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VELUES AIV.

INTERIOR AND PROPERTY OF THE PROP

#### "OLD BLACK JO."

BY AGNES HAMPTION, IN "ST. JOSEPH'S ADVOCATE.

Uncle Jo's picture gallery was wonder to the neighbors around the settlement at Wilson's Cross-Roads, and many an hour was spent by the children from the "big house" reveling in the bright colors and wonderful scenes portrayed on the grimy walls

Jo was not born a slave, but he had married one of Colonel Wilson's slaves, a bright, pretty mulatto woman, a house maid and seamstress, and her master had given them a cabin on the roadside, separated from the family man sion only by the lawn and orchard. Here they lived very happily, surrounded by their merry, romping family of little ones, who kept the mother's hands full of work and rarely ever left her a whole day to spare for her master's house, where little was required of her except an occasional busy seasons. helping hand at very

The cabin originally consisted of one large square room, built of logs, neatly chinked with plaster to keep out the wind, and having a rude, oldfashioned fireplace opposite the entrance; but Jo, who was something of a carpenter, indeed a "Jack-of-alla carpenter, indeed a "Jack-or-an-trades," obtained permission to build an addition in the shape of a long, low shed, which, with the help of his thrifty partner, he made quite profitable; for it was often used by team-sters and peddlers as a lodging-house, and Nancy, Jo's wife, served them very palatable meals. The cabin, being on the roadside, afforded a convenient stopping-place for travelers, who, in the olden times of which we speak, were very numerous, all the hauling and traveling being done by private conveyance. Many a jolly crowd collected at the wayside house on long winter nights, in preference to camping out, as is so frequently done even to this day in some parts of the Southern States; and very often a lone peddler with his pack would seek the comfortable shelter of Uncle Jo's

By degrees the itinerants came to know of the old man's fondness for pictures, and then rarely a peddler passed that way without having a contribution for his art gallery. There was no end of variety in the collection; there were fruit and flower maidens with rosy cheeks and cherry lips; there were bedaubed Indian warriors and their dusky squays; there were land-scapes with wonderful perspective and gorgeous coloring; there were stately portraits of Washington and Jackson, and other celebrities dear to the patri-otic American, and there were Biblical prints without number: but the gems of the collection were, strange to relate pictures of the Sacred Heart of Jesus and the Sacred Heart of Mary. These two prints were very highly colored, being encased in gilded frames occupied the place of honor and of light

opposite the entrance.

When we remember that the only light admitted into this primitive pic-ture-gallery came through the doorway exactly opposite these two pictures, it is easy to see how very conspicuous was the position they occupied; and it was no wonder that little Florence Wilson, in her many stolen visits to Nancy's dingy cabin, should have spent hours gazing up into those sweet faces, and talking to the "booful lady" and the "booful man."

II.

One day Uncle Jo came in and found the child standing in front of the pic-

dler, he hung 'em here, an' he tole me one was de Lord, an' t'other was de 'But why do their hearts show,

Uncle Jo? 'Little missy," said he, scratching his head slowly and wagging it in a meditative way, "I doan' xackly understan' dat mysep; but Jake has splained it by sayin' dat hearts mean lub, an' dat dem two lub each other an de whole worl' so mighty much dey can't hep showin' o' dair hearts. Bu ain't dey sweet do', little missy? Do But eyes ob Jesus seem to look right froo yo' heart, and de eyes ob Mary seem to

say: 'Jo be good an' min' my Son.'"

"Jesus and Mary," said little Florence in a curious whisper. Then she added abruptly: "Uncle Jo, is that

"Honey, I spec'it's de same pusson, for Jake he said de 'bressed Virgin Mary,' an' I reckon dair nebber was but one; anyways, dair nebber was but one like her, an' ef Mary was de Lord's Mother, you see she must er bin bressed."

'Uncle Jo, if that is the Virgin Mary you oughtn't to have her hanging up here, for Mr. Miller, our Minister, said the other day that Papists worship the Virgin Mary, and she is a brazen image, and he said the Bible says you shall not have brazen im-

'Laws, honey, don' you go lisnin' to dem preachers what talks sich nonsense as dat. Now dair's a picture I would say was a brazen image;" here he struck quite a pugilistic attitude. as he pointed out a copper-colored which obnoxious print was pasted up in a dark corner; "but I jes dar anyin a dark corner; body to call my Mother of the Lord a brazen image;" here seeing the frightened look on the little girl's face, he added more gently: "Little missy, I hope you ain't a gwine to let any ob pesky preachers skeer you out ob Mary, de Bressed Virgin lubbing de

Virgin, as Jake calls her. Little Florence was only six years

old, but she had already outgrown her baby talk, and was very demure and thoughtful for her age. The earnest expressions of the old man raised quite a tumult in her little heart. With the keen intuition of childhood, she quickly recognized that Uncle Jo and Jake certainly had the best of the argument; but then they were both poor and ignorant, whereas Mr. Millar must be very right and smart. Children judge from appearances, and she knew that the minister was always well dressed, he spoke in a measured tone, and he said such fine prayers and preached such wise sermons that she could not keep awake to listen to them. When he dined with her father, everybody seemed very solemn, the blessing was so long and dinner so stately that Florence had long ago concluded that Mr Miller must be a high and mighty per sonage. And she remembered hearing this great man talk one day in scornful tones of " papists and the Virgin Mary." He surely must know, and yet—and yet—well, the end of her reverie was that, shaking her curls out of her eyes with a little defiant gesture, she

"Uncle Jo please lift me up. I want to kiss Jesus and His Mother, 'cause I know He couldn't be such a bad Boy as not to want me to love His Mother ; and I don't care what Mr. Miller says, I intend to love the Virgin Mary.

Then, from her perch on the old man's shoulder, she solemnly kissed the pictured lips, stroking the painted cheeks lovingly, as she had done many time before

Just then her attention was diverted by the shrill laughter of her little brother, who had harnessed three of Jo's pickaninnies into a tandem team and was careering wildly around the outside of the cabin in a small wagon, drawn by his willing steeds, who enjoyed the sport as much as he did. Florence was so amused by the sight of Charlie's fun that she forgot all about the trouble perplexing her brain, and joined in the play until, suddenly re-membering that her mother would be uneasy about them, she coaxed the little ellow to return home with her.

This was one of her last visits to

Uncle Jo's cabin, for soon after that she commenced going to school, and later on she made a long visit to her grandmother in Maryland; then came a few years at boarding-school, and by the time she was ready to graduate, her father had given up his home in the country and moved to a small town about fifteen miles from Wilson's Cross-

III.

The removal of Colonel Wilson was great misfortune to Uncle Jo. The old man was partially crippled by an accident which had befallen him in his youth, and he had enjoyed an exceptionally easy place under the indul-gent rule of his wife's master. He had been a privileged character—cul-tivating a small kitchen-garden of his own, and spending the greater part of the day snoozing in the sun to make beneath the gentle smile of those familup for his hours of prowling about at

His peccadilloes were well known to Colonel Wilson's family, who looked upon them as nothing more than innocent jokes; and it was a sad day for the poor old man when his domain fell under the sway of a more exacting landlord. Now that his faithful Nancy was dead, he clung with strange tenac ity to his old log-cabin, allowing his children to accompany their master to his new home. The habit which had been so long winked at had become a second nature to him, and he was continually getting into trouble. Finally be looked upon as a life-long inmate of the county jail. His oldest daughter, a very good girl named Amanda, obtained permission of Colonel Wilson to pay her poor old father periodical visits, ministering to his wants, carrying him clean clothing and dressing his old wound, which had become very ore and troublesom

Colonel Wilson finally remonstrated with the authorities at the Cross-Roads, who replied that the only thing to be done was to "sell the old man to the highest bidder," when some one might be induced to buy him for charity's sake. He was actually sold at auction and bought for the sum of one dollar by General Homes, a wealthy planter of the neighborhood, who gave him his freedom and advised him to leave Virginia. Making a small bundle of his nost precious possessions, he set out for Washington city, the land of promise in those days for the poor freedman. Here was entirely lost sight of by his old friends, swallowed up in the turbulent stream of the stormy war times, until a sudden and unlooked-for message called Amanda to his dying-bed

Meanwhile a strange grace had pursued the members of Colonel Wilson's household, drawing them one by one into the fold of Christ. Little Florence, now a beautiful woman of twenty years, after spending a few years of her girlhood in a convent boardingschool, had become a fervent Catholic Her father had been attracted to the Church partly by his own researches but more especially by the prayers and example of his idolized daughter. his idolized Amanda, Uncle Jo's devoted daughter, had followed the example of her young mistress, and was a good practical Catholic, zealously bringing up her younger sister and brother in the faith. Every day she prayed earnestly for the father, and her prayers were answered in a most wonderful manner.

in Providence Hospital.

It was a wild stormy evening in

March, and two Sisters of Charity were carefully picking their way homeward through the muddy streets of Washington, not the stately, cleanly capital of to-day, but the ugly, dirty, ill-lighted city of twenty-five years ago. The street traversed by the Sisters was in the suburbs; it was only partially paved, and the houses were of the meanest, poorest kind. As they neared the corner of the street, they found the pathway obstructed by a pile of bricks and building materials carelessly dumped on the sidewalk. This un-looked-for barrier obliged them to retrace their steps for some distance, for the street was so muddy that it was impossible to cross it except at the

Just as they were passing an old tumble-down shed, more like a shelter for cattle than a human abode, the younger Sister paused suddenly and

"Hark! Sister Agatha, was not that

groan?"
Both stopped and listened. A muffled groan as of some one in mortal anguish smote their ears. They looked at one another with paling faces. It was a perilous venture to go peering into that low, ruinous shelter; but again the weak sounds of distress pierced the silence.

"Sister, it is-it must be a human being in the last extremity. God pity him, we must try to save him."

Sister Agatha stooped and led the way, and by the waning twilight, which straggled in sickly rays through the broken shingles, she descried within the desolate shed a human form, so covered with rags and filth as to be almost hidden from view. The good Samaritans, undismayed, looked around for some means of help-ing the sufferer; a few pieces of broken crockery were lying around, and with these they scraped away some of the dirt covering the poor creature, who they found, was an old negro. Agatha had in her pocket a small vial of spirits, and after pouring a few drops down the throat of the famishing man, she finally had the satisfaction of seeing him partially restored to consciousness. Making him as comfortable as possible under the circumstances, they went out and procured conveyance to take him to the hospital.

The heroic work done by the Sisters in restoring this destitute creature to the semblance of decent humanity can be better imagined than described; suffice it to say, on the following morning Uncle Jo, for it was he, awoke in a clean, comfortable cot in the hospital ward. At first he thought he was in heaven, for the rest, the cleanliness. the light, cheerful surroundings were so positively luxurious to the poor, forsaken, friendless outcast. opposite the foot of his bed were the very pictures he had so loved and honored in the old log-cabin long ago, the same tender, piercing glance of the Saviour, the same gentle, loving smile of His Mother. How strange that, after years of wretchedness and misery, the old man should come to rest at length iar faces!

He slept again, and in his dreams he was once more in the old log-cabin with his wife and little ones. The dusky figures from the pictures on the walls came down and greeted him as an old friend. Irish Jake, little Florence and Mr. Miller, one by one, glided through his vision. The dear Lord and His Mother left their stiff, gilded frames and sat at his firesides as honored guests; and as he gazed upor them, their faces became so radiant that his eyes were dazzled, and he awoke suddenly to find good Sister Agatha standing beside his cot.

Finding her patient conscious, though now and then his thoughts grew strangely confused and wandering, the Sister managed to draw from the name and address of his friends, and she had a message sent to his faithful daughter telling her of her father's condition. His days were evidently numbered. The good religiouse thought it well to lend his mind toward preparation for death; but here she net with unforseen difficulty.

Uncle Jo listened with very little apparent interest to her suggestions : and when she asked him if he did not belong to some church, and if he would not like to see a minister, he replied churches, but he hated ministers. A short time after he asked "Does yo minister let you hab dat picture ob de Mother of de Lord?"

Sister Agatha, very much astonished the abrupt question, replied:

"An' does yo' 'ligion learn you to do

like you do?"
"We try to live as our holy religion teaches, but none of us can ever be so perfect as our beautiful Model whom

"Who do you mean; who do you try to foller?"

"Jesus Christ, our dear Lord," she replied, reverently bowing her head at the holy name.
"Well," said he, after a long pause,

"I'll jine yo' church, for de 'ligion dat kin make fine ladies be so good an' kin' to a po' miserable forsaken nigger like me, must be de Lord's own ligion. It's de kin' ob ligion for po'

And so it came to pass that when Amanda reached the great city and made her way to the hospital, she found her poor old father happier than he had ever been in his life. As he lay with his head propped up on the snowy pillows, a rosary twining about his long, bony fingers, and a scapular upon his breast, there was an unwonted light shining in his eyes and a great happiness beaming from his face.
"O father," she cried, "I am so

glad to find you are a Catholic.

who brung me right here to de very doors ob heaben, an' to de bressed feet ob Jesus and Mary to make my peace befo' I die. Thank de good Sisters who looked for me and foun' me po' an starvin' an' dyin', an' lifted me up outen de pit of corruption and fotched me to de berry Church ob God. Mandy,

my chile, be good, be good."

He did not seem to think it strange that Amanda should be glad he was a Catholic. His mind was too feeble to grasp anything beyond the present, save when he wandered in dream-like fancies to the long-ago. Sometimes he would smile and say: "Little missy, don't you min' dem foolish preachers.
Uncle Jo will lif' you up and let you
kiss de bressed Virgin. Bress de
chile's sweet little heart."
Toward evening he dozed awhile,

holding Amanda's hand tightly clasped in his; then suddenly opening his eyes,

he stared wildly about:

"Mandy, Mandy, my chile, fetch a light. I can't see my dear Lord and His Mother."

The poor girl bent sobbing over the glazed and sightless orbs, whispering: "Father, dear, you will see them

Then slipping upon her knees beside his bed, she commenced praying earnestly in simple words, repeating over again the names of Jesus and Mary, hoping that those blessed sounds might reach her old father's dulled

There were two or three twitches of pain, a long-drawn breath, a peaceful smile, and the faithful watcher knew at last that the poor wanderer had reached his Father's house. The weary outcast was at rest forever, 'neath the smile of his Blessed Mother, in the loving Heart of his Lord.

#### A Peanut Christian.

A well-known clergymen, now in the West, tells the following anecdote about his early experiences in the ministry: "I was fresh from the semhe says, "and had entered upon the duties of my first charge at a salary of \$500 a year. Never shall forget the novel way in which one good brother of my church proposed to have his part of my salary. "This salary of \$500 a year. Never shall I to pay his part of my salary. "This dear, good pillar of the Church kept a small country grocery, and one day, while making my pastoral calls I stepped into the establishment of my brother to inquire after his spiritual welfare. He motioned me to where he was seated, and after finishing his of the vilest tabacco I ever pipe

smelled, began:
"'I ain't much good anyhow, parson, and don't deserve a very large share of the kingdom, but bless me if I don't want to do the square thing by you, so I'll contribute \$10, to be paid in peanuts.

"I took the first instalment and retreated soon after, wondering all the time what some of my young ministerial brethren would say to such a pas

#### At the Moment of Death.

Father F. W. Faber. Listen to this beautiful story from the revelations of St. Gertrude. heard the preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely. and to repent of their sins with true contrition founded on the motive of ove. She thought it a hard saying, and exaggeratedly stated, and she murmured within herself that if so pure a love were needed, few died well, and a cloud came over her mind as she thought

But God Himself vouchsafed to speak to her, and to dispel her trouble. He said that at the last conflict if the dying were persons who had tried to please Him and to lead good lives, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, so that they then made acts of true contrition from the very force of their love for Him; propension of Mine," He vouchsafed to add "thus to visit them in that moment of death, I wish my elect to know, and I desire it to be preached and proclaimed that among My other mercies this also may have a special place in man's remembrance

### Milk-and-Water Catholics.

Some Catholics are weak enough to think that they rise in the estimation of their Protestant friends by professing indifference to the teaching of their Church. They aspire to be thought liberal, and they foolishly imagine that they cannot be liberal and Catholics at the same time. Hence they are guilty of disloyalty to the Church, and they endanger their salvation from unworthy motives that earn only contempt and ridicule, where they had expected commendation and applause. Protestants have too much common sense to allow themselves to be deceived in their estimate of disloyal Catholics.

"You milk-and-water Catholies, they say, "either believe in your Church or you do not. If you believe in her, you should submit to her teach ing and not be ashamed to confess your submission to it. If you do not believe in her then it is unmanly and ignoble to hang on to her and call yourselves Catholics, when she throws you off and disowns you.

A Two-Strike.

A Two-Strike.

A Two-Strike.

A Two-Strike.

A Two-Strike.

A Two-Strike.

The out-door household work in summer such as that of the summer-kitchen, washing and ironing, is a sort of makeshift with many per his properties. The out-door household work in summer such as that of the summer-kitchen, washing and ironing, is a sort of makeshift with many mishaps like burns and scalds. But Mr. Jno. Heinemann, Milddle Amana, Iowa, U.S. A., has found the true remedy. He says: "I scalded my leg with boiling water, and a sprained ankle at the same time. One bottle of St. Jacobs Oil promptly cured both." That doubles its value easily, and shows its great usefulness.

#### CHURCH MICE.

There is in every parish a class of

critics who seem to devote all their leisure time to the censorship of others. The late Dr. Murray, of Maynooth, used to call them "church-mice," and denounce them as Pharisees who love to nibble at the character of their neighbors. Squeamishness is a good word to denote the extreme nicety in regard to the "proprieties," so peculiarly characteristic of these small-minded people and half-converted sin-ners. The "church mice," thinking, no doubt, that they will raise them selves immensely in the estimation of others, manage somehow to discover an impropriety in the most innocent words and actions of all with whom they come in contact. They manifest the most earnest zeal in guarding everybody from harm, even when there is scarcely a possibility of harm, and are wonderfully expert in seeing some unavowed motive in every word and action, which they at first suspect then take for granted, then exagger ate to its fullest proportions and finally on this for a foundation, build a huge structure of fears and insinuations calculated to render the unsuspecting suspicious and even fearful of the innocent victim.

Non-Catholics and the silly members of the one fold are liable to be influ enced by the hints and insinuations of these outwardly zealous and good people, but a reflecting mind cannot fail to see the shallowness of such selfasserting virtues and the pernicious consequences of the line of conduct based upon it. They are the enemies of true religion and practically ignore the charity which thinketh no evil. The "church mice" take an occasiona nibble at the pastor, and with mock sympathy bewail his hard lot in life.

Let us look a little closer into the case of the "church mice." Is this extreme vigor (toward others) on the part of those squeamish individuals any evidence of unusual virtue in them? Decidedly no. Virtue is based upon truth. But the one who finds fault with an innocent action or word, as if it were something bad, does what he can to make others believe that what is This is a deception innocent is bad. -it is a falsehood acted out, and snap the very foundations of virtue. As a general thing, also, those over-particu lar censors of the conduct of others are not a particle better than their neighbors, and in many cases are not as good as some of them; and by pretending to a stricter style of virtue they pre tend to something they do not possess and again try to deceive. They think falsehood, they breathe to speak falsehood, they are themselves a living falsehood.

There are two possible and opposite consequences to the conduct of the "church mice." First, if they fail to deceive others, if they are recognized for what they are, they win for themselves the just contempt of every right-minded person; this is the least deplor-able of the two consequences. able of the two consequences Secondly, if they succeed in deceiving others, if they can pass for exceed ingly virtuous people, they will very likely exert an influence on some making them believe the right is wrong and innocence crime, thus ex posing them to incur guilt in many cases in which, were they properly taught, they would have acted an innocent part. This is really serious, and persons who wish to pass for "particularly good" should reflect upon the injury they are likely to do to others before they cry "bugaboo at a smile or a pleasant joke. is a standard of right and wrong pointed out by the great Author of Christianity, and every instructed conscience will see it readily, and the true course is: Do what is right and avoid what is wrong yourself, and use your influence to lead others to do like wise; but do not make yourself ridicu-lous and expose others to harm by trying to invent some excuse for calling that which is harmless sinful.

"Just as Good," "Just as Good,"
Say some dealers who try to sell a substitute preparation when a customer calls for Hood's Sarsaparilla. Do not allow any such false statements as this induce you to buy what you do not want. Remember that the only reason for making it is that a few cents more profit will be made on the substitute Insist upon having the best medicine—Hood's Sarsaparilla. It is Peculiar to Itself.

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#### The Great Visitant.

Deep in the dark I hear the feet of God; He walks the world; He puts His holy hand On every sleeper—only puts His hand— Within it benedictions for each one—

He rests His hand upon the watcher's brow— But more than that, He leaves His very breath Upon the watcher's soul; and more than this, He stays for holy hours where watchers pray. And more than that, He oftimes lifts the veils That hide the visions of the world unseen. The brightest sanctities of the highest souls Have blossomed into beauty in the dark.

# SECTARIAN ECCENTRICITIES.

For the CATHOLIC RECORD.

When, on the "heresy hunting topic, we read in the public prints (chiefly of the United States) the numerous articles from time to time appearing, frequently light and frivolous in tone, or indicative of a very imperfect conception of the matters at issue, considered *i se*, or in their relations, one wonders at the vagueness, so far as doctrine is concerned, of Nicene Creed, 'who (the Holy Ghost) the objective Christianity prevailing among masses of non-Catholic communities, which the secular press so respect to Christian benefit, when accord with principles recognized by respect to Christian belief, when not in been shown to be fallible, the reign o reason, must necessarily attributed to mere sentiment, fancy, ideas derived from social and sectarian tradition, we can, at least, begin to understand the why and the wherefore of the multifarious variations of opinion met with, not only in but in clerical circles also. that it is not surprising if the contradictory views as to the "word of God," propounded from the pulpits of their recognized instructors, are found to mystify somewhat occasionally secular journalists, causing them oftentimes to fail in perceiving the real significance of many theological proposions and statements. As to the vast body of the less critical laity, who merely echo the ideas of their chosen spiritual guides (the "Bible alone" theory, as a matter of fact, being in practice a manifest fiction) we need not con-cern ourselves much. Interesting and inviting for remark, modern notions and beliefs regarding Christianity must be held to be; but it would be quite impossible, within space at command, to describe and unravel the inconsistencies, sophistries and confusion of thought, now pre vaiting on the subject in both lay and clerical minds and meeting us every day in the columns of the press. As samples, however, calling for little or no special remark, which in some degree will illustrate my meaning, I, in the first place, recall the old time platform, still nominally adhered to by many, i. e., "Private judgment," and the "Bible alone without note or comment"—a rule which, at the present day, we find to be modified thus by the Rev. Professor Schaff 'According to the fundamental prinof all Protestant Churches, the bible is the supreme rule of faith and duty, and is the final tribunal in all

churchly, nor irrational. . . . It inspires the Church, and enlightens reason . . . and it is explained by the teaching of the Church, and apprehended by reason." which, I merely observe, that although Professor Schaff stands in the very first rank of Presbyterian divines, it would seem from this statement that his ideas on the Protestant rule are of a somewhat mixed character, and not indeed perfectly perspicuous. To call the tensions the Rev. L. Abbot may person-bible a "final tribunal" for settling ally advance to a ministerial character, disputes, which by it are never notwithstanding what might perhaps settled, is surely nonsense. But (2) let us hear the Rev. Lyman Abbott, (Congregationalist) editor of the Christian Union, and successor generally of the late Rev. Ward Beecher, of Brooklyn: "The bible is the revelation of the laws both of God and man, because God and man are in every essence one. It is not a book external to man. It is the revelation of those truths implanted in the heart of man by his Creator. . . . The bible must be infallible if it is the revelation of external law. To me, it is more sacred, because probably human. Here, apparently, is suggested the is suggested the theory that the Christian revelation is simply a republication of natural law Church produced the bible, and no and religion: from which I should suppose it to be not impossible that Doctor Abbot may go a little further, Doctor Abbot may go a nthe further, and endorse the views of his predecessor in Plymouth Church, the Rev. Ward what the Rev. Heber Newton would call the Bible's uperstition." But, would call the Bible's uperstition. and even the existence of Adam: ("There was, there is, no lost race.

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the bible is not unchurchly or anti-

Adam never existed.") But, whatever Doctor Abbot may think on these points, it is obvious to remark on the theory he propounds, that it is clearly open to the objection that nature, as simple nature, should certainly suffice for itself; and, furthermore, that if "the the heart of man by his Creator,' revelation may, not without reason, be considered superfluous; needing Lyman Abbot, at all events, to tell us what its contents are. Next (3) we have the Rev. Heber Newton (Episcopalian) pronouncing as follows: "The truth of the creed rests, not on the authority of the body setting it forth, but on its own intrinsic truthfulness, its interpretation of the Christian consciousness." Yet an ordinary, oldthe objective word of God, who is truth itself. Furthermore (4) the same divine observes that "the thought of laymen need not concern itself with any doctrine not embodied in the supernaturally protected institution. creed." A remark which seems to Were it otherwise it is clear that as

Adam never stumbled.

ition, in respect to the articles contained in it, and excludes as non-essential all limiting explications thereof, as well as all articles of belief, 13th Jan., 1889). The ridiculous posi-

tion as to the creed thus taken, which indeed is a favorite one with a large number of Episcopalians, I may further illustrate by Dr. Newton's enquiry, (5) "What does the Church (Episcopal Newton's enquiry, teach us concerning the atonement Only that which is contained in the simple undogmatic language of our creed, 'who for us men and for our salvation came down from heaven.' And again (6), "What must we believe concerning the Bible? Nothing beyond the simple declaration of the the Bible? Nothing spake by the prophets.'" But we need not believe even so much, accord munities, which the secular press so ing to the Rev. H. McQueary (ex-Epislargely represents. Yet considering copalian), who says (7) that "Now that the fact, that the notions of men, in dogma is at an end. Doctor Newton, however, continues his enquiries, on the supposition that something or other should be believed, and asks (8) What the Episcopal Church requires him to believe concerning the sacraments? theologians and people generally. "Nothing," he answers, "beyond that which may be necessarily meant by the great phrase of the Nicene Creed, ' acknowledge one baptism for the re True, indeed, it is mission of sins." that some of the declarations of Doctor Newton are about to cause his arraign ment for heretical teaching, but it re mains to be seen whether the orthodoxy of his brethren will be found on tha occasion to be more pronounced than in the case of Doctor McQueary, whose conviction was secured by a bare majority of one (3 to 2). Meanwhile, having perhaps his arraignment in view, we find the Rev. Doctor discours ing eloquently upon charity, which he calls "the foundation of religious belief"—an observation somewhat

equivocal, and liable to the objection

that since it is man alone of whon

faith can be predicated, to believe in

God, and in part to know Him, are certainly conditions sine qua non of

love or charity. Hence the Rev. B. F

Decosta (Episcopalian), referring to Newton's observation, retorts that if

charity is greater than faith and hope

hope."

because it is built upon faith and

hope." But, returning to the Rev. Lyman Abbot, and referring to the Boston Arena, vol. 3, page 36, in ar article on Christianity, he remarks o Christ that "He organized no society no Church, which confessedly was no established until after His death. framed no liturgy. . . His object was simply and solely to promote the wellbeing of mankind." There may be some question here as to the precise meaning intended by the word "organized," but the learned writer clearly wishes to convey the idea, not that Christ established His Church after His death, though before His ascensic but that He did not establish a Church at all - a notion which, though not agreeable, I think, to Protestant teaching in general, doubtless in accord with the tradition of the modern sect of Congregationalists. It is a view, however, which is tan-tamount to the denial of a divinely authorized ministry of teachers, and must effectually dispose of any pre be inferred from the statement of a Chicago delegate at the recent Congre gationalist council in London, viz. that the old Congregational "leaders were as truly called of God "as were the Apostles." Congregationalists are. however, free pulpiteers, and evidently not of one type or mind; hence, while Dr. Abbot's theories really admit of no 'Church,' but merely of local associa

tions of religionists, we find the Rev J. H. Thayer, who is described as "the brighest authority in America on New Testament matters" (Detroit Free Pres 24th May, 1891) recognizing, at least, a primitive Church, and declaring that circumstances "show that the the bible the Church "—a fact which, though indisputable, sectarian preach ers in general are extremely finally, as a last resort of dogged and obstinate heterodoxy, we may note the re-appearance, from time to time, of the old theory of the imperfectability of language, and the consequent co-mingling of error with truth. Thus, "thoughts may be communicable, says an Episcopal writer, "by written or spoken language, but per feetly, entirely, unmistakably,

truths of revelation are implanted in neither. To this rule the thoughts of God form no exception." More re-cently the Rev. Professor H. I. Van-dyke (Presbyterian) says: "I do not think it possible for a man to frame, or for God Himself to reveal, a creed, in human words, that will not be sub jected to various interpretations. to this contention, however, it is obvious that if what is claimed be conceded in respect to the uninstructed (limiting such concession to notions, subjective impressions of fanciful ideas not exfashioned Christian man would prob-ably, with more reason, maintain that mal wording of any proposition), the truth of the creed rests, not at all on the Christian consciousness, but on apology for heresy, the plea cannot be

imply, that in the opinion of the the plea in question virtually implies preacher "the creed" exhausts revel-the imposibility of Revelation being made publicly, and to mankind in general, of the unadulterated truth, as to matters of faith and morals, it would follow that making a revelation through the medium of language, as which seems to explain a previous declaration of Newton, that "God the Word was as truly incarnate in the word was as truly incarnate was a word was possibility of the existence of faith, the only ground of which is the veracity of God, who cannot communicate anything to His creatures but the exact truth. The fact, however, is that the mistake of sectarians on this point consists in their arguing as if New Testament Scriptures were the original and exhaustive source of Christian doctrine, forgetting that the writings in question were the and to be with Christ;" for separation product of the pre-existing Church, and from Him was for her, who had been addressed not to unbelievers, but to people who had already received instructions in the faith, and to which instructions these writings were simply supplementary. Herein, no doubt, is the origin, largely, of what unintelligibility there may be, to modern readers, in Holy Writ — the primal sectarian error, and root of other errors, being, of course, an absolutely unauthorized, false, and absurd rule of procedure, necessarily terminatin a confusion of tongues and

#### OBSERVER. A PRIEST HERO.

Administering the Sacrament of Ex-

treme Unction Under Difficulties. An accident in some chemical works at Felling, on the Tyne, England, has given occasion for an exhibition of heroism on the part of a priest. There were six condensors—that is, chiminey-shaped erections filled with coke, not for burning, but for chemical filteration. The coke in one caught fire; water was poured on it, and the condenser fell, drawing after it in its fall the other five, and burying six men under the ruins. The fire burned underneath the ruins, emitting volumes of chemical-laden smoke, and in this atmosphere one of the buried nen survived for twelve hours, slowly dying of the fumes. He was a Catholic, and when timely extrication proved impossible, was ministered to ruins, by a priest. The

Newcastle Daily Chronicle says: "In addition to the affecting accounts already published relating to the poor man, McCuskin, whose imprisonment for about twelve hours in the ruins be fore death came to relieve him of his feeling in the district, the following weird particulars have been obtained. The deceased, a Catholic, was attended to on Sunday night by Father Rafferty for some time, and when the reverend gentleman had become prostrated, he was succeeded in his ministerial work by Rev. Father Fitzgerald, of Gates head. During the early hours of Monday morning, when hope was all but abandoned, and the efforts of the work men were futile to effect a recovery, Father Fitzgerald, at the imminen risk of his life, stepped through the ruins and stood as close to the dying man as he possibly could, whilst the workmen stood a little way off. The danger was great in the extreme, as at every moment it was expected that one of the other large condensers would give way and fall with a crash to the ground. The good priest, in calm tones, and with a quiet demeanor becoming his sacred office, administered Extreme Unction. The scene was most impressive. The place was only lluminated by the flickering light of the torches and the pale rays of the moon. Every now and then the view vas obscured by the dense volumes of white smoke which ever and anon com pletely enveloped the priest as he stood as near as he could to one who was dying under such dreadful circumstances. The solemn scene so impressed the spectators that they ceased work and reverentially uncovered their heads, and no sound was heard save the solemn tones of the priest's voice. Poor McCuskin, we are told judging by his countenance, seemed intensely pleased that the priest had shown so brave a spirit, and he ap peared reconciled to his dreadful fate As the priest finished his sacred duty and stepped from the ruins a feeling o relief seemed to be experienced by every one of the spectators, who dreaded every moment that a further dreadful catastrophe might occur by the fall of another condenser. As the priest passed out every man involuntarily lifted his cap, or made a salute with his hand, as a mark of respect for one who had, amidst great danger, given the only consolation that could possibly oe given to their unfortunate comrade

The worst cases of scrofula, salt rheum and other diseases of the blood, are cured by Hood's Sarsaparilla.

who soon afterward passed away, after

Victory at Vivian.

exclaiming 'I'm done.'

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Vivian, Ont.

Mr. Henry Graham, Wingham, writes us:

"For fifteen years I have suffered with
Indigestion, and during that time I could
get nothing to give me relief, although I
tried a great many different kinds of medicine recommended for that complaint. I
now feel like a new man, and this wonderful
change has been accomplished by the use of
four bottles of Northrop & Lyman's Vegetable Discovery. To me it has been a valuable medicine."

able medicine."

If you are suffering from a feeling of constant tiredness, the result of mental worry or over work, Dr. Williams' Pink Pills will promptly cure you. Give them a total

#### BLESSED VIRGIN MARY.

The Story of Her Divine Faith and Happy Death.

After the ascension of Christ and heaven sixteen years passed before the Blessed Virgin died. She went Wannt Calvary on the night of when Mary died arrived from the best and the country that was towards John on Mount Sion. There she remained as long as the beloved disciples stayed in Palestine. She passed her life in prayer in rehearing for the instruction of neophytes the mysteries of which she was the chief witness, and in visiting the dolorous stations of the cross.

Although she was perfectly resigned even a more intense longing than St. Paul and other saints "to be dissolved and to be with Christ;" for separation so close to Him for years, a slow martyrdom. Yet the days lengthened into months, and the months into years, and still she was left on earth— in the world but not of it, "walking the ground, but with her heart in

In the year 44 the first persecution broke out in Jerusalem. It was violent and bloody, and numbers of newly professed Christians gave up their lives for the faith, Then St. John, fearful lest any harm should happen thought, now seen among non-Catholic to the Mother of the Lord, took her to Ephesus.

Beside the Icarian Sea Mary remained for about five years. In her exile from Palestine she was comforted by the companionship of Mary Magdalene who, shortly after the Blessed Virgin went to Asia Minor, followed her thither and abode with her there. The sky above her new home was beautiful, the climate delightful and the Christians of Ephesus vied with one another to make her stay among them pleasant; still she pined for the city of David and the scenes of our Lord's life and death. One day Mary's heart was more than usually full of memories of Bethlehem and Nazareth and Jerusalem. So lonesome was she and so strongly did she crave a sight of Jesus that tears filled her eyes. Even while she wept Gabriel stood before

"Hail, full of grace!" he said Mother of Jesus, Son of God. Mary recognized the angel, and her

very heart leaped with joy.
"The Son of the Most High, Who is
at the right hand of the Eternal Father," continued Gabriel, "sends me to call thee to Him. Return to Jerusalem. There He will meet thee.

Mary said: "Behold the handmaid of the Lord.

And immediately the angel left her. When St. John was told what had occurred, he was troubled at the coming loss of the Mother whom the Lord had given to him. Still her happiness was his first care. As she was eager to go, he made haste to prepare for the ourney back to Judea.

As soon as they arrived in the Holy City they called on St. James, the Bishop of Jerusalem. When he learned that the Blessed Virgin was about to die he sent word to all the faithful in the city, and they came to bid her goodeye, and to ask her prayers when she

should be with her Son. Finally, the hour approached that had been foretold by the angel as Mary's last on earth. To be ready for t she retired to that upper chamber, wherein the Holy Ghost had come upon he apostles, and there she made her final preparations for her dissolution. When the moment predicted was close at hand she laid herself on a couch, and tranquilly composed herself for the sleep of peace. St. John was at her right hand. St. James gave her absoution. Then she requested those about her to send greetings to the other postles, assuring them that even to the last she had thought of them, and would be mindful of them in the other

Lo! as she spoke, from the four corers of the earth, nine of the apostles, including Mathias, appeared in the room, brought by the power of God. t was a great comfort to the Blessed Virgin - the sight of these old and faithful friends. After they had been welcomed, Mary spoke her last words. She addressed all those who were present, talking of faith, hope and charity of time and eterity, of God's infinite ove, of the bliss of heaven. As she was speaking her face became transfigured so that Peter whispered to John "How much she resembled the Lord!" The likeness was truly striking at that noment. Her voice grew lower, and finally she ceased to speak; and while those about, thrilled to the soul with her wonderful discourse, wept silently because soon they should see her face no more on earth forever, she closed her eyes and engaged in secret prayer

The room was sunless. It was night.

Presently a sound as of a mighty
wind was leard, a strong light illuminited the apartment, and an exquisite perfume filled it with subtle sweetness The Lord had come. Surrounded by legions of angels and a multitude of aints, He appeared to His Blessed Mother, radiant with the majesty of the divinity. His wounds glittering like jewels. His face beamed with love for her, and His hands were stretched out to her in welcome. She alone saw Him
—she alone of all the group at the ouch, although the others presence and were filled with awe and ecstacy at His nearness to them. Mary gave one look at His beloved counter ance, and for joy of seeing Him again

blessed body. On the following day the apostles bore the precious remains of Blessed Virgin to the Valley of Jehos aphat. There in a tomb hewn in the rock they laid her ; there for three days

her soul burst its bonds and left her

and two nights they remained in com pany with the Christians of Jerusalem and the surrounding country, and singing alternately with a choir of invisible angels' canticles in honor of

heathen country that was towards India, where he had been preaching the Faith, when word was borne to him mysteriously that the mother of the Lord was dying. When the thought came to him to hurry back to be present at her death and to attend her funeral, he doubted that God would have him transported to Jerusalem, so he did not share to the full in to the will of God, she longed with the miracle that had brought the others to her bedside in time to receive he last words; but, even as it was, his appearance so soon afterward was a mystery. When he came to the place where they had laid her he was over come with emotion, and broke into lamentations for her death. He re called her virtues: what she had be to the Church; her goodness to him He begged to be permitted to see he face once more. So pitifully and s persistently did he beseech Peter and the other apostles, especially John and James, to grant him this favor, that eventually they agreed to open he

> Slowly the stone that closed the sepulcher was unsealed and moved aside. The last rays of the descending sun fell back upon the place where th body had been laid, but lo! when th apostles entered the tomb they found only the winding-sheet of the Mary was not there-she was celebrat ing the first feast of the Assumption in heaven -L. W. Reilly, in the Irish Catholic.

#### Went as far as the Pump.

A small Scotch boy was summoned to give evidence against his father, says the Dublin Times, who was accused of making disturbance in the streets. Said the Bailie to him :

"Come, my wee mon, speak the truth, and let us know all ye ken about this affair."

"Weel, sir," said the lad, "d'ye ken Inverness street?"

"I do, laddie," replied his worship. "Weel, ye gang along in and turn into the square and across the square—" "Yes, yes," said the Bailie, en-

couragingly.
"An' when ye gang across the

square ye turn to the right, and up into High street, and keep on up High street till ye come to a pump.'

"Quite right my lad; proceed," said his worship: "I know the old pump well. "Well," said the boy with the most

infantile simplicity, "ye may gang and pump it, for ye'll no pump me."

Malaria.

Malaria.

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Henry G. James, Henry G. James,
Henry G. James, of Winnipeg, Man.,
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Mrs. Geo. Rendle.
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True Faith.

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# London, Saturday, Oct. 10, 1891.

#### NEW-FANGLED LITURGIES

The Unitarian General Conference, which has been in session at Saratoga, has decided to construct a liturgy for use in their public worship. It has been hitherto the fashion in that Church, as in many other Protestant churches, that each minister should follow such form of public worship as might suit best his fancy and that of his congregation. Of course the result of this was a most charming variety, not only in the form and style of the prayers which were offered up in the different churches of the denomination, but also in the doctrines which were implied in them. It is impossible that there should be a liturgy, or even an individual form of Church worship, which is not to a great degree a reflex of the doctrines which predominate in the minds of those who have constructed it; and this has been the case among Unitarians, who have used in their churches forms of prayer constructed for the occasion by the minister, equally with those who have used forms prescribed by their Churches.

The Church of England has pre served, amid all the dissensions of the various parties comprised within it, a certain amount of respect for religion, and a desire among all parties to conform to the doctrines set forth in the Book of Common Prayer, as the authorized standard of the Church. There is no doubt that to the really devotional prayers and liturgical forms which are in that book is in a great measure attributable the fact that the members of that Church adhere firmly to a belief in the principal mysteries of Christianity at least. This is not due, however, to anything inherent in that Church's Protestantism, nor in any real authority which its adherents recognize in it, but to the unmistakably Catholic tone which pervades the liturgy, which owes its boasted excellence chiefly to the fact that it has been taken out of the liturgy of the Catholic Church, for the most part almost word for word.

The Presbyterians have also a pre scribed liturgy, but it is much more flexible than that of the Church of England. The forms of public prayer are laid down strictly, but great latitude is permitted in the choice of those portions of Scripture which are to be read. As to the sermon, the minister is directed how to treat his text, and he is told not to raise old heresies from the grave in order to refute them, but that he should confute such false doctrines as the people are in danger of falling into.

The reason given in the Presbyterian "Directory" for making the liturgy just what it is, are, 1st, "To hold forth such things as are of divine institution in every ordinance; 2ndly, "To set forth (other things) according to the rules of Christian prudence, agreeable to the general rules of the word of God;" and, 3rdly, "That the sense and scope of the pray ers and other parts of public worship, being known to all, there may be a consent of all the Churches in those things that contain the substance of the service and worship of God; and the ministers may be hereby directed in their administrations to keep like soundness in doctrine and in prayer.'

We may presume that the reasons here given are somewhat the same as those which have influenced the Unitarians to decide now that it is desirable to adopt a liturgy.

It will be noticed that in all this, even outside of what is acknowledged to be of divine institution, the Kirk claims the right of settling by ecclesiastical decree such forms of public wor-Whence comes this right, if it be not authority can flow?

The Catholic Accord. there is only one Church which can trace to our Lord Jesus Christ through part." successive generations its authority to make laws for the guidance of its liturgical service may degenerate into, members. The Catholic Church has liturgies of which she commands all reporter once described the supplicaher priests to make use, in the offering up of the Holy Sacrifice of the Mass and in the administration of the sacraments. Sound doctrine is to be preserved through a uniform liturgy, we are told by the Westminster divines, and on this plea they impose the tinue to be the case where there is no liturgy of their own make upon all their clergy. We contend that if there was any authority existing which had the right of liturgy-making, it was scribe the liturgy which ought to be vested, not in the Westminster divines, adopted. nor in the Saratoga assembly of Unitarian ministers, but in the lawful THE NEW GERMAN LIQUOR authorities of the Catholic Church, and it is the sin of schism to make a new liturgy, in spite of the decrees of the Church, and to introduce new doctrines into such a liturgy is the sin of heresy, evil of drunkenness throughout the which the Westminister Confession Empire. He fully appreciates the fact itself (q. 105) declares to be one of the that this evil is one of the greatest sins forbidden by the first commandment.

of St. Clement at Rome, built in the people, they must degenerate in the days of the Emperor Constantine, and scale of civilization. He has, theredestroyed by an earthquake about the fore, taken a deep personal interest in year 900, there is to be seen a fresco the passage of a new law, the object of which shows at a glance whether the which is to discourage the use of all ancient liturgies resemble that which alcoholic beverages. is to be found in the modern Presbyterian Churches

are burning. The altar is decorated classified under three heads. very much as Catholic altars are clauses which fall under the first head usually decorated at this day. The deal with the conditions under which Mass-book is on the altar, and the licenses are to be granted. Those of words may be read on its pages: the second class consist of restrictions "Dominus voliseum: Pax Domini sit which inn and saloons keepers and semper vobiscum," as they are uttered retail dealers must observe in selling the leadership of Oliver Cromwell, by the priest at Mass in the nineteenth liquors; and those of the third class imcentury. Before the altar burns the pose severe penalties upon such perlight which indicates the presence of sons as become intoxicated under certhe Blessed Sacrament of the Eucharist, tain circumstances. and at the altar the priest is celebrating Mass. He is turned towards the of bad character, and to those who are the Catholic priest at this day repeats for gambling, debauchery or other unthe words "Dominus vobiscum." lawful purposes; and if objection be ("the Lord be with you.") An inscription tells us that the celebrant is St. holders, a license will be refused for Clement himself, of whom St. Paul, in the sale of liquors near a church or Phil. iv, 3, says his "name is in the book of life."

with the usual dress in which a Bishop litre, all being considered as retailers celebrates Mass nowadays. Here, who sell in quantities of less than fifty then, we have an ancient and apostolic litres. liturgy, in use in the Church of Christ from most ancient days. Why should Presbyterians and Unitariansconstruct tailers of liquors are not to be allowed another?

But there is nothing which more clearly shows the absurdity of the believed that this will prevent persons Presbyterian and Unitarian claim to from being inveigled into the purchase have authority to make new liturgies of liquors when they go to shops to purthan the way in which the Westminster hase other articles, as groceries or the liturgy speaks of that of the Anglican like. Church. Surely the Anglican divines | Saloon keepers are obliged to keep who made the Book of Common Prayer on hand a supply of non-spirituous had as much authority to make litur- beverages for those of their customers gies as the Presbyterians had; yet we who may ask for them, and they must find their efforts in this direction thus also preserve good order on their premtory of Public Worship":

"Howbeit, long and sad experience hath made it manifest that the Liturgy used in the Church of England, (not withstanding all the pains and religious intentions of the compilers of it, hath proved an offence not only to many of the godly at home, but also to the reformed Churches abroad. Papists boasted that the book was a compliance with them in a great part

and idolatry . . . and the Liturgy hath been a great means . . . to make and increase an idle and unedifying ministry . . . . and a snare both to many godly and faithful ministers,

It is, in fact, a matter of history that when the Bishop and dean of Edinburgh attempted to introduce the Anglican liturgy into that city, Jane Geddes, the heroine of Presbyterianism, threw at the dean's head the stool on which she was sitting, saying at the same time, "Deil tak the weam of thee. that ye daur to say the Mass at my very lug.

We know, of course, that the Unitarians will not adopt the Anglican be liable to a heavy fine or imprisonliturgy; but what assurance have we ment if they are intoxicated when that they will make one more in accordance with the teachings of the primitive Christian Church?

The Toronto Mail, in an editorial comment on this subject last week, The new law is an experiment, and alludes to the fact that it has been the it is hoped that it will succeed in lessencase that most Protestants would have ing greatly the evils resulting from no liturgy, also that it has been the intemperance throughout the empire; ship as will tend to the preservation of favorite view of Quakers and other and even with all the restrictions which sound doctrine and decorous prayer. Protestants for many years that the are placed upon licensed saloons and "truth of religion can be best devel- inns, no license will be granted unless plainly derived from God, who is the oped in bare barn-like structures;" but it be certified that there is need of only source from which ecclesiastical it thinks that the general opinion is a saloon in the locality for which a license now that "the soul of true worship can is demanded. Yet it is certain, and even Presby- be clothed by a liturgy as well as by a From the provisions of the new

tempore preaching take a prominent

As an illustration of what a nonthe Mail also says: "An American tions of a popular minister as 'among the most sublime efforts ever addressed to an intelligent audience.'

We have more than once heard prayers addressed to the audience instead of the Creator, and this will conliturgy; but it is not the office of humanly invented associations, calling themselves Churches of Christ, to pre-

## LAW.

The German Emperor has exhibited recently a strong determination to diminish, and repress, if possible, the dangers to which a nation can be subjected, and that once habits of drunk-In the ruins of the ancient Church enness become characteristic of a

> There are twenty-three paragraphs in the law which has just passed The

A license is to be refused to persons people in the very position in which supposed to use the business as a cloak made by a certain number of houseschool-house.

Retailers will not be allowed to sell St. Clement is vested on this fresco liquors in quantities less than half a

> In towns and cities containing more than five thousand inhabitants, reto carry on any other business in connection with the liquor trade. It is

The different Govlicenses cancelled. ernments of the Empire are also empowered to make special regulations in regard to female waiters, in order to prevent certain abuses which have frequently occurred in the past.

The sale of liquor to minors under sixteen years of age is forbidden, unless they are accompanied by a guarof their service; and so were not a dian, and it is also forbidden to sell to confirmed in their superstition intoxicated persons, or to those who have been convicted of drunkenness within the period of three years. Liquors are not to be furnished to any one on credit, and if this provision of the law be contravened, inn and saloon keepers will be debarred from collecting their bills.

Habitual drunkards, and those who endanger the public welfare when intoxicated, and those who neglect to provide for their families, can be placed under legal guardians, who, if they see fit, may place them in inebriate asylums.

Physicians, nurses, and all whose duty it is to take care of the sick are to attempting to fulfil their office, and those who are engaged in the life-saying service or the prevention of fire are subject to the same penalty.

bably be more beneficial to the country efforts to keep the body within the than any proposal which has emanated | bounds of orthodoxy have been emifrom the prohibitionists.

#### THE DECAY OF PROTESTANT "ORTHODOXY."

Even a not very keen observer of the nature of Congregationalism would not have required at any time in the past a supernatural gift of prophecy to be able to foretell that Congregation alism would end in a total denial of the mystery of Redemption, and, therefore, of Christianity itself.

Congregationalism as a system is based upon the independence of each local congregation, both as regards the doctrines which it sees fit to hold and the choice of its officiating minister. When the vagaries of the human mind are taken into consideration it will be clear to every one that the natural consequence of such a system must be divergence from the fundamental principles upon which Christianity is based. There is no power to control the wanderings of individuals, and to keep them to the faith which was "once delivered to the saints :" for without a strong central authority which can speak as the Apostles spoke at the Council of Jerusalem-"It hath seemed good to the Holy Ghost and to us, (Acts xv.,)-the believers must be left in the position from which the Apostle tells us it was the primary purpose of the institution of the Church of Christ There is an altar, on which lights through the Reichstag, which may be to rescue them, of being "children tossed to and fro, and carried about with every wind of doctrine." (Eph. v., 14.)

> History tells us of the resolute though mistaken earnestness of the Puritans and Covenanters of old who followed until they had established their belief throughout England and Scotland on the ruins of prelacy and all ecclesiastical authority. In spite of their vagaries and absurdities, these men clung to a belief in, at least, the most vital truths of Revelation. They believed in the inspiration of Holy Scripture in the strictest sense, in the efficacy of God's grace, the Divinity of Christ and the salvation of man through the shedling of His blood upon the cross.

They believed without reserve that God governs the universe, not merely by general natural laws, but by a practical Providence which takes cognizance of the minutest details, and it was owing to the firmness of their convictions that they deemed it their duty to transplant to America the theocratical form of government which they failed to establish permanently in England. The theocracy which the Pilgrim Fathers set up in the New England States is an indisputable evidence to the strength of the religious

convictions they entertained. Congregationalism is, historically, the offspring of Puritanism, but never was there a child more unlike its parent. The old adage "like father. like son," is completely set at defiance when we compare the two. There is a worn out and useless material every one of the doctrines which we have enumerated above as characteristic of old Puritanism.

It was at one time a very common practice among New England Puritans to establish Congregational Churches without any special creed at all, or to compose a creed for themselves, or to adopt the Confession of Faith of some Church already existing; for it was a recognized principle among them that any particular creed is not to be im posed upon their body to exclude from communion those who "feel religion." But the inevitable result of such a mode of procedure was seen in the alarming spread of Rationalism among the clergy and laity alike, and the conservatively inclined found that if any remnant of Christian doctrine was to be retained, some standard of faith should be adopted, which was accordingly done by Church Councils held at Andover and Oberlin at a comparatively recent date.

The decisions arrived at by these councils were bitterly opposed by the latitudinarian element, but up to the present time the more orthodox element has been able to uphold the creeds adopted, and to discipline those who wandered from them, notwithstanding the complaints of the latter that the creed party had violated the original compact on which their Church was founded, and exercised a tyranny as intolerable as that of the Pope, by endeavoring to repress that freedom of opinion which they claimed to be the right of every Christian.

But from the account which has been given of the recent general Council of terians will acknowledge the fact, that service in which free prayer and ex. German law we might in Canada derive Congregationalism which met in Lon-

many useful hints which would pro- don, Eng., it does not appear that the nently successful. The question was discussed "What have the Churches gained and lost in spiritual influence through changes in Doctrinal Belief, and in the type of Social Piety?" The discussion brought into prominence the fact that the whole body is agitated to its foundation by the differences between the "Old and New Schools" of Theology. The Old School, so-called, aims at retaining the doctrines which are held to be the distinctive dogmas of Christianity, whereas the New School would sweep them away entirely, or at least would allow the fullest liberty to preach a doctrinal system which is as devoid of distinctively Christian teaching as is Tom Paine's "Age of Reason.

The public are informed by Dr. Henderson, who was one of the delegates to the council, that "as a whole, the heart of the council was loyal to our Divine Lord and Master, and more especially may this be said of the brethren from America."

The American Congregationalists have, it is true, so far exhibited what is commonly called a preponderance of orthodoxy, but we all know that the Unitarian element is so powerful as to make the battle between the "Old and New Schools" a struggle for life. It is, therefore, not calculated to give confidence that the Congregationalism of the world will be much of a bulwark to orthodoxy, when we are thus assured that the American Congre gationalists are stronger in the faith than their brethren in England, Ireland and Scotland. We name these three countries, because it is conceded that, outside of English-speaking communities, Congregationalism has never made much headway.

It is with regret that we notice this decay of what is called orthodoxy among Protestants; because we are aware that unbelief is being installed in its place. But we cannot expect any other result than this from Protest antism in any form. It destroys the authority which Christ gave to His Church to teach His doctrine, and the inevitable result must be the decay of faith even in those doctrines which charitableness and Christian humility Protestantism retained when it gained I show themselves patterns of the Chrisits first foothold in the world.

#### NEW PROTESTANT ORDER.

We have it on very good and reliable Protestant authority that a new Protestant order has been founded within the last few years, whose principal object is two-fold. First of all, the members are banded together for the purpose of "resisting Catholic aggression;" and, secondly, and more particularly, of "saving our school system from control of that Church." The Toronto News, of the 25th ult... declares that "a regular organization has been formed with signs and passwords and places of meeting," secret lodges, no doubt, and that "even the name of the new body is unknown outspoken of in the Westminster "Direclises, under penalty of having their most decided tendency in the Congreside of the membership, which is said to embrace thousands." Again it is said that "it is as silent as the grave in its movements, and as remorseless as fate in carrying out its decrees. The order originated in Ohio four or five years ago, and the first felt of its influence was in Boston. In that city the Catholics had practically got control of the schools and city government. Two years ago the new order went to work; the women were enlisted, and the result was the greatest revolution at the next election ever witnessed in the history of an American city. We have no reason whatever to doubt the correctness of the statements made in the Toronto News. Any new fad will take for awhile with the gullible portion of the Protestant world, and money will flow into the coffers of the originators, who keep in the background, while their dupes are making clowns of themselves before the public and eliciting the pity and disgust of all sensible people. Other organizations as foolish and as wicked as the "New Protestant Order" have come and gone, with no good left after them, but much irritation, some bad blood and a good deal of uncharitableness and bitter feelings that make life not worth living wheresoever they exist.

> The Equal Rights party appealed with a loud flourish to the same bigoted principle of opposition to "Romish aggression" and religion in schools; but its insane cry, although repeated from sundry platforms and many a pulpit, found no echo in the heart of the Canadian people. The public men who took up the shibboleth and adopted the war cry of Equal Rights for all - | except Christian fathers and mothers all the different bodies of the Presbywho wish to bring up their children as terian faith could be bound closer to-

Christians and save their souls - the public men who swore they would wrest the education of children from the hands of priests and bishops - these men, no doubt, got a hearing in certain halls and at some public gatherings, but the sentiment of the entire country went dead against them. And so it shall be with the "New Protestant Order." Its promoters may derive some temporary profit by the contributions that will flow in while it lasts; they may even get themselves elected to positions of trust - may become aldermen or mayors of cities - but when their true work is known and their actual value as citizens put to the test. an indignant public will scoff at their unfair, jug-handled methods, and the new order will disappear, as the Equal Rights party, of which not a sound can to-day be heard.

The Toronto News goes on to say : "A high authority in red Orangemen in this city describes the new order as occupying the same position towards Orangemen as the Jesuit order holds towards the Catholic Church.'

This is the first time we heard author-

itatively of RED Orangemen. They are known better, at least among the uninitiated, as Yellow Billys or True Blues. Probably the red members are so called from the scarlet cloaks they wear officially; and no doubt they occupy a more elevated degree in the hierarchy of most worshipful grand masters. But what knowledge can Red Orangemen presume to possess more than others, about the position the Jesuit order holds towards the Catholic Church? It would be well for Christianity in general if the members of the New Protestant Order could imitate the Jesuit Fathers, by retiring to hard beds at 9 p. m., rising at 4 a. m., administering a little punishment to the old man, by a vigorous use of the discipline on their bare shoulders, then giving themselves up to meditation and earnest prayer for a few hours, and spending the rest of the day in visiting the sick and poor, and, above all, minding their own business. If the members of the New Protestant order are determined to rival the Jesuits in effectiveness and widespread influence they must be ready to buckle on the armor of self-denial, and in all tianity they would preach to others. Until they are prepared to do this they must give up all hopes, or rather all pretensions, of being, for Orangemen, or for others, what the Jesuits are for

the Catholie Church. The Toronto News further adds:

"The members of the New Protestant order are bound to each other and the order by the most cast-iron of oaths, and woe to him who violates his obliga-

According to this showing, the new order must rank not with the Godfearing, Christ-like order of Jesuits, but with the Mafia of New Orleans or

with the Carbonari of Italy The Nihilists of Russia and the Thugs of India take similar oaths and bear far closer resemblance to the new order than any Christian body we know of or read of. It is true that during the agitation of '89 a good deal was said and written about the "Jesuit oath." The Toronto Mail and other bigoted sheets printed forged copies of it, but no genuine original of such oath was discovered, because none such ever existed. The Toronto Mail would escape trial and expense and very serious difficulty if the Jesuit oath could be found. A little fortune is in the safe of that journal's office awaiting the Red Orangeman who will prove that the Jesuit oath ever existed or that the New Protestant Order occupies the same "position towards Protestantism as the Jesuit order holds towards the Catholic Church.

## PAN-PRESBYTERIANISM.

We would allow the Pan-Presbyterian gathering in Toronto to pass by in respectful silence if the members who spoke there showed better signs of Christianity and less of hostility to other Churches engaged in the same work. If the Presbyterian ministers are true disciples of the God of peace, and if they are duly commissioned to preach the word, they do not pursue the even tenor of their way and realize the words of Holy Writ, "How beautiful are feet of those who announce the gospel of Christ." It is impossible to call feet either beautiful or welcome that cannot make a step without tramping on some one's tender feelings, or hurting somebody's corns.

Rev. Dr. Talbet Chambers, for instance, of the Dutch Reformed Church, of New York, who spoke at the meeting, said:

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could help the weaker, especially in Boyne." Popery and its machinations."

Every school-boy knows that in Switzerland there are Catholic Cantons and Protestant Cantons, and that both are equally patriotic and devoted to the interests of their common country; and that, furthermore, they can afford to live at peace and want no interference from outsiders. The Catholic Church had never recourse to machinations; all she ever asks for, here or in Switzerland, is a "fair field and no favor."

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The Rev. Dr. Cattell, of Philadelphia, coming from the city of brotherly love, would be naturally expected to cultivate charity among Christian brethren, and to leave bye-gones at home. Instead, the Rev. Dr. treated his hearers to a lecture on the martyrdom of the arch-heretic John Hess, who perished at the stake in the middle ages, so early as the fourteenth century. It is true that Dr. Cattell said a monument is now being erected to his memory. But monuments have been erected to the memory of Voltaire, Jean Jacques, Rousseau and other preachers of infidelity. If monuments were erected in England to the memory of Cardinal Beaton, slain in cold blood by the followers of John Knox ; or if monuments were raised to commemorate the martyrdom of Sir Thomas More, Bishop Fisher, Father Campion and all the priests and people who died in Great Britain for the faith, no city or town in England, Ireland or Scotland would be without a monument.

Dr. McVicar said that "Bye-and-bye they would have an Æcumenical Council as great as was that of the Papal Church, which was solid in its unity of

Rev. Dr. Schaff described John Calvin as a fountain. "Out of him had grown all the energy in the church-all the brain and marrow and prayer wherein, while honoring the core and gristle." He forgot to mention the martyrdom of Michael Servetus. burnt at the stake for heresy by order the Angel Gabriel to Mary, and asking of the same John Calvin.

THE GRAND OLD MAN. we print an important utterance recently made by this great English statesman. As on all occasions, since the day of his conversion to Home Rule principles, he could not allow so grand an occasion to slip by without hearers in favor of self-government for Ireland. In a few sentences full of sarcasm and irony he demolished the arguments set up by the Tory Government and the Tory press for the continuance of coercive laws and oppression. The idea of not allowing Ireland self-government, lest the Catholic majority should persecute the Presbyterians in the North or the Episcopalians in other parts of Ireland, he regarded as most absurd and farfetched. "The majority," he said, Mr. Gladstone did not give names. Had he mentioned those who credit the Catholics with such diabolical intentions it would be seen that the very people who entertain such unworthy suspicions of Catholics only measure them by their own yard and cloth. There are Tories in England and Orangemen in Ireland who make open profession of Protestant ascendancy. But a few months ago a motion to make Catholics eligible to the Lord Lieutenancy in Ireland was voted to endure, He prayed to the Father down by those bigots. Because they that, if possible the bitter cup of sufferhave oppressed Catholics, whenever possible, they cannot help fancying "not my will, but thine be done;" 2, that Catholics, in power, would be no better than themselves. It does not occur to them that Catholics are members of a Church that will not tolerate oppression, or that Catholics have an was to suffer death; 5, His crucifixion innate horror of injustice or cruelty and death on the Mount. being done to any human being, be he Jew, Orangeman, Turk or Atheist.

But Mr. Gladstone, although knowman, before they would submit to Papist and upon the whole human race.

that a body of men so highly-spirited idolatry. fellow-subjects.

to be feared, of Catholic oppression of Protestants. It is only in the North God's sake. The Protestants of the other Provinces were never heard to complain of ill-treatment by the Catholic majority. The same may be predicted of every civilized country on the face of the globe, where Protestants and Catholics live side by side. It is neither in the teachings of the Catholic Church nor in the natural instincts of its adherents to oppress, persecute or harm the minority.

## ROSARY.

The month of October is specially set apart by the Church for the practice of the devotion of the Holy Rosary, a devotion which has become universal, and which has brought down from heaven innumerable graces and favors.

The word Rosary, in Latin Rosar-

ium, signifies a garden planted with roses, and it is aptly applied to that beautiful union of vocal and mental mystery of the Incarnation of the Son of God by repeating the salutation of her prayers to be offered for us to her Son, we meditate upon the important mysteries of our Lord's life, and that In another part of this week's issue of His Mother, beginning with the announcement of His birth, and ending with the triumphal coronation of His Blessed Mother into heaven, as queen of saints and angels. These mysteries are styled joyful, sorrowful, and glorious, according to the event making a strong appeal to his English to which they refer. The joyful mysteries refer to that first portion of His life which was not touched by the afflictions of His passion, and include, 1, the Annunciation, when the Angel made known to the Blessed Virgin that she would give birth to the Son of God, the Redeemer of mankind: 2, the visit made by the Blessed Virgin to her cousin, St. Elizabeth, whereupon the latter welcomed her as "Mother of our Lord;" 3, the Nativity of Jesus; 4, His presentation to His Heavenly Father in the temple, and the legal "is credited with the diabolical inten- ceremony of the Blessed Virgin's purition to oppress the minority." fication according to the law of Moses; 5, the finding of our Lord in the temple, when, after being missing for three days, he was discovered asking questions of the Doctors of the Law. and surprising them by the wisdom of His answers.

The sorrowful mysteries are those which constitute His afflictions, and have direct connection with His death. They are, 1, His agony and prayer in the garden of Gethsemane, when contemplating the death which He was ing might pass away, though He added, His being scourged as part of His punishment; 3, His being crowned with sharp thorns; 4, His carrying to Mount Calvary the cross on which He

The glorious mysteries have reference to His triumph over death and the powers of darkness, and the part ing in his heart and from long experi- which the Blessed Virgin bore therein. ence that Catholics, of themselves, or They are, 1, His resurrection from the through the teachings of their Church, dead; 2, His glorious ascension from would never oppress or wantonly harm Mount Olivet into heaven, in the presa fellow-creature, yet makes no use of ence of His Apostles and disciples; 3, that knowledge as an argument; but the coming of the Holy Ghost, whereby he shows the utter impossibility of such the Apostles were instructed in all injustice or oppression being inflicted truth, and strengthened with courage

would line the ditches with rifles from prove that the meditation on these Church of England has already some Derry to Belfast, and, if driven to it, mysteries is conducive to piety. But such religious orders in England, and

so that the stronger bodies kick the Queen's crown into the we are told by some Protestants that the position taken by the Churchman to Descronto, and was met along the case of Our Lady of Lourdes tender to our afflicted pastor our heartfelt sympathy in this his said hereasonment.

and courageous would tamely submit To ask the prayers of the saints in work which is being done by the to oppression in their own country and heaven cannot by any possibility be Christian Brothers and the many orders from a small majority of their own more idolatrous than to ask the prayers of teaching Sisters in the Catholic of our fellow-creatures on earth, or to Church. Imitation is the highest Mr. Gladstone then urges that if the pray for them-things which are done eulogy; and it is a testimony to the Protestants in Ireland are capable of every day by Protestants equally with efficiency and excellence of the work defending themselves against oppres- Catholics. Moreover, the Holy Scrip- done by the Catholic religious orders, sion whenever attempted by Catholics tures commend the practice. We are when we find Protestants establishing five millions of English, Welsh and one another that we may be saved; having spent three centuries in abusdered beautiful music. Scotch. Nothing, therefore, could be for the continual prayer of a just man | ing them. more glaringly absurd than the plea of availeth much." (v., 16). If the praypity for the poor Protestant minority ers of the just on earth for us are so as an excuse for refusing self-govern- desirable, there can be no reason! ment to Ireland. But stubborn facts assigned why we should not be glad to without exception go to prove the very have the prayers of the just in heaven reverse of what is feared, or pretended offered up for us. In fact they must be of still greater efficacy.

On this point we will enter more of Ireland, in Ulster, where Protestants fully in a future article. We need administering the sacrament of con-are in the majority, that we hear of only add here that as the Blessed firmation. As he approached within fully in a future article. We need pose of holding pastoral visitation and injustice, intolerance and rioting for Virgin Mary has had more graces two or three miles of Napanee he was from God than the other saints, and as met by a large number of the congreshe was addressed by the Angel Gabriel and St. Elizabeth as "Blessed among the Hebrew idiom, most Blessed among women, it is of great importance to us that we should secure her intercession by repeatedly asking it as is done in Erinsville in another carriage, escorted the Hail Mary.

But the Hail Mary is more than a petition to the Blessed Virgin for her intercession. It implies the recalling mystery of the incarnation as the therefore an admirable prayer which ranks next to the Lord's Prayer, both because of its intrinsic excellence, and because it contains the inspired words of the Angel and of Saint Elizabeth.

The Rosary was instituted by St. Dominic at the beginning of the thirteenth century while he was engaged in arresting the spread of the Albigensian heresy, which then threatened to overrun France. He trusted effect his object, but what may be called the rudimentary features of the Rosary were in use long before his time. It was the custom of the ancient hermits to count their prayers on small globes or beads; and this practice is spoken of by Sozomen, Palladius, and others who wrote in the fifth century. But St. Dominic gave to the Rosary its present form.

The 7th of October, 1571 (old style), was the first Sunday of the month. On that day a complete victory was gained by the Christian fleets of Rome, Spain and Venice over the Turkish fleet at and Venice over the Turkish fleet at the Ionian Islands, known as the little ones had to undergo. The read-Echinades. This saved Europe from being overrun by the Turks; and as Pope Pius V. had appointed a general recitation of the Rosary for the gaining the principal subjects of religious docof that victory, the day was instituted as a feast of thanksgiving to Our Lady of Victory, under which name the feast was first established. The name of the feast was afterwards changed by Gregory XIII. to the Feast of the Holy Rosary, because the prayers of which we have spoken above were chiefly the Rosary as recited by the Sodalities of the Blessed Virgin, and thus the efficient cause of the victory would be better kept in mind. Under this name it is kept to the present day.

### EDITORIAL NOTES

THE Church of England in Canada, which now consists of three or four independent Churches, proposes to unite into one. The Committee of Huron diocese appointed to consider the plan of union is favorable to it, but it decided at a recent session to endeavor to obtain such modifications of the proposed plan as will give the London, or Huron diocese, a larger voice than the population of the diocese would justify. It is probable that the object of this movement is to give "Low-Churchism" a greater legislative weight than is due to it if the numbers of adherents were alone to be considered in each diocese. Might this be called log-rolling?

THE Churchman, the New York upon the Protestant minority in Ire- to preach the gospel, in spite of all organ of the Protestant Episcopalian land. "What!" he cries out, "Would opposition; 4, the Assumption of the Church, is advocating the establishment not Protestants in Ireland be able to do Blessed Virgin into heaven; 5, her of teaching Religious orders of men anything to help themselves?" To coronation as queen of the heavenly and women who "will maintain the which the answer must come, "Most host which surrounds the throne of cause of Christian education by giving certainly, if there be any truth in the God, perpetually adoring the Blessed their own selves, their souls and bedies Public utterances of leading Orange- Trinity, and returning thanks for the a reasonable, holy, and living sacrifice men, that they would resist to the last favors conferred by God upon them to the training up of Christ's little ones for duty in this life and for glory in or Rome Rule." Or again, "that they It needs no long demonstration to the life of the world to come." The

It cannot be doubted for an instant Mary in the Rosary is an act of made to introduce them into the United States, to imitate the noble

## ARCHDIOCESE OF KINGSTON.

Archiepiscopal Visitation in Napance

Special to the CATHOLIC REBORD. On Friday, 2nd inst., the Archbishop of Kingston proceeded in his carriage from Kingston to Napanee for the purgation who had come out in carriages to conduct him to their church. and St. Elizabeth as "Blessed among pastor, Rev. J. T. Hogan, with Right women," that is to say, according to Rev. Mgr. Farrelly, V. G., of Belleville, Rev. P. J. Hartigan of Centreville, Rev. J. V. Neville of Kingston, in one carriage, and Rev. J. H. McDonagh of Picton, and Rev. G. A. Cicolari of the Archbishop at the head of the procession as it entered the town. Napanee band in a long waggon played agreeable music along the The streets of the town were THE MONTH OF THE HOLY to our minds the importance of the lined with spectators of all ages, who signified much interest in the means of our salvation. It implies ceedings and showed distinct marks of respect to the distinguished visitors. that it is through Jesus Christ that we On arrival at St. Patrick's Church expect aid from the intercession of the every seat was found to be already Blessed Virgin, and it therefore honors occupied, and Protestant ladies and Jesus Christ in His Incarnation. It is gentlemen had secured for themselves the foremost places. The customary religious ceremonies were observed, cannot be too frequently repeated, and and then the committee of reception read an address of welcome to His Grace on behalf of the congregations of St. Patrick's and St. Vincent's, Deseronto. The Archbishop replied by an address of twenty minutes, in which he thanked the people for their loyalty to him and his office and their kind sympathy in his recent sickness and their gladness at his restoration to health and his present official visit to their parish, for the purpose of bestowing spiritual favors upon them and their children. much in the efficacy of the Rosary to expressed much interest in the two congregations of this mission and was happy to be amongst them, being assured that he would find all things satisfactory under direction of their zealous pastor, Father Hogan. He

> missed the congregation with his blessing.
> Next morning, Saturday, at 10 o'clock, the candidates for confirmation gathered from the churches of Deseronto and Napanee and met His Grace in St. Patrick's Church. The examination in the prescribed forms of prayer and the catechism of Christian doctrine occupied several hours, the parents of the children being present in the church iness and accuracy they exhibited in reciting the long series of prescribed prayers from memory and answering the questions of the catechism on all trine gave the Archbishop occasion to declare his entire satisfaction with zeal and laborious efforts made in their preparatory instruction by their pastor with the co-operation of their parents. At the conclusion he obtained from all of them the twofold pledge to assist at class of catechism in the church every Sunday and to abstain from alcoholi drink of every kind until the comple-

> tion of their twenty-first year of age.
>
> At 7 o'clock p. m. the Archbishop administered the holy sacrament of confirmation to the children of St. Patrick's Church, Napanee, in presence of a crowded congregation, of which the majority were Protestants. Before and the people generally on the supreme importance of rearing youth in a Christian form, and set forth many practical lessons to be observed in the family home and in the school and in the church and in the common walks of civil life for cultivation of Christian virtue in the minds of the little ones in their path from childhood to mature

children whom he had confirmed the lution was unanimously adopted: previous evening. A full congregation of Catholics was present. At 10 o'clock he proceeded in his carriage with his secretary and Father Hogan, the local pastor, and Mgr. Farrelly,

way by large numbers of the Catholics of that town who had come in carriages to receive him with marked respect and accompany him to their church. Forty members of the C. M. B. A., neatly dressed and wearing carriage a half mile outside the town. and formed themselves into a double line, escorting him to the church door Mass was celebrated by Rev. Father Kelly, the Archbishop and the other clergy assisting in the sanctuary they would have at their back thirtyfive millions of English Walsh and
one another that we way he saved they be should be stablishing the choir, composed of that from Napance with that of Descronto, renwas crowded in all its parts, all avail able standing-space being occupied by the men, and large numbers standing outside and peeping through At the conclusion of the windows. Mass, His Grace spoke to the children for twenty minutes on the excellence of the sacrament of confirmation and the priceless value of the heavenly gifts they were about to receive through its administration. conferring this great sacrament he again addressed both children and parents in a lengthy sermon, in which e pointed out the various dangers that beset the path of these young people in the highways and bye-ways of the world and the efforts that will surely be made by Satan, the enemy of souls, to steal from them the precious treasure they have received to-day and which they carry about with them in frail vessels of moulded clay; where fore, he gave special charges to the parents to watch diligently over their children and train them by word and example of daily life in the family home to keep themselves sacred in body and soul and to live in the presence and holy fear of God, to practise the discipline of morning and evening prayer and blessin before and after meals and pious reading at evetide, and religious observ-ance of Sunday's worship and regular approach to the sacraments of penance and the Blessed Eucharist. earnestly warned the parents against allowing their children's innocence to

be corrupted by bad books or bad newspapers or association with persons of ax religious ideas or profane speech or manners; and he most earnestly exhorted the children to cultivate love for their home and the companionship of their parents, whilst he admon ished the parents to make the home attractive to their children, and never on any account to allow them, more females, to go out of doors after nightfall, except in company of father, mother or elder brother.

Before leaving Deseronto His Grace, accompanied by his secretary, Mgr. Farrelly, and Father Hogan, paid a complimentary visit to Mr. Rathbun, who received him with great cordiality and expressed much pleasure then arranged the order of proceedings at the mark of respect paid him. for the next couple of days and dis-

#### THE DEATH OF MR. RICHARD WALSH.

In Mooncoin, County Kilkenny, Ire land, on the 6th of September, passed to a better world the soul of Mr. Richard Walsh, brother of His Grace the Archbishop of Toronto, and father of Rev. James Walsh, pastor of the thurch of Our Lady of Lourdes, in that city. Mr. Walsh had been suffering from influenza, which resulted in an acute attack of inflammation of the

The usual Office for the Dead was

intoned and High Mass for the reposof his soul was celebrated in the parish church of Mooncoin. Deceased was in his sixty-seventh year at the time of respected as well as beloved residents of the county of Kilkenny and was a mem ber of a family that had done very much to reflect honor on their native land. The old flame of Catholic faith that had ever been kept alive and glowing in the darkest as well as in the brightest periods of Irish history was nowhere brighter than in the grand old county of Kilkenny; and amongst its people the family in question have ever been foremost in the work of contributing to the service of God its choicest members—Bishops and priests who have adorned the Church by their the sacramental rite he delivered an instructive address to the children, and afterwards preached to the parents try churchmen who have followed in the footsteps of those noble sons of Ignatius who, centuries ago, amidst privations and hardships, planted the cross of Christ in this virgin soil and caused the divine faith of our blessed Redeemer to grow and expand and infuse its blessed influence throughout and their safegarding against the the length and breadth of this great dangers and temptations that will lie and favored continent.

At a meeting of the society of St Vincent de Paul, Conference of Our On Sunday morning the Archbishop Lady of Lourdes, Toronto, held or celebrated Mass at 8 o'clock for the Sunday, Sept. 27, the following reso

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afflicted pastor our neartien sympany, this his sad bereavement. That a copy of this resolution be forwarded to our Nev. Father and chaplain, and be

to our Rev. Father and recorded on the minutes.
M. J. HYNES, Sec.

## Rheumatism,

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"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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The tourists through Kansas, says a writer in the New York Recorder, should he possess love for archaeologi-cal research, would not be rewarded, perhaps, by any remarkable "find," but he would be puzzled to account for the relative frequency of a certain Spanish name rudely carved on the walls of the canyons and in the limited number of small limestone caves to be met with in the central and western portions of the State, particularly along the margin of the numerous streams which flow south-eastwardly into the Arkansas and the Smoky Hill.

In the very heart of the Rocky Mountains, in Montana, at a point where the Missouri is so small that a man may easily step across it, there is a spring which gushes out of the wall of indurated rock in a volume as large as your area rock in a volume as large as your arm, and it is one of the sources of the mighty river. Here again may the strange name be seen, and immediately above it, on the smooth side of the towering mountain which forms the west wall of the canyon, is a cross cut in the basalt, whose arms are, perhaps,

five feet in length.

Captain Lewis and Clark saw the wonderful cross in 1805, when on their exploring expedition under the auspices of the United States Government, to discover the source of the Missouri. They were surprised to find the symbol of their religion in such a place, where they firmly believed no white man had ever stood before, and many were the speculations indulged in to account for the mysterious appearance of the em-blem of a grand civilization in a spot which none of their race had visited. They at first regarded it as an accidental assimilation made by the savages when shaping some figures of fetish, but they were compelled to instantly dismiss that conjecture from their minds when, to their astonishment, they saw a name that in their wonder at the phenomenom of the cros they had overlooked.

Many years ago, when I, a young officer of the army, was stationed among those Indians, there was a tradition that the oldest men of the tribe used to relate around campfires, of a white man who, many years before, lived by himself in the "Range," and whose memory all the tribe revered for his uniform kindness and deeply religious spirit. He was "Good Medicine," and so endeared himself to them that they built him a lodge and kept it always replenished with choice pieces of bear, elk and deer meat, for which he in turn cured them of all their diseases, for his knowledge of the various herbs was something wonderful, They stated all his possessions consisted of a single book and a cross of gold; that he passed nearly all his time, when not ministering to their wants, on the top of the mountain near the spring, where he spent hours together in communion with the "Great Spirit," and that it was he who had carved the cross in the wall of the canyon.
"Perez" is the Spanish name to be

found in the various places described. As near as I have been able to trace the history of this religious recluse, who voluntarily shut himself up in the fastness of the Rocky Mountains, with no companions but the Indians, he was the son of one of the grandees of old Castile, who, because of family trouble, abandoned his wealthy home, and coming to America, proceeded to Louisiana, then owned by Spain, Charles is located, on the Missouri, and compass. here there were at that time but two white men

The legend of Don Diego Perez i that he was only child of noble parents and endowed with rare powers of intellect. Books he worshiped as the Indian his fetish. His father tried in every way to induce him to enter tha society to which he was born and which he should have graced, but all was of no avail. The youth clung to his studies. His whole nature was composed of those holy attributes which led him at an early age to embrace the

religion of his country.

His father was proud of his title, of his distinguished family and of his noble escutcheon, the most brilliant of all the Spanish nobility, for he was a lineal descendent of the great Alphonso. He wished that his son might have a passion for arms, for which his ances tors had been remarkable. When Don Diego attained his majority he asked of his father permission to become a priest, but was refused. The old grandee saw that in the celibacy the Church demanded of its devotees the transmission by descent of the proud family of Perez would be stopped, and he grew furious at the request of his son. He stated that he would rather see him dead than have him don the cassock. These were but the natural effusions of an angry man, but they were overheard by an emmisary of the Inquisition and conveyed with much exaggeration to its ministers.

Only a short time after the unfortunate words had been uttered the Court of Inquisition held a session. Before them stood a culprit, the father of Don Diego Perez. He was charged with treasonable words against the kingdom and the Holy Church. The old man attempted to explain how he was driven by his passion to say what in itself had not the slightest ingredient of harm, but he was silenced and sent to a dungeon to await the pleasure of the King.

The son, meanwhile, devotes himself to the father. He repaired to the king, who listened to him, though he wa coldly informed that he refused to interfere with the edict of the Inquisition, he pleaded with all the eloquence and earnestness of his nature for his father's

release, but was instantly ordered to cease and listen to his own sentence. This was then read to him from a parch ment, to which was appended the royal seal. It stated that he should leave the dominions of Spain within fifteen days under penalty of death. He was then led into another room, where on a table lay a coarse coffin covered with a black This was pulled aside by one of the officials and Don Diego fell stagger-ing to the floor. He had seen his

father's corpse!
With all his mortal hopes no blighted, Don Diego looked to Heaven, and from his lips breathed a whisper-ing prayer to God and His angels; then the demon of despair fled from his bleeding heart, and resignation spread her pinions over its abraded surface.

A few days afterward Don Diego wa on the broad Atlantic. On landing at a Northern port he proceeded to Louis-iana, and in a little while went into the wilderness, a missionary among the Indians, to enlighten their minds and improve their condition by teaching them Christian precepts. Following them Christian precepts. Following the course of the Missouri to the mouth of the Kansas River, he crossed that now great State, visiting every tribe, trying to spread the light of the living Gospel. At last he heached the range of mountains which held the fountains of the Missouri, and, as his season of life was far advanced, resolved to pass the remnant of his days among the Shoshones. Day by day he would go to the mountain top with his little book and his golden crucifix, and spend nearly all of his time in communion

with God. One morning in Easter season he asked the Indians to carry him to his beloved place on the top of the moun-They did so lovingly and laid Then, standing aloof, they him down. watched him as he counted his beads. He told them that he saw a great light above the blessed cross he had carved on the wall of the canyon and that he heard the song of the angels calling him home. In a few moments he was They buried him there at the dead. foot of the hill where the Missouri sends forth its clear, sweet water seaward.

#### Priestly Ignorance.

The London Universe has a peculiar but most effective way of knock ing out an adversary:—
"That we may the more fully satisfy

the editor of the Echo as to the gross ignorance of the Catholic priesthood, we have compiled at random a list of some of the stupid exploits they have achieved in the walks of intellect and scientific research. Of course, it is unnecessary to remind our contemporary that the first author of music lines was a Pope, that musical notes were invented by a Brother and that the discovery of the explosive power of gun-powder, and the application of hydraulic power are due to men who work the tonsure. But there are other mat ters which may be new to him. instance, Father Clario reformed the calender, the Abbe Hany invented the metrical system; Archbishop Regiomontano and Canon Copernicus enlighened humanity as to the plan on which the world is constructed and arranged. Father Budos da Celle woke the tone of the first organ; a Catholic priest encouraged Columbus on his voyage to America; Brother Pacifico la Merona invented clocks with wheels, and a certain Pope, by title Sylvester II., endowed us with Arabec numerals gave us a clock with a pendulum, and devised the first organ moved by steam. Candid, a priest, had the original idea by Spain, of moving an organ by electricity, and Louisiana, then owned by Spath, wandered to where the city of St. the Deacon Flavio Gioio invented the Charles is located, on the Missouri, and compass. The catalogue is by no means exhausted yet, but we pause to take breath and to give our anti-Catholic colleague time for reflection.

"Here are the names of a few more of these mutton-headed clericals, and a brief record of what they have done to Bishop Vemisio retard civilization. Bishop Vemisic discovered the circulation of the blood. Fathers Epee and Sicard made us acquainted with some wonderful febri-fuges. Father Lana formulated the fuges. laws of electricity, and Father Beccaria amplified them. The telegraph was amplified them. The telegra invented by the Abbe Chappe, escope by Father Schaciner, the magic lantern by Father Kircker, and the microscope by Father Magnan. The first erostat was made by Father Des forges in 1772. Two missionary Brothers brought silk worms from China to Italy, and aided in establishing one of the foremost industries of the country the Monk Beral originated glass drink ing vessels, and the Abbe l'Epec en riched us with the alphabet for deat None of these victories of mind. mutes. we submit, are to be despised even in the sublime regions of West Central

London, where the Echo is complied. "But hold—there are one or two still to be mentioned. Cardinal Mezzofanti, one of these lazy, wealthy, sensual men in red hats, was the greatest polyglot of his own or any other age. Piazzi was his own or any other age. a renowned astronomer, and Secchi the leading searcher of the firmament of his epoch; Ventura was a mighty philosopher and a facund orator; Fontana and Pinciani were two celebrated archæologistsand physicists. All these were priests. Who invented the pantelegraph? The Abbe Caselli. Who invented the motor and moderating breaks of the locomotive? Father Narsanti. Who the micrometer and the nefoscope? Father Braun. Who the hydraulic clock? Father Embriaco. Who the electric sismometro-graph? Father Bartelli. We fancy can hear that Echo dying faintly in the distance.'

This is a season when colds in the head are alarmingly pervalent. They lead to catarrh, perhaps consumption and death. Nasal Balm gives immediate relief and certain cure. Sold by all dealers. Minard's Liniment for Rheumatism.

#### THE SECTS' DECAY.

The Reformers substituted for the infallible teaching of the Church guidance of private judgment in inter-preting the Bible. But at the same time they asserted that no private in-terpretation of it was infallibly correct. Of course this was only another way of saying that its true meaning was known, beyond doubt, in heaven only, and that it could never be learned on earth, with absolute certainty, either from the Church or from the

The Church saw at once that in virtue of this position, Protestantism was at bottom only agnosticism in disguise. She knew that sooner or later the inexorable logic of events would reveal the fact that its real starting-point was a denial of the possibility knowledge of supernatural truth. She foresaw that whenever this should become apparent, Christian faith would be exposed to a greater peril than had ever confronted it before. The danger would be that having denied her infallibility, and having seen that a sure knowledge of the divine revelation was impossible on Protestant principles. the world would drift into widespread skepticism.

When in the course of time this peril became imminent, she met it as she has always met other dangers. She opposed the new error by stating more fully, and insisting moreurgently upon the opposite truth. At the Vati can Council in 1870 she defined with luminous precision the doctrine of her infallibility and reasserted it in clearer terms in the face of the world. And thus she set up the only possible barrier against the flood of unbelief that was sweeping men to the conclusion that, inasmuch as the meaning of the Bible could never be certainly known, it was not worth their while to concern themselves about the divine revelation at all.

This was a manifest instance of a true development of doctrine. For belief in Papal infallibility has always been a part of the implicit faith of the Church. In the writings of her early teachers there are expressions which clearly contain the germs that finally expanded into the Vatican decrees. She therefore proved that she was a living organism, animated by an indestructible principle of life. As the storms that wrench and bend the oak only drive its roots deeper into the soil, so the warfare of the last three centuries, instead of destroying her, has only revealed more clearly her vitality, her

identity, and her perpetuity in all ages. But the storms have just the opposite effect upon the branches that were cut off from the parent stem in the six teenth century. Having no abiding life in themselves, they could not resist the corroding effect of the elements, but began at once to decay. And this process has gone on until now they are visibly moulding away and falling to pieces. They have manifestly yielded to, instead of resisting and controlling, the spirit of unbelief. So far from Pro-testantism having reformed the faith of the world, the world has reformed the faith of Protestantism. To prove this assertion, it will suffice first to give a candid admission of it from a Protestant source, and then to cite two instances in which it is notoriously true

A recent Protestant paper uses this remarkable language: It is impossible not to recognize that in the last fifty or sixty years something has happened. Stress is no longer laid upon the great distinctive truths of orthodox religion. If a man works for the temperance cause, shows deep interest in the labor problem, is in sympathy with Christian socialism, what matter is it whether he be a Jew or a Greek, a Unitarian or a Catholic These are the sentiments that are moulding us in spite of ourselves Could there be a more candid confession that so far as the sects are con cerned, the attempt to establish moral ity upon a supernatural Christian basis has proved a failure, and that "in spite of themselves" they have been forced by the world to go back to the inculcation merely of the natural

norality of ancient paganism? This return to paganism is the out ome of that practical denial of the justice of eternal punishment for sin nto which the demands of unbelief have driven them. For three cen tuires this doctrine was strenuously insisted upon in their pulpits. As long as their deliverances were supposed to have a quasi authority on the subject, it was held by nearly all Protestants But as soon as the principle of private judgment had been carried to its legiti mate results, and it came to be that a minister's opinion about the teaching of Scripture was not neces sarily any truer than anybody else's men began first to deny the doctrine and then to demand that it should be kept out of the pulpit. And because they are unwilling to hear it, the Protestant pulpit now ignores it. No minister dares to preach it to-day as it was constantly preached fifty years ago. If he did, he would soon lose his place, and would have to wait a weary

time before he got another "call. This is the first illustration, referred to above, of the fact that the sects, in stead of opposing an effective barrier to unbelief, are merely floating helplessly in whatever direction its current may carry them. Here is the second Thirty years ago, Colenso was regarded as little better than an infidel because he questioned the accuracy of some of the statements of the Pentateuch. But now some of the ablest Protestan divines do not hesitate to avow openly that no part of the Bible is free from error. And not only so, but it is ad mitted that this skeptical spirit of criticism of the Scriptures cannot be suppressed in the separated Churches. On the contrary its foremost representa-

tive has an influential following who demand that he shall be retained in a position where he may instil it into future Presbyterian ministers.

There is no need to say anything more than this. If under the plea of "doctrinal growth," the disintegration of Protestantism has gone so far that its ministero openly impugn the infallibility of the very Bible itself, then the truth of what has been said above is proved, that instead of Protestantism having reformed the faith of the world, the critical unbelieving spirit of the world has undermined the faith of Protestantism. The Reformers sowed the wind, and their children are reaping the whirlwind. They began by denying the infallibility of the Church's interpretation of the Bible. It begins now to look as if their children may end, before another half century has passed, in deriding her for maintaining such an antiquated superstition as any belief in the Bible at all, except as a mere fallible human production. N. Y. Catholic Review.

#### A Bishop's Love for Boys.

Right Reverend Eugene O'Connell, Bishop of Joppa, formerly, until relieved by age, Bishop of Grass Valley, California, has a liking for the At one time he was Dean of All Hallows' College, Dublin, Ireland. He loved no boy particularly, but he loved all in general. He detested particular friendships, and the young students loved him all the more for it. He required a strict observance of the rule, but he always made allowance of the thoughtlessness of boys, and when a young lad would imagine that he was about to get what an American youth would term "Hail Columbia, he would often get off with, "Don't do it again." One of his boys on one occasion, being in the infirmary at a time when his presence was required in the class hall, heard the Dean's ster and crept under a bed, his lower limb being partly visible. The Dean smiled. "Well, gentlemen," he observed to a few of the senior students present, "Alvary, I believe, has forty-

nine rules in his prosody, and now I will venture to make another. Non dantur LEGS in genere." As much as to say, where the legs are there must as a general rule be a body somewhere in close proximity to them. A roar of laughter followed the remark amidst which the culprit emerged from his hiding-place, and—the good-hearted dean forgave him. Previous to this time, along in the fifties, he had done a good deal of hard missionary work in California among the horny-fisted miners. Subsequently in 1861 he was consecrated Bishop of Grass Valley, same State. He is at present located in Los Angelos, where he evangelizes the Spaniards, Spanish-Americans and Irish-Americans as he meets them. The Bishop, who was born on the day of the battle of Waterloo, is in his seventy-sixth year, and works as hard as most men of half that age. In a letter recently received, the venerable prelate sends his regards to his friends in New Orleans, especially the news boys, whom he euphemistically styles junior members of the press. The Bishop is a perfect Spanish scholar

When you need a good, safe laxative, ask your druggist for a box of Ayer's Pills, and you will find that they give perfect satisfaction. For indigestion, torpid liver, and sick headache there is nothing superior. Leading phys icians recommend them.

Monthly Prizes for Boys and Girls.

The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers; 1st, slv; 2nd, sl; 3rd, sl; 4th, sl; 5th to lith, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 25th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners' names will be published in The Toronto Mail on first Saturday in each month.

Jos. Beaudin, M. D., Hull, P. Q., writes; Dr. Thomas' Eclectric Oil commands a large and increasing sale which it richly merits. I have always found it exceedingly helpful; I use it in all cases of rheumatism, as well as fractures and dislocations. I made use of it myself to calm the pains of a broken leg with dislocation of the foot, and in two days I was entirely relieved of the pain."

Minard's Liniment cures Diphtheria. Monthly Prizes for Boys and Girls.

# August

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

G. G. GREEN, Sole Manufacturer, Woodbury, New Jersey, U. S. A.

#### Adversity.

The fact is that trouble is a great educator. You see sometimes a musician sit down at an instrument, and his You see sometimes a musi execution is cold and formal and un The reason is that all his life feeling. The reason is that all his life he has been prospered. But let mis-fortune or bereavement come to that man, and he sits down at the instrument and you discover the pathos in the first sweep of the keys. Misfortune and trials are great educators. A young doctor comes into a sick-room where there is a dying child. Perhaps he is very rough in his prescription, and very rough in his manner, and rough in the feeling of the pulse, and rough in his answer to the mother's anxious question; but the years roll on, and there has been one dead in his own house, and now he comes into the sick room, and with tearful eye he looks at the dying child, and he says, "Oh, how this reminds me of my Charlie! Trouble, the great educator! Sorrow —I see its touch in the grandest paint ing; I hear its tremor in the sweetes song; I feel its power in the mighties

Beautiful Banff, N. W. T.

I was induced to use your Burdock Blood Bitters for constipation and general debility and found it a complete cure which I take pleasure in recommending to all who may be thus afflicted."—James M. Carson, Banff, N. W. T.

MILBURN'S AROMATIC QUININE WINE fortifies the system against attacks of ague, chills, bilious fever, dumb ague and like troubles.

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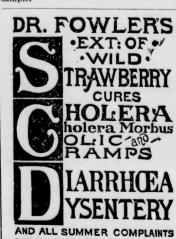


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D. POTTINGER, Chief Supt. Railway Office, Moncton, N. B. 29th June, 1891.

Protestantism Associations for the oblite ment; how c land be a Cl save that of authority?

which the Alliance " ca non-sacerdots try of the C work chiefly the Catholic hood "; both under the clergymen; but warmly c Protestant L tain unimpa formed religi to defend it a of Popery.'
Holy Cross

with so muc siders that pray for Church, so grievous sca League,

all this wi Church! T united appro

authorized b being orthod

and must be Protestant; in other words, that to protest against Roman doctrine was and is the reason of being of the Church of England. And the "Association" has proved its case—as a matter of fact. It has not beaten its opponents in a pitched battle, so as to drive them out of the field or even to cripple them; on the contrary, the Ritualist camp is much the stronger; Ritualist camp is much the satisfactory of implicit obedience to authority.

Sand—so they with they have created solely for themselves, is the one didactic Sovereign Pontiff for all ages.

Protestantism, which they have created solely for themselves, is the one didactic Sovereign Pontiff for all ages.

Ritualism or is Protestantism makes by with all its lungs, and yet unable to protest against itself, for its own alism is perhaps the wilder, because with the theory of implicit obedience to authority.

There we are, in the year 1891, with protesting the with all its lungs, and yet unable to with all its lungs are yet.

pain. Neither side can afford to speak the whole truth. The Protestant, so-called, cannot, dare not, admit, either to himself or to those with whom he the whole truth. The Protestant, so-called, cannot, dare not, admit, either to himself or to those with whom he argues, that he is himself the final arbiter of his own creed; just as the Ritualist, so-called, cannot, dare not, make the admission that he judges the very Church he professes to believe in.

And so again the Protestant, so-called, cannot, dare not, make the admission that he judges the very Church he professes to believe in.

And so again the Protestant, so-called, cannot, dare not, and clear my mind determine its politics. The idea of "putting up" the dogmatic and moral theology of Great Britain as an election-bid, is a trifle too grobecuse of the length of time required. very Church he professes to believe in. And so again the Protestant is forced strain and to exaggerate the old stock-arguments, ugly scandals, mis-apprehension, in order to justify his continuing to live in schism: while the Ritualist is forced to prove his "Catholic continuity" by all sorts of tricks with history and with interpretation, so that he may pretend to be insided the Church, while being outside it. Just as the "Protestant Churchmen's Alliance" (started two years ago) appeals to its subscribers with a long extract from one of the "Homilies," giving particulars of the enormities of some of the Popes (totally regardless of the fact that a knowledge of contemporary bis. that a knowledge of contemporary history puts such "enormities" in a quite different or opposite light); so the Dr. Littledales of savage hostility to Cathpublicly paid before the graven object to be arrived at. Self-justification is the object.

The Church Association calls itself "the last bulwark against Rome within the Church of England." It states that it was started "because the Society of the Holy Cross, the English County of the Holy Cross, the English Cross of the Holy Cross of the Holy Cross, the English Cross of the Holy Cross of the H Church Union, and other Ritualistic societies have been working secretly for upwards of twenty years to introduce into our Church and country the Romish Mass and Auricular Confession." But if one set of purely private or non-authoritative Associations can or non-authoritative Associations can be allowed to work for the turning of Protestantism into Catholicity; while uted to the amiable and accomplished the sign of the cross. The poor beast another set of equally speculative Associations can be allowed to work for the obliterating of Catholic senti-ment; how can the "Church" of England be a Church at all in any sense save that of a political club minus authority? Imagine a "Church" in which the "Protestant Churchman's Alliance" can work chiefly for "the non-sacerdotal character of the Ministry of the Church of England"; while the "English Church Union" can work chiefly "for the restoration of the Catholic doctrine of the priesthood"; both Alliances or Unions being under the patronage of Anglican clergymen; both not only not reproved but warmly cherished. The "National Protestant League " seeks to "maintain unimpaired the Protestant Reformed religion established by law, and to defend it against all encroachments of Popery." The "Society of the Holy Cross" would welcome Popery with so much sympathy that it considers that all Anglicans should "pray for union with the Roman Church, so as to put an end to the grievous scandal of divisions." And all this within one and the same Church! The point is that no Society, Alliance, Association is

Ritualist camp is much the satisfaction of the English mind that the Church of England cannot be both Catholic and Protestant. We must call this a great gain. The English mind now apprehends with perfect clearness that the religion of Leo XIII. is one religion, while the religion of the Archbishop of Canterbury is another religion; and that it is no more possible that both should be Catholic than that obedience and disobedience, submission will be affirmed to madiation should be affirmed to madiation should be affirmed to madiation should be affirmed to mades of the human many clear that the Church as any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues. But the Church as bas any one of the various Alliances or Leagues that the has time and again gone to and from his office, turning in his coat pocket the pair of beadpresented to him by a very intimat the devotional part the devotional part. tesque for modern thought. It is evident that the "Association" has not realized the comicality of the position the Popes (totally regardless of the fact that a knowledge of contemporary his-Roman tablet. For my part, I have following story: often visited St. Paul's Cathedral in the "I was hunting at Bruyeres with a

nitist be a quite private development—
perhaps the last—of modern thought.
Nothing can be prettier than the Sunday services in St. Paul's Cathedral
(they are the exact opposite in doctrinal meaning or significance to what I remember to have seen there fifty years ago); but idolatrous worship is clergymen who perform the functions. Warmly appreciating the sincerity of the "Association" in opposing Ritualism as helping to thrust upon the unwary the Popery which was cast out at the Reformation," we must yet think it a pity that a little placid meditation does not free the mind of cant or hallucination. I may say, with becoming diffidence, that I like Low Churchmen, and Like Discortors, because they and I like Dissenters, because they assert bravely that they believe in the authority of Number One. This is candid. The Ritualists say that they candid. believe in the authority of the Church
—but provided only that they may teach

the Church what to teach. So we must respect, I think, the simple honesty and the consistency of the good old-fashioned champions of No-Popery. ainst all encroachments
The "Society of the "Sories of Society of the tiff" over their brother Protestants over priests, deacons, men, women and children — and accuse them of the "fact of idolatrous worship" in the pagan temple of that beautiful Cathedral of St. Paul, they must forgive us if we think that they are a bit more "Papistical" than we are: for no Catholic would call any Protestant an idolater - any more than he would authorized by the Anglican Bishops as teach his own Bishops what to teach. being orthodox, as working under the It is this Pontifical, Protestant attitude

DOGMATIC "ASSOCIATIONS" IN THE CHURCH OF ENGLAND.

They use Emphasize its Protestantism.

Design Plot.

Lord Maculay's description of the Church of England, "A hundred sets basiling within one Church," would be wholly inadequate to the present crisis. The church of England, "A hundred sets basiling within one Church, "would be wholly inadequate to the present crisis. The church of England, "A hundred sets basiling within one Church, "would be wholly inadequate to the present crisis. The church of England in Anglican civil war threatened to make the charge of the protection of the complex of the protection of the complex

poor old Protestantism still protesting with all its lungs, and yet unable to which may now seem to be all but

to say the beads in church or elsewhere because of the length of time required. But even this is not a valid excuse, for the reason that they can say them more quickly than they can read an enter-

An Insult to the Cross.

Signal punishments often overtake olic unity lay on their colors in Catholic unity lay on their colors i

" has from bowing as I passed to our Lord on Twenty-five cents a vial. Of all drug

He called his dog, put his head-piece on him, and then bent his head so as to began barking distressingly, weirdly,

savagely. "Come," said I to my friend, "are you satisfied?" "Quite satisfied," he answered, now

pale as death. We went on hunting. On our return we passed before the same cross, and my friend began barking just like his dog, with a cry still more despairing. I thought it was but a new sacrilege, but I saw from his manner that his barking was involuntary. The next moment he stopped and tried to smile as if he had been playing comedy. On reaching his mother's — a holy woman she was—he still barked. That bark ing kept on next day, and the day after, and from that out every day. Pilgrim of Our Lady of Martyrs.

"Save who can !" was the frantic cry of Napoleon to his army at Water-loo. Save health and strength while you can, by the use of Ayer's Sarsap arilla, is advice that applies to all, both young and old. Don't wait until disease fastens on you; begin at once

Aunty's Advice. "My brother had severe summer complaint about a year ago and no remedies seemed to relieve him. At last my aunt advised us to try Fowler's Extract of Wild Strawberry and before he had taken one bottle he was entirely cured."—Adelaide Crittenden, Baldwin, Ont. united approval (permissu superiorum) which upsets our gravity. Manifestly, Minard's Liniment cures Colds, etc,

the Church will reap the fruits of labors

There is at the present moment a priest residing in the town of Worscho fen, Bavaria, who is said to have effected the most wonderful cures by the use of that simplest of all cosmetics
—purespring water. The good Father is described for us as a genial, simple old man, much devoted to prayer and medi-tation. "Whatever offering are made to him by his patients after recovery are conscientiously set aside for the support of hischurch. The first big patient that submitted to Father Kneipp's treatment was Baron Nathaniel de Rothschild, and the famous financier makes no secret of the feet that the studies. secret of the fact that the studious priest has cured him of a complication of diseases which completely baffled of diseases which completely baffled the heart of the most renowned Austrian physicians. The treat-ment is simplicity itself. Father Kneipp wraps his patients in the coarsest and roughest of garbs, makes them walk about barefooted all day when they are not engaged bathing. when they are not engaged bathing, and allows them for the most part of the time no other food but bread and water. The "cure" is said to have caused quite a sensation, and certainly, so far as we can see, we can conceive nothing better adapted to restore a gormandizing millionaire to complete health and strength.

Takes 1000 people to buy Dr. Sage's Catarrh Remedy, at 50 cents a bottle, to make up \$500. One failure to cure would take the profit from 4000 sales. It makes profess to cure "cold in the head," and even chronic catarrh, and if they fail they pay 8500 for their

over-confidence. Not in newspaper words but in hard cash! Think of what confidence it takes to put that in the paper-and

preferable to catarrh?

After all, the mild agencies are the refaners of the Cross, even in this Arsene Houssaye (long one of but they work surely. Dr. Pierce's but they work surely. Pleasant Pellets are an active and mild They're sugar-coated, easy to take, never shock nor derange the system and their power is the mild way in which their work is done. Smallest, cheapest, easiest to take. One a dose. gists.

gists.

Gilbert Laird, St. Margaret's Hope, Orkney, Scotland, writes: I am requested by several friends to order another parcel of Dr. Thomas' Eclectric Oil. The last lot I got from you having been tested in several cases of rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, that the millions of sufferers throughout the world may benefit by its providential discovery."

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by his providential discovery.

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this, and make the child bright and healthy Minard's Liniment is the best.



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Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Borss and Ulcers. It is famous for Gout and Rhoumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Giandular Swellings and all Bkin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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and are sold at is. 14d, 2s. 9d., 4s. 6d., 11s., 22s. and 33s. each Box or Pot, and may be had of all Medicine Vendor, throughout the world.

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.000.000. 500,000. \$1.00 and upon the secur-instalments Manager.

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ot.

Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, Albion Block, Richmond Street, P. F. Royle, Pres. Wm. Corcoran, Recording Secretary.

C. M. B. A.

To our worthy and respected Grand President:

ls a President of a branch for current yes 1891) eligible as a Respresentative to the Is a President of a branch for current year (1891) eligible as a Respresentative to the Grand Council convention to be held in the city of Hamilton next year? Said President is occupying the position for the first time and his branch has several Chancellors to select a representative and alternate from.

OBSERVER.

serventing the position for the first them and his branch has severed albertants from a formation of the first first from albertants from albertants from a formation of the first first from albertants from

A Disagreeable Incident.

An unfortunate row took place at the Pantheon on Friday between some of the French pligrims and Italians. There is so much readiness on the part of the ewho furnish the cable grams to the press to misrepresal matters which have any connection with the Catholic Church, that we cannot accept all the facts as stated by eableyram the news be confirmed by receipt of tull particulars; but the facts as stated so far are, briefly, the following:

One of the poligrims visiting Victor Emmanuels of the one being offered the visitor's book to insert the heavy offered the visitor's book to the state of the confirment of the particulars. Language of the particular of the proposition of the poligrims visiting victor Emmanuels.

An Italian present struck the offender on the other pilerims attempted to rescue him, but they were attanked by the acceptance.

An Italian present struck the offender on the face and assisted the guards to expel him. Other pilerims attempted to rescue him, but they were attacked by the crowd with knives and stones and with cries of "Death to the pilgrims." There were after demonstrations on the part of the populace against the pilgrims and the Pope, and in exaltation of King Hum-bert.

phigrims. There were after demonstrations on the part of the populace against the pligrims and the Pope, and in exaltation of King Humbert.

Of course, among so large a number of Catholic visitors it might be supposed that there is not much affection for Victor Emmanuel and Humbert; yet the pligrims should have had more seif-control than to have thrown explosive materials upon a sucouldering fire. But the Italians evidently made a mountain of a molehil, by making anti-Papal demonstrations on account of an unpremeditated giddy act by one or a few men out of thousands. The Paris Journal des Debats protests against Italy making this insult to the King a political quarrel. It does not appear that any prince has been taken of the incident by the Prench Ambassador, and it is probable that the Quirinal will take no notice of it either. The Italian troops gave protection to the pilgrims who were at erwards mobbed in various parts of the city. Great credit is claimed for them because they did this; but surely there is not an immense amount of credit due because they did not visit on the heads of all foreigners the punishments asways outbreak.

Mons. Harmel, the leader of the pilgrims, called on the Minister of the Interior and appologized for the French workman's inprudence. The Holy Father regrets very much that the

with the outrage.

The Holy Father regrets very much that the
affair took place, and he has called upon the
affair took place, and he has called upon the
pilgrims to remain tranquii in the face of any
displeasure which the populace may manifest
against them, and to avoid all cause for dis

against them, and to avoid at the authorise.

Among other incidents a mob gathered in front of the French Catholic Seminary and demanded that the Pontifical arms should be removed from the facade of the building.

The story of the spltting on the visitors' book

has been denied; and it is very probable the provocation given by the pilgrims has been exaggerated. The offending pilgrims, it is said, called at the Vatican and expressed their regret for their conduct, and afterwards left Rome for Modena.

#### OUR OTHER MAY.

For the CATHOLIC RECORD.

For the CATHOLIC RECORD.

Our dear mother has come again crowned with golden glory of the last tints of summer. We hailed her as our Queen in May, the month of birds, and blossom, of flowers, and sunshine, and now as the Mother and Mistress of our harvests and vineyards, our laborated and travails, brought to maturity under the sweet watchfulness of her maternal protection.

It was only our poet Pope, with his chivalrous loyalty to Our Lady, could conceive the idea of plucing Mary in the Church as the presiding deity of our opening spring and our closing harvest—the Alpha and Omega of our fruits and cereals.

Throughout the whole Catholic world Mary's children this month with one voice declare her blessed. In far Australia, where October is the real May, the first of spring to our own free land, glowing with the bright tints of its maples; in sunny France, by the Black Forest; in Spain, to the blue waters of the Mediteranean, across the bog, down the mountain, from the wine-press and the huskings, from the plough and the reaper, from the loom and the desk, Catholics rise to leave all and go to Mary. Not long since we had a beautiful example of this in faithful Ireland. One evening, after a long tramp among the hills, we were returning home in the soft, dreamy haze of an October twilight when the sound of a bell awoke the stillness of the scene. We stood to listen, struck by the sweet tinkle, and anxious to find the cause. There it was, a white-washed chapel on the hill—how poor it looked, and yet how pretty! Down below beautiful Lough Derg lay at its feet, peaceful and flushed with the setting sun as a babe asleep; not a breeze to flutter the yachts on its bosom, not a ripple to toss the fishing boats standing out from the shors like black specks on the water. Suddenly the sound of gay voices, merry chatter, bright banter fell on our ears; young people came in groups; the children with wild flowers followed in their wake, while in donkey cars jogged along the old folks, all bound for the white house on the hill straight from their work. The chapel bell was the signal for the Angelus, the Rosary and the cessation of their toils for the Angelus, the Rosary and the cessation of their toils for the saddle going to and fro among his flock. The warm salutations which his reverence flung right and left as he rode onwards, brought hearty. God bless you, Sir," God evening, Father John," wit

## OBITUARY.

Katie Haragan, Kinkora. We regret very much to chronicle the death of Miss Katie Haragan, youngest member of the family of Mr. David Haragan, of Kinkora, in this diocese. She had attained her sixteenth year. The sad parting took place on the 1st of the present month, at the dean of Miss Rathe Fragan, youngest member of the family of Mr. David Haragan, of Kinkora, in this diocese. She had attained her sixteenth year. The sad parting took place on the 1st of the present month, at the residence of her parents. The funeral took place on Saturday morning, the 3rd instant, to the parish cemetery. It was met at the door of the church by the parish priest, Rev. John O'Neill, who was also present in the sanctuary, while the uncle of the deceased young lady, Rev. Joseph Kennedy, of St. Peter's Cathedral, London, celebrated Requiem Mass. The death of this pious and promising young girl has cast a gloom over the parish of Kinkora. Sorrow, deep and profound, prevails not alone in the household she has left so desolate—not alone in the hearts of those who were near and very dear to her, and in whose memories she will live brightly as long as life will be their portion—but to zll, indeed, who worshipped God in the favored parish of Kinkora, she was beloved as shelwas loveable. The hope of the Christian will come to cousole—will come to point upward and infuse courage and hope that the parting will not be for long. Each death is a beautiful lesson from Christ crucified, for we are thereby taught that all things earthly must pass away; and as the autumn is upon us, and many of God's most beautiful creations are fading and dying around us—passing as we all some day must pass away—and at the bidding of the Almighty assume new life and added glory—so this pure and lovely soul has had its last autumn, but will bloom again in the bosom of our blessed Redeemer, never again to fade or to die, but to live in the enjoyment of His glory in the eternal home He has prepared for those who love Him in this temporary abode. That this hope will be a sweet consolation to the father and mother who are now so lonely is our sincere prayer. prayer.

David Griffin, Dundas.

At midnight, Monday, September 28th, the quiet and happy home of Mr. David Griffin has visited by the ever-busy messenger Death. Although not unexpected, as Mr. Griffin had been ill for some months, and approaching mid-

night on above date a sudden change disclosed the sad story that death must soon gain its victin, and on Wednesday morning the only earlier earlier of a dear father and loving his band were laid to rest in the Catholic cemetery Dundas. The Requien Mass was pastor of St. Agustines. The funeral, which was largely attended, was conducted by the members of Branch No. 11, C. M. B. A., of which the decased was a chartered member. The pall-bearers were Brothers Barry, Campbell, Cummings, Griffin, Car. oil and Cospriit.

Mr. Ronald McIntyre, West Williams.
With profound sorrow and regret the numerous friends and acquaintances of Mr. Ronald McIntyre, treasurer of West Williams, learned of his death on the 3rd of September. This sad event took place in the London City Hospital, where he had gone a few week previously for treatment for a complication of diseases resulting from sciatica, with which he had been suffering since last winter. While there he contracted a severe cold which turned to pneumonia, and proved fatal after a few days' severe lilness. Mr. McIntyre was well known and highly respected. He came from Invernesshire, Scotland, in 1919, with his parests James and Catharine McIntyre, and with them his brothers and sisters settled on the twelfth concession of West Williams, where he lived till the time of his death. He was a pioneer in every sense of the word, not only helping to open up a new country and clear away the forest, but besides was always foremost in all municipal matters in the new township of Williams. Mr. Intyre was a man of learning, of good adjuster and of sound common sense, and et al. The second of the meet of the parents before him was open to the need and to the poor; and in after years in the new township of Williams. Mr. Intyre was a man of learning of good adjusters and of sound common sense, and the contraction of the need and that of his parents before him was open to the need and to the poor; and in after years which industry and discretion he had accumulated considerable means, his hand and neart were always open for the benefit of the needy. That his many noble qualities were appreciated by the whole community is proven by the fact that for a number of years he held the office of Councillor and Reeve until he resigned and accepted the office of Township Trensurer, which office he held up to the time of his death. He was married to also Mary Mc Veigh who, with three sons and five daughters have to mourn a kind husband and an indulgent father. He has also surviving three brothers namely, Donald very appropriate sermon. He was interred to the side of his parents in the cemetery adjoining the church. May his soul rest in peace!

#### English Catholic Association of Canada.

Special to the CATHOLIC RECORD A meeting of the above Association was held in the basement of The Gesu, Montreal, on Friday evening, the 25th of September, the Rev. E. J. Devine, S. J., Moderater, in charge. The following officers were elected for the en-

suing season, viz., A. Martin, President; H. Singleton, Vice-President: I. Barrow, Treasurer; H. J. Codd, Secretary, and W. Barrick, Marshal. There was also appointed a Press Committee for answering misrepresenta-tions in the press, and a Business Committee. The object of this association is the mutual encouragement of con verts and intercessory prayer for the conversion of non-Catholics. The dis-tribution of the Catholic Truth Society's pamphlets and tracts will be part of the work of this rising association. A letter, conveying the good wishes of the Rev. P. Fletcher, Master of the Guild of Our Lady of Ransom in England, was read to the meeting. Already applications for membership have come from various parts of Can ada and the United States. All correspondence should be addressed to the secretary, H. J. Codd, 182 Notre Dame street, Montreal.

### HONOR CUI HONOR.

For the CATHOLIC RECORD. In past years the opponents of Cath

olic Separate schools have unceasingly clamored against the methods followed by the teachers, religious as well as lay, engaged in the instruction of our youth.

Their arguments were many and varied, especially against the religious communities, and tended chiefly to belittle their efforts and to prove to the public and their own satisfaction that the system was poor and could result only in sending out pupils with a very meagre education and totally unpre pared to cope successfully with their Protestant companions in the battle for the good things of the world.

That the arguments used had the effect of causing many to join in the erusade—unreasoningly—can scarcely be denied, but that the arguments had been rightly applied will not stand the test.

As may easily be seen from the reports of the examiners in various parts of the Province where pupils from both the Public and Separate schools strove in friendly competition for entrance certificates to the High schools as well as for second and third class teaching certificates, the largest percentages were carried off by pupils of the Separate schools. A few examples will suffice:

At the entrance examinations for Collegiate Institutes in St. Cathar-ines and Thorold the honors in each locality were taken by pupils in the Separate schools and under the immediate management of the Sisters of St. Joseph.

The same also was the case at the examinations held in the county of Simcoe, where seven out of eight pupils from the Separate school in the town of Barrie passed successfully and with high honors, while the percentages gained by the pupils from the Public schools were shamefully low

Again, at the departmental examinations held in this city in July last, eleven pupils from our Separate schools wrote, and of these eight passed, three having obtained second class certificates and five third class certificates.

Of these candidates five had received their elementary education in our Separate schools, passing thence into St. Joseph's High School, better known perhaps as the high class of our Separate schools, and therein followed the Hebrew Standard, for the enunciation course prescribed for High schools, of his views on the Russian persecuwhile the other six were prepared at tion of the Jews, wrote to the Standard,

St. Joseph's Academy or Convent

It is oftentimes said that religious communities are adapted only to fill the minds of our youth with what is termed the higher accomplishments, such as music, drawing and the like, to the utter neglect of those other more useful ones. as history, grammar, mathematics and the finer sciences; but when the results obtained in the recent examinations and as reported by Protestant Public school examiners, are viewed impar-tially, it must be admitted that the more useful branches of study are not

entirely ignored in our schools. All honor then to the teachers in our religious communities whose system of instruction has been proven so benefic ial, and especially to the Sisters of St. Joseph, who have gained such signal honor during the past year by the successful examination passed by the pupils under their training!

Toronto, Oct. 3, 1891. Veritas.

#### MONTH OF THE HOLY ANGELS.

Messenger of the Sacred Heart,

Who will let October come and go without thinking of the Holy Angels, particularly of the dear angel ever by "For he hath given his his side? angels charge over thee to keep thee in all thy ways. In their hands they shall bear thee up: lest thou dash thy In their hands they foot against a stone." They are by nature pure spirits, high above flesh and blood and clay: yet, such is heavenly condescension, they are always beside us frail beings of a lower world, to watch over us, protect us and carry our prayers to God. They are the invisible messengers between two worlds going up on the mystic ladder, in his dream, bearing our prayers to the Throne, and coming down again laden with gifts for their clients.

"See," says our Lord, "that you despise not one of these little ones, for I say to you that their angels in Heaven always see the face of My Father." On which words, St. Hilarius, a Father of the fourth century, writes: "The angels daily offer to God the prayers of the redeemed. It is not safe to despise one whose desires and petitions are wafted to the eternal and invisible God by the sublime ministry of the angels. What obligations are we not under to

our dear Guardian Angels! St. Eernard sums them up in three pithy sentences. First, we own them respect for their presence. "Wherever you are," he adds, "remote from the eyes of men, in an inn or on the public thorough fare, reverence your angel's presence. Dare not to do before him what you would not dare do before me." respecting the presence of your good angel you worship the presence of God, "for their angels always see the face of My Father in Heaven."

Secondly, we owe them gratitude for their favors. What evils, both of soul body, do they not protect us against! How many escapes from temptation, accidents, mistakes in life, dark and ruinous paths, do we not owe to them! What blessings have we not reaped from their care and interces-We should not forget their kindness nor fail to give them marks of our thankfulness, especially on their

Thirdly, we owe them confidence for their protection. With an angel of heaven watching beside us day and night, defending us from our invisible foes, always praying for us before the face of God, why should we fear? They are true, wary and powerful, why should we tremble? "The Angel of the Lord shall encamp round about them that fear Him." Let us place our the protection of the God of Jacob.

The Church gives a special feast or October 2nd to the Guardian Angels that we may pay them our loving homage, and the whole month to all the angels that we may cherish devotion

### LATEST CATHOLIC NEWS.

Fourteen long trains were required to bring to Lourdes the French National pilgrimage to that celebrated shrine.

Owing to ill-health, Cardinal Man ning is to have a coadjutor. The names of those who have been selected for the dignity have been sent to the

The new Governor of the Punjaub, Sir Denis Fitzpatrick, who succeeds Sir J. B. Lyall, is an Irish Catholic. He graduated in Trinity College, Dublin, in 1858. He has one brother a

priest and a sister a nun. The Comte de Paris has sent to the Redemptorist Fathers of St. Anne d'Auray, Quebec, as a memorial of his visit to that sanctuary, a silver bas-relief representing St. Louis, king of France, offering his sceptre to Saint Anne before leaving France to go on

the Crusade In spite of the abuse which is constantly being heaped upon the Jesuits they are increasing in numbers, and their recruits are from the ranks of the ablest and most devout of Catholic young men. There are now 12,300 members of the order, in twenty-seven Provinces throughout the world.

Abbe Desmasures, one of the bes known and most highly respected priests of the Seminary of St. Sulpice, died on Wednesday, the 30th ult., aged seventy-four. The deceased was a resident of Montreal forty years, and The deceased was a was well known in art and literary circles. Requiescat in pace!

The Right Rev. Thos. F. Brennan, Bishop of Dallas, on being asked by Mr. J. P. Solomons, the editor of the

under date 16th Sep., a vigorous letter denouncing the cruelty of the Russian Government, and expressing his sympathy for the persecuted Hebrew race.

The Chicago Post considers it a highly significant fact that 8,000 Americans made the pilgrimage to Treves to venerate the Holy Coat of our Lord. It is certainly significant of the lively faith of American Catholics and of their reverence for our Lord, on whose account they made the long voyage.

The Holy Father has sent to General Charette memorial medals for all the Zouaves who fought in defence of the Pontifical temporal power at Rome. The medal is of bronze with a likeness of Leo XIII. on one side, and the words bene merenti" on the other. It will be worn on the left breast, suspended from a blue and white riband.

#### MARKET REPORTS.

straight roller, 4.25 to 4.35; extra, 4.20 to 4.25; low grades, 2.00 to 3.75.

Montreal, Oct. 8.—Grain.—No. 2 hard Manitoba, 1.05 to 1.07; No. 3 do. 97; No. 2, northern, 1.01; peas, 77c per 95 lbs. in store, 7cc affoat; oats, 32 to 35c per 36 lbs; corn, 68 to 55c, duty paid; feed barley, 48c; good malting 16, 55 to 57c.

There is no haprovement to the floor market. Patent spring, 5.25 to 5.40; patent winter, 5.25 to 5.40; straight roller, 4.80 to 4.99; extra, 4.40 to 4.50; superfine, 4.20 to 4.39; ctty strong bakers' 5.00; strong takers' 5.00; strong takers' 5.00; granulated, 2.30; rolled, 2.30.

The decline has not induced any activity in oatmeal . Standard (per bag), 2.30; granulated, 2.30; rolled, 2.30.

There is little change in feed. Bran, 14.00 to 15.00; shorts, 18.00 to 19.00; middlings, 21.00 to 15.00; shorts, 18.00 to 19.00; middlings, 21.00 to 15.00; shorts, 18.00 to 19.00; middlings, 21.00 to 15.05; ba 15.55; hans, city cured, per 1b, 10; to 11.5c; hans, city cured, per 1b, 10; to 11.5c; hans, city cured, per 1b, 10; to 10; lard, Canadian, in pails, 8½ to 9c; bacon, per 1b, 9t to 10c; lard, con refined, per 1b, 7c; bac.

There is no change in the egg market. Fresh candled stock in good demand at 11 to 144c.

BUFFALO LIVE STOCK.

BUFFALO LIVE STOCK.

Butter and cheese dull and purely nominal.

BUFPALO LIVE STOCK.

East Buffalo, N. Y., Oct. 8.—CATTLE—
Only four cars on sale; all taken by local trade at Monday's prices.

SHEEP AND LAMBS—Offerings, 29 cars of which 22 cars were Canadas. This is the heaviest run of Canadas here this scason, and with the continued hoi weather and large supplies at eastern points where values were 20c to 3c lower the effect here was to weaken values, and the close was dull at a decline of 18th cars, and the close was dull at a decline of 18th cars, and the close was dull at a decline of 18th captures, and the best prices of the week. Larly captiles of choice Canadas were at 6.10, but it close 5.25 to 5.80; best sheep, steady, 4.60 to 4.75; extra quotable, 4.30; good to choice 4.08 to 4.75; extra quotable, 4.30; good to choice 4.08 to 4.75; extra fairly good quality corn hogs, but nothing very prime. Packers jaid 5.30 to 1.60 for the most of their purchases. The heavy weights generally solt at 5.30 to 4.30; mark. closed about steady at quotations with the offerings about all sold.

Saturday, Oct. 3, 1801.—There was a large attendance at the market to-day of both buyers

LONDON CHERSE MARKET.

Saturday, Oct. 3, 1891.—There was a large attendance at the market to-day of both buyers and sollers. The tone of the market was quiet, and would only advance 10 cent for the very choicest factories. Several of the factories have held their August cheese for a rise, and nearly all the September is on hand. Several salesinen to-day intimated they would hold their September for 10 and 10 gents per pound. The Utica Herald strongly advises the American Chemical Section 10 and 10 gents per pound.

The Utica Herald strongly advises the American factorymen to hang together and hold their cheese, and instances the trade in New York last year, when stocks were bought at comparatively low prices for the fall make, and asks, "Was there not an advance before spr'n r, which gave them a handsome profit and enal le them to close out their stocks unusually clean r" The business," says the journal, "was perfectly legitimate, and it can be done again this year if the buyers will only hang together.

"Now, in view of these facts, is it not reasonable to believe that if the producers would hang together they might be able to get more nearly what their cheese is worth in a season like the present?"

present?"

It should be remembered that Canadiar Duyers pay more for our cheese than the American factorymen get, because we have a better article, and we go directly to a better m:rk&t-Liverpool—as a great portion of the American make is only used for home consumption, as i in not fit for export. Two hundred and thirty boxes were sold to day at 10e a pound, 325 boxes at 192c, 263 boxes at 98c, 375 boxes at 99c, and 199 boxes at 9 5-19c Five factories only, out of 25 offered.



Doctors Couldn't Relieve. II Toussaint, Onio, Oct. 25, 1890.

I used Pastor Koenig's Nerve Tonic for lady 2 years old; every two or three weeks she had a serious attack of falling sickness, accompanied with headache and was driven to madness : she was sent once to an insane asylum. Th bottle of your medicine; she had taken threequarters of it and she wrote to me a few days ngo: "The medicine helps me much; I thin unother bottle will cure me." REV. FATHER ARMAND HAMELIN.

FREEPORT, ILL., Oct. 26, 1890. FREEPORT, This, Sect. 25.
We used 12 bottles of Pastor Koenig's Nerve
Tonic for nervousness and found it to have the
desired effect in every case.

DOMINICAN SISTERS.

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

KOENIG MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

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

GEORGE C. DAVIS, Dentist. Office, Dundas street, four doors east Richmond. Vitalized air administered the painless extraction of teeth.

C. C. RICHARD'S & CO.

GENTS,-I took a sovere cold, which settled my throat and Lings and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

CHARLES PLUMMER

Yarmouth.



A GAIN OF A FOUND A DAY IN THE CASE OF A MAN WHO HAS BECOME "ALL RUN DOWN," AND HAS BEGUN TO TAKE THAT REMARKABLE FLESH PRODUCER,

# OF PURE COD LIVER CIL WITH

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

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

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

1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the henefit of my experience and facilities in the actual prices charged.

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

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

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

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

THOMAS D. EGAN. Catholic Agency, 42 Barclay St. New York, NEW YORK.

For dispelling any and all disagreeable and unhealthy odors. Satisfaction guaranteed.

For sale by SMITH BROS.

PLUMBERS, ETC. 172 King Street, London. Telephone 588.

## GRATEFUL-COMFORTING. EPPS'S COCOA.

BREAKFAST. "By a thorough knowledge of the astural laws which govers the eperations of digestion and autrition and by a careful application of the fine properties of well-selected Goods. Mr. Epps has provided our breakfast tables we had calcately flavored bewares which may save us many heavy doctors bills. It is by the judicious use of anch articles of activation of the provided out the selection of the provided of the selection of the se

parkets, by Grecors, labelled thus: JAAES EPPS & Co., Homeeopathic Chemists, London, England. Reliable Agents only wanted for ex-a great Catholic work, strongly recommend-ed by Most Rev. Archbishops and Rt. Rev. Bishops. Good chance for right parties. Apply at once, with references.—BENZIGER BROS., 36, 38 Barclay-st., New York. 677-8w



FURTHER SALE

A FURTHER quantity of standing A pine timber upon unsold Crown Lands north of Sudbury Junction, on the Canadian Pacific Railway, having been damigned by fire the undersigned berely cells aged by fire, the undersigned bereby calls for tenders for the right to cut the same. The timber is situated immediately east and north-east of the Township of

east and north-east of the Township of Lumsden, upon what would be on plan of North Shore of Lake Huron projected Berth 66, and that part of Berth 65 north of Vermilion River. It is estimated at 32,500,000 feet B. M. viz., thirty million feet B. M. damaged and two and a half million feet B. M. of green pine. Tenders for the whole quantity will be received up to

## 12 o'Clock Noon of 31st October Next.

and must state the amount per thousand feet B. M. or feet cubic the tenderer is willing to pay in excess of the regular Crown dues of \$1 per 1,000 feet B. M. or \$25 per 1,000 feet cubic. For further conditions application should be made to the Crown Lands Department.

Mr. John Cunningham, Forest Ranger at Su bury, will give information to par-ties desirous of examining the timber.

The above figures represent only the Department's estimate, and intending purchasers must satisfy themselves as to quantities, etc.

The Department does not bind itself to accept the highest or any tender.

A. S. HARDY,

COMMISSIONER OF CROWN LANDS. 25th September, 1891.

(No unauthorized advertisement of the above will be paid for.) 677-4w

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