Inevitable.

What has been will be, "Tis the under-law of life;" Tis the song of sky and sea. To the key of calm and strife.

For guard we as we may,
What is to be will be,
The dark must fold each day—
The shore must gird each sea

All things are ruled by law;
Tis only in man's will
You meet a feeble flaw;
But fate is weaving still

The web and woof of life,
With hands that have no hearts,
Thro' calmness and thro' strife,
Despite all human arts.

For Fate is master here. He laughs at human wiles; He sceptres every tear, And fetters any smiles.

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What is to be will be, We cannot help ourselves; The waves ask not the sea Where lies the shore that shelves.

The law is coldest steel.

We live beneath its sway.

It cares not what we feel.

And so pass night and Lay. And sometimes we may think
This cannot—will not—be:
Some waves must rise—some sink,
Out on the midnight sea.

And we are weak as waves That sink upon the shore; We go down into graves— Fate chants the nevermore;

Cometh a voice! Kneel down!
Tis God's—there is no fate—
He giveth the cross and crown,
He opens the jewelled gate. He watcheth with such eyes

As only mothers own— Sweet Father in the skies! Ye call us to a throne."

There is no fate-God's love
Is law beneath each law,
And law all laws above
Fore'er without a flaw.
-Father A. J. Ryan.

THE GRAND OLD MAN.

Termination of His Visit to Black Craig Castle-His Cordial Reception in Edinburgh-Address on the Home

London, Sept. 27 .- Mr. Gladstone today brought his visit to Mr. George Armistead, at Black Craig castle, near Blairgowie, Scotland, to a close, and proceeded to Edinburgh. The party arrived in Edinburgh at 6 o'clock this evening. The admirers of Mr. Gladstone were out in force to welcome him. The station was besieged, and as he alighted from the train he was cheered again and again. Mr. Gladstone's object in visiting Edinburgh was to address the Midlothian Committee, which met this evening in Albert Hall. As soon as possible, after greeting personal friends and the committee ap pointed to receive him, the party entered carriages and were driven to Mr. Gladstone would, in his address to the committee, declare the policy that the Government intends to follow until the next general election. Great interest was everywhere displayed in political circles as to what he would have to say in regard to the Government's programme, and the hall was crowded to the doors long before he

Mr. Gladstone, when he rose to speak,

was received with an outburst of en-thusiastic cheers. He began by admitting that Scotland fretted justly over the slow progress of the measures in which she herself was interested, but he held out the hope that before the close of the year some results would be achieved, especially in regard to local government and parish councils.

The facts, as learned from reputable and responsible citizens, were easily with inference to the diseased this received among the public meeting on April 3, 1837, believed by many, resulting in angry believed by many, resulting in angry should not the majority in the House of Lords also be punished when it does not have gained among the first place in the United States and responsible citizens, were easily so from my pulpit. These men are citizens and in boycotts being instituted against men who had no idea of the cause of their persecution.

The facts, as learned from reputable and responsible citizens, were easily so form my pulpit. These men are citizens and in boycotts being instituted against men who had no idea of the cause of their persecution.

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The facts, as learned from reputable and responsible citizens, were easily solution:

The facts are full shall say pulpit. These men are citizens and in boycotts being instituted against men who had no idea of the cause of the reduction of the listence.

The facts are full shall say pulpit. There men are citizens and in boycotts being instituted against men who had no idea of the cause of their persecution.

The With reference to the disestablishment of the Church of Scotland, he believed that the bill prepared by Mr. Cameron was designed as a practical settlement of the question, and would open the doors for a union of the Presbyterian communions. He hoped that the friends of the Established Church would accept this chance for a moderate settlement. to the Irish Home Rule bill, and spoke substantially as follows: "In spite of all that has been said, the last session all that has been said, the last have of the House of Commons will not have to be recorded as a barren one. many days spent on the Home Rule bill will not be without a harvest. fact that the people's chamber deliberately and advisedly passed after a long and searching discussion a bill of such vast importance is the most significant step in connection with whole subject of the contentment, happiness and peace of Ireland. (Cheers. The fact is that the present parliament ary institutions are too weak for their not meet the demands of the country. In spite of the sacrifices of the House of Commons during the past session, there was a legislative famine. There is something wrong and defective in the present institutions. The condition is intolerable and demands the concentrated attention of the nation, with the view of the removal of the de The evil is immeasurable. On the one hand is the nation express ing just demands; on the other hand are the necessary measures to satisfy those demands. there is a great barrier, namely, the Irish question, which has taxed the energy and mortgaged the time of Parliament generation after genera-tion. Why has this question continued to exist so long, and who is answerable for its remaining before us? There is only one reply. The respon-There is only one reply. The responsibility rests with the House of Lords (cheers) who has the remedy in dealing with this great evil." Mr. Gladstone then proceeded to review the relations that have existed between the

have just committed? Depend upon

eighty-two days. Then there is the third plea, that the Lords are entitled indeed, I think they say bound by duty — to require a reference to the country. That is not constitutional. The doctrine of the constitution shows that if a responsible Ministry advises It had been announced that lution by vote. But no such thing has been recorded at any period of our doctrine, and no men are fonder of News publish these doctrines than the modern Tories the matter:

it, it is an extremely serious matter. On the supposition that you could subject a majority of the Lords to the same penal consequences as those you can lay upon a majority of the Com-mons, there would be something at mons, there would be something at least like a prima facie case of justice Mr. Gladstone then turned and equality, some small plea for this title of the House of Lords to the right to correct the judgment of the House of Commons, and to send them back to the country. But there is not even the thinnest presumption of justifica The tion for such a proceeding. That serious position, and the grand question is how are we to escape from it? After a passing reference to the intelligence and incomparable unity of the Liberals, without which the minority would, he said, have broken down and destroyed the bill, without sending it to the House of Lords, Mr. Gladstone continued: "I was not so sure when Lord Salisbury threatened a year ago to destroy the Home Rule bill that the Lords recognized that this might involve the question of their own inde pendent and responsible existence. Prolonged cheers.) If it should ever happen in the vicissitudes of political affairs that the House of Lords, by some accident or collateral process, should bring about a dissolution of the House of Commons, depend upon it the people will not consider the Home Rule bill alone, but will mix with it another But between the two question, on which the Lords may bitterly lament, when it's too late, that they ever raised an issue.' After a tribute of respect and admir-

House of Lords and the House of Commons since the passage of the Reform Bill in 1832. He cited three cases in which the peers had rejected measures passed by the Commons, the third of which was the refusal of the Lords to consider the matter. He courselled which was the refusal of the Lords to pass the Home Rule Bill in 1886. This measure having been rejected by the Upper House, the question was dismination to cling to the hope that cussed incessantly until 1892, when better counsels would prevail and in-the entire country returned a majority duce the House of Lords to grant to in its favor. "That verdict," con-line and some just satisfaction of her tinued Mr. Gladstone, "the Lords have national aspirations. If the worst now reversed. What are their plans came, the worst consolation that could for that reversal? A majority of the Lords gave an opinion hostile to the recent history and of the vast changes Bill which had a majority of the Comons in its favor. Yet it is hardly a which originated in the House of Lords case in which one opinion is as good as another. The Peers form their opinion for themselves; they are responsible to nobody; and if it proves wrong they will neither be abused nor made to suffer in any way. Our opinion of the House of the House of the House of the House of the Lords. To every one of those changes the opinion of the House of the Lords. To every one of those changes the opinion of the House of Lords had been adverse, although its manifest the might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest that a possible to might have been any manifest below the Lords are the possible to might have been any might have ion is not sofely our own, but manifestation might have been pruwas formed in discussion with the dently restrained, and might perhaps was formed in discussion with the dently restrained, and might perhaps nation, and was given with all the authority that a national verdict my part, "said Mr. Gladstone, "I find can confer. I think, therefore, that the Peers do not stand well on their own showing. They certainly stand worse on the showing of their friends will not be baffled by a phalanx of 500 worse on the showing of their friends Peers. We have the will of the country to execute, and cannot submit to the House of Lords, although they bear know nothing of the bill. Necessarily it involves a multitude of important chamber. The next session will not it involves a multitude of important chamber. The next session will not details, but with the single exception pass without your seeing this subject of the retention in Parliament of the Irish members, on which we, to the where it has for the moment appeared utmost conform to the will of the people, to founder. The nation has given us the country displayed no disposition to the authority and propelled us on our enter into details, but was content to course, and it is our duty and our hope leave it to the discussion of Parliament. and belief that we shall find, with the There could not possibly be a more help of the Almighty, means to reach

There could not possibly be a more frivolous pretense than that the people do not know the bill. The plea that the Home Rule Bill was insufficiently discussed is equally flimsy, and the House of Lords did well to avoid these fallacious pretences, the adoption of which would have shown egregious folly and want of tact and skill. For they disposed in four days of a bill that occupied the attention of the House of Commons eighty-two days. Then there is the

MORE A. P. A. DEVILTRY. A Search Party Visits a Catholic Church Looking for Fire Arms.

The Toledo News is holding the ensation-mongers of that city, who a dissolution of Parliament, there take the Catholic uprising for their ought to be a dissolution at the risk text, up to the ridicule of the whole

Commons has power, which it has frequently exercised, to force a dissochurches being used as storage places has been recorded at any period of our history as a dissolution brought about by a vote in the House of Lords. Such and searched with all seriousness is a contention is a grows, a generation is a grows a generation by a contention is a grows. a contention is a gross, a monstrous, reasonably good evidence of the innovation, an odious, new-fangled lengths to which folly can lead. The News publishes the following report of

But, in addition to being a new-fangled doctrine, I hold that it is nothing less than two fangled and the fangled doctrine in thing less than treason if this relative to the uprising of the Cathois to continue to be a self-governlics against their Protestant neighbors. relative to the uprising of the Catho-

ing country. But we make this plea. We say if we are punished, why These stories were circulated and believed by many, resulting in angry

punity, an impunity which only en- obtained and are now given to the courages them to repeat upon the first occasion a similar prank to that they

public. For some time past Deputy Sheriff Jonas Stanbery has been circulating a He says that in the basement of every Catholic church in Toledo there are arms and ammunition stowed away, and that the object of this collection is the uprising of the Catholic people at a given signal and the slaughtering of very Protestant.

Last Sunday night and Monday the people were aroused by a report circulated to the effect that the minister had confirmed the stories told by Stanbery from the pulpit in the Methodist

Upon being informed of the rumor that was going the rounds in reference to last Sunday's sermon, Rev. Brack-ney said: "I did not say that a riot was about to occur. I referred to the rumors that Protestants were to be at acked, and said I had no fears and that there was no immediate danger.

"Then you said nothing to lead your people to think that you believed the rumors? "Well, I said that even now, mean-

ing at the service, there were many who should be present, but were at home cleaning their Winchesters." "Do you, Mr. Brackney, think there

is a shadow of truth in these stories?' "I have been told by a man, whose word I cannot dispute, that they were

"Did Mr. Stanbery tell you this

Mr. Brackney evaded this question. "Then you believe them?" "Yes. I am told they are true." "Have you ever seen a gun in a Catholic church, or have you ever been

ation for the personal qualities of the peers as individuals, Mr. Gladstone on tended that abstract rights possessed by both the Lords and the Comtant of the contended that abstract rights possessed by both the Lords and the Comtant of the contended that abstract rights possessed by both the Lords and the Comtant of the contended that abstract rights possessed by both the Lords and the Comtant of the contended that abstract rights possessed by both the Lords and the Comtant of the contended that a piece is contended that abstract rights possessed by both the Lords and the Comtant of the contended that a piece is contended that a piece "No; but I read a piece in the Christian Advocate which leads me to

"Certainly, and if you will come to the News office, a man will accompany you through the places where this ammunition and these terrible instruments of destruction are kept. you can come back and talk to your people from a personal knowledge." "When can you go with me?"

"Any time you wish." "Say to-morrow at 2 o'clock. May I bring any one with me? "As many as you like.

As the News is being read this after-noon, the reporter and the searching party are delving into the sanctuary of the Polish church on Lagrange street, hunting for firearms, cannons dynamite and ammunition.

Is this done to convince a minister in Toledo, where four daily papers are published, that the Catholics have not firearms stowed away in their churches? No. It is done to con-vince the people that there is a minis-ter in Toledo foolish enough to believe

such rot.
The News of Monday, Sept. 11, gives the result of the search party's visit as follows:

As the News went to press last Saturday, Rev. N. S. Brackney, the Methodist minister, and his friend, Mr. J. Hickox of Maumee, accompanied by a News reporter, were on their way to St. Hedwig's Polish Catholic church on Lagrange street, to examine the firearms, ammunition and dynamite which Deputy Sheriff Stanbery declared were secreted in the basement of that struc-

Rev. S. J. Wieczorek, the pastor, was found at his residence, and when informed of the party's mission was a little amused and surprised. He took a common-sense view of the affair, however, and said he liked to show his church, even if the party was in search of firearms.

He was asked to open every cup-board and door, in order that no crevice which might contain dynamite

escape observation. The searching was in dead earnest and the courtesy of Father Wieczorek in opening every drawer and leading the party through every opening was appreciated by his visitors. Up in the gallery, through the sacristies, down in the basement, every closet, nook and corner was examined. "This is our gun," said Father Wieczorek, as the the approached the furnace, "for here is where we do our firing." He seemed to appreciate the joke hugely. and determined to get all the fun he could for future reference.

When the exploration was completed Rev. Mr. Brackney was asked what he thought of the stories and the men circulating them.

"They are without the slightest foundation," said he, "and I shall say so from my pulpit. These men are

opening was a little amusing to a person in a position to enjoy the fun, and especially so to Father Wieczorek, who will have material for joking during the coming year. That a during the coming year. That a minister of the gospel in coledo would visit his church expecting to find fire-arms, was something the reverend gentleman could not at first under stand, but as he went around it was evident he was appreciating the joke as well as the News reporter, who as

sisted in furnishing material. In West Toledo a farmer there placed so much faith in Stanbery's lies that he purchased an 18 repeating rifle which he is keeping for the occasion. Men, otherwise good citizens and sound on other questions, are becoming insane through the effects of these stories. In the Fourth ward one old man has 17 guns in his house to protect himself.

To make matter worse, a number of Catholies in a humorous mood have been furthering the joke by telling these fellows great stories, but enjoin ing absolute secrecy. The matter is not one to be treated lightly, for some day two of the same calibre will come together and a catastrophe will be result. The newspapers will not object to this solution, for then they will have an item, and it is doubtful if these cranks could benefit the world more than by furnishing it a good story.

In conversation with a travelling

man yesterday the information was obtained that in the small towns in Northwestern Ohio these stories are told by a society who are working on the ignorance of the people in a systematic manner. No sooner is one story exploded than another is told just as absurd and believed by the very parties convinced of the absurdity of the old lies.

In addition the News says editori-

It is a reproach upon the intelli gence of the community at large to say that among those who assume to be that among those who assume to be Daughter, which showed how her unleaders in thought and educators of fortunate mother had been used by the people, are men simple-minded 'pious' rascals to do their dirty work, delphia.

churches and see for yourself, and estly that the Catholics are about to rise then come back and on the word of an and kill the Protestants, and that their people? They do not surely pay you for rehearsing the rumors of ignorant and designing men." and designing men."

"How can I go through these churches? Is any one allowed to go into their churches?"

make one blush with mortification at the thought that he is a member of the race capable of furnishing so many individuals who can claim a right to salvation through the doctrine of in-

vincible ignorance The result of all this is that business in these rural communities is paral yzed; men of different religious faith are taught to despite each other soci ally as well as in their commercial re lations. The schools are injured in the same way, and to live in such a com munity is becoming obnoxious. Real estate goes down, and with its decline comes a class of ignorant and fanatical people, whose presence would stop any enterprise or public improvement

MARIA MONK.

To the Editor of the Catholic News:

Sir-I enclose a somewhat lengthy cutting which I have by me. I took it from an American paper, the Columbus Catholic Columbian, some time ago; and as it deals more fully with the notorious "Maria Monk" than the references in the latter from Lord Arundell, of Wardour, which you published last week, perhaps you may care to insert it. It differs from Lord Arundell's account in one particular; but it is a detail of no importance, merely this, that it states the daughter of Maria Monk married Mr. St. John, whereas Lord Arundell says it was Maria Monk herself. Yours etc.,

CODEX "The vitality of a lie is appalling. It spreads from mind to mind until it counts its victims by the million, and is then handed down from father to sons in ever-widening circles until it is almost beyond the reach of destruction. Here and there it may be exposed, refuted, killed; but if it have a fresh start elsewhere, be it ever so small, it will go on multiplying itself indefinitely from person to person and from place to place. Lately, for instance, nquiries have come to this office from two such distant points as the heart of Florida and the centre of Ohio about that forgotten falsehood called "The Awful Disclosures of Maria Monk. Everybody, almost, had supposed that that book had run its evil course and cussed : was no longer in circulation; but those inquiries show that it still finds readers and believers. Here are some facts concering the wretched woman whose name was used in connection with that lying book: 1. Maria Monk was never a nun and never lived in a convent. 2. She was for a time an inmate at a house in Montreal that was an asylum for fallen women. 3. She was not the author of "The Awful Dis closures," but her name was used by a man who did write it, one Hoyte, with whom she cohabited, and who was a colporteur-or distributor of Bibles and

tracts—discharged for his dishonesty.

4. The Protestants of Montreal, at a

public meeting on April 3,

only reason why we should honor the carnest solicitations and efforts of Rt stories of an abandoned prostitute even with a denial.' 'William Walker. Esq., advocate, in proposing this reso lution, spoke at some length on the piety and blameless lives of the clergy and nuns, and observed that the Pro testant population of the place had been stigmatized as cognizant of offences the most revolting to religion and humanity, but all which was a calumny of the most infamous description, put forth by the abettors of a woman not untruly described as a harlot and an impostor." (Extract from Montreal impostor." (Extract from Montreal Courier April 6, 1837.) 5. The Protestant editor of the New York Commercial Advertiser, Mr. David Stone, went to Montreal and examined into the whole of the 'disclosures, 'interviewed Maria Monk and he fellow witness, Francis Partridge, and gave the results of his inquiry full account, which he concludes thus I will, therefore, now close this pro tracted narrative, by expressing my deliberate and solemn opinion, formed not only upon my own careful exam-ination, but on the firmest convictions of nearly the entire population of Mon treal, embracing the great body of the most intelligent evangelical Chris-tians, that Maria Monk is an arrant impostor, and her book in all its essen tial features is a tissue of calumnies that the evidence taken in Montrea 1836, as to the character and history o Maria Monk was not of a private nature, but was sworn before magistrates; and, lastly, that this woman died in October 1849, in prison, where died in October 1849, in prison, where bishop of Dubuque, was invested with she was undergoing sentence for having the badge of Metropolitan authority picked the pocket of a paramour near den she inhabited 6. Maria Monk's daughter became a Catholic and married Mr. St. John, who was for a while editor of the New York Tablet, and she is, we

"Why don't you go into these enough to believe seriously and hon- and which gave all the details of that poor woman's most unhappy career.
The mere statements of these facts will suffice to show how utterly discreditable 'The Awful Disclosures' are; yet it is most likely that the book will be printed as long as it commands any sale, and will find persons who will put faith in it until the world comes to an end, and the truth is finally and forever vindicated.

> PREACHES TO PROTESTANTS. Rev. Father Elliot, C. S. P., Begins His Mission in this Diocese.

Special to the Michigan Catholic. Sand Beach, Mich., Sept. 25, 1893.

Editor Michigan Catholic: It affords me great pleasure to com-municate to the readers of your valu-able paper a few facts, which, at this opportune time, are of vital interest to hose concerned in the growth and

general welfare of Catholic Church in America. For a number of years the feasibility of giving missions in public halls to our non-Catholic friends has occupied the minds of the Paulist Fathers of New York City, and, although to the casual observer such a venture would seem impracticable, nevertheless the first attempt has been made, and, in this case, complete success has crowned the

The first mission services were opened by Rev. Walter Elliot, the gifted and eloquent missionary of the Paulist Fathers of New York City, on on Monday evening, September 18, and continued throughout the entire The spacious Opera House was densely crowded each evening, many being unable to gain admission. Three-fourths of the people present were non-Catholics, and the eagerness and attention with which the speaker was favored, are living proofs that non-Catholics are anxious to hear the Word of God expounded, and ever ready to hear Catholic doctrine and teachings intelligently explained to

Father Elliot's discourses, founded upon the Scripture, full of light and truth, were able, masterly and convincing, free from polemical utter-ances, exceedingly pleasing and edifying to the vast audiences. lowing interesting subjects were dis-

"Time and Eternity—Or Does Man Live Forever?" "The Still, Small Voice of Conscience—Whose Voice is it?" "Intemperance—Or Why I Am a Total Abstainer." "Purgatory," "The Man, the Citizen, the Church Member—Or, Church and State in America," "Confession and Why I am a Catholic." am a Catholic.

An important feature of the mission was the introduction of a question box, whereby persons desiring to ask questions pertaining to the Catholic doctrine were given an opportunity. Large numbers availed themselves of the chance, and the reverend speaker answered all questions to the entire satisfaction of the listeners.

Rev. Bishop Foley and our zealous pas tor, Father Laugel. The people of this congregation owe their everlast ing gratitude to the above named gentlemen also to Father Elliot for lightening the general public in Cath-olic truth and Christian virtues.

Father Elliot is engaged in similar work in Minden City this week. will spend several months in this new

vocation in the diocese of Detroit. This laudable Christian work could well be introduced in every diocese of the United States, and it no doubt will be. The general impression throughout the land among people of other denominations and of none has been unfavorable and unjust to Catholics Missions of this nature will have a tendency to create a general distrust in the false accusations and silly mis representations of the enemies of the atholic Church and of civilization. There is no doubt that many who have heretofore groped in darkness will find peace and consolation in the true re ligion of Christ if they are but given an opportunity of hearing its doctrines ably and honestly explained. This is a movement in the right direction and should meet with the hearty approval and support of both clergy and laity. The people of this vicinity can bear witness to the fruitful result of Father Elliot's diligent efforts in spreading the Gospel of Truth to all

Most Rev. John Hennessy, Arch paramour near the pallium—on Sunday, Sept. 17. Des-on the Five patches state that it was "the grandest ecclesiastical celebration that ever took place west of the Mississippi. The pallium was placed on his shoulders by Cardinal Gib-bons. The Vicar of Christ believe, still living somewhere in the interior of New York State. She wrote a book called 'Maria Monk's word a book called 'Maria Monk's brated the Mass. The sermon was

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XIII. -(Continued.)

"Ay, ay, I do mind ye. Ye're the bonnie wee leddy that gied me the shilling you night forenent the big hoose in Glaskie. The doctor telt me I wad see ye afore lang, but I wad had kent ve if he hadna telt me.

"I should not have known you, Katie: and yet I have often thought of you, and wished to see you again ! There is a winning earnestness in Mabel's tone which seems to touch a right chord in Katie's heart. She

looks at her wistfully. "Where is your mother now?-and where is Maggie, your cruel sister?' pursues Mabel, with keen interest of voice and manner.

"Mither's awa' to prison—Maggie's aye cruel," replies Katie "Och! I dinna need them noo."

"Katie, will you come up to where I live and see me this evening?" asks Mabel, for there are many people about the court; so that it is no place for con-versation, but Mabel is determined not

again to lose sight of Katie. Katie promises gladly. She is much drawn to Mabel, and is pleased to think that she shall see her again; so Mabel gives her address, and appoints at hour for the interview; after which she asks Katie if she will come upstairs with her, but Katie shakes her head.

"Na, na, gang forrit yersel'-ye canna miss yer way. Puir Lizzie's gettin' the last sacraments. Father O'Donnel's wi' her I dinna want to

So Mabel is obliged to go alone, fo Mary has already preceded her; and hearing that a priest is in the room Mabel feels much alarmed as to how Mary has, under the circumstances, comported herself, for, to good, honest but prejudiced Mary Grame, a Popish priest appears in the light of an evi angel in disguise.

When Mabel opens the door of th room she finds, however, to her great relief, that Mary is quietly seated near the fire place, doing or saying nothing aggressive, but watching, with an ex pression of horror upon her counten ance, an old man of venerable appear ance, with a silver head, and a singu larly humble face, who, kneeling be side the bed of the dying girl, is call ing upon Jesus to have mercy Wretchedly destitute of all comfort a the apartment seems to be, it has nevertheless, been carefully prepared with all due respect for the solemn las rites of the Catholic Church. A tem porary altar, consisting of two piled one on the top of the other, and covered with a large white linen she lent by some charitable neighbor, who has opened for the occasion her mapery press, has been erected, and upon stands a crucifix, two wax tapers, and some really beautiful flowers, carefully arranged in cracked china mugs Exquisitely clean, too, is the sick girl clothing, her head is reverently covered with a white veil, and round her neck is a broad blue ribbon, to which a large silver medal is attached, upon which her glazed eyes are fixed with a

look of deep devotion.

The prayers are nearly over before Mabel enters -this she rather regrets have assisted at the solemn service, for which she knows Mr. Vaughan has a special admiration.

As for Mary, she has been prepar ing for the eacounter she imagines is to take place betwixt herself and the Popish priest, who, she doubts not, will be very anxious, as soon as the prayers is therefore surprised and somewhat disappointed en, the ceremony being ended, the old priest, having addressed a few words, first to the dying girl, then to the weeping mother, leaves the having apparantly evaporated as he passes them, "God bless you, God reward you for your charity to His poor !"

notice of her visitors, so that, after a little conversation with the poor mother, and after bestowing upon her the pecuniary assistance they have brought her, Mabel and Mary take leave - not, however. before Mary has deposited several of her precious tracts upon the table. They were received by Mr. Logie in silence, but Mary would have been distressed could she have seen their So soon as her back is turned Mrs. Logie gathers them all together and throws them into the fire. "I canna read mysel'," she says; "but kens what's in they tracks? Maybe the bairns wad mak' mischief o

Some hours later, towards nightfall of the same day, Lizzie Logie wakes from a short slumber, and finds herself alone with Katie Mackay. eyes are red with weeping, and there is a softened expression upon her face which has long been foreign to

"Wull it be wee Katie Mackay?" says Lizzie feebly. "Eh lassie, I'm glad to see ye yince mair."

'Eh, Lizzie, dinna say siccan a thing, ye mauna dee! - ye maunna groans Katie, weeping.

'Whisht ye, Katie! dinna greet sae sair, lassie, if ye wud but ken hoo contentit I am to dee!"

"Eh, but, Lizzie, it's jist a' through me-I ken it fine--it's me that's kilt Ye can forgie me, but I wull niver forgie mysel'.

Poor Katie breaks down completely, to face and laying her face upon Lizzie's thin search.

outstretched hand, sobs as though her very heart would break. Lizzie looks distressed. She is too weak to talk much, but she strokes Katie's head

gently, and whispers—
"Dinna greet, Katie, och! dinna greet. If ye wad but believe me I wad dee happy gin ye wad promise me to behave yersel'. Ye're awfu' temptit, puir lassie, I ken it fine, but, ch! it's sair, sair to see ye gauen to the deevil, an' Steenie alang wi' ye puir lad! Aweel, Lizzie, listen,

"Aweel, Lizzie, nsien, Katie, checking her sobs, and clasping her hands firmly together. "I'll sweer it to ye. I wull behave mysel', I wull so! I'll awa' to Steenie, an' mak' freens wi' him. Whaur will I Before Lizzie has time to answer the

door is suddenly thrown open, and Mrs. Logie enters, violently agitated, and crying bitterly. She does not at first see Katie, but drops into a chair, and flinging her apron over her face, rocks herself to and fro in a perfect

agony of grief.
"What ails ye, mither? Whaur's Steenie?'

"Whaur's Steenie, Mistress Logie?" re-echoes Katie, whose heart smites her with a sudden terrible misgiving for she remembors that only that very morning, she has goaded Steenie b yond endurance, and that, when he left her, he told her her he was going to enlist.

At the sound of Katie's voice, Mrs. Logie turns upon her, like a tfger

robbed of her young.
"Hoo daur ye show yer face in this hoose! Ye bold, hairtless queen that ye are, d'ye ken what ye hae Ye've clean ruint me son! He's to sail the morn to furruin pairts he's booned hissel' for twa lang years, an' it's through ve-ve ha' driven him til't. Gang oot o' me sicht, or ye'll gar me commit murder afore I've dune wi' ve.

"Eh, mither, whisht ye, for the love of Heaven whisht ye!" pleads "Eh, Lizzie faintly, but Katie, roused almost to frensy by Mrs. Logie's speech, rushes to the door, where she stands a brief moment, glaring at the miserable brow; then, clenching her hands, and muttering something incoherent, she dashes headlong down the stairs out

into the dark night. At another time such reproaches as those leveled at her by Mrs. Logie would have instantly extinguished al good impulse within her, her late interview with but Mabe wonderfully softened Katie's ened heart. She leaves hardened heart. She leaves Lizzie's dying bed with the firm rehardened solve to prevent, at all hazards, Steenie's departure, even though, to do so, she must humble herself to the dust.

It is 10 o'clock when Katie reache the town of Leith, where she thinks that she surely will find Steenie; for he lodges there at a sailor's home, raw night, drizzling rain is falling, and Katie, who has run most of the two miles, is very tired by the time she gets there. As she nears the lodging she slackens speed a little, and begin As she nears the lodging ning to reflect upon the awkwardness of a meeting with Steenie, from whom she parted that morning in hot anger, almost loses courage, and but for the thought of Lizzie dying, would

turn back at the last moment. Steenie, however, is not at hi lodgings. He has paid his account, packed his belongings, and has left hat very day. Beyond this scanty information, no one in the house car tell Katie anything further about him, so that, much disheartened, she is obliged to turn away, knowing what to do next.

are over, to attempt the conversion of There are in some human lives ments when hope, suddenly receives the fulfilment of its desires - moments, when after a more or less prolonged agony, all our plans room immediately, saying only, with a benevolent smile and courteous inclin ation of the head, to Mabel and Mary beside us, so unexpectedly, so quietly, so without any effort of our own, that we are almost like people awaking from an unpleasant dream—glad to get back to the reality of life. In such Lizzie Logie is too ill to take much get back to the reality of life. cases the past seems to have been th dream, and the happy present the reality !

So it was with Steenie Logie on the night in question. For the first time since his acquaintance with Katie, he had at last relinquished all hopes of making her his own-he had bound himself over to sail next morning with a merchant ship trading to the West Indies. On the preceding evening he had been drinking, he had drunk again after his final interview with Katie, and it was while still under the influence of the fatal drink that he had taken his hasty resolve of going to sea; otherwise he would scarcely have had the courage to leave his poor mother and his sister in her dying state. After parting with his mother (which parting, by the way, had been an accidental thing, for he had not intended to see any of his family before sailing, and had determined to communicate his resolution to them by letter), Steenie returned to Leith. too miserable to sleep, scarcely knowing or caring what was to become of him, he wandered into the dock-vard. resolved to spend his last night in Scotland under the free canopy heaven, rather than to endure the noisy companionship of such associates as in his lodgings he was likely to en-

Thus it comes about that Katie. going she knows not whither, heedless of the drizzling rain and cold northeasterly breeze blowing up from the sea coast, suddenly finds herself face to face with the object of her anxious The light of a dim lamp re-

veals him to her, standing moodily against the wall, with his cap slouched over his eyes, smoking his pipe, looking the very picture of hopeless, don't-care misery. Away goes Katie's pride. Remorse and real regret for the mischief she has done makes her oblivious of all other considerations, and stepping lightly to his side she lays her hand on Steenie's arm and calls him by his

He looks up quickly enough. There is no glad start of surprise, no word of welcome, for Steenie has said good bye to hope; but he takes his pipe out of his mouth, and, looking Katie calmly in the face, inquires,

"What brings ye here, lassie? Ye needna think to torment me nae

mair. I's no wantin' ye."

"Eh, Steenie, I's like to dee wi'
grief! — what's this ye hae dune!"
And the fair, pretty head, with its
golden hair all crisp with the salt sea breezes, leans itself down upon the sailor lad's arm, and the blue eyes, full of real tears of sorrow, looks up beseech ingly in his face.

A troubled expression comes over Steenie's face—he seems half inclined to shake off the little deceiver, but she clings to him yet more closely.

"Dinna gang, Steenie! Oh! bide wi' yer mither an' puir Lizzie. Ye maunna gang! ye maunna gang! Eh, promise me ye'll no gang."
"Katie Mackay," answers Steenie, severely, "it ill becomes ye maist o' a' to reproach me ye ken fine ye're.

to reproach me - ye ken fine ye'v en fausse to me, lassie-ay, faussefausser nor ever wumman war afore I micht hae dune waur nor I hae dune Dinna come here to torment me-the Lord kens I's miserable eneuch

"Eh, but Steenie, I's awfu' miser able at it a'. I ken fu' weel it's a brough me. Eh, Steenie, if ye wad but forgie me this ance mair teenie, I aye loved ye, an' I've been a wfu' had to ve. but it sall be sae na mair.

The poor sailor lad's face flushes hotly, and his heart bounds with a sudden hope.
"Katie," he asks hoarsely, holding

her out at arm's length, and looking at her beseechingly, "are ye sure, at her beseechingly, lassie, ye're no making game o' me Div ye mean to tell me ye love me still

"Ay, Steenie, I do so. I do so! reiterates Katie, with passionate

"Mair nor Willie Cameron?" asks Steenie again ; "for ye ken, Katie, I canna divide yer love wi' him, nor ony ither man under the sun. "Eh. Steenie, dinna talk to me o

Willie Cameron nae mair. I gie ye my solemn promise I'll be yer ain wife. I's no gaein' to keep company nae mair wi' ony but jist yersel, Steenie. Eh, dinna gang for to leave me, Steenie! Bide at hame, an' we wull a' gang back to Glaskie thegither Eh, bide wi' us, Steenie! Say ye'll bide!

"It's owre late, Katie," says poo Steenie, sadly shaking his head "I'm to sail the morn—I canna ge bidin' noo, gin I wad desire it. boond ower for the viage; gin I gaed twad be desertin', ye ken-its again the law o' the land.

"O Steenie, can ye no tak' me alang wi' ye? I canna bide here wantin sobs Katie, excitedly.

ye," sobs Katie, excitedly.
"Puir Katie, puir wee lassie!"
answers Steenie warmly, opening his irms and taking the repentant girl to his own faithful heart once more dinna fret sae sair, it canna be nelpit; maybe 'twill be for the best. I'll no be lang awa'; afore twa years oot, ye'll see me hame. Eh, but it's gey hard! sair, sair misfortune!" he dds, himself breaking down as he reflects that, but for his precipitation, he might have been, this night, com-pletely happy and satisfied with the ulfilment of his heart's desire.

Katie's head is pillowed on his rough sailor's coat, his face bent down over hers, and great reluctant tears are falling from his eyes on to her cheeks. At that moment she is indeed determined to be faithful to him; she is resolving how, in the future, she will atone to him for the past - nothing would have seemed too hard to promise

"Ye wudna deceive me, lassie : wud ye, noo? an' this may be oor last neetin,' for God in Heevin kens hoo lang. Ye'll no bide wi' they Kerrs nae mair, ye're owre bonnie, my we Katie, ye've gotten owre fair a face ; I wish in my hairt ye were no sae bonnie, it's an awfu' temptation to ye to Steenie's voice is trem love notice.' bling with suppressed emotion, which for Katie's sake, he is doing his best to

"I's nae deceivin' ye, Steenie, answers Katie with passionate assur-ance; "my heart's like to break when I think on a I've garred ye suffer, but it wull be sae mair. I wull wark for ver mither in the place o' puir Lizzie -ay! I wull so, I sweer to Heevin wull. An' noo, Steenie, wull we gang back to Edinbury thegither? — ye back to Edinbury thegither? — ye maum say guid-bye to Lizzie, he maum mak' yer peace wi'yer mither afore ye sail.

Steenie willingly assents to this pro posal; his heart is so full of joy that he is ready to do anything that Katie wishes. And while they are walking together, Katie tells him about her meeting with Mabel, and that Mabel has promised to be her friend.

When they reach the entrance of turned Hugh firmly; "you are wring-Mrs. Logie's house no amount of per-ing a secret from me. Well, I do not suasion on Steenie's part will induce Katie to go upstairs.

'Gang forrit, Steenie," she replies to his expostulations: "mak' ye yer peace wi' yer mither, I'll do weel eneuch here at the stair-fit for ae

Yielding to her son's entreaties, and perhaps somewhat mollified by the account of Katie's recent conduct, she consents to forgive her, or, at least, to suffer her presence inside the house. So the closing hours of poor Lizzie's

life are hours of comparative peace All night she lies with Katie's hand clasped in hers, and her repentant brother kneeling by her side. She breathes her last towards morning about 5 o'clock, going calmly to her rest with a smile of peace upon her face, saying with prophetic earnest-ness to Steenie, a few minutes before she dies, indicating Katie by a motion of her hand. "Steenie, lad, she'll mak' ye a guid

wife ane o' these days." It was towards sunset of the same day when the Bonnie Dundee, Steenie's ship, unfurled her sails and stood out

As long as she remained in sight, a fair-haired, blue-eyed girl might have been seen standing on the very furthest extremity of the long Leith Pier. The lookers on gazed with interest at the blooming child, for otherwise she could scarcely be called, pitying her not a little, for tears were streaming like rain down her face, and from time to time she seemed almost overpowered with grief; and, callous to all observation, would lean her head down upon the pier-rails sobbing passionately, and calling in broken accents upon

her lover to return.

Not until the ship was entirely hid den from her gaze did the poor child turn away, and then only to fling her self upon a seat in such an agony of grief that one or two kind-hearted ailors drew near to comfort her.

It was, however, all in vain, Katie would not be comforted; a terrible feeling of desolation had come over her, and for a while in her frenzy she would gladly have thrown herself into the cold, dark waters that had carried Steenie away from her.
"Be faithful, dinna forget me; God

an' His Holy Mither keep ye, my Katie!" had been poor Steenie's parting salution.

CHAPTER XIV.

CROSS QUESTIONS MADE STRAIGHT. Comfort her, comfort her, all things good, While I am over the sea: Let me and my passionate love go by. But speak to her all things holy and high, Whatever happen to me."

-Tennyson "Hugh, my old eyes do not deceive me! There is something more than the Lord Temple business in all this. My darling is very unhappy."
"I am afraid you are right, Aunt

I see it plainly-I have seen it for a long while, and, to tell you the honest truth, I cannot bear it any longer What do you mean by that, my

boy? Tell me-I must know.
"I mean what I say, Aunt Helen. cannot endure the sight of Mabel un happy. I feel I am the cause of it all have almost determined to go back t

Tasmania. Obedient to Miss Mackenzie's summons, Hugh had lost no time in coming to Edinburgh; if he could have avoided it, he would rather have gona hundred miles another way: there was no other help for it, so h came, and for the first few days after his arrival, he and Mabel had gone on systematically playing "cross-que tions" with each other's feelings.

into certainties. When she saw Mabel and Hugh together after Hugh's arrival, her decision was taken, and she had only waited for a favorable opportunity for speaking her mind to Hugh. This opportunity had presented itself

Miss Mackenzie's suspicions, in the

meanwhile, had matured themselves

one evening, when Mary Græme, hay ing carried off Mabel, sorely against will, to dine in Moray Place, Miss Mackenzie and Hugh were left to spend a few hours tete-a-tete.
"I want you to tell me what you think of Mabel?" said Miss Mackenzie.

Hugh, who had been reading the newspaper by the light of the fire, put it down upon the table beside him, and sat sadly gazing into the red embers. He had thought her asleep, and was embarrassed by the abrupt ness of her question

'Think of her, Aunt Helen!" replied evasively — "I think she is fretting about something. I am afraid that Temple affair has upset her

To this Miss Mackenzie answered as above, and so led to Hugh's announce ment with respect to his future plans. Miss Mackenzie's eyes filled with tears, and she stretched out her hands to him. "My boy, come here-nearer to me, Hugh: my voice is weak, and I have much to say to you.

Hugh complied, and sat down in a vacant chair by Miss Mackenzie's couch; then, after a moment's pause, he said gravely,

"You are my oldest, almost my only friend, and to you I wish first to tell my future plans. I cannot stay at Elvanlee-I am going back to Tasmania in the spring of next year; the work there suits me better.

"No, Hugh - no, no!" said Miss Mackenzie emphatically; "this shall not be. You must not leave them. When I am gone there is no one but you to whom Guy can look up for adice, and poor Mabel-"Listen to me, Aunt Helen," re-

say I am sorry; let me say to you this once what is in my heart. you to explain my conduct, and after- from her childhood. And, after subject between us. I can be of no own, and, it strikes me, you are not so use to Mabel. Call me a fool if you

near her. I cannot-there, I can-Hugh broke off suddenly, burying

his face in his hands. There was a short silence, and then Miss Mackenzie spoke. 'Thank you, Hugh-God bless you.

my boy, for the confidence you have placed in me! But tell me, are you quite sure this is necessary?" 'Yes, yes," he replied. "I have

thought it over - long, earnestly God knows what it will cost me. Bu this is it, Aunt Helen-my life is dedicated to God. I have always had a very high, severe notion of a clergy man's duties, and I believe it is impos sible to be faithful to my avocation if at the same time, this daily, hourly struggle is going on within me. can I attend to the interests of my parish? How can I be the ever ready watchful guardian of the flock com mitted to my care? How can I, when my whole soul is wrung in the conflict with this unfortunate attachment It is absorbing all the energy of my life: it leaves me weak, powerless nerveless; it makes me a nothing soldier in the Great Army.

Hugh paused for a moment, over come by the depth of his emotion; then he went on more quietly-

"She will come again in the Spring time, and you, Aunt Helen, know how she leans for support, for guidance, on the clergyman of the parish. You know what I ought to be to her, and what I shall have to be. God knows I was helpless enough last time, when she wanted help so sadly. No, no, it's hopeless, useless. I can do nothing for Mabel, and the sight of her is more than my strength can bear-I must

"Noble!-noble!" murmured Miss Mackenzie, in a low tone; then she added aloud, "Hugh, are you sure that you could not make Mabel love "No. no. Aunt Helen : do not tempt

perienced, she has seen so little of the world, it would not be fair. She is affectionate, and trusts me. Were I to try, and then fail, it would make everything far more painful."
"Well, now," said Miss Mackenzie,

me. I dare not try. She is so inex-

anxiously, "you are her guardeners, anxiously, "you are her guardeners, anxiously, "You are her guardeners, ball " would choose for Mabel?' "What sort of life?-why, every happiness, of course; not povertynot to share the life of a man old

enough to be her father," returned

Hugh slowly "She might have married Lord Temple if she had pleased to do so, re-commenced Miss Mackenzie: "and he was young enough, and handsome, and rich, and everything else you like

Why did she refuse him? "Why?" repeated Hugh with a uzzled air. "Do you know why, puzzled air.

Aunt Helen?" "No, I tell you candidly I do not, I have my own surmises. Hugh. Mabel, dear child, is that reserved and is trying to hide something from me into the bargain. I am quite sure

"Do you think there is anyone she

does love?" asked Hugh suddenly. "I really do not know. But this much I can tell you, Hugh—the cloud that has come over her is a very recent one. She was the gladdest and gavest of lassies till - let me see, when - well, then, I must just tell the truth it was not until several weeks after ou came that I began to see a change n her.

"Good God! Aunt Helen, are you sure of this?'

"Hush, Hugh! Patience, too, for I am sure of nothing. Yet take my advice—the advice of an old woman but one, nevertheless, who is not too old to remember what love was. am looking at events from the borders of eternity, and they look more real at my age, Hugh, than perhaps to you or Mabel

Miss Mackenzie closed her eyes, and spoke her next words almost in a

whisper. "I can see that a deep, honest love is worth more in the scale of happiness than are all the advantages of riches or station. I can see-take need, Hugh !-that it is foolish-ay. worse than foolish-it is cruel, wicked to risk the happiness of perhaps two lives rather than to risk a refusal. I tell ye, Hugh-and my words are none the less true because it is an old, old woman, very near her grave, who says them to you—when a man loves a woman he had better tell her so, even if he believes there are nine chances against him. The tenth may be in his avor, and it may be the winning num-Now, a man who loves a woman ber. owes it to her to risk it. Remember how helpless a woman is—remember how, in such a case, her heart may break a thousand times, yet neither by word nor sign can she betray her The more she loves him the more she must shroud her feelings from his sight. I do not say, mind, that Mabel loves you, but this much I do say-the man she does love, whoever he may be, will never know it. unless he be willing to risk a refusal.

"But it would be selfish! I am not thinking of myself now-I am thinking of her. Aunt Helen, look at me, a prematurely aged, broken-down old man! What would Guy say—what would everyone say? What a life for Mabel, even if she were willing to share mine!

"The life she loves the best, any how," returned Miss Mackenzie gently how," returned Miss made her happy

"the life that has made her happy wards, I beg of you, let it be a dead Hugh, she has some fortune of her badly off at Elvanlee yourself; besides micht."

By and-by, however, down comes

Mrs. Logie herself, in search of Katie.

will—you cannot think me a greater which, I am sure that Mabel would one than I think myself; but it is willingly give up some luxuries for breaking my heart by inches to live life's greatest happiness."

"What is that?" asked Hugh, in a

ow tone. ov tone. ov tone. she loves, and who loves her," answered Miss Mackenzie. "Mabel cares not a rush for the gay world-and, by the by, Hugh she is not quite as ignor-ant about it as you seem to imagine. She has spent one season in London, and has had, on the whole, a pretty fair taste of society. It has few charms for her, I know, and as a regular woman of the world, Mabel would be entirely out of her sphere; of that I am perfectly convinced.'

Miss Mackenzie seemed exhausted, and lay with closed eyes, while Hugh, deeply pondering, sat gazing into the fire. Presently Miss Mackenzie opened her eyes again, and said inquiringly,
"Well, Hugh?"

He started up, and paced to and fro in a state of violent agitation

"Aunt Helen, I wish I could dare to think it possible she could care for me— but I do not feel I can; and I will tell you now why, for her sake, I do not wish to risk making a mistake. You were not at Elvanlee when she refused Temple-I was, and Guy bothered me nto speaking to her-fool that I was! I shall never forget the anguish of re morse I witnessed on that occasion. She is terribly sensitive and scrupu ous, and if she has to tell me now that she cannot love me, I can forsee what a sea of trouble and additional misery we shall both endure.'

"Listen, Hugh, one moment. I hear the bell, and it is time Mabel was home. She said she would be here at Make no resolves ; bear in mind what I have said to you; watch her to night, for you must go down now and leave me. I am getting very tired. Take my advice; talk over with Mabel your plan respecting the return to Tasmania. Don't jump at conclusions oo quickly, and if no thought of your own happiness will influence you, for her sake, Hugh-for her sake sure that you have indeed nothing to

lo with her depression of spirit. When, half an hour later, Mahel came into the drawing-room, she found Hugh more than usually grave and pre-cccupied. He did not seem in lined to talk, and imagining he would perhaps wish to be left alone, she lin gered only a few moments, and then wished him good-night. Very much astonished, therefore, she was when Hugh held the hand she had stretched out to him fast in his own, and with a steady look into her eyes, which brought a rush of color to her white face, he said, in a tone almost beseech

ing, "Stay a little longer, Mabel—I have

something to say to you."

She sat down again at once not far away from him, with her hands folded in her lap, to listen.

"Mabel," he said, after a moment's lence, "I have spoken to Doctor ilence, Græme this afternoon, and I am glad to find he thinks Aunt Helen deidedly better; so I took the opportunity of talking over with her some lately

Mabel looked up quickly; there was something in the expression of her eyes that made Hugh's heart grow bolder.

"I shall be obliged to go back to Elvanlee to-morrow, but you will have Guy and Jessie with you in a day or

two. I hope : and if there is anything vorse you will let me know directly. "Must you go?" said Mabel sadly. "Yes, I ought to go. And yet I

cannot bear to leave you as I found ou, Mabel-so happy. Mabel shivered slightly, but made no reply. "Where is Mr. Vaughan now?"

asked Hugh suddenly. Does he ever write? "Scarcely ever." said Mahel sigh-"They are in France. Gene

vieve writes sometimes—very rarely though,—and her letters are so short, so odd, so unlike herself. Oh, all is so changed! "Yes, and it's all my doing, I fear," said Hugh mournfully. "You were happy when I came, Mabel. My coming sent Mr. Vaughan away; you lost

your friend, and—"
"Oh, stop, Hugh! Indeed I did not mean that!" interposed Mabel quickly. 'You have nothing to do with my happiness-at least, not in the way you think. Oh what am I saying ! if you only knew!" she added, her agitation almost depriving her of utterance. Hugh grew terribly anx

ious.
"Mabel," he resumed, as quietly as he could force himself to speak, has so willed that wherever I go a shadow from my dark life falls on those around me -this is what I mean by being the cause of your unhappiness. Shall tell you something more? I tell you that on those I love the most the shadow often seems to fall the heaviest? Well, God knows best if the shadow is over you. Does it not tell you, then, what I have scarcely courage to say won't you let me be all I can to you, Mabel? If I may not be what Mr. Vaughan was, at least I will do my best. Dear Mabel-dear child -let me help you! Do-do! TO BE CONTINUED.

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To every sufferer from Catarrh, no matter how bad the case or of how long stand-ing, the proprietors of Dr. Sage's Catarrh Remedy say this: "If we can't cure it, perfectly and permanently, we'll pay you \$500 in cash." Sold by all druggists.

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

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both for drinking and bathing. Baths open
639 a. m. to ¹D, m.: Sunday from 639 a. m. to
¹² noon. Try them. Foot Dundas street.

THE RITUAL OF THE P. P. A.

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

A SIMPLE WAY TO HELP POOR CATH olic Missions. Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton. New Jersey, U. S. Give at once your address, and you will receive with the necessary explanation a nice Souvenir of Hammonton Missions.

ONTARIO STAINED GLASS WORKS

THE IRISH PARLIAMENT.

The Home of this Picturesque and Short-Lived Legislative Body.

It is now close upon a century since last an Irish Parliament assembled in Dublin; but much as the surroundings have doubtless altered, time has wrought but few changes upon the noble edifice in College Green, where such men as Grattan, Curran, Flood and Daly exerted all their eloquence in their country's cause. In conse-quence of the decayed condition of the old building, which had formerly been the town residence of the Chichester family, it was determined to erect a house better adapted for the accommodation of the Lords and Commons.

Designs were called for, and that sent in by Mr. Penrose, the architect, to the Board of Works, was selected. On the 3rd of February, 1728, the foundation stone of the new building was laid by Lord Careret, the Lord Lieutenant, who went in procession from the castle to College Green, surrounded by a brilliant assemblage of judges, peers, members of parliament, and clergy, and escorted by detachments of horse and foot. The function was

PERFORMED IN THE KING'S NAME, with "full masonic honor." It was sixteeen years later before the build-ing was ready for occupation, but even then the work was by no means complete; indeed it was not until 1787 that the finishing touches were put to the exterior, the total cost having alose upon £100,000. Five their reaching out to higher thing their reaching out to higher things their aspirations for a better life; all these purposes have been wrought out these purposes have been wrought out these purposes. By this means been close upon £100,000. Five years had hardly passed before the years again called in, for in House of Commons, which was thereupon rebuilt in the form of an octagon, after a more elaborate design

than the old circular chamber.
The general elevation of the building is simple, yet graceful. The principal front, which looks towards College Green, is a colonnade in the lonic order, and consists of a facade and two projecting wings. The erecand two projecting wings. The e tion of this grand colonnade alone

OCCUPIED TEN YEARS, and cost £12,000. In the tympanum are the royal arms, and above this the directors of the bank have placed three female figures, eloquently sculptured, emblematic of Hibernia, Commerce and Fidelity. The chief public apartments within this part of the building The chief public apartwere the House of Commons and the House of Lords, besides lobbies and committee rooms.

The House of Commons before the

fire in 1792 was circular, with a domed roof, which led the irreverent to apply to it the nickname of "The Goose-pie." After the fire the chamber was reconstructed, as mentioned above, as an octagon in the square. The benches were arranged round the room in concentric tiers, seats for strangers being provided in a gallery in the upper part in the spaces between the pillars on alternate sides of the octagon

Of the Commons chamber itself. NO VESTIGE REMAINS, but a beautiful corridor which surrounded it exists, and indicates to us the dimensions of the old house, which was demolished in 1808 by the bank directors, who erected various offices

A few relics of the Commons are scattered about Ireland. The Speaker's chair is at Antrim Castle, the seat of Lord Massereene, a descendant of John Foster, the last Speaker of the Irish Parliament. Barrington thus describes the final scene in the House his chair with an exhausted spirit " HE DECLINED TO SURRENDER THE

MACE of the House of Communs, declaring serve it for them, and it is now in the library at Antrim Castle, along with the Speaker's chair. The chandelier which hung in the Commons chamber is now in the great library at Trinity college. Beyond these, little remains

college. Beyond these, little remains to remind us of the past.

The House of Lords, however, has been more fortunate. In the first place the room remains in almost the same condition as it was a hundred ways are are in form it is a voctangle. years ago. In form it is a rectangle, measures 40 feet by 30, with a recess for the viceroy's throne. The walls are panelled, and above the fireplace hangs a fine piece of tapestry,

THE CROSSING OF THE BOYNE. with a corresponding one of the Siege of Derry on the wall opposite. tapestries were executed by one Robert Baillie in 1828, and formed part of a scheme of six tapestries intended for the ornamentation of the House of Parliament. These two only were ordered. at a cost of £436, much to the chagrin of Baillie, who had been put to considerable expense for the designs and workmen. The tables and chairs remain as they were, but the viceroy's throne has been removed, and is now in the possession of the Royal Dublin Society. It has been slightly altered to suit its present use as the "chair" in the society's boardroom. In its place in the House of Lords is a statue of George III., in marble. A feature of this apartment is the magnificent mantle-piece of very handsomely carved oak. The roof is also fine, particularly in the alcoves at either end of the room.

THE ENTRANCE TO THE HOUSE OF

tion on that side. The lofty arch in College street, and the corresponding arch in Foster place, as well as the building occupied by the military to the grand National Union, embracarch in Foster place, as well as the building occupied by the military guard and the gateway leading thereto are additions made to the building by

rent of \$240 per annum. It is a matter of regret that the directors of the bank in the earlier part of this century did not see their way to preserve the Commons chamber in its entirety. On the other hand, it must be acknowledged that the House of Lords is taken every care of, though it is of little use, being only required once a year for the annual meeting of the shareholders of the bank.

TEMPERANCE TEACHINGS.

Join the Catholic Total Abstinence

By J. W. Logue.

As we study the nature of our modern life we are impressed with the fact that this is pre-eminently an age of organizations.

There is no surer way of attaining an end or of accomplishing a great purpose than through organized effort. Looking back at the endeavors men established, the faith extended, the word of God preached, discovery made possible, despotism crushed, battles fought and won and liberty attained. All these things have been accomplished only by organized efforts.

Its underlying principle is the old maxim: "In union there is strength." It is adopted for the furthering of political beliefs; it is maintained by the wealthy for the increasing of wealth, by the workman in order to secure his inalienable rights, by the patriot to foster his love for fatherland. in the steady progress toward a better civilization the new circumstances and new conditions which are created in the changing of the old order only make more apparent the greater neces sity for additional and continued organized efforts to combat the new evils and to meet the increasing exigencies of advancing life.

So that the many organizations which to day seek our membership, and invite our co-operation, and ask our endorsement of their platform, mean to us, if we enter into the spirit of their principles, the performance and fulfil-

ment of a duty.

We find the liquor traffic thoroughly organized under the guise of protective associations, or the taking names of "personal liberty leagues," holding their meetings in public marching to the sound of political music, having their committees to watch the legislative halls, ready with the fat bribe to ward off the legislation made against them for the public good. In it all there is a single purpose, whose aim is to further a trade, a money-making scheme, regardless of the disastrous consequence to State, to families, or to individuals. With the votes it controls and the money it commands the saloon power is a corrupter of the law-making authority and a standing menace against the execution of laws designed

for the public weal. describes the marketer in the House of Commons and Foster's emotion:

"When he he pronounced the fatal sentence, 'The Ayes have it,' for an instant he stood statue-like. Then indignantly and with disgust he flung and a warfare of intelligence; not the love of our country and love of the Church are, taken to advancement of any person financially, but the general welfare of the people. Our union has for its prime object the endeavor to crush the power of the liquor-traffic, to lessen the evils enthat until the body that entrusted it to tailed by the drink plague, to raise his keeping demanded, he would premankind to a higher morality, and to save the home from the blasting and corrupting influence of the saloon. Our platform is our strength, and the spirit born of a just cause forces us forward to an activity that will make successful a combat even against the

The battle is one, however, which if the soldier does not enter into the earnest spirit of the contest will sooner or later end in defeat. It is not sufficient for him to say that he is a total abstainer and hates drunkenness, and then do no more but sit down on the battle-field with folded arms and let others carry on the fight.

How many there are who are well-wishers in this great struggle but who have never spoken a public word or struck a public blow against the huge saloon monster and its brood of evils which are devastating our civil and re-

If I earnestly approve of any organization I must adopt its principles in spirit, and stand ready to maintain them by voice, and press forward and fight for them when the danger threatens. Otherwise I am inconsistent in theory and cowardly in practice and do a great injustice to myself and those who depend upon me for help and look to my example for moral sup-

If it is my natural duty to seek to live a clean, upright, sober life, it is my natural privilege to help others to do the same. And when we consider the brotherhood of man founded on the Christian ideal it becomes more than a privilege, it is a duty, through the bonds of charity to help along a weaker STAINED GLASS FOR CHURCHES.

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Furnished in the best style and at prices low clough to bring it within the reach of all.

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R. LEWIS.

THE BOTRANCE TO THE HOLDS T

Houses of Parliament extended on this side, and the western portico in Foster place was likewise the termina-moral obligations which we cannot

ing as it does over 50,000 total abstainers in all parts of the country, affords bank of Ireland, who acquired it after the union for \$4000,000 and a rent of \$240 per the hosts of the demon of drunkenness

In this army laggards and cowards have no place, the faint-hearted and the timid fall by the wayside. To the men and women of strength and courage it is given to move on with unfal tering step.

To believe earnestly in our prin ciples is but the first step; the second is to join our ranks. To make our movements succeed it is not merely necessary to believe earnestly, but we must co-operate earnestly; to be earnest not merely in saying "I love the good work;" to be earnest not merely saying "I seek its furtherance," but to be earnest by lending ourselves as a uniformed soldier in the ranks, by catching step with the rest, with weapon in hand, and by fighting under the white banner a vigorous fight.

A temperate man leading a good, sober life but isolated from his brothers is a beautiful spectacle, but who will fail to convict him of selfishness if he does not impart some of that strength and nobility of character that is his own to his weaker friends? Sober, temperate men are the ones who should join a society.

NOT BECAUSE THEY NEED THE PLEDGE, BUT BECAUSE THE PLEDGE NEEDS

THEM. A temperance society is not s much a reformatory for drunkards as it is an army of sober, right living, liberty-loving men who are doing battle against the enemies of the State and the destroyer of the home. The battle is on now between sober living and drunkenness; between the saloon and the home; between the Church and the liquor-traffic. In which army will you cast your lot? The camps are forming; over one floats the white banner of temperance—in it reigns peace and joy—its soldiers are men of clean, moral lives. It has in its keeping the safety of the nation; it is the defender of good government; it is the saviour of your homes; it is the salvation of your wives and children; it is the defender of the fair fame of Holy Church.

Over the other floats the black banner of riot and ruin. Alcohol is king there; the saloon-keepers are his servants; poor drunkards are his victims. Within it are blasted families, broken hearted mothers, diseased children, ruined homes.

In which camp will you cast your lot? With which army will you identify your fortunes? For which cause will you say the the private word and do the public deed?

Who that desires well of his race or country can hesitate? But remember co-operation, active and public, is the need of the hour-lending our lives to the cause whose object is the suppression of intemperance, the establishment of sobriety, the preservation of the home.

Citizens of Church and Country.

Men will tell you that love for the Church is incompatible with love of your country; that sooner or later you will have to choose between them, and gether, the most sacred feelings of the human heart; and were it possible for the one to be the enemy of the other, it would, in my apprehension, be the most terrible crisis that God has ever suffered to try his people here below; but it is nothing of the sort. A man's country is his Church in time, as the Church is his country in eternity and if the orbit of the one is more vast than that of the other, they have alike but one ceter, and that is God; but one interest which is justice; but one home, which is conscience; the same citizens, the souls and bodies of their children.-Lacordaire.

To gain strength—Hood's Sarsaparilla.
For steady nerves—Hood's Sarsaparilla.
For pure blood—Hood's Sarsaparilla.
Fever and Aque and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleause the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

Worth Reading

Worth Reading

Mr. Wm. McNee, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Drugg ist Sanderson, of St. Mary's, Ont., certifies to these facts.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wite suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

Severe Dlarrhea Cured.

Severe Diarrhea Cured.

GENTLEMEN—I was troubled with chronic diarrhoa for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four days every week. Hearing of Dr. Fowler's Extract of Wild Strawberry, I began to use it. Am now all right.

JOHN STILES, Bracebridge, Ont.

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

ST. PERPETUA.

For the CATHOLIC RECORD. Towards the close of the second or beginning of the third century there lived in the city of Carthage a noble senator called Hanno Vivius.

His wife was a descendant of the illustrious Hannital so renowned in the annals of Roman warfare.

Of their large family three children only remained to them-two sons and a daughter, Vivia Perpetua, the heroine of this sketch.

Julia, the wife of Hanno, became a Christian through the instructions of a Gaulish slave, and later on her daugh ter Vivia was also converted. quite young, Vivia married a military commander, Jartas by name, who, although not a Christian, looked upon

the proscribed sect without disfavor Vivia, having delayed her baptism and continued to live in pagan luxury after her conversion, was severely rebuked by the great Tertullian, assured her that unless she lived less delicately and corresponded more gen-erously with the grace of God she would be unable to prove true to Christ and merit the martyr's crown which awaited her. Moved by his eloquence, she put off her baptism no longer, and, instead of mingling with the giddy throng of the great pagan city, re mained quietly at home, and, seiling her rich ornaments and costly jewels,

gave the price to the poor.

Shortly after the birth of her first child, Vivias husband was assassinated through the secret instigation of the idolatrous high priest, and one Jubal, for whose licentious conduct Vivia had shown horror and contempt before her marriage. They found a helper in a freedman whose daughter Vivia had converted to Christianity. After receiving his death wound, Jartas lived long enough to receive baptism and forgave his murderer, who, having been seized by the soldiers, was awaiting his fate in chains.

After her husband's death Vivia, with other Christians, were denounced and thrown into prison. When Vivia's trial was concluded, her aged father, bearing her infant in his arms threw himself at her feet and begged her to purchase her life by apostatizing from the Christian religion.
"Vivia," he cried, "O my darling

Vivia! in the name of your own child have pity on your unhappy father! See your little infant! He stretches out his arms to you for mercy and life, for without you he cannot live." "Vivia," said the judge, "spare your father's white locks; spare your

tender child; offer sacrifice for the welfare of your Emperor. But Vivia remained firm. Julia, Vivia's mother, visited her in

prison and encouraged her to con

stancy in her faith. On the day of combit no one showed more courage than Vivia Perpetua, the daughter of Hanno, the Pagan

senator.

Placed in a sack of network the noble young widow was thrown to a wild cow, who tossed her on his horns and then cast her heavily to the ground Being still alive she was despatched by

the sword of the executioner. The chief virtues of this holy marty were an angelic modesty, which showed itself even before her conver sion, an unusual degree of patience and kindness towards her slaves and an heroic constancy by which her duty to God prevailed over the love father and child, in spite of the almost irresistible temptation presented

her.
In all these virtues we can still im itate this noble Christian woman, although we will not be subjected to the trials which befell her.

WORDS OF THE SAINT. "Nothing shall happen except what God shall ordain; we belong not to ourselves, but to Him."

"Far from being ashamed of the name of Christian I glory in it.'

Now Well and Strong.

SIRS—It is my privilege to recommend B.
B. B. For two years I was nearly crippled with an inflammatory disorder of the kidneys, from which six bottles of B. B. B. entirely freed me. I am now well and strong, and gladly recommend the B. B. Bitters which cured me after I had almost given up hope.

EDWARD JOHNSON, Aberdeen, B. C.

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

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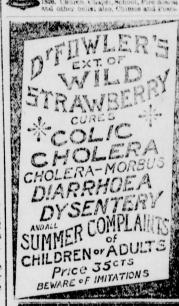
because it heals the irritation of the throat and builds up the body and overcomes the difficulty. "CAUTION."—Beware of substitutes, Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

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Arrears must be paid in full before the paper in be stonded.

London, Saturday, October 7, 1893.

MAMMON WORSHIP.

Much has been said and written by Protestant controversialists of all denominations to prove that Catholics are guilty of idolatry and that we give to the saints the honor due to God if we give to them any degree of religious honor, whether by asking them to pray to God for us, by having or showing any respect to their images and relics, by dedicating churches in their honor, or by naming churches after them or by their names. Especially has this been the case with Presbyterians, who of all the Protestant sects have been animated with a most insane hatred of God's saints, and John Knox was particularly violent in denouncing all these modes of venerating saints. Methodists and Baptists have exhibited a similar hatred of the saints, though in somewhat a less degree.

This being the case, we have often been surprised to find that Presbyterians of modern times have so tar for gotten their ancient principles as to name some of their churches after one or two of the saints at least, and especially St. Andrew, in whose name Presbyterians nowadays frequently dedicate their churches. Indeed there is scarcely a large city now which has not a St. Andrew's church belonging to them.

We fully admit, as Catholics, that this mode of honoring the saints is authorized by the ancient usage of the Christian Church, but the sects we have named will not permit any appeal to the customs of antiquity in such matters, and so we find Knox churches, Wesley churches, Ebenezer chapels, Baboon street temples, and the like-but never a St. Peter's, a St Paul's or a St. Bartholomew's church. The Church of England does not thus condemn the use of saints' names, however, and we cannot see why a church might not be named as lawfully after a St. Clement, whose name is de clared in Holy Scripture to be written in the Book of Life, as after a John Knox, who is known to have been concerned in many murders personally, as well as to have incited in his violent harangues his hearers to murder Catholic monarchs, Bishops, priests and religious.

But now, if it is possible to entertain surprise at any vagary of Presbyterianism, we confess to some surprise on finding that a new Presbyterian church is being erected at Roxbury, Delaware county, which has been named "the Jay Gould Memorial Church." In this the very climax of absurdity is reached. What is there to commend the late Jay Gould that his name should be placed in that niche of a Christian Church which is accorded by the usage of nineteen centuries only to the saints, God's special friends and servants, many of whom have given that proof of love for God, than which God's word assures us there can be no greater-"greater love no man hath than to give his life for his friends"-and all of whom have served God with all the powers of their souls?

Jay Gould was a millionaire. It is known that he amassed his wealth by grinding the poor, by all the unjust arts which are employed by the thorough man of the world to heap up money. The dedication of a church to him is the apotheosis of Mammon. Christ said : "You cannot serve God and Mammon:" but by this act of Presbyterianism we are told that we are to serve God by serving Mammon !

We are not believers in Mrs. Annie Besant and her theosophical fancies. but there was one passage in her lec ture last week, delivered in the Toronto Auditorium, which applies with great force to the kind of religion in which this adoration of gold is a feature :

"The process of materialization is Gold, not character, is the standard of are held up as examples to our boys, will be the case. There are, indeed, leaders who incited the people to these ordinary years. They have been Mr. St. Mivart thus acknowledge

total 2000, and girls at our schools. Gold is to be found both clergymen and lay- outrages were arrested by the police king.

It is no wonder that Christianity should be regarded with scorn when such a notion-the notion evidently entertained of it by the Roxbury Presbyterians-is prevalent; and it is no wonder that Mrs. Besant ridicules such Christianity.

The cost of this temple of Mammo will be about \$100,000. It is being built by Miss Helen Gould, the late Jay Gould's daughter. It is a handsome structure, and it occupies the place of the Roxbury Presbyterian Church, which was burned down last spring.

We admire the filial affection of Miss Gould, and all the more so if she believes that her act of devotion will operate to the benefit of her deceased father, as we have no doubt she has an innate belief that the doing of so religious an act as the building of a for the repose of her father's soul. But we do blame the ministers, whose duty it was to lead her to the knowl edge of that respect for Christian teaching demanded under the circumstances of the case, for neglecting their evident duty.

THE GENERAL SYNOD AND THE SCHOOLS

The newly - constituted General Synod of the Church of England in Canada passed the following resolution in regard to religious teaching in schools:

"That in their judgment religiou eaching in our Public schools is abso lutely necessary in order either to fulfil the true purpose of education, or to conserve the highest interest of the nation at large.

This motion, which was adopted by a unanimous vote, embodies the principle always contended for by Catholics, but the Catholics were left alone to fight the battle for freedom of religious education. We recognize, however, the impossibility of making a complete religious education part of the curriculum of mixed schools, and for this reason there must be liberty to establish Separate schools wherever we feel ourselves able to support them; and where such is the case, justice requires that we should be exempt from all taxation for Public school purposes.

The mind of the synod is rendered still more clear by the speech made by the Rev. Canan O'Meara, of Winnipeg. when moving this resolution in the Lower House of the Synod in the terms in which it was sent in by the House of Bishops. He said: "They believed that this principle

the basis of the educational work of the nation, as it was essential to the intellectual, physical and moral welfare of the young. As a principle, therefore, the committee maintained that religion and education should go hand in hand in forming the character of those who attended the Public schools. Nothing but utter failure and disaster resulted from the opposite course. Secularism in schools had been course. tried, and had miserably and wretchedly failed wherever it had been tried. It had failed not only to fulfil the purpose of education, but had failed to conserve the truest interest of the nation. It had been tried in Australia, and had resulted in degradation of the children. Secularism had been tried in France. It was thought there that it was pos sible to teach morality without religion. That was impossible. One might as well attempt to check Niagara with gossamer thread as teach a child morality without religion. A report upon this subject to the French Government stated that the attempt to teach morality without religion was a complete failure. The same fact had been emphasized by the Prefect, who called attention to the degradation that existed in France. Mr. Fitch, who was appointed by the British Gov ernment to report on secular schools nad declared that it was utterly impossible to obtain good results where re ligion was not taught in the schools.

We have all along pointed out that it is the settled conviction of the clergy generally, not only of the Church of and Methodists, that a religious teaching is necessary in the schools. We have it now placed solemnly on record that in the belief of the entire Anglican Church in Canada the Catholics have been in the right on this question, while by the side light thrown upon it by Canon O'Meara, it is equally clear that the former have reached this belief in spite of themselves, from sad experience. We have a right now to expect that the Church of England as a body, and the other denominations which have committed themselves to the same doctrine, will unite with the going on in western civilization. Catholics of Canada in demanding that the rights of which the Catholics valuation. Rank, not knowledge, is of Manitoba have been so unjustly de- chists to propagate their pernicious honored." She added, the reporter of prived will be restored to them. Will views. Defiance of the law was institutions might be an index to the her lecture tells us, with quiet intensity this expectation be fulfilled? We ad- preached to the crowds that wrecked progress of the two schools of thought; of scorn, "It is the successful men who mit that our hope is slender that this

men in the synods and conferences of and sentenced to terms of imprisonthe Protestant Churches, who love fairplay, and who are willing to grant to others what they demand for them- Goldman, the really eloquent and imselves, but it is our experience that they are few and far between when the question is one of justice to Catholies. Perhaps the number will be increased by this decisive pronunciamento of the Church of England General Synod, but, whether this be so or not, our duty is clear. We must not re nounce our natural rights on any consideration. "Be justice done though the sky should fall a ruin."

Catholics are over 41 per cent, of the population of the Dominion. If the nembers of the Church of England alone stand true to the principles they have laid down, they will be with us on this question, and the combined forces will be nearly 55 per cent. of the population, whose demand would be church will be equivalent to a prayer irresistible. But even if we are left alone to fight the battle we will do it with courage. The demand of 41 per cent. of the people for justice and equal rights cannot be long denied. Thirty six per cent., which is the proportion of Catholics in the German Empire, were able to force the Government to repeal the penal laws inflicted on the country by a chancellor who boasted that he was a man of blood and iron and he was obliged to "go to Canossa" in spite of his proud boast that he would never so humiliate himself.

Here we may remark that Canon O'Meara virtually admitted in his speech, to which we have already re ferred, that the Manitoba Public schools are in reality Protestant schools; so that the injustice, which would be great even if they were neutral in religion, is all the greater as they have been proved by Archbishop Tache, and are now practically admitted by Canon O'Meara, to be Protestant. The Canon

"In Manitoba a politician had declared he would make the Public schools as acceptable to the atheists as to the Christians : but the Church o England and the Presbyterian Church had prevented him from doing so. was true that some Christian people were willing that there should be such a state of affairs. They, like the children of Israel, who, in the days of their idolatry, offered their children to Moloch, were willing to sacrifice their offspring on the altar of political ex-pediency. He hoped the General Synod would pronounce clearly Synod would pronounce clearly against such ideas, and that its de iverance would go forth as the voice of the whole Canadian Church. (Ap

It is true the statement is not positively made here that the teaching is distinctively Protestant, but he asserts the existence of satisfactory religious teaching, and from what he before said a satisfactory religious teaching must be complete and doctrinal. In fact where there is doctrinal teaching at all, the teacher must of necessity explain its foundation, and thus the religious teaching of a Protestant teacher must be Protestant also.

THE ANARCHISTS.

The band of anarchists in the Unit States seems not to have been utterly crushed by the vigorous measures adopted in 1886 for the punishment of those who perpetrated the murderous outrage at the Haymarket of Chicago in that year. September the 16th was named as the date when the Anarchists of all countries should meet in the conference for the purpose "of proclaim ing to the world the great principles of human liberty, to suggest plans for strengthening the anarchical movement and to compare views of socialogical theories."

The proclamation calling for this meeting was signed by a William Holmes who calls himself "Secretary of the Anarchist Central Committee."

Among those who were invited to prised to read the names of Professor England, but also of the Presbyterians Huxley, Camille Flammarion, Professor Bryce, Goldwin Smith and other celebrites.

It cannot be for a moment supposed that any of these gentlemen authorized the use of their names in this connection, so the announcement was probably intended merely as an advertisement to attract attention to the gathering, just as it has sometimes been announced on the handbills of some obscure political gathering that all or nearly all the members of the Cabinet, or the most brilliant orators

liver addresses suitable to the occasion. The people of the United States manifest no disposition to allow the Anar-

ment proportioned to their complicity in the riotous proceedings; and Emma passioned orator who is styled the 'Queen of the Anarchists," was arrested in Philadelphia just as she was entering a hall where an Anarchist meeting was being held for which she was announced as the great attraction. The charge against her was for inciting meetings of workingmen in New York to riot. Several Anarchists who attempted to resist the police in the discharge of their duty were also arrested at the same time with this virago.

Nearly all who took part in these noisy and disorderly gatherings at which the overthrow of law and order was openly inculcated were foreigners. A large proportion were Russian Jews, and several thousand copies of a circular in Hebrew which was being distributed among them, inciting them to deeds of violence, were seized by the police.

At one of the New York meetings Emma Goldman is reported to have said in her speech:

"Most of you left Russia, where you had a Czar who acted in as brutal a manner as any man on earth. But in this country we have our capitalistic Czars, who are to blame for your pres-ent condition. We have Gould and Aston and Sage and Rockfeller and Vanderbilt. There are too many such eaders and oppressors. Get rid of hem. You have everything in your You build the palaces and others are living in them. the land. Something must be done to rid you of this misery. There will be to-morrow a committee at work distributing among you 100,000 circulars which will explain the wrongs of the workingmen. We are told that God will feed the hungry and the starving, but all this is humbug in the nine teenth century. The only Providence for the workingman is the working It is the more intolerable that the

Russians, having been driven from their own country, and having found an asylum in America, where they are no longer subjected to persecution, should be so ungrateful as to create disturbances and endeavor to overturn the law by making an indiscriminate war upon society. The love of the American people for

free speech is not to be interpreted as meaning an unlimited liberty to pro pagate mischievous doctrines contrary to the peace and welfare of the community. The authorities have therefore done well to extinguish the oratory of these firebrands, and to deter by fear of personal punishment, the wellfed leaders who incite their poor dupes to violence and rioting by their appeals to their most dangerous passions.

LATITUDINARIANISM AND ORTHODOXY.

The Presbyterians of the shade of belief calling itself "the Orthodox School" are flattering themselves that the victory gained over Drs. Briggs and Smith is most satisfactory and decisive, inasmuch as the majorities by Liberalism shall in fine prevail. the General Assembly, and Dr. Smith in the Cincinnati presbytery, were so large. It seems to us, however, that considering the rapid increase of the recalcitrant professors, and their opportunity for still propagating their Latitudinarian views, the contest can hardly be said to be decided vet. The two doctors are still engaged in their work of training the ministers who their loose notions of Christian doctrine. Without the aid of these seminaries, Latitudinarianism made rapid in that direction among all the Protestant bodies, and with the Presbyterians probably more than any other. Now with two most important seminthe conference, the public were sur- aries at their back, and themselves made more resolute by the prosecutions to which they have been subjected, their work of bringing over the rising generation to their transcendentalism will be pursued more energetically than ever.

Some figures have been recently published from which the orthodox party have derived great consolation. They are the returns of attendance at the various seminaries during the past few years.

Princeton seminary has been the centre for the Orthodox party, while Union Seminary of New York has been of the country, would assist and deduring the same period, the rallying point of the so-called Liberal The- Catholics. It is a much nobler victory ology.

Under ordinary circumstances the Church than to persist proudly in comparative attendance at these two Walhalla Hall, in New York, but the but the last few years have not been

years of turmoil, and as "Orthodoxy" is still predominant in the Church, it is pronounce upon and condemn all false reasonable to believe that Princeton would necessarily gain the advantage from the recent broils. In fact it is notorious that the Princeton professors were the most prominent and indefatigable in the prosecution of the heresy charges against Dr. Briggs, and some have not hesitated to assert that these charges were pushed so vigorously, precisely for the purpose of injuring the Union Seminary for the benefit of that of Princeton.

We are not of the opinion that this was entirely the case, or that the main object of the Princeton professors was to raise up their own institution at the expense of a rival one; yet as all humanity is frail, and is not always actuated by the highest of motives, this may have been one of the secondary causes of the zeal they displayed. The primary cause, we have no doubt, was zeal for the maintenance of what they honestly believed to be Christian truth.

The result of an examination of the figures referred to is that Princeton Seminary has progressed rapidly. In 1871 it had 110 students; in 1890, 171, and in 1893, 209; while its rival, Union Seminary, had in 1872, 120 students; in 1890, 164, and in 1893, only 150. We do not, however, draw from this the conclusion which the Orthodox Presbyterians appear to think should be drawn therefrom, that established, for He (Christ) "gave Latitudinarianism is growing less in the Church. The truth seems to be, rather, that until the recent difficulties, students of both parties attended Union perfecting of the Saints, for the work indiscriminately, whereas when it of the ministry, for the edifying of became unmistakably heterodox, the the body of Christ; until we all meet friends of orthodoxy abandoned it into the unity of faith and of the and transferred their patronage to Princeton.

The fact that so large a number remain in Union Seminary, notwithstanding that it is now independent of iv.; ii., 14). the Assembly which has branded it as heretical, proves to what an extent Latitudinarianism has spread. The party favorable to Dr. Briggs is so large that out of a total of 917 students in all the Presbyterian seminaries of the United States, 150 are in Union Luke iv. 12.) By virtue of the power still shows what root the so-called progressive theology has taken. Lane Seminary is now almost as pronouncedly progressive as Union, and no doubt the majority of the students Ging, therefore, teach ye all nations there belong to the Liberals also.

So promising is the prospect of the Liberals that they say confidently that they will soon control the Assembly itself, and will reverse the decision which has been recorded against Dr. Briggs as a heretic. It is probably this expectation which induces Dr. Briggs to announce, as he has done recently, that is not his intention to secede from Presbyterianism, as some of his followers have done. He proposes to remain within its ranks in order to liberalize it. We may expect that there exists any obligation of subthe outcome to be a number of prosecutions for heresy similar to that of Dr. Briggs, but probably each suc cessive vote will be less decisive than their adherents should repudiate their that which shall have preceded it until right to suppress any expression of

THE RETRACTATION OF MR. ST. GEORGE MIVART.

It will be remembered by our readers that Professor St. George Mivart published in the Nineteenth Century an article entitled "Happiness in Hell," in which he maintained as a probable opinion that the punishments of hell may in the course of time be will yet leaven Presbyterianism with moderated, and that the hope of this moderation is a source of some happiness even amid the tortures there in flicted on the reprobate. He main progress, as the tendency of the age is tained also that there are other sources of happiness in hell which make that place of torment more endurable than it is commonly conceived to be.

This new and strange doctrine hitherto unheard of among Catholics was promptly impugned by a number of Catholic theologians as being contrary to the constant faith of the Catholic Church, and was defended by Mr. St. George Mivart in the public jour nals. It has since been condemned by the Holy Office at Rome, and his work has been placed upon the index of prohibited books.

The eminent professor has humbly accepted the condemnation, and with the promptitude of a good Catholic has forwarded his submission and retractation to the Holy See. This humble submission to the authority of the Church will be admired by all to submit to the authority of the maintaining a doctrine which the Church condemns as contrary to her teaching and constant Catholic tradition.

that it is the right of the Church to doctrine. His submission stands in marked contrast with the conduct of the Presbyterian and Methodist Professors in Canada and the United States who were condemned for heretical teachings. Among the Presbyterians, the Rev. Drs. Smith, Briggs and Camp. bell were found guilty of teachings which sapped the foundation of Christianity, and among the Methodists the Rev. Dr. Workman and Rev. Mr. Truax were similarly banned. None of these, however, have retracted the errors charged against them, their pretence being that their conclusions are the result of scientific research and that their respective churches have no authority to restrain their liberty of opinion or belief; and a powerful party in their Churches sustains them.

The Catholic layman, on the other hand, eminent as he is as a scientist. acknowledges that the Catholic Church is our divinely appointed teacher, and submits humbly and dutifully to the authority which he recognizes to be the "pillar and ground of truth" as defined by the Apostle St. Paul. (1 Tim. iii., 15.)

We learn from Holy Scripture that the Church was instituted by Christ to be our instructor and guide in saving truth. It was for this purpose that a priesthood and hierarchy were some Apostles and some Prophets, and other some Evangelists, and other some pastors and doctors, for the knowledge of the Son of God. that henceforth we be no more children

tossed to and fro and carried about with every wind of doctrine." (Eph It is one of the evidences of the

divine institution of the Catholic Church that she speaks defining matters of faith, in the consciousness o her authority. Christ Himself, while on earth, "spoke with power." (St which He received from His heavenly Father, He commissioned His Apostles to teach, saving: "All power is given to me in heaven and in earth

. . . teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." This commission is transmitted to the successors of the Apostles.

The sects of human institution are fully aware that they do not partake of this authority, though there are times when they claim to exercise it. From their beginning these denominations refused to submit to the authority of the Catholic Church, and denied mission. It was only to be expected that when they came to claim to exercise any such authority themselves. how the Presbyterian and Methodist heresy trials have resulted.

EDITORIAL NOTES.

THERE is a black preacher going the round of the Southern States who is said to be as sensational as Sam Jones. He preaches under the auspices of the Methodists, to which denomination he was converted ten years ago, as he declares Methodism to be the only religion fit for an African Prince, which he claims to be. He says that he has eight wives, but it appears he is permitted to retain them all, though he could only afford to bring one of his wives to America.

THE prospect of disestablishment of the Church in Wales has so alarmed the Anglican Episcopate that it is reported that they have made offers to the Scotch Presbyterians to enter upon an alliance offensive and defensive so as to make all efforts at disestablishment abortive, whether in England, Wales, or Scotland. The report adds that the offer has not been received with favor by the Scotch Presbyterians, who feel that the Church in Wales is a crying injustice upon the great bulk of the population who are demanding redress. They do not wish to connect their cause with that of the Welsh Church, as their so doing would much weaken their own case.

THE Holy Father has written to the Bishops of Hungary an Encyclical letter in which he deals with many matters of great interest and importance. The question of mixed marriages is especially treated. He declares it to be of most sacred import-

ance that pastors of sor their flocks to abstain with persons who belor hotile to the Catholic points out that such ma a peril to the faith o spouse, that they are ar proper education of th they accustom people to the equality of religion the distinction between the false. IN THE same Ency

Father lays great er necessity of a proper of clergy. He beseeches to bear in mind that and influence of the cle strength and influence throughout the world. exhorts the Bishops to in the education of the the training of them to views with those of the WE have much ple

that Dr. C. P. Jento, graduate of McGill taken up his residen and we hope he will n dant success.

ONE of the Canadia ligious papers recen readers that the New ent is known as a f treating of Catholic su occasion to point out unreliable journal in that it is infected with misrepresentation which found among polemis class whenever they h to treat of Catholic d cent number of that new illustration of our publishes a contributi ine source under the in Spain." The Inc well enough that Man exist either in Spain of and it is inexcusable such literature.

THE P. P. A. is demned by all the le the country. The says that "intelliger give such an organiz est countenance, and gent direction it must all who think like i think they are prom or other interests, sho WEDNESDAY, the 2

was the feast day of Cushing, the Preside College, Sandwich, ar in the College by the fifty priests of the di and Detroit, to cong Reverend Father Cu press their hope tha many returns of so Their Lordships the and Detroit were amo also the Honorable S of Windsor, Knig Sepulchre. In the pupils of the College es with pleasant suitable prizes we most pleasant day

who participated in WE send our hear to Rev. W. J. Kielty on the attainment year as a priest. RECORD will have and pleasure of golden jubilee.

A VERY sensation have come from St going the round of few days to the effe Kenrick of St. Louis by Archbishop Sate his defiance of Pay there has been no authority on his p whole report is bas expressly stated by that the venerable has not been depose any way. The tru that owing to ill Kenrick is no long full duty belonging position, and Arc been appointed his right of succession administrator in ce are to be arranged Archbishop Kenri also Monseigneur S

buted in Galt by a ery, who styles hi Roman Catholic which he announce for ladies only, and only. It is unfortu that he has taken

ance that pastors of souls should warn their flocks to abstain from marriages | rude and ignorant are beginning to with persons who belong to religions tire of the performances of these charhowile to the Catholic Church. He acterless nobodys who take advantage points out that such marriages involve of the credulity of Protestants, to raise a peril to the faith of the Catholic money. We have been advised that spouse, that they are an obstacle to the the "Prof." is meeting with very poor proper education of the children, and they accustom people to the thought of the equality of religions, by removing the distinction between the true and Rome is endeavoring to rule Canada. the false.

IN THE same Encyclical the Holy Father lays great emphasis on the It is evident that common sense is necessity of a proper education of the clergy. He beseeches the episcopate to bear in mind that on the strength citizens, for many who were admirers and influence of the clergy depend the strength and influence of the Church throughout the world. He therefore exhorts the Bishops to spare no pains in the education of the priesthood, and the training of them to be of the same views with those of the Holy See.

that Dr. C. P. Jento, of Brockville, a graduate of McGill University, has taken up his residence in this city, and we hope he will meet with abundant success.

ONE of the Canadian Protestant religious papers recently informed its readers that the New York Independ ent is known as a fair paper when treating of Catholic subjects. We had occasion to point out that it is a most unreliable journal in this matter, and that it is infected with that mania for misrepresentation which is so frequently found among polemists of the worst class whenever they have an occasion to treat of Catholic doctrines. A recent number of that journal affords a new illustration of our statement, as it publishes a contribution from a feminine source under the title "Mariolatry in Spain." The Independent knows well enough that Mariolatry does not exist either in Spain or anywhere else,

most pleasant day was spent by all who participated in the festivities.

WE send our hearty congratulations to Rev. W. J. Kielty, P. P. of Douro, on the attainment of his twenty-fifth year as a priest. We hope the RECORD will have the the privilege and pleasure of chronicling his golden jubilee.

A VERY sensational despatch said to have come from St. Louis has been going the round of the papers for a few days to the effect that Archbishop Kenrick of St. Louis has been deposed by Archbishop Satolli, on account of his defiance of Papal authority. As there has been no defiance of Papal authority on his part, of course the whole report is baseless. It has been expressly stated by Archbishop Satolli that the venerable prelate of St. Louis has not been deposed nor censured in any way. The truth of the matter is Kenrick is no longer able to do the full duty belonging to his important position, and Archbishop Kain has been appointed his coadjutor with the right of succession, and he will be administrator in certain matters which are to be arranged between him and Archbishop Kenrick, and probably also Monseigneur Satolli.

We have seen the hand-bill distributed in Galt by a certain Prof. Corkery, who styles himself an "eloquent" the hearts of our people can turn, and where the weary and heavily laden can come for rest.

The occasion is certainly one for earnest congratulation, arousing the noblest feelings and sympathies of our nature and callings and sympathies of our people can turn, and where the weary and heavily laden can come for rest.

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buted in Galt by a certain Prof. Corkery, who styles himself an "eloquent Roman Catholic ex-monk," and in which he announced two lectures—one for ladies only, and the other for men only. It is unfortunate for the "Prof."

To all, clergy and laity, in this and other parishes, who have assisted us by their paryers and encouragement, we this day return our humble thanks and hearty acknowledgments.

Standing as we do to day, at a point in the history of our church in this place from which it must inevitably acquire new life and awake to larger responsibilities, we can

garet Shepherd, because even the most success, as only forty-nine persons were present to hear his announcement that our liberties are in danger and that "For people who like to hear that sort of thing it is the sort of thing they like to hear," as one of our humorists has said. about regaining its hold amongst a certain class of our Protestant fellowof Margaret Shepherd, Chiniquy, Widdows, etc., have realized how completely they have been befooled, and will hereafter give the "exes" a wide berth.

MR. D. M. CAMERON, of Strathroy, has been duly installed as Sheriff of WE have much pleasure in noting Middlesex County. This is one of the most popular appointments ever made by the Ontario Government. To Mr. Cameron we send greetings, coupled with the wish that he may live to a good old age to enjoy his well-merited distinction.

ARCHDIOCESE OF KINGSTON.

St. Gregory's Church at Picton Dedi-cated By Archbishop Cleary.

Pictonians were out en masse to greet Archbishop Cleary on Wednesday evening. He arrived at 7 o'clock per steamer Deseronto. As the steamer neared the wharf, the band pealed forth sweet musical strains. Hundreds had congregated to welcome His Grace and give him a cade mille failthe, which the large crowd did in true royal style. After the Archbishop and party alighted from the boat they were met by Father McDonagh and the recep-tion committee, and escorted to the carriages which were in waiting for them, after which the procession started for the presbytery preceded by the band and members of the C. M. B. A., carrying torches, and who turned the band and members of the C. M. B. A., carrying torches, and who turned such literature.

The P. P. A. is vigorously condensation of the country. The Montreal Guzzlein says that "intelligent men could not give such an organization the slight-seed through the set outneads and who think like it, whether they think they are promoting Protestant or other interests, should fail."

Wednish of the September, was the feast day of the Very Rev, D. Cushing, the President of Assumption Golege, Sandwich, and was celebrated in the College by the reunion of about fifty priests of the discovered to a Bishop in Picton and Detroit, to congratulate the Very Revended Father Cushing and to express their hope that he might have many returns of so analysicious aday. Their Lordships the Bishops of London and Detroit were among those present, and showing the grandest receptions ever a few content of the standay and the content of the standay and the content of the standay of the college by the reunion of about fifty priests of the discovered to a Bishop in Picton and Detroit were among those present, and the standay collection is must fail; and it, and all kneit to receive the bine should fail."

Wennishang, the 27th of September, was the feast day of the Very Rev, D. Cushing, the President of Assumption College, Sandwich, and was celebrated in the College by the reunion of about fifty priests of the discovered to the selant of the priests of the discovered to the selant of the priest of the selant of the selant of the priest of the selant of the selant of the priest of the selant of the selan

presiding at the organ. At the con-clusion of the Mass, Major Fitz Hourigan read the following address of welcome, on behalf of the congrega-

To the Most Rev. Dr. Cleary, Archbishop of

Kingston.

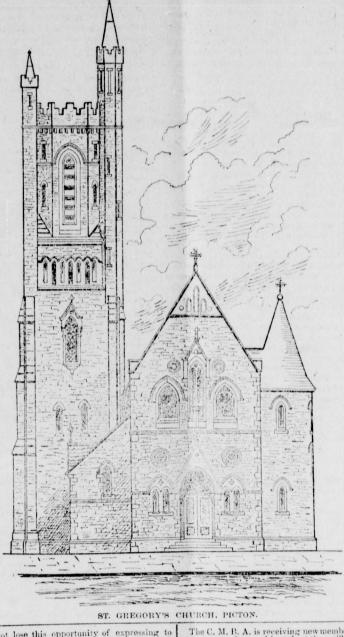
MAY IT PLEASE YOUR GRACE—We take advantage of this opportunity to approach Your Grace and to express our deepfelt gratitude and pleasure in welcoming you to our midst on an occasion so auspicious as the present and so fraught with high promises for the future well-being of our Holy Mother Church.

present and so fraught with high promises for the future well-being of our Holy Mother Church.

One year age the corner-stone of the noble edifice this day dedicated to the worship and service of Almighty God, was laid by Your Grace, amid the earnest prayers and sincere anticipations of the people of this parish.

We had heard, and many of us had been eye-withe ses, of the numerous, spacious and elegant churches, schools and convents that had sprung up in other parts of the diocese under the patronage and inspiring influence of Your Grace; and we also felt anxious that according to the measure of our ability, something worthy of the great interest to be subserved and the important ends of religion, should be erected in this place. To-day we behold it completed and we offer our tribute of thanksgiving to God that His worshippershere, amid much self-sacrifice, have accomplished their great purpose and that we find ourselves in possession of a church, ample in its accommodations, to which at all times the hearts of our people can turn, and where the weary and heavily laden can come for rest.

The occasion is certainly one for earnest



after which His Grace preached a very eloquent sermon on "The Sacrifice of the Mass," and was listened to with rapt attention by a very large congregation.

DESCRIPTION OF THE NEW EDIFICE.

Length of the church, 120 ft., width of nave 32 ft., width of transepts 63 ft. On the left of the front entrance is the baptistery and on the right a circular tower in which is the stairs leading to the choir gallery. The bell tower is situated between north transept and chancel. The building is a substantial and ornamental structure of red brick, liberally trimmed with cut stone, presenting a very graceful appearance. The style is Gothic with lancet windows and fine tracery transoms over the entrance of the doors and tracery windows in front gable and pediments of root. The ceiling is 40 feet high in the nave and finished in time wood panellings, presenting a most elaborate appearance. The seats and Communion railing are made of ash and are of a handsome design and substantial workmanship. The gates of the Communion railing are of wrought iron of beautiful design and finish; inside the front entrance door is a vestibule. The gallery railing is beautifully worked in Gothic panels, and the gallery ceiling is finished in handsome wood panelling, and the space between and in front of the posts filled with Gothic brackets and arches. The building is to be heated by two hot air furnaces. The workmanship throughout is of the most substantial kind, and reflects much credit on the contractors. The contract for the building was let by tender, and was secured by Belleville contractors, whose tenders were the lowest received. Hugh Quinlan, Esq., received the contract for the whole, and did all the workmanship throughout is of the most substantial kind, and reflects much credit on the contractors. The contract for the building was let by tender, and was secured by Belleville contractors, whose tenders were the lowest received. Hugh Quinlan, Esq., received the contract for the whole, and did all the workmanship throughout is of the most signified between in which is the starte sending the chory galacty. The bold was a strained between the chory galacty. The bold was a distanced between the contract of the chory and the contract of the chory and the chory galacty. The contract of the chory and the contract for the whole, and the space between and in front of the posts filled with Goldie brackets and arches. The building was they tender, and release the form the contract for the whole, and that all the stone and trick, which it is a goon, inside and the contract for the whole, and that all the stone and trick, which it is a goon, inside and the contract for the whole, and the stone and trick, which it is a goon, inside and the contract for the whole, and the stone and trick, which it is a goon, inside and the contract for the whole, and the contract for the whole, and the stone and trick, which it is a goon, inside and the contract for the whole, and the stone and trick, which it is a goon, inside and the contract for the whole, and the contract for the whole and the contract for the whole, and the contr

CHURCH, PETON.

The CARLE A. is receiving new numbers are not many and the properties of the propertie

also placed in each room, through which a current of fresh air fint has been warmed in passing over heated pipes, constantly pours. The system of heating throughout is by hot water. Two large furnaces in the basement, twelve miles of pipe and a tank of soft water in the lattic, large enough for a swimming bath, are features in the heating. One pail of water a day is sufficient for the purposes of heating. An hydraulic elevator and a handsome staircrese connect the floors. The pretty. There are dumb water shafts, among shafts and dust shafts, leading to the kitchen and laundry. The closests and bath rooms are practically separated entirely from the main building, shafts and horses aring. Everything modern is found in the kitchen and laundry. The closests and bath rooms are practically separated entirely from the main building, shafts and entirely from the main building, shafts and hand horses are practically separated entirely from the main building, shaft the purpose of ascertaining if there would be greenbleness in the operating room—with its floor, elegant fittings, and a floed of light streaming in through the skylight, it is not at all uninviting. In fact this home for the sick is fit for a regal palace. It is a proud addition to the public buildings in London. Mesars. Moore and Henry, the architects, are to be congratulated upon the excellence of their work.

IRELAND'S DAY AT THE WORLD'S FAIR.

World's Fair Grounds, Chicago, Sept. 30, Undannted by a stoody downpour of rain, or the water and the mid covered road, the sons of Ireland living in Chicago and other cities marched this morning through less kylight, it is not at all uninviting. In fact this home for the six is fift or a regal palace. It is a proud addition to the public buildings in London. Mesars. Moore and Henry, the architects, are to be congratulated upon the excellence of their work.

IRELAND'S DAY AT THE WORLD'S FAIR.

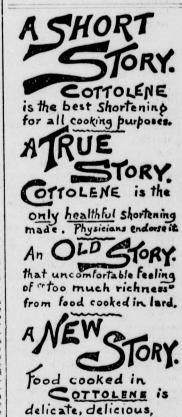
World's Fair Grounds, Chicago, Sept. 30, Undannted by a stoody downpour of rain, or the water and the mid covered road, the

DEATH OF MR. THOS. NANGLE.

We regret very much to chronicle the death of Mr. Thos. Naugle, of Biddulph Township, which occurred suddenly from heart disease, at his place of business in Granton, on Wednesday last, Mr. Naugle was in his sixtieth year, and leaves a wife and family and a large number of sincere friends to mourn his sad death. Indeed it may be said with truth that his demise has cast a shadow over the township, for he was always recognized as an upright, honest and conscientions Catholic gentleman, unassuming in manners, but yet possessed of rare tact ability and sound judgment. The funeral took place on saturday to 8t. Patrick's church, where solemn Requiem Mass was offered up for the repose of his soul by Rev. N. J. Gahan, of the cathodral, London. We extend our heartfelt condolence to Mrs. Naugle and her family in the bereavement they are called upon to endure.

The managers of the educational exhibit at the World's Fair have accepted the proposition of students of St. Francis Xavier College, New York, to Present a Latin play—"The Two Captives," by Plantus. It will be given on Oct. 19 and 20. Mgr. Satolli's desire to see it is so great that he says he would travel from any part of the country to be present at the performance. To show their appreci-ation of the Ablegate's commendation the students will give one performance in New York before their departure for Chicago.

The daily papers announce that a cable has been received from Rome appointing Rev. Paul Laroque, Canon of the diocese of St. Hyaciuthe and parish priest of that town, Bishop of Sherbrook, to succeed the late Right Rev. Antoine Racine, D. D. The new Bishop was born on October 28, 1846, and is therefore in his fortyseventh year. His native place is St. Marie de Monnoir, Rouville county.



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THE BULL AGAINST THE COMET. Father Walsh Explains and Explode an Ancient Fallacy.

Editor Troy Press :- In the Mechanicville Mercury of Friday, August 25. I find the following title and portion of an editorial :-

"ANOTHER BULL AGAINST THE COMET." 'Lord ! save us from the devil, the Turk and the Comet.' These words were added to the "Ave Maria" by Pope Calixtus III., in 1456, and were repeated daily during the appearance of a large comet which many at that eated daily during the appearance time thought presaged the Day of Judgment. The comet placidly continued its course in spite of these daily cursings, and has regularly appeared every seventy five years since that date. History tells us that the Romish Church in those Dark Ages 'held unbounded sway over the lives and fortunes and consciences of men,' and that during the comet's stay untold millions were poured into the Papal treasury

This extract, because mendacious and libellous, has given deep offence to a large part of that community. As I have been requested by its representative citizens to deny it and corro borate the denial in the columns of the Press, I avail myself of the privilege the truth and spreading the light. I merely refer to the statement itself and altogether the local causes which have inspired it. I do not even dare to impugn the sincerity of the editor of the Mercury. It is, I am glad to affirm, perhaps more a matter of comparative information than of studied religious bitterness. He possibly saw in the alleged event a splendid chance for alliteration or parallelism, and the question of the possible forgery of the incident never dawned on him. He undoubtedly has read the fact in some anti-Catholic publication and believed it. I know that of late in Boston and Chicago printing and publishing houses have been estab lished for the purpose of editing and distributing the vilest forgeries against the Catholic Church and thus build up a business enterprise on that most profound, most ineradicable and most censurable of all human infimities-religious hate. What wonder if the detestable publications do their envenomed work with special individuals whose lack of correct information or prejudicial prepossessions make them easy victims! In such instances the blame lies more with the lies and forgeries than with their possibly hon est propagators and believers.

Calixtus III., elected Pope in 1455, was one of the most energetic. intrepid, learned and zealous of the successors of St. Peter. His reign continued only three years, for he was seventy seven at the time of his consecration, and his gigantic labors elped the years in wearing him out The industry of his short pontificate is evidenced by the thirty-eight large tomes in the Vatican Library contain ing his letters, decrees and the facts of his reign. It was the age when the crusading spirit having become ex hausted, the Turks began the invasion of Europe with a new aggressiveness Civilization was threatened. Christianity was menaced if the Koran secured a lodgment in Europe. islands of the Ægean sea became an easy prey to the warlike Moslems Then Constantinope, the key to Europe, was captured and the victorious Ma homet began his march to Vienna. Hungary was invaded and Belgrade at junction of the Danube and the Save besieged. The Pope recognized the awful crisis threatening Europe He prayed and supplicated the Chris tian princes to unite and repeal a common foe. Alfonso of Naples was too engressed with his feasts to comply Charles VII. of France was too bus watching England. Frederick III. of Germany was too peace-loving to war even against the enemy nigh knock ing at his door. Genoa was eagerly de fending herself against Naples. Ven Ven ice was conniving with the Sultan for commercial reasons, and love for the 'cursed flower," as Dante called the Florentine golden florin, made traitor of proud Florence in this supreme hour

The Pope stood alone in the face of the impending dangers, but he was a whose Spanish courage never quailed before a foe.

His flery enthusiasm possessed him The crusade he would preach against the Turks fell coldly on craven cars. "Only cowards," he would say, "feat danger; the palm of glory grows no where save on the battlefield." Princes had failed him. He would appeal to the people. Their tithes he begged to equip a fleet to destroy the Turkish flotilla marauding in the Eastern and Northern Mediterranean. He gave the The silverware of his table was melted into money. One day, gilt salt-cellars and other valuable articles were placed on his table. Calixtus ex-· Away, away with these claimed: things! Take them for the Turks! Earthen ware will do for me!" In one of his letters he expresses a pre ference for a linen mitre, for the sake of sacrificing all for the defence of the

In the midst of these preparations an earthquake destroyed lives and houses in Naples and a comet appeared, A. D. 1456, described by the old chronicle Platina as "crinito et rubeo"-hairy and red, when the astronomers or astrologers declared to be a horrible portent of threatening disaster. As I have in my possession a rare copy of this same Platina, written only a few years after this occurrence, I refer to him for further information regarding this same comet. He says that Calix-tus, after the startling prediction of the astronomers, ordered prayers to avert the anger of God and turn it on

the Turks. He had the bells rung at mid day to remind the faithful of their duty to pray, and to these prayers does Platina ascribe the subsequent phenomenal victory at Belgrade.

Raynaldus, a contemporaneous chronicler, says that even before the comet appeared Calixtus had ordered the church bells rung between noon and Vespers as for the Angelus, and three "Our Fathers" and "Hail Marys" recited, to which Indulgences were attached, for victory over the Mo-hammedans. When the comet appeared these prayers were merely con-tinued. The important point con firmed here is that the prayers were not initiated by the comet. they were, the Mercury will recall the comet scare of one year ago and cheer fully condone a form of superstition which even all our boasted modern culture has failed to completely eradicate

In this recital, largely complied from Platina, Raynaldus and Pastor's volumes, stored with the knowledge of the hidden archives of the Vatican, only recently revealed, I fail to find the slightest confirmation of the false statements of the Mercury. Pastor alludes to the story of Calixtus, ordering the church bells rung against the comet and excommunicating it as a

The fictitious ejaculation with which the Mercury begins its amusing series of historical blunders never had any existence in fact. The words were never added to the Ave Maria, We even have serious doubts as to whether the editor of the Mercury knows the meaning of the Ave Maria. If he did. he should know this is the most popu lar prayer in the Church to day, and we who know it and recite it know further that we never repeat his words, nor were they ever repeated. Then tory " tells his something. What history? True or false? Who wrote this history? History tells him that the Romish Church held unbounded sway over the lives and fortunes and consciences of men in that day! wish it were so, and there would hav been less murgers and rapine and wars. Please recall the deaf ear, and in som instances the contemptuous silence, in answer to the commands and petitions of Calixtus to combine and organize armies against the invading Turks as fair exponent of the influence of the Holy See over the "fortunes and consciences" of men.
Charles VII. of Farnce would not

allow tithes to be collected nor German recruits for this new crusade to pass through his country, although frequently warned by the Pontiff.

The untold millions are the fiction of the Mercury. We have seen how Calixtus collected his moneys to fit out a fleet to save Europe. It was chiefly by the sacrifice of his own personal property and the Papal treasures gathered by his predecessor, Nicholas

And yet how did the story of Calix tus and this Bull against the come originate? We trace it to the French scientist, Dominique François Arago 1786, died in Paris, 1853 This was the same Arago with whom Napoleon the Great intended to emigrate to the United States for the study of science after the defeat of Waterloo, if the English had not interfered with the narrower limits of St. Helena. can only account for the perversity of Arago by that inexplicable hostility scientists generally conceive against Christianity and the Divine element in the world, which in the personality of French liberal or freethinker and scientist combined, such as Arago, assumed the proportions of a ferocious and unprincipled hate in its warfare against the Church.

The other prominent name identitween Science and Religion" gives us an exhibition of the venom without the learning of his great French associate.

That under the auspices of two such names the counterfeit should appear in the columns of the misnamed Mercury is no marvel; nor is it a whit less true that the vile thing is a lie, a forgery and a slander. - The Rev. John Walsh. in Troy, N. Y , Press.

Four men who were prominent in the Baltimore Congress were sadly missed in the Columbian Congress. They were Daniel Dougherty, John Boyle O'Reilly, Francis Kernan and John Gilmary Shea. Death had claimed them, but their names and works will ever remain as proud factors in the deliberations that reflected so much credit upon the Catholie laity of the country .- Catholic

The formula of Ayer's Sarsaparilla s well known to the medical profession, and universally approved. reputation of the firm guarantees ex cellence and uniformity in the medi cine, and the world's experience for nearly half a century has fully demon strated its value.

Looked Like a Skeleton Looked Like a Sketetca.

GENTLEMEN—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life.

Mrs. HARYEY STEEVES,

Hillsborough, N. B.

You cannot be happy while you have corts. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Failure with it is un-

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SCANDAL. N. Y. Catholic Review

well sav awful-declaration of Our Lord than when He said: "Woe, unto the world because of scandals, for it must needs be that scandals nevertheless, woe to that man by whom the scandal cometh." The fact that our Lord said that it was necessary that scandals should come is no excuse for our giving scandal. On the con trary, we are solemnly warned that the just judgments of heaven may be expected to fall upon us if we give scandal. Again He says: "He that shall scandalize one of these little ones that believe in Me it were better for him that a millstone should be hanged about his neck and that he should be drowned in the depth of the sea. This shows the estimation in which the subject of scandal was held by our

And how did the Apostle look upon the matter? Saint Paul in his First Epistle to the Corinthians, speaking of the danger of giving scandal by eat-ing meat which had been offered to idols says: "Take heed lest perhaps this your liberty become a stumblingblock to the weak . . and through thy knowledge shall the weak brothe perish for whom Christ hath died. low when you sin thus against the brethren and wound their weak con science you sin against Christ. nimself this noble Apostle declares Wherefore if meat scandalize my should scandalize my brother." That is the heroic charity which it would be well for us all to try to imitate.

Again the same Apostle in his Epistle to the Romans, says: Let us not therefore judge one another any nore, but judge this, rather, that yo put not a stumbling block or a scanda in your brother's way." not him with thy meat for whom Chris died. Let not then your good be evil spoken of." "Therefore let us follow after the things that are of peace and keep the things that are of edification "It is good one towards another." not to eat meat, and not to drink wine or anything whereby thy brother is offended or scandalized, or made weak." Then follows a very solemn injunction to which we all do well to take carnest heed. "Hast thou faith. Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth." That is, if you have faith be true, be consisten and sincere before God. Mere pro festion is of no account. Blessed vou be if you do not condemn yourself by acting contrary to your professed principles. By all means be consistent and live up to your profession and your principles, for it is a fearful thing to give scandal to your brethren, to weak consciences, or to the world a large.

Can there possibly be a sadder reflect tion, or one more fraught with self-re proach and even with remorse when brought oefore the judgment seat o God, or, for that matter, before the judgment of our own consciences in the light of divine truth, than that by our deliberate or even thoughtless conduct, we may have been the cause-even the unwitting cause-of damage to the spiritual interests, perhaps the loss, of the soul of another? We remember to have heard the story-we believe was a true one-of a young man who was wavering in doubt about becoming a Christian, though often solicited by a Christian friend of his. Finally the young man, knowing that his friend would probably be placed in circum would be severely tried, said to him self, "I will watch him now and see fied with this forgery of Arago is our whether he is consistent and has the own Draper, who in his "Conflict Becourage of his convictions. If he omes through unscathed I will have faith and become a Christian. If not I shall have very good evidence that Christianity is something to be professed but not practiced-in fact that it is all a sham." Fortunately his friend was true to his convictions and the young man was converted. But what if he had failed? Of course, it is easy to say that the young man was unrea-sonable in hanging his faith upon such slender thread. But that would not excuse the failure of his friend. The silent influence of example is proverb ial. Striking instances of it are con stantly occuring in the experience of almost every one. This is particularly the case with us Catholics.

We are surrounded by Protestants who are more or less ignorant of the Catholic religion. They are all curious to learn about it. Some, under the influence of favorable circumstances, have lost their prejudices in a neasure, and are in a receptive state of mind, but they are not enough interested to go to work seriously to ex amine the subject. They are influenced by external circumstances, especially by the character and con duct of some Catholics with whom they are acquainted. It has often been remarked-and we believe the remark is perfectly true-that if all Catholics were good, consistent Christians, and lived up to the requirements of their religion the world would be converted in a comparatively short time. What a terrible thought that the conversion of th world should be retarded and souls lost through the inconsistencies of professed Catholics!

In this connection it seems to us that nothing is more deplorable, nothing more un-Catholic and scandalous, than the manifestation of party Spirit especially, among some of our Catholic A sincere love of the truth is thoroughly inconsistent with all mere personal considerations in advocating and defending it. Mere worldly ambition, pride of opinion, personal pique and personal vanity of special gifts, strife for the vanquishing of an oppon-

truth, and efforts to widen rather that heal the breaches of controversy-all this is totally and entirely foreign to the true Christian and Catholic spirit, and scandals resulting from it will reveal their sad and desolating effects given him in his professional capacity, only in eternity at the judgment seat of God when all hearts shall be revealed and we shall be called upon to render an account of our stewardship.

another," was the powerful attraction which multiplied converts in the early Church. Would to God the experience could be repeated in our day! It is believed by many that the conversi of our country has been put back many years-who can tell how many -by the unfortunate developments of the past year. Oh, brethren, for God's sake, for our own soul's sake, for the sake of dear, Holy Church which we love, and the salvation of souls for which we labor, let us "lay aside all malice and all guile, and dissimulations and envies and all detractions and as new-born babes desire the rational milk without guile, that there by we may grow unto salvation if so be we have tasted that the Lord is Why should we be enmity with one another? Are we not all brethren? Are we not all laboring for the same glorious end? Are we not all agreed in essential principles? Why should we quarre bout technicalities or matters of discipline which should be left to the ordinary of each diocese? Let us give up personal pique and sharp shooting, and severe criticism and let us try to ee eye to eye and settle down to calm, dignified, brotherly advocacy of the great truths for the defence of which we are set as watchmen on the walls of

THAT ENGLISH DECISION

he Seal of the Confessional will Remain Intact Despite it-Views of two

The decision of Chief Justice Sir Frederick Jeune, of London Court of Probate and Divorce, that a clergy man can be compelled to reveal on the witness stand confessions made to him in confidence by his parishioners continues to attract attention in clerical and legal circles.

In an interview upon the subject, Bishop Keane, of the Catholic Univer

sity, said:
"I have read the announcement of Justice Jeune's decision, and, if it has been correctly reported, it is certainly contrary not only to common usage but to all similar decisions of which have ever heard in courts of law With the growth of civilization there have grown up certain customs which have by common consent been con-sidered sacred. The custom in question is one of these. Civilization has declared that the confidences of the confessional are sacred, and when a cour of law lifts its hand and says this shall not be so, it says that the civilization of the age cannot make any regula tion which the law is bound to respect Civilization and the law ought to go hand in hand, but they have not de so in this case, and I should say that the decision of Justice Jeune, if we have it reported correctly, certainly

THE QUESTION RAISED HERE. "I know that this question has been raised in the United States once to my certain knowledge, and I think twice
—both times in the State of New York The matter was carried to the Supreme Court of the State, where the decision was that a priest could not be com pelled to divulge the secrets confided to him in the sacred confidence of the thing as a sacred confidence in civildecision so directly contrary to all precedent and to common sense cannot

The Rev. J. Havens Richards, Pres ident of Georgetown University, when asked concerning the decision, 'I have seen the account of the matter published in the papers, but know nothing further about it. It is the first time to my knowledge that the question of confidential testimony has ever been raised in the case of a Protestant minister, although it has bee several times decided in this country that a priest was exempt from the necessity of testifying concerning confidences gained through the confessional. I remember one such case in Pennsylvania, another in Virginia and another in New York. In each of these the priest was imprisoned for a short time, but the decision of the lower Court was reversed by the

Supreme Court of the State. In the present case, the only thing that surprises me is the statement by the papers that the minister yielded to coercion and furnished the information sought of him. This leads me to think that the story may be incorrect. So far as I am aware, it has always been the custom for the Courts to respect the confidences reposed in professional men in their professional capacity. This is necessary for the well-being of society itself, and it seems to me that any professional man, be he a minister or not would suffer any penalty rather than violate a confidence so placed.

WOULD GO TO PRISON. "What would be the result if the Jeune decision should be taken as a precedent and an attempt made to

compel priests to testify?"
"The priests would go to prison. No penalty, however severe, would induce a priest to violate the confidence thus reposed in him. I recall one case where the stand taken was even

Kelher, I think, was the name-was called to testify concerning some in-formation that had been confided to as he had been made a confidant only because of his position. The opposing counsel admitted this, and th fight in the case was made on this The Court held, and justly, as everyone knew, that the informa in a professional capacity, and he went to jail for a term, but he served his sentence and was given an ovation on his release.

"No. I do not think that there is any significance in the decision of the Probate Court at all. The same thing has happened before in the lower Courts. I speak with certainty only in the case of priests, and the decision of the lower Court has always been reversed by the Court above.

Henry R. Sargent, O. H. C., writes to the Baltimore Sun from Holy Cross House, Westminster, Md., concerning a cablegrain from London, as follows:

"In your issue of August 2, there appeared a statement in which a priest to have divulged in an open court of justice what had been said to him in the privacy of confession. The reference to the "High Church branch of the Protestant Episcopal denomination and the contrast volunteered between the clergy of the English and Roman Churches in regard to the observance of the seal naturally suggested an in quiry into the accuracy of the report May I ask you to make public the fol lowing extract from a letter written by a gentleman in England entirely com petent to speak in the case:
"'The information contained in

the paragraph you send is so misle ing as to make it entirely false To begin with, there was no mention of confession in the case before the Court ; the clergyman simply declined to say anything in the witness-box which was told him confidentially in the course of his ministerial office Sir Francis Jeune (the presiding Judge) then observed that of course he could not listen to any such plea. but as the evidence was not material to the case, he should say nothing further, and the matter dropped. There was no judicial ruling on the point, and, of course, had there been the clergyman would no doubt, have stood firm in the matter.' I send you also a copy of the English Church Times, in which the legal aspect of the case was dealt with. It seems proper to make the request that the same prominence should be given to this correction as was given to the former communication.

HEARING OF THE DYING.

Very Acute and Bed-side Whis

It has been asserted by the bes nedical authority that persons at the point of death are much more conscious of what goes on about them than is generally supposed. An incident that tends to substantiate the assertion is related of Michael Brannagan, of Steubenville, Ohio. Mr. Brannagar was for seven months in a cataleptic state, and lay to all appearance dead, the only sign of life being the continuance of respiration and circulation He was afterward cured, and it was then that he described to his astonished nurses all that had been said and done by the doctors and attendants during his illness.

He declares that, though most of his confessional. If this had not been so, there must have ceased to be any such was abnormally acute. If persons who are called upon to attend death ized society. It is my opinion that a beds would only remember these facts, they might spare their loved ones much needless suffering A prayer or a short invocation breathed over the departing spirit would certainly prove far more cheering and profitable than those inconsiderate whispers which are so heedlessly uttered and which banish that recollection and repose of soul so necessary in the supreme moment of

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FIVE-MINUTE SERMONS.

WHITE LIES

Wherefore, putting away lying, speak ye the truth every man with his neighbor. (Epistle of the Day.)

There is perhaps no sin, my breth-ren, for which people seem to have so little real sorrow, or for which they so seldom make a practical purpose of amendment, as this miserable one of falsehood, of which the Apostle here speaks. You will hear it said: "I told lies, but there was no harm in them; they were to excuse myself, or to save trouble." They are matters to be confessed, oh! yes; the liar will perhaps even run back to say that he is a liar, if he (or quite likely she) has forgotten to mention it at the time. But as for correcting the habit, that is quite another matter. It would seem that the sacrament of penance is ex-pected to take effect on these sins by mere confession, without contrition or purpose to avoid them for the future.

But the liar will say: "I am sorry have contrition for these lies." Le me ask, however, what kind of sorrow have you? You are sorry that things were so that you had to tell a lie; but if things were so again to morrow, would not you tell the lie again? If you are sincere, I am afraid you will say: "Yes, I suppose I should." say: "Yes, I suppose I should." Where, then, is the purpose of amend-ment? Without purpose of amend-ment contrition is nothing but a sham.

Let us, then, my friends, look into our consciences about this matter, and get them straightened out properly. I do not want to be too harsh about it ; for after all there are some expressions which people call lies, which are not really so, because the one to whom they are addressed is not expected to be de ceived by them, but merely to be pre vented from asking further questions Some people, too, call it a lie when they do not tell the whole truth, but we are not always required—though we often are—to tell the whole truth; and when we are not, there is no lie, as self. Find them out, then ; if you cannot surely do so by yourselves, get advice; and when you are certain that you are all right, do not call it a sin to act according to your conscience and

reason, and do not make a matter of self-accusation out of it. But when you cannot see any way to make out that what you say really is not a lie, then do not fall back on the idea that, if it does not injure any body, there is no harm in it. false to yourself in this; for you know there is harm in it, otherwise you

would not feel uneasy about it.

And what is the harm? The harm in a lie is simply that it is a lie, and therefore an offence against God, who is the truth. This is what St. Paul tells us in this very Epistle to-day. "Put on," he says, "the new man, who, according to God, is created in Wherejustice and holiness of truth. fore," he continues, "putting away lying, speak ye the truth every man with his neighbor."

Yes, my brethren, God is the truth, and He infinitely loves the truth, in Himself and in His creatures. He does not wish us to sacrifice it in the slightest degree, even to save the whole world from destruction. There is harm in a lie, then—harm, if I may say so, to God Himself and to His dearest interests. Do not think, then, to save His interests, or any one else's, by lying. Tell the truth and let Him look out for the consequences. Tell the truth for God's sake, because He loves it, and hates a lie; tell the truth, and love the truth, for its own sake We are, as St. Paul says, "created according to God, in holiness of truth;" let us keep the pattern to

which we have been made. Stop, then, deliberate lying for a purpose, which is but too common. But also be careful in what you say; try not even to fall into falsehood thoughtlessly. Let it be your honest pride that your word is as good as your

A. P. A. SECRETS.

Editor Kuster Asks the Court's Aid in Having Them Divulged.

Columbus, O., August 28.—John A. Kuster, editor and proprietor of the Catholic Columbian, Saturday night filed a decidedly sensational answer to the recent libel suit of Wm. A. Inskeep for \$20,000 damages.

Inskeep was a member of a jury before which the T. and O. C. Railroad brought proceedings against John F. Zimmer. The Catholic Columbian Zimmer. The Catholic Columbian charged that he voted for a smaller amount of damages due Zimmer because Inskeep was an anti-Catholic and Zimmer a Catholic. On this ground the libel suit was based.

In the answer Kuster demands to know whether Inskeep does not belong to the A. P. A. and asks the Court to compel him to divulge the oaths and other secrets of that organization The answer also asserts that the assertions made in the alleged article were

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biliated system. Help your children to grow strong and robust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Exterminator. It never fails.

The Perfume of the Cuban Lotus. the example of the Man of Sorrows

BY MAURICE FRANCIS EGAN, LL. D.

Continued from last week Cyril raised his face, with a shocked look on it; he came out from under the rock and stood beside his cousin.

"You don't mean to say that you are not a Catholic any more!"
Carroll's eyes fell before the earnest

ness of the other; he recovered himself quickly.
"What's the use? People don't trouble themselves about old-fashioned

religious forms any more-"You mean your people at Warward," interrupted Cyril, shrugging his shoulders; "people who believe that science can work miracles and that God cannot! I am not good— though God knows I want to be!—but I would rather die this moment than honestly admit what you have admitted

"I haven't been at Mass for a year," said Carroll, flippantly; "in fact, I've taken so little care of my Faith that I am afraid I have lost it altogether and yet I fancy I'm just as well-conducted as you are, Cyril, and as virtu-

The rustling of a gown was heard, and Miss Gardiner came from behind the rock. She wore a white-brimmed hat, carried a lace draped parasol, and

a large pocket-book.
"I agree with you there, Carroll," "I agree with you there, Carron, she said, with a grave and reproachful look at Cyril. "I just happened to hear your last words and I quite agree with you. In spite of all Cyril's high Christian education, he is frequently envious of you. I have read that many times in his eyes when you have been reprised." been praised.

Cyril turned his face from her, and asked for strength to control his anger.
"Is this not true?" Miss Gardiner

Cyril made no reply.
"Sulky, as usual," said his aunt;
for Heaven's sake, control your temper and talk less about your Faith Carroll good naturedly floated his handkerchief in front of the old lady. Her attention was diverted at once.

"Where did you get that perfume," she said, taking the handkerchief; "it is rare, it is exquisite! You will give me some, of course—new and rare perfumes are all the fashion.'

"I wish I could give you some aunt," said Carroll; "but young Cordovas gave me the last drop he had, and then he left for New York. It is the scent of the Cuban lotus-a magnificent pink flower, they say.'

"Too bad-too bad! I wish I could have had some," said Miss Gardiner, smelling the perfume and giving the handkerchief back to her nephew. "Oh, dear, isn't it hot?" she broke

off. "I toiled up to the bank only to find it closed. My attorney paid me \$1000 in \$100 notes this morning, and I wanted to deposit the money—but it's a legal holiday or something—its quite I'll have to keep it in my desk all night, and run the risk of finding it gone in the morning."

The old lady passed on, with a smile for Carroll and rather a grim look for her other nephew.

"Ah, that perfume!" she said. "It is very delicious—I shall always associate it with you, Carroll.'

"I am sorry Cordovas is gone—he's a jolly fellow, and fond of fun, like all the Cubans; he is in my set at Warward—but I've got to pay him \$500 next week," said Carroll, as his aunt disappeared. disappeared.

"Five hundred dollars!" cried Cyril, aghast ; "five hundred dollars!" " A man must have a game of cards

staring at?"
"Do they let you gamble at War-

"Let us!" cried Carroll, impati ently; "who is going to prevent it? But I know that my aunt would never forgive me if she thought I played cards. It's the one thing she made me promise not to do. I'd give half my life for that thousand dollars she is hoarding away; for if I don't pay him next week he'll apply to her and raise an awful row.

"I thought you said he was your

friend. "No, I didn't—I only said he is a jolly fellow, and of course he has to pay the \$500 to other people. If my aunt finds this thing out, I am done for -she always keeps her word. You'll be the favorite, then, "Carroll said with rather a hollow laugh.

Cyril could give him no consolation; he knew from experience that his aunt always did keep her word; she prided herself on it.

"It is awful!" Cyril said, much alarmed. At the same time a thrill of delight ran through his mind-Carrol would be abased; his aunt would see that the pargon was not perfection! He crushed the thought with all his will. "I wish I could help you," he said, "but I have just \$10 in the world." the world.'

"Do you know," Carroll said, as they strolled up to the house, "that if I can't pay Cordovas I think I'll kill myself. What are you staring at now? It's the only way out-two students at Warward committed suicide last ses-

"You are a fool !" exclaimed Cyril, "I beg pardon,

losing his temper. "I beg pardon, cousin," he added, "but you are!"

There was a gleam in Carroll's eye, as he looked back longingly at the sea, that frightened Cyril. He went up to his room, sad at heart, all his and bitterness gone. He knelt before his picture of Our Lady of Good Counsel in supplication for his cousin and in penitence for himself. He asked that Dondon, Ontario,

might guide and strengthen him.

Miss Gardiner's guests left early that night, and she called her nephews into the drawing room to show them a new picture she had bought. Her study was at the back of this drawing room shut off from it by curtains. was in the study when he was called Cyril, in his room.

After they had looked at the picture the study of a sunset at sea-Carroll

went to his room.
"Oh, by the way, Cyril," Miss Gardiner said, sinking into a low chair,
"I believe I left the key in my little desk in the study. Go and get it for me-1 am tired-but before you lock the desk, see that the money is safe. Cyril went into the study. A very graceful little desk of the Louis Seize period, painted with garlands of roses, stood in one corner under a drop-light The key was in the lock; Cyril raised the lid; the desk was empty; there was no money there! He looked and looked again. He could hear Miss Gardiner, in the drawing-room, humming an old song to herself. He turned cold and hot. A white hand-kerchief was all the interior of the desk contained. He became sick at heart as he recognized the perfume of the Cuban lotus; the handkerchief,

there was the fatal scent of the Cuban lotus, streaming richly from it. Here was Cyril's chance to drag down the curled darling from his place Left to his own natural impulses, he would have done so; and the tempta tion was strong upon him. But his education had been, since his earliest infancy, against the indulgence of bad natural impulses. He took the handkerchief-with a prayer in his hear and Miss Gardiner's plaintive song sounding in his ears—up to Carroll's room. He entered it, a slight knock barely warning Carroll that he was com ing. Carroll, who was standing at the window, turned; his cheeks were

which had evidently caught in the lid, was Carroll's. There was no initial on it; no other sign of ownership; but

flushed and his eyes glittered. 'You took my aunt's money," Cyril said, throwing the handkerchief on the bed; "give it to me; she has asked for it—give it to me, and I will return it before she discovers the loss. Do not hesitate. I know it was you!"

Carroll glanced at the handkerchief, and defiance faded from his eyes. He drew his aunt's pocket-book from the breast of his coat and handed it to his

"You will not ruin me?" he said, piteously.

Cyril snatched the pocket bock and dashed down stairs. He could replace it in an instant. But he was too late. Miss Gardiner had become impatient and gone herself to the desk. She turned, her face as white as death, as

Cyril entered the room.

"So you are a thief, sir," she said, with a sneer. "Give me that pocket book! I knew you were evil-minded, but I never dreamed you would steal! Carroll, in the door-way behind Cyril, heard these words, and a great

weight lifted from his heart.
"For heaven's sake," he whispered to Cyril, "let her think it was you you have nothing to lose !

No, Cyril said bitterly to himself, he had nothing to lose. He had no father to suffer from his disgrace; his aunt could not have a lower opinion of him than she had already; he would at once crush out all the envy in his nature by making this great sacrifice: he would be silent. In a second all this flashed through his mind.

"You are a thief!" cried Miss Gar-diner, shrilly. "Think of it Carroll, your cousin is a thief!"

Carroll did not speak.
Suddenly Miss Gardiner bent her occasionally at college," said Carroll, head under the upraised lid of the desk—the rich perfume of the Cuban lotus was still there. She had said that "she would always associate it with Carroll." She looked at the faces of the two young men with a keen glance; the truth dawned upon her; her intuition was not at fault.

There was a pause; Miss Gardiner

suffered terribly for a moment, and Cyril suffered with her. "God help me!" she said, covering her face with her hands. "Go, Carroll

Riordan, go !- and yet I have made you what you are !" Miss Gardiner has been a changed

woman since the failure of her experi ment; she listens humbly to the relig ious instructions which Cyril Hacket



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—now a Jesuit scholastic—gives her. Carroll Riordan is in Cuba, an utterly spoiled and reckless pleasure-seeker, without hope and almost without Faith -the despair of his father's life.

Pinning Down an "Iscape."

Miss Golding, who claims to have "escaped" from tifteen convents, is still lecturing in England. A commission has been organized to inquire into her charges against Catholic monastic institutions. She has made definite statements against individual establishments, and alleges that nuns are poisoned who refuse to comply with the rules. This monstrous statement is believed by Protestants and by Protestant journals. A paper printed in Salisbury has gone so far as to demand a regular inspection of Catholic con-

discharged their duties Miss Golding will have disappeared. She cannot face the plain facts. She knows that she is lying when she says that Chrisworld, commit murder to enforce regu-Every investigation into such reck

less and libellous charges results in their utter and absolute refutation. Protestants who give credence to those lurid tales are actuated by prejudices and by sentiments of bigotry. They would not pay any attention to similar stories about private establishments conducted by persons who were not Catholics. So dense is their ignorance and so deep seated their prejudice against Catholics that they lend an ear to the most absurd yarns, even when the libeller is a self convicted falsifier. We hope that investigation by this

body of Protestants and Catholics will be thorough and complete. The more complete and searching it is the better the Catholics of the world will like it. for the more they inquire, the brighter will shine the character and the virtues of the good Sisters who are thus shame $fully\ traduced. -Boston\ Republic.$

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A BIGOT SQUELCHED.

Mr. Johnson, of Ballykilbeg, discovered in a book issued for use in the Irish schools Moore's Canadian boat song, in which occurs this invocation:
"Saint of your Green Isle, hear our prayer," The vigilant member for South Belfast wanted to know from Her Majesty's ministers why they allowed such utterances to appear in a school book. Before Mr. Morley had a chance to reply a member rose to ask whether the Irish secretary was aware that there were included in the curriculum for Irish schools the works of a Pagan named Homer, full of invocation of heathen deities, suce as Jove, Venus, Mars and other objectionable personages, and whether in the interests of pure evangelical teaching the work should not be excluded. The House wents by government officials.

We predict that before the mixed commission of gentlemen who have volunteered their services shall have discharged their duties Miss Golding met the censure of the Ulster fanatic had been selected by a board composed of four Protestants and one Catholic, and that the Canadian boat song was she is lying when she says that Carls tian ladies, who devote their lives to the service of God and to the elevation popular with English people as well as popular with Irish, "despite the harmless with Irish, "despite the harmless of the latest the carlotter of the latest t reference to St. Patrick." A correspondent corrects Mr. Morley on his last expression by pointing out that the "Green Isle" which is mentioned in the lines quoted is not Ireland, but a little islet in the St. Lawrence river. and that the "saint" is not St. Patrick, but St. Anne, the patron saint of Can-ada. Mr. Johnston and the chief secretary were both wrong, it appears, but the bigot from Ballykilbeg is always wrong when he undertakes to deal with an Irish or Catholic sub-

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on the 2nd and 4th Thursday of every at eight o'clock, at their hall, Albiou Richmond Street. O. Labelle m. Corcoran, Recording Secretary.

A GREAT LOSS.

Our C. M. B. A. brothers throughout the Dominion will hear with profound regret that Rev. Dr. Bardou, P. P. of Cayuga, and one of the executive committee of the association, is no more. We had learned to esteem Father Bardon because he was a noble priest of God's Church, respected and beloved by all. By nature he was energetic, and whenever he had duties to perform he threw his whole soul into the work. As a priest he was tireless in his efforts to uplift the spiritual condition of his people. As a member of the C. M. B. A., from its inception, he was on all hands recent in the service of the C. M. B. A., from its inception, he was onal hands recent in the service of the C. M. B. A., from its inception, he was onal hands recent in the service of the C. M. B. A., from its inception, he was onal hands recent in the service of the C. M. B. A., from its inception, he was onal hands recent in the service of the C. M. B. A., from its inception, he was onal hands recent in the service of the C. M. B. A., from its inception, he was onal parameters who attended the Grand Council conventions for the past twee years will realize how sadly his presence will be missed at future gatherings. His prudent comset, his kind and tatherly demeanor and his sterling housest you purpose were always admired and appreciated by the membership, and we know that Carlier for the C. Mr. B. A., from its inception, he was on all parameters of the control of the control

us the following account of Father Bardou's death.

At St. Joseph's Hospital, Hamilton, Thursday evening last, at 7:30, the Very Rev. Dr. Bardou passed away, after an illness of a few weeks. His Lordship Bishop Dowling was present at his bedside at the moment of his departure. His death was a most edifying one, consoled and fortified as he was by the sacraments of the Church.

On Friday morning, at 10:30, a Pontifical Requiem High Mass was sung by His Lordship Bishop Dowling in the cathedral for the repose of his soul. Monsignor Heenan, Dundas, acted as assistant priest; Rev. Father Teefy, President of St. Michael's College, being deacon, Rev Father Coty, subdeacon, and Rev Father Craven, master of ceremonies. In the sanctuary were Monsignor McEvay, rector of the cathedral, Rev. Father Granottier, Owen Sound, and Father Lynch of St. Patrick's church.

After the absolution, His Lordship addressed a few feeling words to the large congregation present.

Arter the assoutton, This Lordship adressed a few feeling words to the large congregation present.

At 2:15 p. m the remains were placed on the train which bore them to Cayuga, of which place he was parish priest. The parishioners in large numbers met the corpse at the station and accompanied it to the church, where it remained over night.

The net morning Monsignor Heenan sang a solemn Requiem Mass coram Pontifice. Very Rev. Dr. Kloepfer, Provincial of the Resurrectionists, Berlin, was deacon, and Rev. J. R. Teefy, M. A., President of St. Michael's college, Toronto, subdeacon. In the sanctuary were Rev. Father Corcoran of the diocese of London; Monsignor McEvay, Hamilton; Father Foerster, New Germany; Father Crinion, Dunnville; Chancellor Craven, Hamilton; Father Murphy, acting pastor of Cayuga, and Father O'Reilly, Caledonia. Many other clergymen were unavoidably absent owing to the inconvenience of the day of the week.

Representatives of the Grand Council of the C. M. B. A. and of the local branches were present.

the C. M. B. A. and of the local branches were present.

At the conclusion of Mass His Lordship Bishop Dowling addressed briefly the bereaved congregation. After the absolution the body was placed in a brick vault under the church.

Dr. Bardon was born in Toulouse, France, in April, 1852. When but a young man he came to this country in the year 1857, and was ordained at Hamilton by Bishop Farrell in August of the same year. He labored zealously in Hamilton, Dandas, Owen Sound, Brantford, and, some twelve years ago, was appointed paster of Cayaga. May his soul rest in peace!

DATE OF THE PERSON OF THE PERS REV S. LYLE MAKES SOME REMARKS ABOUT PEOPLE LIKE MRS. SHEP-

Hamilton Herald, Oct. 2

At the Central Presbyterian Church yesterdoy morning, Rev. Samuel Lyle delivered a brief address at the children's service. Had Mrs. Shepherd or any of her admirers been present, their opinion of him would probably be considerably lowered. His remarks were not personal, but the general understanding was that they were aimed at the denouncer of Catholicism.

In conversation with Mr. Lyle this morning, he referred thus to his remarks of yesterday: "Why, I think it is ridiculous for a woman to be going around preaching down a a religion because she knows of a few who profess it that are bad people. She is judging the whole Catholic religion by the acts of a new people. The actions of you and me as Protestants shouldn't be a criterion for the entire Protestant community. If we commit sim, does it necessarily follow that the Protestant religion should be condemmed? Well, why should the Catholic religion be denounced because one woman has come in contact with those who do not live up to the standard of what they profess? And do you mean to say the crowds that flock to hear Mrs. Shepherd are the champior so of Protestantism?—a crowd in whom all that is good or elevating is conspicuously absent.

"The remarks I made yesterday morning," continued Mr. Lyle, "were not of a personal character, but I suppose the majority of my listeners interpreted them as applying to Mrs. Shepherd. But they didn't apply to her more particularly than to others who are tramping around the country working up sensations."

LEGENDS OF "THE QUEEN OF SHEBA."

According to oriental tradition King Solomon possessed such rare wisdom and intelligence as to enable him to control certain supernatural powers and agencies. Among these were the working demons who were employed to transport and put in place the huge stones of the Temple, which were hewn and prepared in distant quarries under the direction of Hiram of Tyre. When the Queen of Sheba had started on her journey to visit Jerusalem, Solomon desired to give her upon arrivs) some convincing proof of his power and greatness. He accordingly commanded the chief Jinn to convey from Sheba the Queen's throne and set it beside his own in the Palace of Jerusalem.

When the Queen arrived with her courtiers and retinue Solomon painted toward her throne and asked her if she knew to whom it belonged. The Queen answered: "It is mue, if it is that which it was"—a reply which is said to have impressed and pleased Solomon greatly.

Mile Rhea's new play, "The Queen of Sheba," deals only with the human side of the famous characters of sacred and secular history; and the author, Adrien Barbusse, has produced a love story of supreme interest and exalted purpose, which would alone insure success. If grandeur and interest are creatly enhanced, however, by the superh costumes and magnificant seenery and appointments. Alle Rhea is said tohave achieved the artistic success of her life by her portraval of the beaufful Tamar.

The Queen of Sheba will be presented at the Opera House of the pean of the pe

y vigor of renewed youth. "And I will go into the altar of God, the God who giveth joy to my youth."

It is not surprising that when these anniversaries have been repeated until they make a quarter of a century of a man's life, that a time-honored custom has signalized that epoch in the priestly career by bestowing on its evening the tille of the silver anniversary.

We need not wonder that on such a remarkable day the clergy of the diocese where the event occurs, unite around their favored brother for a public celebration of his silver Jubilee to do him honor, to wish him joy and to join with him in singing the cantreles of gratitude of the Royal Psalmist, "The mercles of the Lord I will sing forever."

Such events are worthy of honorable celebration, for it is the memorializing of twenty-five years of vigorous manhood, spent, in season and out of season, in the highest calling in life—the preaching of the Divine Word and the dispensing of the mysteries of God.

To have given all these years to the sacred for any man. But the rectors of parishes in this new country have other weighty burdens to bear. In this respect, Rev. Father, not only have your ever qualled before the numerous obstill as in your path, but by your indomit the properties of the properties of the control of the properties of the c

and our best wishes for your future years in God's service.

REV. FATHER KEILTY'S REPLY, Father Keilty, in replying, said:

My DEAR BROTHER PRIESTS—On an occasion like this no priest would be so egotistical as to suppose that a celebration of such grand dimensions as the present was intended for himself personally. Every priest in similar circumstances would recognize that all the glory of such a celebration is intended for the priesthood, and for that alone. So that he who rurs may read between the lines of your beautiful address, that if you gather, as you do around me this happy day, it is because, although the most unworthy among the unworthy, I still partake—thank God—in that alone, we would recognize that all the glory of such the wince of glodes of worship for the Almighty God. For all time your pastorate will be memorable on account of this great edifice in which the most unworthy among the unworthy, I still partake—thank God—in that glorious priesthood of Jesus Christ, in speaking of which the Prophet King says: "I have sworn and it shall not repent me: Thou art

Signed in behalf of the school children of the meminded of the fact that this is a Silver Jubilee, and therefore I must not have you think that "my way of life is fallen into the sere, the yellow leaf," Let me, therefore, conclude by saying that till my latest breath I shall never forget your loving kindness to me on this blessed day. May "honor, love, obedience, troops of triends "accompany you through a long, long life, and many, finally the happiness of heaven accompany you during all eternity.

Signed in behalf of the school children of the parish. Deeping long the Joseph Leahy, Dennis O'Brien, Albert Moher and Michael Moloney.

Father Keilty replied to the words of felicitation from the children in a few fatherly remarks.

The ceremonies in the church terminated with the singing of the Te Denm.

The clergy were afterwards entertained at the presbytery in Father Keilty's own hospitable manner.

A SKETCH OF HIS LIFE.

The Rev. William J. Keilty, parish priest

THE PARISHIONERS' ADDRESS. The address from the parish was read by Mr. John Moloney, reeve of Douro. It read

Ont, to their Passor, the Rev. W. J., Kailly, on the Occ. sion of his Siver J wile. R. July 26th, 1852;

We are happy to have a share in the celebration of the sliver anniversary of your ordination to the priesthood.

The joy of the pastor is the joy of his people. The honors which are conferred upon you on this auspicious occasion by the assemblage of the clercy of Peterborugh and the neighboring dioceses are testimonies to your worth, and we witness this with pleasure and with pride.

Though among the oldest parishes in Ontario, this is the first occasion in the history of Douro that such an event has occurred. It will always be a pleasing remembrance that it has been our good fortune to have taken part in the public rejoicings and thanksgivings of the Silver Jubilee of our soggarth aroon.

There is no man in the journey of life who is associated with his fellow men by such sacred ties as the priest of the parish. From the cradle to the grave the priest moves along with the same than the same than the same than the regenerating waters of baptism may fall upon its brow. Around him flock the youth of the parish to hearn the lessons of virtue, of truth, of justice, the life giving doctrines of the Saviour of mankind, to become acquainted with the ways and means of a righteous life. At his feet they kneel, for the first time, for the application to their souls of the merits of the passion and death of their Recleemer. His anointed hands distribute to them the bread of life on that happiest of all days, when they partake of the Eucharistic banquet. In youth and in age, in health and in sickness. In sorrow and in Joy, the priest is ever in the midst of the flock committed to his care. He has been well called the "man of the people"—self-sacrificing, enlightened, dishterested, possessing the full strength that virtue always gives, guidling, counselling, sympathizing, ever at hand to pour into the affects of soft the wine of gladness and the balm opportunity has presented tiself for the expression of the parestion of

DICKES OF DETERBOROUSE.

See that the second of the course of the course

the presbytery in Father Keilty's own hospitable manner.

A SKETCH OF HIS LIFE.

The Rev. William J, Keilty, parish priest of Douro, was born June 12, A. D., 1846, of Irish parents, in the historic town of Prescott. At an early age he entered college, studying in Regiopolis, Kingston, and St. Laurent's, Montreal. During those years he was remarkable for his love of classical literature, modern and ancient. In 1868 he entered Quebec Seminary, where he studied theology, under the presidency of Dr. Tarcherean, now the illustrious Cardinal-Archbishop of Quebec. He was ordained priest in the cathedral of the Immaculate Conception, Kingston, on July 26, 1868, by the late Bishop of Kingston, the Most Rev. E. J. Horan, D.D., of hallowed memory. The first year of his priesthood, Father Keilty spent as Professor of Rhetoric, in Regiopolis College, then presided over by the present Vicar-General of the diocese—Very Rev. C. H. Gauthier, parish priest of Brockville, During four following years he was attached to the cathedral clergy and appointed to the chaplaincy of the penitentiary. Here all the zeal of his ardent, young heart was exercised for the spiritual and temporal welfare of the unfortunates placed under his charge. At that time the Fenian prisoners were confined there. Father Kielty was chiefly instrumental in obtaining their release. Sir John Macdonald was at the time Minister of Justice, and Father Keilty was chiefly instrumental in obtaining their release. Sir John Macdonald was at the time Minister of Justice, and Father Keilty was chiefly instrumental in obtaining their release. Sir John Macdonald was at the time Minister of Justice, and Father Keilty was chiefly instrumental in obtaining their release. Sir John Macdonald was at the time Minister of Justice, and Father Keilty was chiefly instrumental in obtaining their release. Sir John Macdonald was at the time Minister of Justice, and Father Keilty was chiefly instrumental in obtaining their release.

TORONTO.

Oct. 5.—Export Cattle—There were probably 35 loads here to-day. Prices ranged from 4 to 4 for good loads, and 4c to 4 fc was reported paid for best loads.

Butchers Cattle—One lot of 25 head, averaging 390 lbs, 80d at 83,20 a cwt; lot of 5 choice cattle, averaging 1,10 lbs. sold at 831 a head. Choice cattle would bring 3 fc and picked lots 3 fc.

Choice cattle would bring 3½c and picked lots 3½c.

Hogs—Run heavy, 82.26 here. Buying was active and prices steady for straight fat hogs, but rather more stores and half-fats were here than the market had a demand for. Straight fats, weighed off car, sold at \$5.00 to 85.25 per cwt., with rather more for selected lots. Stores and half-fats sold at \$5.50 to 85.00, and rough light and heavy hogs at \$5 to \$5.25.

Sheep and Lambs—There was another heavy run to day, 1,655 head being here. Breeders' sheep were selling to day at \$3 75 to 84.50 a head, and a few extra heavy head sold for \$4.75 to 85. Lambs were slow. There were too many here, and a large number were left over. Sales run from \$4.15 to \$5 for culls; \$2.25 to \$2.55 for good to choice, and some extra choice heavy lambs sold up to \$3.45.

Calves—About 20 here. All wanted at \$5 to \$7.

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Gents—My daughter was suffering terribly with neuralgia. I purchased a bottle of MINARD'S LINIMENT and rubbed her face thoroughly. The rain left her and she slept well till morning. Next night another attack, another application resulted as previously, with no return since. Grateful feelings determined me to express myself publicly. I would not be without MINARD'S LINIMENT in the house at any cost,

Parkdale, Ont.

Parkdale, Ont.



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a head. A lot of 14, averaging 170 lbs, sold at

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VOLUME XV

ENCYCLICAL UPON Leo XIII. has address

ing Encyclical Letter world: To our Venerable Breth archs, Primates, Bishops, and other

ing peace and comm Apostolic See : LEO PP. N

VENERABLE BR Greeting and Apostol The sacred joy caus by the happy completion anniversary of our Epi tion was greatly and sw by the sight of the Catholics of all parts our happiness, as that their father's pleasure ness to their faith and event, with an ever gratitude, we admire ounsels of Providence immeasurably graciou truitful to the Church time we feel our sor give thanks and glor gift to the august Mot powerful mediatrix a God. Inasmuch as t ing kindness of Mary long and varied cou in many ways, we have be prompt and effectua clearly and more help it fills our soul with encourages us to a s fidence. We seem to voice of that heaven us lovingly amongst which the Church mu ing us in the fulfilme the cause of the salvat admonishing us that the Faithful still furt to the exercise of v wishes it has many been sweet to us to c among the fruits blessing, we gathere the increase of deve new institution of Cor

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