sisters, Katie and Maggie MacDonald, who very gracefully performed their part. Miss MacDonald is an accomplished and amiable young lady and is a favorite with old and young. It was very pleasing to see the pupils of the Parkhill Separate school throng the vestibule of the church to greet their former teacher. At the dinner given at the bride's home a large number of friends were present, among them Fathers McRae and Foster. The parents of the contracting parties must indeed have felt gratified to hear their good pastor speak so highly of their children, holding them as a model for their young triends. Such expressions as these from their priest speak all that can be said in the young couple's praise. They received many costly and useful presents, and, best of all, the good wishes

that can be said in the young couple's praise. They received many costly and useful presents, and, best of all, the good wishes and blessings of all who know them. Mr. McPhee is an energetic and industrious young man who is held in high esteem. In the evening the young couple left for the West, where they will spend their honeymoon before taking up their abode in West Williams.

KIRBY-BURNS.

A worthy young couple, whose names are well known in connection with church matters, were married in St. Joseph's church on Wednesday, August 15. The contracting parties were Mr. Thomas Kirby, eldest son of Mr. Joseph Kirby Brooklyn ave., Toronto, and Miss Catharine Burns, of Thornhill. The ceremony was performed by Very Rev. Dean Bergin, Miss Lizzie Smitu acting as bridesmaid, while Mr. Thos. Finucan, junior, was best man. The nuptial knot being tied, the party adjourned to the home of the groom's father, where full justice was done to the good things provided for the occasion. The presents were numerous and costly, and were greatly admired by those present. The happy couple have the best wishes of a large circle of friends. Among the guests present were: Mr. and Mrs. J. Foley, Mr. and Mrs. J. Foler, Mr. and Mrs. J. Foler, Mr. and Mrs. J. Howorth, Mrs. O'Brien, the Misses McClue, Miss Finucan, Mrs. Burns, Mrs. Margaret Burns, Misses Burns, the Misses Ryan, Messers. Thos. Finucan, K. J. Howorth, John Wright, J. W. Wright, Thos. Burns, J. Preston. An enjoy able evening was spent with speeches, songs and other amusements, the party breaking up

MRS. M. MCGOWAN, THORAH.

MRS. M. McGowan, Thoras.

It was a terrible shock to this community when the sudden death of Mrs. M. McGowan was announced on Thursday, 2nd inst. It appears that she was in the act of preparing the morning meal for the faulity when without a moment's warning she fell dead. The deceased lady, who was the youngest daughter of Mr. John Neelon of Wilfrid, was highly esteemed by all who had the pleasure of her acquaintance, and was only married to Mr. McGowan about a year and a half ago.

The funeral left the family residence. 2nd con.. Thoran, on Saturday morning at So'clock for the Catholic cemetery at Brock, and was very largely attended, considering the early hour of leaving. A Requiem High Mass was sung by the Rev. Father Kiernan, P. P., for the eternal repose of her soul. The deceased leaves behind a loving husband and a four weeks old child, also father and mother, two sisters and three brothers, who have the sincere sympathy of all in their great affliction. Dear Catholic resder, in your daily prayers remember this estimable lady. Ask the good God who called her away with such awful suddenness to have mercy on her soul, that perpetual light may shipe upon her.

It is with very much pleasure that we note that Miss Maggie Coffey of this town, who has been attending the Barrie Collegiate Institute for the past term of six months, has passed her examination for second class certificate very successfully, having headed the list of successfully, having headed the list of successful candidates from that institution. Miss Maggie is now in a position to fulfil the requirements of teacher in any school in Ontario. Success to her! THE BIGLEY FURNACE—By reference to our advertising columns it will be seen that Messrs. P. D. McLaren & Co., 85 Dundas street, have been appointed agents for the Bigley Furnace. This firm have had long experience in the furnace business, and can be relied on to do good work at m derate prices. Mr. Geo. Sutherland, the

junior partner of the firm, has been engaged with some of the best houses in the country, and his vast experience is of itself a guarantee that satisfaction will be given. The Bigley furnace has been highly spoken of by all who have used it.

A REMARKABLE CASE.

The Strange Position in Which a Brantford
Man Found Himself — Physicians Could
Not Agree as to the Nature of His Trouble
— Fell Away to a Mere Skeleton—Was Unable to Move About—Continuously Suffered Terrible Pains.

From the Brantford Expositor.

mental worry, overwork, of sections at the Dr.

These Pills are manufactured by the Dr.
Williams' Medicine cempany, Brockville,
Ont., and Schenectady, N. Y., and are sold
only in boxes bearing the firm's trade mark
and wrapper, at 50 cents a box or six bottles
for \$2.50. They may be had from any dealer
or will be sent by mail on receipt of price.

Good Things

to eat are still better When made with

OTTOLENE For they are FREE from GREASE and are easily digested. For Frying, Shortening, and all

COOKING purposes and burer than lard.

Made only by

The N. K. Fairbank

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Wellington and Ann Sta
MONTREAL.

PLEGATES' BADG

C. M. B. A. DELEGATES' BADGES Which can be used for Local, District or Grand Council Conventions. Every Branch should procure one previous to the 't. John onvention. Orders already been received from over 40 Branches. Furnished in a hands ame Satin-lined Leatherette Case. Price \$1.00. T. P. TANSEY. Manufacturer of Asselation Supplies, 14 i rummond Street, Montreat, P. Q.

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A THOROUGHLY COMPETENT HOUSE.

A keeper and good needle woman want situ ation as managing housekeeper. For adover preferred. Address "Housekeeper." CATHOLIC RECORD Office, London, Ontario. 827-1

Mill not be bound to accept the lowest or a tender. (Sgd.) WM. HARTY. Commissioner preferred. Address "Housekeeper." CATHOLIC RECORD Office, London, Ontario. 827-1

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Oxford, N. S.
R. F. HEWSON

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I WAS CURED of a terrible sprain by
MINARD'S LINIMENT.
Yarmouth, N. S.
I WAS CURED of Black crysipelas by
MINARD'S LINIMENT.
Inglesville.
J. W. RUGGLES

Physicians, the world over, endorse it;

babies and children like the taste of it. Weak mothers respond readily to its nour-

Scott's Emulsion

the Cream of Cod-liver Oil, is the life of the blood, the maker of sound flesh, solid bones and lung tissue, and the very essence of nourishment.

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THOS, LEEMING & CO., MONTREAL.

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

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

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ST. JOSEPH'S ACADEMY, WHICH IS CONDUCTED BY THE SISters of the Holy Names of Jesus and Mary, will re open on Monday, August 27. Young ladies desirous to receive a choice and thoroughly Catholic education, and pursue the High School studies in order to obtain teachers' certificates, will find these advantages in this institution. The salubrity of the town of Amberstburg, in which the convent is located, is well known to the residents of Ontario. For further particulars, apply to SISTER SUPERIOR.

HOT AIR FURNACES. Estimates given and satisfaction guaranteed. Now is the time to get them in

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SING TO CONTRACTORS.

Sealed tenders addressed to the undersigned and endorsed "Tenders for Works," will be re-ceived at this Department until noon of

MONDAY, THE 27th INSTANT

for the following works:

The erection of a Court Room and Gaol at Mattawa, Nipissing District, according to plan and specifications to be seen at the Town Hall. Mattawa, and set this Department, where forms of tender can be procured on application. An accepted 14th cheque, made payable to the undersiped for five hundred dollars, will be required to accompany each tender.

The cheque of unsuccessful parties will be resurred. The bona fide signatures and business addresses of two parties as surelies should be attached to each tender. The department will not be bound to accept the lowest or any tender.

(Sgd.) WM. HARTY,

(Sgd.) WM. HARTY, Commissioner.

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