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ristianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, OCTOBER 13, 1894.

NO. 834.



Encyclical Letter of His Holiness Leo XIII.

WORDS OF ADVICE TO CATHOLICS, IN-SPIRED BY THE COMING OF OUR EXPLAINED - WHY CATHOLICS GREAT EFFICACY OF THE ROSARY.

The Pope has issued his annual encyclical on the Rosary of Mary. Addressing "the patriarchs, primates, Archbishops, Bishops and other ordinaries in peace and communion with the Holy See," the Holy Father writes

Venerable Brethren, Greeting and the Apostolic Benediction. We always look forward with pleasant expectation and elevated hope to the return of the month of October, which has, by our exhortation and order, been dedicated to the Blessed Virgin, and in which, for not a few years now, the devotion of the Rosary has been cultivated unitedly and earnestly among Catholic people. The motive which incited us make this exhortation we have made known more than once. For as the unfortunate condition of the Church and of states assuredly demands the most instant aid of God, we thought it well that this should be implored through the intercession of His Mother, and that it should be solicited especially by that form of prayer the efficacy of which has always been felt by Christians to be most wholesome. Such was the feeling even at the very origin of the Rosary of Mary, both in the preservation of the holy faith from the wicked attacks of heretics and in the fitting esteem for the virtues which, owing to the age's corrupt example, needed to be sustained and raised; and the same feeling has been experienced publicly and privately in a perennial course of benefits, the memory of which is everywhere immortalized by famous institutions and We rejoice to relate that monuments. our own age, laboring in many ways under dangers incidental to the times, has in like manner derived salutary fruit from the same source; but on looking round, venerable brethren, you see yourselves that there still exist and are partly increasing reasons why zeal in appealing to the heavenly Queen should by our exhortation be stimulated among your flocks. Add to this that as we fix our thoughts on the intimate character of the Rosary, the clearer its

EXCELLENCE AND ADVANTAGE appear to us, the higher is raised the desire and hope that our recommenda-tion may have such an effect that this desire and hope that our recommendation may have such an effect that this most sacred devotion, strengthened in the minds of the faithful by a more thorough acquaintance, and increased by a more extended use, may flourish yet more abunuse, may flourish yet more abun dantly. In promoting this pur-pose we shall not recall the various considerations respecting the same matter which we set forth in former years; it rather occurs to us to reflect upon and point out by what an ex cellent design of Divine Providence it comes to pass that through the aid of the Rosary confidence as to the result of their petitions is pleasantly infused into the minds of those wh pray and the maternal compassion of the benign Virgin for men responds to by affording succor with the

utmost bounty. The assistance of Mary which we seek in prayer assuredly depends, as basis, upon the office of procuring divine grace for us-an office which she continually discharges with God, being most acceptable by her dignity and merits and far surpassing in power all the angels and saints in heaven. And, probably, in no form of prayer does this office become so manifest as in the Rosary, in which the part taken by the Virgin in securing men's salvation recurs as if unfolded in an actually present effect, thus supplying an admirable aid to piety, whether in the contemplation of succeeding sacred mysteries or in the devout repetition of the prayers. In the first place the joyful mysteries are before us. For the Eternal Son of God inclines to men and is made Man, Mary, however, assenting and "being conceived of the Holy Ghost." Then John is "sanctified" in his mother's womb by a special mark and is provided with chosen gifts "to prepare the way of the Lord"; but these things are connected with the salutation of Mary, who by a divine impulse had gone to see her kinswoman. At length takes place the birth of Christ, "the expectation of the nations." He is expectation of the nations." born of the Virgin, and shepherds and Magi, the first fruits of the faith, hastening with pious disposition to His birthplace, "Ind the Child with Mary, angel, n. 8), the biessed fruit of her soul new and inHis Mother." Then that He might in a public manner offer Himself as a victim to God the Father, He desires of God," from which lofty dignity what is desired that we should was nothing about it or indicate that we should was a Methodical; it was a Methodical; it was a victiments of solicitude and maternal (Id. serm. sm. Natv. B. M. V., n. 7), sentiments of solicitude and maternal (Id. serm. sm. Natv. B. M. V., n. 7), the biessed fruit of her soul new and inexpressible pleasure and excite in her receive everything through Mary "
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expressible pleasure and excite in her receive everything through Mary "
the philosophy being pantheistic; and

unto death, and in the Prætorium,

where He is beaten with scourges, punctured with a crown of thorns and subjected to torments, Mary indeed is absent, but these things were long foreseen by her and present to her mind. For when as a maid she offered herself up to God for the office of a mother, and when she wholly dedi-cated herself in the temple with her LADY'S MONTH—THE MYSTIC PRAYER Son, even then by each of these cir-EXPLAINED — WHY CATHOLICS cumstances she became a partner with SHOULD LOVE AND CHERISH IT-THE | Him in the troublesome work of expiating the sins of the human race whence it cannot be doubted that she also suffered excessive pain, especially in her mind, at the bitter anguish and torture of her Son. And while she was a more touching way is noticed in the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, being moved by immense charity to receive us as children, she willingly offered up her Son to divine justice, dying at heart with Him and being transfixed with a sword of sorrow. Finally, in the glorious mysteries the merciful office of the powerful Virgin is manifested even more fully. silent joy she tastes of the glory of the Son, triumphant over death; with maternal affection she follows Him as He returns to the heavenly abode; but, while worthy of heaven, she is detained on earth as the infant Church's most fitting consoler and teacher, "who penetrated the most profound abyss of divine wisdom to a greater extent than could be believed." (St. Bernard de XIII. Prerogative, B. M. V., n. 3). But since the promise of human redemption will not be com-pletely fulfilled until the Holy Spirit of whom Christ gave assurance shall have come, we, therefore, see her in the memorable upper room where, with the apostles and praying for them with inexpressible groaning, she hastens the advent of the fullness of the same Paraclete, the supreme gift of Christ, a treasure never to fail. And en-tering into immortal life she is to plead our cause forever, and with increased effect. Accordingly, we look up from this valley of tears to the holy city of Jerusalem, crowded with angelic choirs; and we reverence her who is sublime in the glory of the blessed, and who, crowned by the Son of God with a diadem of stars, sits with Him the queen

> and MISTRESS OF THE UNIVERSE.

All these things, venerable brethren, in which is exhibited "the design of God, the counsel of wisdom, the counsel of piety" (St. Bernard, Serm. in Nativ. B. V. M., n. 6), and in which the merits of the Virgin Mother are conspicuous, and must have an agreeable

ency. First comes, as is right, the Lord's Prayer, addressed to our Heavenly Father; and, after He has been invoked in becoming words of appeal, the voice of the suppliant is urned from the throne of His Majesty to Mary by the law of interceding and propitiating of which we speak, and which is explained by St. Bernard of Siena in this sentence: "Every grace communicated to the world has a threefold course. For it is imparted on perfectly regular system (ordinatis sime) by God to Christ; by Christ to the Virgin; and by the Virgin to us (Serm vi., in Festis. B. M. V. de Annunc., a 1, c. 2). These stages, as we may call them, though they differ indeed in kind from one another, being laid down, we dwell longer, and in a certain sense more pleasingly, upon the last, from the design of the Rosary the Angelic Salutation being continue in decades as if in order that we may ascend the more confidently to th other stages, that is to Christ through God the Father. The same salutation we pour forth to Mary so many times in order that our weak and defective prayer may be sustained by the neces sary confidence, beseeching her to pray to God for us and as if in our name Our voices, in fact, are far more ac ceptable and powerful with Him if the are recommended by the prayers of the Virgin, whom He Himself urges to inercession with the gentle invitation: Let thy voice sound in My ears, for thy voice is sweet." (Cant. ii. 14.) For this very reason are repeated by us so often the glorious names she pos sesses for obtaining graces. We salute her who "finds favor with God," being singularly "full of grace" from Him, so that it might flow in abundance to all persons; her in whom God inheres by the closest possible union; her "blessed amongst women," who "alone took away the curse and brought the blessing" (St. Thomas op. viii., super salut, angel, n. 8), the blessed fruit of her

SEIZED BY ADMIRATION ation of St. Bernard: "Remember, O I which you are shared or most pious Virgin Mary, that it was I were heard of in any age that any one who had recourse to thy protection, implored thy aid or sought thy intercesting the property of the research of the state of the research of the rese plored thy aid or sought thy interces-

sion was abandoned. The power of the Rosary in inspiring him Father and, unworthy as we are, begging for very high favors—all this and in our devotion she really "mag-nifies the Lord." And in truth we address God in a prayer worthy of Him when we recite the Lord's Prayer. Moreover, to the requests we make in this prayer, so just and fitting in themselves and so comformable to Christian faith and a most effective means of propitiating the Divine clemency.

It is daily of more urgent important the numblest, let the lovel and place the following themselves are lovel and place the numblest, let the lovel and place the numblest, let the lovel and place the lovel and tian faith, hope and charity, a certain ance that this course should be purcharm most agreeable to the Virgin sued, seeing that the furious wicked-adds a special weight. For with our ness of the impious contrives and dares adds a special weight. For with our voice appears to be united that of the Son Jesus, who gave us the same formula of prayer in fixed terms, and commanded that it should be employed: "Thus, therefore, shall you pray" (Matt. vi. 9). Let us not doubt, then, that she will discharge towards us her office, full of eager layer when with a ready disposition we when with a ready disposition we when reference with a region of the impious contrives and dares to adopt every possible measure calculated to provoke the anger of God and to draw down on their country the weight of His justly punitive hand. Amongst the other sources of regret, all persons of good will will deplore with us that in the very bosom of the wide via dated to provoke the anger of God and to draw down on their country the weight of His justly punitive hand. Catholic nations there are too many towards us her office, full of eager love, when with a ready disposition we carry out this injunction by reciting the Rosary: gracefully receiving this chaplet, she will grant us in return a rich reward of favors. The character of the rosary, in itself well calculated to help us to pray with the proper spirit, affords no small ground for feeling assured of her liberal bounty. Such is man's weakness that when he is engaged in prayer his attention is easily and frequently withdrawn from God, and he is divested from the object he has so resolutely set before himself. he has so resolutely set before himself. Now, whoever properly considers the nature of the Rosary will at once see how efficacious it is for keeping the mind alert, for removing torpor, for

A SALUTARY SORROW

on account of sins that have been committed, and for leading the thoughts to mitted, and for leading the thoughts to subjects of heavenly contemplation. As is well known the Rosary consists of two parts, which are distinct and yet two parts, which are distinct and yet connected together—the meditation on connected together—the meditation on connected together—the well are also betrayer of Christ. In all the cities the mysteries and the vocal prayer.

This kind of prayer then requires particular attention on the part of those ticular attention on the part of the second of the part of th who use it—that is, not only in directing the mind in a certain way towards God, but in contemplating and meditating in such a manner that examples of the higher life are taken to heart, and food found for every species of piety. Indeed, there is nothing greater or more admirable than those same things in which the perfection of the Christian faith appears, and by the light and power of which truth, justice and peace have advanced on earth upon a new scale and with most beneficent results. Consonant with this is the mode in which these truths are set before the cultivators of the Rosary ; that is to say, in a manner adapted to the intelligence even of the unlearned. For the Rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for proval, and has softened the bitterness putting forward facts to be perceived by the eyes and treasured up in the memory—facts which make all the greater impression on the mind and affect it the more beneficially inasmuch as they are presented as they occurred, the identity of time, place and person being preserved. When, before everybody, these considerations are marked and strongly impressed upon the mind the Christian nations, and especially each mystery whoever is really inclined to prayer takes them in without any effort whatever, and by a sort of natural movement of the mind and heart he receives abundantly the dew of heavenly grace which Mary plentifully bestows. There is another more worthy of recompense. For their zeal by paying honor to the great when we piously repeat the third Mother of God, the powerful protectress series of mysteries we express in a of Christianity, the glorious Queen of sufficiently mindful of the blessings purpose.
which she insured with ineffable Venerable brethren, may God, Who which she insured with ineffable

to be taken to the temple, and there by the ministry of Mary He "is presented to the Lord." When the Boy is mysterious solicitude, and finds Him with immense joy. The sorrowful mysteries are equally expressive. In the "GARDEN OF GETHSEMANE," where Jesus fears and is sorrowful mysteres are in the sorrowful mysteries are severally of the many appeals which will spirit?

It is assuredly impossible that any one who has devoted himself, with the Virgin. For it is to thee we fly, Holy Mother of our silver the apostolic benediction which we impact lovingly in the Lord to your respective clergy and people.

The author says there has been a misuse of money. Too large salaries have been paid, of which he gives a number of striking intercession and favor, and fully sat the apostolic benediction which we impact lovingly in the Lord to your respective clergy and people.

The author says the at the divine counsels respecting the Virgin for the common salvation of the nations; and with lively confidence he will long to commit himself to her care and protection according to the declaration of St. Bernard: "Remember, Omega Figure Virgin May, that it was lively seech you to graciously hear us ourselves, O procurer of our salvation,

which we have just pointed out, being The power of the Rosary in inspiring considered in its twofold aspect, it bethose who pray with confidence as to the issue of their appeals is equally why we continue to inculcate and proeffective in moving the heart of the mote the custom. As we have stated at Virgin in compassion for us. It is the beginning, the age needs heavenly clear that it must be exceedingly aid more and more, especially as the torture of her Son. And while she was present and looking on was to be carried out that sacrifice for which He had generously prepared Himself as a victim; a fact which at the end and in a more touching way is noticed in the same mysteries: "Mary, His Mother, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and, stood beside the cross of Jesus, "and, stood beside the cross of Jesus," and there are many troubles which affect her rights and liberty, and there are many causes and liberty, and there are many causes and liberty, and there are bringing ruin on the prosper the cross of Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are bringing ruin on the prosper the cross of Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are bringing ruin on the prosper the cross of Church has to endure, far and wide, many troubles which af should alone be fulfilled; that we extol His goodness and munificence, calling Would that this devotion were everywhere held in honor, as of old, in ac-cordance with our desires! In towns is a source of exquisite joy to Mary, and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and prac-

escaped outrage. They have not been

represent Him devoid of the majesty of His divine nature, by depriving Him of which even the redemption of the human race is necessarily denied. Nor has been universally felt, the inhabittrampled under foot in a nation which very justly takes a first place in priding itself on its Catholicism. Then, as was right, the vigilant solicitude of the guise the facts. Our Italian preachers Bishops was aroused, and they forwarded suitable protestations to those whose sacred duty it ought to be to safeguard the dignity of religion and danger, but also exhorted them to repair by religious solemnities the shocking offence offered to the beloved Author of our salvation. shown in so many excellent ways by the friends of Christian morality has proval, and has softened the bitterness of the pain which that affair has caused us. On the present occasion we cannot avoid raising our voice as chief pastor of the Church, and we unite our strongest protestations with those of the Bishops and the faithful. And with the same apostolic earnestness with which we complain of and con-demn this execrable deed do we urge from early years, on the mention of the Italians, to preserve inviolate the religion of their ancestors, which is a most precious inheritance, to defend

it strenuously and to be careful to further it by conduct always HONORABLE AND WORTHY of the creed they profess. plentifully bestows. There is another then, for this reason also, that during commendation which renders these the whole month of October individuals chaplets more acceptable to her and and religious societies should exercise more lively manner our grateful feel- Heaven. On our part, we renew and ings towards the Blessed Virgin, declaring as we do that we can never be Indulgences previously given for this

which she insured with ineffable charity in contributing to our salvation. These noble mementoes, recalled again and again in her presence, must bring to her soul new and in-

THE ITALIAN METHODIST MIS-SION.

We have just met with a very remarkable book on missions. It is not that celebrated book by Marshali subject of unfavorable criticism by our Protestant friends for its supposed prejudiced and untruthful account of Protestant missions, but it is a book written by a Methodist minister the title of which is "Four and a Half Years in the Italian Mission: a Criticism on Missionary Methods, by Reverend Everett S. Stackpole D. D."
The writer is evidently a man of ability, perfectly frank and has the courage of his convictions. He was chosen for the Italian Mission on account of his zeal for missionary works and his supposed special fitness for that particular mission. If the exposure which he makes of the manner in which the Methodist Mission in "Thus," says our author, "were Italy is conducted, and of the results spent \$4,000 in trying to develop n which the Methodist Mission in thus far attained had been made by a Catholic it would have been denounced

as most unfair, misleading and unjust.
The introduction to the book is devoted to the task of justifying the criticism to which it is devoted. The author contends that the whole truth should be known. It is not only dishonest but bad policy to keep back the discouragements and failures and present only the bright side of the

picture.
"The time has fully come," he says, "for the Church of Christ to rectify the mistakes which she has for some time been making in connection which this work. In the first place she should resolutely and honestly look failure full in the face, and not for a moment shrink from it or pretend that she does not know that it exists when it is in plain sight before her. It is always wise to know the worst, and nothing is ever gained by concealing either from ourselves or others actual facts as they exist in connection with

The reverend gentleman has acted upon this principle, and he has shown up the delinquencies, the shortcomings, the extravagance, the disingenuous - not to say hypocritical prac tices, and, finally, the complete failure, thus far of the Italian Methodist mission, with frank and unsparing fidelity. It would be impossible in the compass of an ordinary newspaper article to give anything like an adequate conception of the exposures of this unique and scathing book. It is emphatically rich, rare and racy.

One of his most important discoveries was the great mistake they had made in employing apostate priests as preachers of Methodism. The only wonder is that their common sense should not have convinced them be-fore hand of the utter impossibility of making a good Methodist preacher out of an apostate priest. In fact, our ants lamenting the injury to the most sacred rights of religion—violated and his discoveries and learned the extreme Priest in his Relations to Church and difficulty of making good lay-Methodists, even, out of Italians.

"It is of no use," he says, "to disare too proud to associate familiarly with the poor people to whom they preach, and will never do it so long as the Missionary Society will pay their country, and they not only warned bills at some good hotel. . . . In their flocks of the gravity of the Italy our preachers cannot reach the bills at some good hotel. rich, and they will not mingle with the poor except officially.'

In fact their whole experience as described by our candid author seemed to prove conclusively that ex priests, theological students, helpers, and even private members were all "on the make." As long as the Society would pay them good salaries they would be good Methodists, though there were very few who did not turn out badly. 'We wish," says our author, matter might be laid seriously to heart by our own and other Churches, that

genuine Protestantism cannot be built ip in Italy or elsewhere by ex-priests. The ex priests, then, on the have done us very little good and very much harm. Some have disgraced the ministry and returned to Roman Catholicism. Yet this zealous and honest mission

ary was scandalized by the prodigatity with which he found the funds of the church disbursed for the support of these unworthy persons. The fact seemed to be that the difficulty of securing good, honest preachers, student and employes was so great that they were driven to the necessity of employing that kind of men to keep up any kind of show of missionary work. In the same way a Methodist periodical called the Nuova Scienza, sometimes styled the Italian Methodist Quarterly Review, was conducted by a man who finally withdrew from the Church because they would not continue to support the Review. Yet of that periodical it is said there was nothing about it to indicate that it

ally; they prefer to draw their resources from America. The Methodist Missionary Society has the reputation of being a rich concern. Sometimes if a preacher does not receive as large a salary as he thinks he ought to have that celebrated book by Marshall he will secede with his whole Church to the Waldinses, the Free church or some other Protestant Conventicle.

The author gives what is really a very amusing if it were not so sad a sketch of nine students of their theo logical seminary. They were all impecuneous, some of them mere adventurers. They were hypocritical, deceitful, some had been expelled from other institutions, some drank and one was discovered to have secret communications with a lady-love. Of one it was said that lying and swearing was his daily pastime. By cheating and borrowing from other students he succeeded in taking away with him about one hundred francs. Only one succeeded in graduating.

preachers out of young men who had given no evidence whatever that they were called of God to the ministry.

A visitation of the churches was made, and the only wonder is that the meagre development of results had not proved more discouraging. It was evidently the liberal use of money received from the Home Missionary Society that had kept them alive. In regard to the mission in Naples, the nost important next to that of Rome, the author says:

"We have wasted from first to last, \$35,000 in Naples. Wasted, we say, for our present Church amounts to nothing, whatever the report may say, and there is no cause for hope of suc-cess in the near future. To thus advertise Protestantism in the largest city of the kingdom, for a series of twenty years, is a disgrace to Methodism and a positive injury to our cause.

We must not omit the authors manly testimony as to the attitude of the Catholic Church towards their mission. Alluding to the difficulties which some times arise between pastor and people he says:

"Such difficulties are usually set down to the charge of Catholic bigotry and persecution, and the indiscreet preacher may figure for awhile as a live martyr. The Catholics do not trouble us at all. We are not doing enough to provoke their opposition. Protestantism is now as undisturbed in Italy as in America.

We recommend all to get this book, and can promise them a rich treat in reading it. It is a small duodecimo of two hundred pages, in paper covers, and is published by the author, Auburn, Maine.—Catholic Review.

THE NEW ERA OF FELLOWSHIP.

Boston Pilot.

Writes the Rev. Thomas Jefferson Society," in the American Eccl siastical

"Conservative prudishness about joining with other religionists or public movers in social improvements, regarding, for example, the treatment of our Indians, the negro, the inmates of our Indians, the negro, the indiates of houses of correction, or the G. A. R., does not square with the pronouncement of our glorious Pope Leo, or the examples of the English-speaking Cardinals, in our own day-the era of democracy. We may rise to the stature of patriots and neighbors without dwindling into partisans and Pharisees. Moreover, the chance is presented here and now, when the Holy See's conciliatory policy is being pushed even more liberally forward, to take occasion ad captandam benevolentiam acatholicorum. The clergy and prominent laity gifted with a snap and ready acumen of good speaking, may be invited to give expositions of the faith, discipline, history, economy of the Church, outside the fold. The Church, in the English speaking world and the French Republic has received so decided a swing forward in public opinion, despite the rabid deviltry of European masonry and the black-hearted calumnies of our New World Know Nothings, that thousands of souls are ripe—not for abstract con-troversies or dry as dust disquisitions, written or spoken, but for lively presentations of defence and explanation The well-spoken lectures, connected or not with special missions, as well as the specific purpose of, for instance, the Paulists in speaking to non-Catho lic audiences; the sale of such small tracts and pithy pamphlets as are being spread abroad in a few years by the ten thousands; the spirit of respectful inquiry, all prove that the time has come for every priest to be on the alert to 'Catch the golden moments as they fly.'"

Humility makes us kind and kindness m kes us humble.—Faber.

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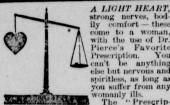
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ARMINE

CHRISTIAN REID.

CHAPTER V.-CONTINUED. She did not answer : indeed, at that instant Duchesne addressed Egerton and so interruped the conversation. Nor was he able to return to the subject, for talk after this was general, and chiefly on the political events of the day, which Duchesne and Leroux discussed with that biting sarcasm which has long been the prevalent tone in France, with all parties, toward the tottering ministries which have ignominiously succeeded each other under the Third Republic. It was not until they returned to the salon that Egerton found an opportunity to say a few more words to Armine. "Now, then, my friends, to enjoy your cigars you must return to my den," Duchesne had said, leading the way thither and followed promptly by Leroux. But Egerton paused to admire some fragrant violets which filled a dish in the centre of a table near the fire, and then to say to Armine, who stood by the table:

"Have you seen the D'Antignacs lately, mademoiselle?" saw them to day," she answered.

"M. d'Antignac was, for him, rather well—that is, not incapable, from pain, of seeing or talking to any one."
"Then I shall certainly have cause
of complaint when I see him next,"
said Egerton: "for, as it chanced, I

called there to day and was denied ad mittance. 'Oh! there are many reasons why

that might have been," she said eager-ly. "He was perhaps by that time too tired to receive a visitor; for when I left the Vicomte de Marigny was with him. And you know his strength is easily exhausted." is a wonderful man," said Eger-

ton, feeling his interest in socialistic theories beginning to wane, and wishing that it were possible to remain in this pleasant room, with the soft firelight, the fragrance of violets, and that

charming, sensitive face to study.

"Yes," she said, "he is a wonderful
man, I think, and in nothing more
wonderful than in the fact that he keeps his intellect undimmed through so much physical suffering. Have you ever heard him talk, M. Egerton, on the great questions that are disturbing so many minds — questions like those of which you are thinking?"

"Now and then I have," said Egerton, again surprised. "But I rather avoid than seek such discussions with him, because he takes as the basis for all his views certain dogmas which I cannot accept

"Perhaps that is because you do not understand them," said the girl, with a slight smile. "I must not detain you now; but you will probably par don me for offering you this advice: Give to M. d'Antignac's views the same chance which you are giving now to my father's. Let him explain to you the basis on which they rest." "Can it be possible that you accept

that basis?" exclaimed the young man, too much amazed to remember the law of good breeding which forbids a direct personal question.

How clearly the soft, full eyes met his now! "Why should it surprise you if I do?" she asked quietly. "I should at least be ranged with the great majority of the wise and good and great of the world, should I not? But it does not matter what I believe, monsieur, farther than this: that units make millions, and that it is better to be on the side of those who build up han of those who tear down

She drew back with the last words, bending her head a little, and Egerton felt that he had no alternative but to accept the evident dismissal.

"I have come here to-night to hear why we should tear down," he said, smiling; "but au oracle has spoken on the other side when I least expected

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it, and I should be very ungrateful if trating through the line of carriges, I did not heed its utterances. I shall certainly do nothing rashly, mademoiselle; and I have now the honor to bid you good night.'

CHAPTER VI.

Oracles are more likely to be heeded when their utterances are supported by the soft light of golden-brown eyes than even when enforced by all the eloquence of a practised speaker, which no doubt accounts for the fact that it was a rather divided attention which Egerton gave the tribune of Socialism when he returned to the small study and smoking room. Not that he failed to be impressed, as he had been before, by Duchesne's eloquence and fervor, and not that he was able to refute the premises from which the other drew his conclusions. The solid earth seemed reeling beneath him as he listened: for how could the man who had no belief in God, and to whom a had no belief in God, and to whom a life beyond the grave was, in the jargon of the day, "unthinkable," answer the stern deductions drawn from materialism by those who have logic enough to see that law, duty, obedience must rest on God, or else that they have no basis at all? He could not answer them; he could only listen silently to the enunciation of that new yet old doctrine which says to men, "Ye shall be as gods," and which declares that the first of the rights of man is the right to rise

against his fellow man and say: "I will be no longer subject unto you; I will no longer toil in pain and darkness while you dwell in the sunshine and fare sumptuously. Since this life is all, we will have our full share of its possessions; and we know now, what we have been long in learning, that the power to take that and anything

As Egerten listened he felt like one who is fascinated yet repelled. He would desire—yes, he said to himself, he would certainly desire—to see the great bulk of humanity freed from the hopeless fetters of toil and poverty which weigh upon it; but in order to reach this end was it necessary to de stroy everthing which up to this time the world had reverenced? Why not, (he asked) engraft the new order on whatever was good of the old?

'Because there is nothing good in the old," was Duchesne's reply; cause it was founded upon falsehood. is rotten throughout and doomed to destruction, root and branch. No we must break up and utterly fling away the old forms, in order to cas the life of the world into new moulds.

Egerton did not answer; he seemed to be looking meditatively at the smoke before him, but in reality he was hearing again Armine's voice as she said: "It is better to be on the side of

those who build up than of those who cast down. It was the tone of that voice which he carried with him when he went away, more than the passionate accents of Duchesne, though the last also

vibrated through his consciousness and seemed to give new meaning to the look of the brilliant capital when he found himself in its streets. Leroux had preceded him in departure —having a night's work to accom-plish—so he walked alone down the Avenue de l'Opera to the great boulevard flashing with lights, where the crowd still flowed up and down and the cafes were still thronged with well-dressed idlers. It is at this time that Paris wears her most seductive aspect, her most siren-like smile; that the brightness in the mere cutward blood, makes the quietest pulses beat a little faster; and that Pleasure in her most alluring guise holds out forbidden fruit on every side, saying, "Take and eat.

But to Egerton at this moment was like a great carnival under which grim forces of destruction were lurking and biding their time—the time when the tocsin of revolution would sound once more in the Faubourg St. Antoine, that old home of revolt, and Montmartre and Belleville would answer back. Was it fancy, or did the hoarse clamor sound already in his ears? He looked at the tranquil air of things around him, at the shops gleaming with luxury and beauty, at the elegant toilettes and smiling faces of those who passed him. "Do they not hear it?" he asked himself. "Do they not catch the low, menacing mur mur of the storm which when it breaks will whelm all this in ruin? What is to be the end? Is Duchesne right? Must all be destroyed in order to rebuild on a better basis the new civilization? But I am afraid I have not much faith in democratic Utopias.

So thinking, he crossed the Place da l'Opera, filled with light, and as he looked up at the front of the new Opera House, that in its gilded splen dor seems a fit type of the order which created it-that order of the Second Empire which strove to establish itself by stimulating to an enormous degree the passion for wealth and outward show in France, and the tradition of which is therefore still dear to the bourgeois soul-a recollection suddenly smote him like a blow.

"By Jove!" he cried, speaking aloud, as he stopped short at the corner of the Rue Auber, "I had forgotten entirely that I promised to appear in the Bertrams' box to-night!"

As he stood still, regarding the ornate front of the great building, it became suddenly alive with movement. The opera was just over—for an opera in Europe never ends before midnight -and the greater part of the audience was pouring out of the main entrance. Egerton hesitated for a moment; then saying to himself, "At least there is a saying to himself, "At least there is a chance," he crossed over, and, penetatively. They were by this time differently, "though I do not pay much

took his place at the head of the step which the electric lamps flooded with a light bright as that of day. He had not stood there very long when the chance to which he trusted befriended Two ladies, attended by a gentleman who wore a light overcoad above his faultless evening dress passed near him, and one of them, pausing to lift the long silken train that flowed behind her, saw him and exclaimed involuntarily, "Mr. Eger-

RECORD.

In an instant he was descending the steps by her side and saying: "How very fortunate I am! I took my station here with the faint hope of seeing you and apologizing without delay for my failure to appear, as I promised, in your box to night."

She turned a very handsome head and regarded him with a pair of proud, bright eyes.

"It is a pity that you should have taken any trouble for that end," she said carelessly. "Of course when mamma asked you to look in on us she

only meant if you cared to do so. 'I should have cared exceedingly, he said; "but can you conceive that I absolutely forgot the opera in the excitement of attending a Socialist meet-

ing in Montmartre?"

She laughed slightly. "Yes," she said, "I can very well conceive it. An opera must seem very stale and flat compared to such a new entertainment. And did it amuse you?

"I was not in search of amusement so much as of new ideas," he answered "and it has certainly given me those

You are to be congratulated then," said the lady, with the faintest possible shade of mocking in her voice. "We are all, I think, dreadfully in want of new ideas. I should not mind journeying to Montmartre myself in search of them.

"A want of ideas of any kind is the last complaint I should judge you likely to suffer from," said Egerton gallantly, yet with a shade of possible sarcasm in his voice as subtle as the mockery in her own had been. "But I believe it is a question

whether ideas are innate or not," said she coolly. "Therefore one must occasionally receive some from the outside; and I should welcome even Socialism as a relief from social plati-

At this moment the lady in front turned around, saying quickly, "Why, where is Sibyl?" And then she, too, exclaimed, "Mr. Egerton!" "Good-evening, my dear Mrs. Ber-

tram," said Egerton, uncovering. "I have just been expressing to Miss Bertram my deep regret at not having enjoyed part of the opera with you." "A very hypocritical regret, lould think," said Miss Bertram, should

considering that you were so much better employed. "That raises the question, Egerton

how were you employed?" asked the gentleman, who had turned also. "Ah! Talford, how are you?" said Egerton, recognizing him. "I confess," he went on, smiling, "that I am not so certain as Miss Bertram appears to be that I was better employed. have been to a Red-Republican meet

ing in Montmartre. Mrs. Bertram uttered a slight ex clamation indicative of well-bred horror. "What could possibly have taken you to such a dreadful place?

"And what did you learn after you got there?" inquired the gentleman called Talford.

"Well, for one thing I learned that opera-going will soon be an obsolet amusement," said Egerton, who had a sensation as if an ocean and not a few streets must surely divide this world from that which he had so lately left. "I do not feel just now as if I should

deplore that very much," said the younger lady. "One grows tired of operas which last to this hour; comosers should have some mercy. Come, mamma, here is our carriage

After they had been put into it the elder lady leaned forward to say good night again to both gentlemen, added with some empressement to Eger ton: "Come soon and tell us what the Red Republicans are going to do."

As the carriage drove off, the two men turned by a simultaneous move ment and walked along the broad pavement in silence for a moment. Then Mr. Talford said:

"Mrs. Bertram regards you with favor.

" It is more than Miss Bertram does then," said Egerton, with a laugh 'A more disdainful young lady it has seldom been my fortune to meet.

"She is decidedly original," said the other. "One never knows what she will say or do next. But she is very clever and charming, if a little incom prehensible.

"She is very clever and no doubt very charming," said Egerton; "but in my case I usually find the sense of being puzzled greater than the sense of being charmed.'

"I like a woman who is able to puzzle (one," said his companion. · Most of them are very transparentnot because they have not the will to be otherwise, but because one learned to see so clearly through all their little artifices. Now, if Miss Bertram has artifices they are not of Now, if Miss the usual order, and so one does not see through them.

"The point with you, then, is not whether artifice exists, but whether, like the highest art, it is able to conceal itself," said Egerton.

"Oh! for the matter of that," said the other carelessly, "you cannot expect a woman to be a woman without artifice of some kind.

"Can one not?" said Egerton medi-

crossing the Place, and he glanced down the broad Avenue de l'Opera toward the Rue Neuve des Petits What artifice had the direct glance of those soft, golden eyes con-"You ought to know better than I," he went on after a moment. "At least I am quite willing to admit that your experience has been greater than mine.

"So much the better for you, my dear fellow," said the other. "One begins to learn after a while, like that very blase gentleman King Solomon, that most things are vanity; and women, unfortunately, are no excep tion to the rule.

He spoke quietly, but with the decision of one who utters a truth upon a subject with which he is thoroughly familiar. And certainly if the experience of twenty years can qualify a man to pronounce a judgment, Mar maduke Talford was qualified to pro nounce one upon the fair sex. many parts of the civilized world had he studied it during that period; at the feet of many enchantresses had he remained—for a time. But no spell had ever been great enough to hold him long, nor firm even to rivet round him the fetters of matrimony. he had reached the eminence of forty years, and was conscious that hi blonde hair was growing thin on the top of his head. Perhaps these things made him a little thoughtful; at all events, his friends began to fancy that they saw a change in him. He had never been a prodigal, had never wasted his substance nor lived riotously; but there could be no doubt that he had gone deeply into pleasure-though with a certain fastidious ness and discretion which character ized him in most things - and if he now began to say, Vanitas vanitatum, it was because he, too, had indeed learned, like the king of Israel, that 'all things are vanity "-after one

has exhausted them. The feeling of this was certainly uppermost in his mind; for, after a pause which Egerton did not break, he went on speaking: "After all, it is a mistake to leave one's self nothing to believe in. And ignorance is the parent of belief. Therefore whatever one wishes to believe in one must re main in comparative ignorance of Women, for example — since we are speaking of them — if you wish to cherish the common superstition about feminine virtues, do not make any attempt to know the sex other than superficially."
"That is rather an appalling doc-

trine," said Egerton. "Do you not think it possible that you may have been unfortunate in your experiences?

"I am very sure that I have not been," said Talford. "On the con-trary, I am inclined to think that I have been fortunate when I compare my experiences with those of others." "And you make your axiom gen

eral in its application?" said Egerton. "You think that ignorance is the only ground for belief in anything?" "I not only think so, but I am cer-

tain of it," answered the other; if it is not a very cheerful realizationwell, we cannot help that, you know One has either to shut one's eves and decide to be deluded, or to open them and face the truth.

Then said Egerton, like Pilate of old: "What is truth? It must be something absolute in itself, and not a mere negative state of universal scep-

The other shrugged his shoulders fact that we are alive and the equally undoubted fact that we must die-If any man tells me that he believes aught beyond these things, say to myself, 'It may be so, but you are either deceived or a deceiver. See, mon cher or a deceiver. See, mon cher— it is not often that I am betrayed in this vein of moralizing—but is it not evident that it must be so? For example, we hear enthusiasts talking of the glorious virtues of humanitythis humanity which has been robbing and cheating and cutting each other's throats as long as history has any record of it, and which a little experience of men will soon assure us is likely to continue the same course, with varia-tions, in the time to come. We hear of tions, in the time to come. We hear of the beauty of universal brotherhood, and of a sublime altruism which is some day soon to display itself. hese things will do for dreamers in their closets, ignorant of the practical word. But men of the world know that the millennium was never farther off than now, when mankind is realizing more than ever that the good which buys all things-including men and women-is the only secure good of life

and that pleasure is its only true end. There was a moment's silence. On those last words the brilliant scene around them was a striking commentary. But Egerton's thoughts went back to a very different scene—to the crowded homes of Montmartre, and the eager, resolute faces of those who list ened to other conclusions drawn from the same doctrine that life is all, that wealth rules the world, and pleasure is the supreme good. Presently he said, in the tone of one who speaks a thought aloud: "I wonder what it will be?"
"What?" asked Talford, a little surprised.

The other roused himself. "Why, the result of the struggle," he said, between men like you-and you are but the type of a large and constantly increasing class—and some others to whom I have been listening to night. It is a struggle bound to come, you know

attention to the blaque of Socialists and Anarchists. But I can tell you what in my opinion will be the result: it will be wild uproar, much killing on all sides, and then the final end of that ridiculous modern farce called the rule of the people. Power will assert itself in one form or another, with a single strong hand, and make an end for ever of the insane folly which declares that a thinking minority shall be ruled by

an ignorant and brutal majority."
"Thank you," said Egerton, with a smile. "Your opinion is exceedingly clear, and you and I may not be much older when we shall see it verified or disproved. Meanwhile, I have received a number of sufficiently varied impressions to-night, which will furnish me with food for meditation.'

Talford laughed, and, looking up at the Madeleine, by which they were now passing, said: "You live in this neighborhood, do you not?

"Yes, my apartment is yonder." answered Egerton, nodding towards a house which occupied the corner of a street running into a boulevard often dream in the morning before I wake that I am wandering in the gardens of Cashmere; that rises from the odors of the flower-market held here,

which penetrate into my chamber."
"Ah!" said the other, "you are at the age for flowers, real or metaphor-Enjoy your youth, happy man ! Do not waste one golden hour in listening to Socialist madmen. That is the best advice I can give you; and now bon soir.'

TO BE CONTIEUED.

A WITTY NUN.

Lord Charles Russell, Chief Justice of England, in an article published in the September North American Review, tells an amusing story of a ease in which the Sisters of Mercy were parties, and shows, without ostenta-tion, his Catholic faith in the telling. He says of Lord Coleridge, his prede cessor on the bench:

"The action of Saurin against Starr was one of the most remarkable cases in which he was engaged. It was an action brought by an Irish lady who had joined the branch established at Hull of a religious order known as the Sisters of Mercy. The Superior had, in fact, complained to the ecclesiastical authorities and compelled the lady to leave the convent; and, thereupon, she brought an action in respect of the expulsion and for libel. The case excited great interest at the time - great interest naturally among the Catholic community, and still more amongst the non-Catholic community. It is not, I think, uncharitable to say, as to the latter, that was anticipated, if not hoped, that the inquiry might throw a lurid light upon the incidents of conventual life. In this respect, the disappointment was great. The incidents in the case was great. The incidents in the case were devoid of sensation, and, in any other connection, would have been devoid of interest. No grave moral imputation was made against the plaintiff, and no serious misconduct was, on her part, alleged against the community of which she had been a member. Her case was that, without cause, she had been expelled, and that, without justification, her conduct had been represented as incompatible with conventual life. The case for the convent may be summed up in a sentence: That Miss Saurin had no vocation, that she was incapable of submitting to the strict discipline found necessary in religious communities, that she broke bounds, spoke when she ought to have slightly. "I should define it, then," been silent, and did not observe the he said, "as what we can see, and feel, and touch: the material world by those in authority. The character of the evidence may be illustrated by an amusing incident which occurred in the course of the cross-examination by Mr. Coleridge of Mrs. Kennedy, a lady who held the office of Mistress of Novices. Mrs. Kennedy mentioned among other peccadilloes that on one occasion she had found Miss Saurin in the pantry eating strawberries, when she ought to have been attending to a class of poor children, or some such

duty. The cross-examination proceeded thus: Mr. Coleridge: 'Eating straw-

berries, really 'Yes, sir; she Mrs. Kennedy:

was eating strawberries. Mr. Coleridge: 'How shocking ! Mrs. Kennedy: 'It was forbidden,

Mr. Coleridge: 'And did you, Mrs. Kennedy, really consider there was any harm in that?

Mrs. Kennedy: 'No, sir, not in itself, any more than there was any harm in eating an apple; but you know, sir, the mischief that came

Let Them See the Truth.

Father Walter Elliot, whose mission to Protestants in the Diocese of Detroit last year, broke up the sod for future harvest there, is to spend some time in the Diocese of Cleveland in similar work hoping for like success. He is not content to wait for the fifty millions of our neighbors to come to the Church in search of the truth — he will take it to them. May the Lord of the harvest prosper him and send him many colaborers. - Catholic Review.

Confusion as to the choice of a bloodpurifier is unnecessary. There is but one best Sarsaparilla, and that is Ayer's. This important fact was recognized at the World's Fair, Chicago, 1893, being the only blood-purifier admitted to be

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TO LECTURE ON IRELAND.

OCTOBER 1', 1894.

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Gifted Timothy D. Sullivan Coming Here this Month.

The end of the month will see a distinguished Irishman in this country, an ex-mayor of Dublin and a member of Parliament. He is Timothy D. Sullivan, and the people of this country know him well, for he was here with other prominent Irish Nationalists a few years ago in behalf of the Home Rule movement. During his coming visit, however, he will appear on the lecture platform. The subjects he will speak upon, will be, of course, of Irish National interest and importance. William D. Kelly recently wrote an inter-esting article about Mr. Sullivan for the Catholic Columbian.

Timothy Daniel Sullivan, who has often and by no means undeservedly been called the poet laureate of the Irish National League and the Home Rule cause, was born in 1827 in one of the most picturesque places in the south of Ireland, where the town of Bantry stands at the head of the bay that bears the same name. His father, though but in moderate circumstances. was a man of culture and refinement and his mother before her marriage had been a national school teacher. Her education was mainly attained in the school of Mr. Healy, the grandfather of Mr. Timothy Healy, M. P., taught in Bantry, and his tutor had the reputation of being one of the best scholars in the south of Ireland. Mr. Sullivan afterwards married the daughter of his teacher; and finding but scanty opening for his talents in his native town, he moved to Dublin and became attached in a fashion to the staff of the Nation, to whose columns he contributed a number of poems and ballads that soon attracted wide attention. Of his earlier verse the one that won the greatest popularity was un-questionably his "Song From the Backwoods," which appeared in the Nation in 1857, and opened as follows:

"Deep in Canadian woods we've met,
From one bright island flown;
Great is the land we thread, but yet
Our bearts are with our own.
And ere we leave this shanty small,
Which fades like the autunnal day.
We'll toast old Ireland!
Dear old Ireland!
Ireland, boys, hurrah!"

The popularity of this stirring soug was not confined to Ireland alone. The melody found its way early to this country, a copy of the song being brought hither by Captain D. J. Down-ing in 1858, and the following story is told of it a few years later, when Virginia beheld conflicting armies encamped on her soil: "Every man in the Irish Brigade knew the song and it was often sung at the bivouac fire after a hard day's fighting. An extraordinary instance of its popularity was the following: On the night of the bloody battle of Fredericksburg the Federal army lay sleepless and watchful on their arms, with spirits damped by the loss of so many comrades. To cheer his brother officers, Captain Downing sang his favorite song. The chorus of the first stanza was taken up by his dashing regiment, next by the rigade, next by the division, then by the entire line of the army for six miles along the river; and when the captain ceased it was but to listen with indefinable feelings to the chant that came like an echo from the Confederate lines on the opposite shore, of

Dear old Ireland!
Brave old Ireland!
Ireland, boys, hurrah."

Mr. Sullivan continued to contribute his graceful verses to the Nation until he became famous throughout all Ireland, and his initials, his favorite signature, appended to any verses sufficed to win for them a universal reading. He made his next great hit on the octer martyrs when he seized upon the words with which those devoted spirits went to the scaffold, "God Save Ireland" and wrote a song to the tune of a wellknown American air, which may be true ly said to have become since, the national anthem of the Emerald Isle and which is so well known that it would be superfluous to quote from it here. The beginning of the land agitation furnished him with many a fertile theme for his poetic gifts; and during the years that followed there was scarcely an event of any importance British Government sent him to Tulla-more jail for some offense against the drastic laws that then ruled in Ireland, be concluded, however, that Mr. Sulli-van has written no verse save his van has written no verse save his regional lays. He is the author of spirited and eloquent address. He van has written no verse save his national lays. He is the author of several beautiful pieces of descriptive poetry and more than one of his productions breathe a deeply religious spirit and are full of devotional inspira-

Mr. Sullivan's work on the Nation was not altogether of the poetic sort by any means. He is also a forcible writer of prose, and in the palmy days of the Nation many of its best editorials and paragraphs came from his facile pen. When his brother, A. M. Sullivan, went to London, in 1874, to take his seat as the representative of Louth, the poet took the entire management of the paper into his own hands, and conducted it in so able a manner that its reputation as a scholarly and conservative journal steadily grew and increased. He sucsteadily grew and increased. He succeeded to the ownership of the Nation on the death of his brother, and then his editorial responsibilities became larger, but found him fully equal to all demands. It was in 1880 that he made his entrance into political life by standing, at the general election of that year, for one of the Westmeath out the disease."

Severe colds are easily cured by the use of Bickle's Anti Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those would for coughs, colds, inflammation of the sold for coughs, colds, inflammation of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

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seats, which he won without any difficulty. Five years later he was re-turned to Westminster from the College Green division of Dublin, securing th largest vote given to any Nationalist candidate in the Irish capital; and the following year he was again hand-somely returned by the same constituency. A few years subsequently he was chosen the Mayor of Dublin; so that he may be said to enjoy the high-est political honors which it was in the power of the Irish people to bestow upon him; and it is needless to add that in whatever position he was placed, he has always acquitted him-

self well and honorably of the duties

that devolved upon him. Mr. Sullivan will appear in a nev role to Americans as a lecturer. True, he has been heard here from the platform before; but it was more as an agitator and pleader of the Home Rule cause that he spoke then, than as a lecturer in the true sense of the term. ague and the Home lecturer in the true sense of the term of in 1827 in one of He is not without his gifts as a public speaker; and T. P. O'Connor has said of him in this respect, after alluding to his journalistic work: "He has the head of the bay been perhaps still more prominent on the platform; and it is at large Irish popular gatherings that his speech is the most effective. He is Irish of the Irish, and expresses the deep and simple gospel of the people in lan-guage that goes home; and then his keen sense of humor enables him to supply that element of amusement which is always looked forward to with eagerness by the crowd." Of course, the lecture platform demands a different style of oratory than the hustings or political stump; but those who know Timothy D. Sullivan have no misgivings in regard to his capabili ties to occupy the former stage as well and effectively as he has often held the latter. Personally, he is the most genial of men, and he is said to be at his best among a gathering of sympathetic friends; while it has been said of him that one never fully appreciate his songs until he has heard their author sing them himself, a statemer that was often made of that other Irish bard, the immortal Tom Moore.

Apropos of Mr. Sullivan's coming here to lecture, it may be interesting to mention the fact that eight years ago Mr. T. P. O'Con nor predicted success for him should he ever assume that role. In his history of the Parnell movement, Mr. O'Connor wrote: "There is scarcely an Irishman living who could give an evening's entertainment so complete as T. D. Sullivan; and if he ever were to assume the profession of a public lecturer his success would be unquestioned. A series of lectures in which he would give recitations from his own poems and sing his own songs, would draw overflowing houses in New York, or Boston, Philadelphia or Chicago. He certainly would spare his manager any expense of advertising, for there is scarcely an Irish home among all the millions of Irish homes in America in which his verses are not as familiar as household words."

Mr. Sullivan is not the only member of his family to visit this country as a of his family to Visit this country as a lecturer. His younger brother, the lamented A. M. Sullivan, who enjoyed the friendship of Cardinal Manning in a singular manner, and who wooed and won his wife in the Cresent city. was here in 1882, principally in quest of health, and he then lectured extensively throughout the country, attract ing to his platform the highest ecclesiastical dignitaries of the cities in which he spoke. The subjects upon which Mr. T. D. Sullivan is to lecture are all interesting ones; but probably his largest audiences will gather to hear him when he speaks of "The Poets and Poetry of Ireland"; for that is a theme which always has a charm of its own, and there are few men livment.

Irishmen to Rally.

A special meeting of the Philadel-phia Council, I. N. F., was held on Sunday afternoon in Philopatrian Hall. The object of this meeting was to make additional arrangements for the reception to Hon. Edward Blake, M. P., on October 25. Hugh Mc-Caffrey presided, and the hall was well filled with delegates and others. Mr. that happened in Ireland that he did not embalm in verse. When the British Government sent him to Tullagrand success and announced that His Grace Archbishop Ryan was heartily in favor of the project and would be he utilized the days of his captivity to write his famous "Lays of Tullamore," with their abundance of quaint humor and keen satire. It should not and active member of the Irish Parliamore, and act

spirited and eloquent address. He said there should be an outpouring of the friends of Ireland on this occasion that would give renewed hope and Mysteries, in which we meditate on the that would give renewed hope and courage to the Irish people.

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THE SHAMROCK.

OSCAR WILDE'S LATEST POEM.

Oscar Wilde, son of Speranza, who furnished some of the most inspiring lyrics of the "Young Ireland" movement, cannot, on occasion, forget that he is Irish. This poem is from the last issue of the London Weekly Sun (T. P. O'Connor's paper).]

The spreading rose is fair to view,
And rich the modest violet's hue,
Or queenly tulip filled with dew,
And sweet the lily's fragrance;
But there's a flower more dear to me,
That grows not on branch or tree,
But in the grass plays merrily,
And of its leaves there are but three,
'Tis Ireland's native shamrock.

My country's flower, I love it well,
For every leaf a tale can tell,
And teach the minstrel's heart to swell
In praise of Irelaud's shamrock;
The emblem of our faith divine,
Which blest St. Patrick, made to shine,
To teach eternal truth sublime,
And which shall last as long as time,
And long as blooms the shamrock.

And long as moons the second of the West, my native isle, May heaven's love upon you smile, Oh, twine a wreath of shamrock leaves! They decked the banners of our chiefs, And calmed the Irish exile's griefs, Our country's cherished shamrock; The muse inspired with words of praise The poets of our early days, To write in many a glowing phrase, And sing in powerful, thrilling lays The virtues of the shamrock.

He who has left his island home
Beneath a foreign sky to roam,
And in a foreign clime unknown,
How dear he loves the shamrock.
When on the feast of Patrick's day
He kneels within the church to pray
For holy Ireland, far away,
He feels again youth's genial ray,
While gazing on the shamrock.

The brightest gems of the rarest flowers,
That ever bloomed in eastern bowers
Possesses for him not half the powers
That dwells within the shamrock:
Sweet memories, like refreshing dew,
The past, with all its charms, renew,
The church, the spot where flowers grey
The faithful friends, the cherished few
He left to cull the shamrock.

And vanish foes that may beguile
The lovers of the shamrock;
May God torever cherish thee,
In peace and love and harmony,
And rank thee proud 'mid nations free,
Thus pray thy children fervently
For Ireland and the shamrock

THE DEVOTION OF THE HOLY ROSARY.

What is the use of saying the Rosary? Many ask this question. Outsiders, of course who know nothing of the devotion except as they suppose it is a counting of a certain number of beads, cannot be expected to understand the nature or appreciate the beauty and edification of the devotion. Would to God that all Catholics understood it better and entered more fully into its spirit!

To many the devotion of the Rosary seems to be a frivolous and childish de votion. It is so simple, they say, and there is so much repetition. plicity is one of its greatest recom-mendations, for it is adapted to every, even the humblest, capacity. Nor is repetition an objection, provided the

prayer be a good one.

The prayer of the Rosary consists of the Apostles' Creed, the Lord's Prayer and the Hail Mary, which is the salu-tation of the angel to the Blessed Virgin on the occasion of the annunci-Mother of God, pray for us sinners now and at the hour of death. Amen," closing with the doxology — Glory be to the Father, etc.

The repetition is not necessarily "vain repetition"—that depends upon the spirit with which the devotion is used. The litanies, which are considered unobjectionable, may become a vain repetition if the heart and the intention do not go along with them. so with the canticle of the three children, in the third chapter of Daniel, we notice that "Bless the Lord" is re-

The devotion of the Rosary has sev eral advantages. In the first place it is a good test of humility. We do not, of course, mean to say that every one who says the Rosary is necessarily humble. But we believe it holds good as a general rule that the regular recitation of the Rosary is a good indication of that true Christian spirit of which humility is an essential part. Proud, worldly-minded Catholics do not care to say the Rosary — they have no taste for it. It may also be said with truth that the more faithfully and devoutly the devotion is practiced the

more humble will one become.

The Rosary is also an admirable educator. It is an epitome of the whole gospel. It brings in review the leading facts in the life of our Lord, the meditation of which tends to keep alive in our minds and hearts tho great, important and precious truths upon which our eternal salvation de-

annunciation of the Angel to the Blessed Virgin; her visitation to her cousin Elizabeth when she gave utter-ance to that sublime hymn the Mag nificat; the birth of our Saviour; the presentation in the temple and the finding of our Lord in the temple, instructing the doctors in the mysteries of His mission.

The second group are called the Sorrowful Mysteries, which recall the agony in the garden; the scourging at the pillar ; the crowning of thorns ; the carrying of the cross and the crucifixion.

the dead; His ascension into heaven; the coming of the Holy Ghost in the day of Pentecost; the assumption of the Blessed Virgin into heaven and her glorious crowning as Queen of all the heavenly host.

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind. day of Pentecost; the assumption of the Blessed Virgin into heaven and

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useful or better calculated to keep alive in the hearts of Christians a lively sense of the great, fundamental truths of the Gospel — those truths upon which their eternal salvation depends—than the daily review and meditation upon them which is involved in the recitation of the Rosary. One of the best evidences of the in-

fluence of this important and delightful devotion is found in the fact that it is, and has been, a favorite devotion of all the great saints of the Church and is practiced by all truly pious and devoted Catholics throughout the

Our Holy Father, Leo XIII., is so devoted to the Rosary and esteems the devotion of so great importance that he has prescribed the month of October for its special practice, and calls upon the whole Church to use it, both publicaly and privately with the hope that the practice may thus be fostered and ouraged by all Catholics and become their habitual daily devotion. God grant that this may be the happy re sult of the coming month of October -Catholic Review.

THE SPIRITUAL COMBAT.

The first thing you are to do when you awake is to open the eyes of your soul, and consider yourself as in the field of battle, facing your enemy and under an absolute necessity of engaging or persishing forever. Imagine you see before you the enemy, that particular vice, or disorderly passion, you are endeavoring to subdue; imagine, I say, that this hideous monster is coming to devour you. At the same time represent to yourself on your right hand Jesus Christ your invincible leader, attended by the blessed Virgin, St. Joseph and whole legions of Angels and Saints, and particularly by the glorious Archangel Michael—on your left hand behold Lucifer and his troops ready to support that passion or vice you contend with, and resolved to leave nothing undone to accomplish your overthrow.

Imagine you hear your guardian angel thus exhorting you: This day you must exert yourself in order to subdue your enemy, and all who seek your ruin. Take courage—let no vain ears or apprehensions seize you; since Christ your Captain is near at hand with all the power of Heaven to protect you against all enemies and to pre vent their ever reducing you, either by force or treachery, under their subjec tion. Maintain your ground, use vio lence with yourself, whatever pain it may occasion—call aloud on Jesus and Mary—beg the assistance of all the saints, and this being done depend upon gaining the victory.

However weak you may be-how ever formidable your enemies may seem either by their numbers or strength, still be not daunted; the succours you have from Heaven are more powerful than all that hell can send to destroy the grace of God in your soul. God, who created and redeemed, is not less than almighty, and more desirous of your salvation than the devil can be of

your destruction. Fight therefore valiantly; do not spare to mortify yourself; for it is by making continual war on your disorderly affections and vicious habits that you will gain the victory, acquire the kingdom of Heaven, and unite your soul to God for all eternity. Begin to fight from this moment in the name of the Lord, armed with a diffidence of yourself, and confidence in God, prayer, and a right use of the several

faculties of vour soul. With these arms attack your enemy that predominant passion you design to subdue, either by a noble disdain, peated thirty-five times, and some of the Psalms of David furnish similar examples of repetition.

a courageous resistance, repeated acts of the contrary virtue, or whatever means Heaven furnishes you with for exterminating Never rest till you have subdued it: your perseverance will be crowned by the sovereign Judge, who with the whole Church triumphant is a witness

of your behavior.

I repeat it once more, you must not grow weary of this war. Consider that all are obliged to serve and please God, that there is an unavoidable necessity of fighting since whoever flies exposes himself to be wounded and even destroyed; that after all, by revolting against God, and taking part with the world in a life of sensuality, the difficulties are not diminished; for both body and soul must suffer extremely when devoted to luxury and ambition. And what greater meanness can there be than not to dread much trouble in this life, succeeded by endless torments in the next - and yet shrink at small difficulties which must soon terminate in an eternity of bliss, and the never-ending enjoyment of God.

Just How it Stands.

A cablegram from Rome to the Associated Press: "Premier Crispi is ready to make any concession to the Church compatible with the maintenance of Italy's sovereignty over every foot of the soil, but ltaly will never concede the temporal power of the Pope." Then let the talk of reconciliation stop—there can be no reconcili-ation with a thief until he has done his best to restore his ill-gotten goods to their rightful owner. Crispi's idea of concession to the Church is on the principle of heads-I win-tails you-lose. The third group are called the Glori- He will "concede" anything but the ous Mysteries, in which we meditate only thing possible to "concede."
The Pope must not forever be subject The Pope must not forever be subject to "concessions" from Italy.—Catholic Review.

CRISPI'S DILEMMA.

It now appears that Signor Crispi's dramatic appeal to religion was not the cry of the repentant sinner, but rather the cunning device of the scheming politician. He saw a tendency towards friendly relations tween France and Germany and the possible disruption of the Triple Alli ance and consequent isolation of Italy. To provide for the danger that might arise from this isolation on the one hand and the advancing tide of Italian socialism under the direction of secre societies on the other, Signor Crisp turns suddenly, at least in appearance from his long career of atheistic politics and appeals to religion. If this appeal were sincere it would be well enough, but the Italian statesman is not master of the situation. Obeying as he has been the rule and guidance of Signor Lemmi, the Grand Master o Italian Freemasonry, his proposed new departure falls under the dark shadow of suspicion, first that his over tures are not sincere; and, secondly, that he could not, dare not, make an alliance with religion if he could. The Italian Government which he would save by the help of religion is built upon secret society atheism as on a foundation. As long as he wars against Christianity its power is at his command, but when he attempts to act independently of it and make a compromise with religion he is in danger of a great fall - a fall even into the grave. Organized atheism will no longer have use for him and will no longer have declined will remove him out of its way. It will remove him out of its way. That will insist on the compact oris Signor Crispi's difficulty, and no one knows it better than he. A late despatch says: "Signor Crispi has resumed his old attitude toward the

Some who dream of a compromise have suggested that the Government should cede to the Pope the Leoine City—that small part of Rome situated on the west bank of the Tiber-to-gether with a narrow strip of land running down a distance of sixteen miles to Ostia, on the Mediterranean coast. But the Cathedral of the Bishop of Rome is the Church of St. John Lateran, on the other side of the Tiber, and it is probable that the Pope would consent to any arrangemen that would put his episcopal church, Omnium urbie et orbis Ecclesiarium Mater et Caput, under the control of the Italian Government.

A despatch says that Signor Crispi has been given to understand that the first condition of a reconciliation will be the restitution of Rome to the Pope, and that the Vatican can have no deal ings with the Quirinal until the day when the court and government shall vacate Rome. - Philadelphia Catholic Times.

In England.

Cardinal Vaughan is out with a declaration that Catholicity is still making a wonderful progress in England and winning adherents almost daily in all parts of that country. The Cardinal says that it is difficult in many places to distinguish between Catholic and Ritualistic services, so completely have Anglican High Churchmen copied Catholic ceremonies. Some day there is apt to be a wholesale return of these Anglican Ritualists to the faith and the Church of their fathers.

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ifface, and the Bishops of Hamilton and
serboro, and the clergy throughout the
minion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than I ussday morning.

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

London, Saturday, Oct. 13, 1894.

CHURCH CEREMONIAL.

Miss E. Starr has lately contributed, in the New World, of Chicago, a very instructive article on "Our Educators," in which she, in her graceful manner, refers to the ceremonial of the Church as a powerful educator. It has been ever so regarded even by infidels, who, though strangers to its mystic meaning, could not but admire its artistic beauty. We who have been nurtured in the faith fail full often to grasp the deep significance of the varied panorama that from the beginning to the end of the year unrolls itself before our eyes. Take for example the awe-inspiring ceremonial of Holy Week.

"Let us," says Miss Starr, "name these august ceremonials so as to put into one sentence the richness and significance of this truly divine ritual." First, the blessing of the oils, with the cadenced homage paid to these mediums of grace; the Repository, and all the charming appeals which it makes to the eye and ear; the transition from such joyous rites to the funereal pathos of Good Friday. The striking of the new fire, evoking from the flint the hidden spark; the lighting of the triple candles, then of the Paschal column of wax, to flame during forty days, to symbolize the rising of Jesus from the dead, to be extinguished only on the feast of the Ascension, when the risen Lord returns to heaven; the breaking forth of the Alleluia silent during the whole season of Lent; the blessing of the Font, with its pictuesque accompaniments. All these impressive rites in one week, to which the world is attracted as to some mystical drama! What a source of ennobling thoughts in all this, and yet how many are painfully ignorant of their meaning! They are soul-moved by it, but its effect is too transitory to be capable of any permanent educating influence. This arises from the fact oftimes that they have never been taught to regard the ceremonial save as a sacred pageant.

What meritorious work here for the educators of our children! We know that a great many of them labor unweariedly in the instruction of our children, and we also know not a few whose work is done in a perfunctory manner. We speak principally of the teachers in our Sunday schools. We hear them deplore the small meed of success that crowns their efforts. Why? They never seem to be able to give a satisfactory answer.

Perchance the true reason may be in their failure to make the Catechism lesson interesting to young minds. True, there is a certain levity and restlessness that may discourage us, but then we may not expect to find the mantle of the sage on young shoulders; and, moreover, we believe that a catechetical instruction may be made as interesting as even a storied legend. No wonder that some of our young friends look with distaste, if not with horror, on the Sunday lesson. And if they make glad their teacher's heart by a faithful rendition of the answers, without comprehending their meaning, what good will it do them? What impression can a young mind dangered by brutal treatment endured. receive from the dogmatic utterances of our Catechisms?

We may well ask the question, for our experience leads us to believe that some of the graduates of our Sunday schools are like some of the graduates of our colleges-they manage to forget everything that was crammed into their suffering craniums. Cramming it must be, if our teachers do not strive to fix their instructions in the minds of their pupils. There is no greater aid to this than lessons on the Church ceremonial. It may entail a little more of labor on the teachers, but they will be amply rewarded by the improvement of t r pupils. Suppose, eral Assembly, its professions as a for example, we should instruct our model institution were very great children on the meaning of the word but the many occasions on which language of the wonders of architec- character were perpetrated threw ture that sprang up under the touch of reasonable doubt upon these preten-

ful memories would be deposited in young and impressionable minds, and we venture to say that old age would find them repeating the lessons of childhood. We speak in no disparaging spirit, but we are very apt to become slaves of routine.

SPIRITISM.

A correspondent has asked us our opinion of the Planchette board. He endeavors to prove that its phenomena may be explained naturally. We are sorry to differ from our honored friend, and we say that the Planchette board. and things akin to it, are inventions of the devil. It is a hard saying, but in an age of quibble and equivocation it is well to call things by their proper names. Electricity has certainly revolutionized the ways of the present generation; but it, advanced to its last stage of development, can never give an inert pencil, such as is employed in the Planchette board, the power to write out a long and intelligent answer to any question. The effect cannot exceed the cause. This sound principle should be remembered.

But we do not know all the laws of nature, and perchance some one may happen upon a law that will explain these phenomena in a satisfactory manner. Such, indeed, was the argument advanced by Renan in his attempt to overthrow the miracles of our Divine Redeemer, but no scientist worthy of the name has ever espoused its defence. We do not know positively the laws of nature, but we know them negatively. We do not know what they can do, but we know what they cannot do. We are as certain of the fact as of our existence, that no law can ever impart to an inert and material substance the faculty of acting in an intelligent manner. There is an intelligent power behind it. Now what is that power? We do not imagine that angels visit us unawares to fill in by the means of a Planchette board the hours of a summer evening.

It is said, however, that the Planchette answers very piously. We believe it; for "the devil, who is a liar from the beginning, transformeth himself into an angel of light." One very significent feature is this that those who allow themselves to be amused by such diabolical means are rarely men and women who have any religious instinct. Gradually it departs from them and they fall an easy prey to the wiles and temptations of the eternal enemy of God whom they invoked, directly or indirectly, to temper the tediousness of their leisure moments.

HAZING.

The authorities of Princeton college have taken a firm stand to crush out the practice of hazing in that institution, and now declare that they will expel in future any of the students who take part in it. Not too soon have they come to the determination to put down this barbarous practice, for which hitherto the Princeton establishment has had a bad pre-eminence and it would appear that the college authorities connived at it as long as it did not threaten the financial interests of the institution.

At last the discovery has been made that there has been a large falling off in the number of students, traceable to the evil reputation of the college arising from the practice, and this fact has brought the authorities to their senses, with the result that they have determined that it must be discontinued ; but this step was not taken until most serious consequences had resulted from it, the most barbarous pranks having been many times played upon freshmen, and in some instances their lives having been en-

It was a common practice to roll freshmen down hill in barrels, to tattoo them, or force them to eat tabacco till they were seriously ill, or to blacken their faces with chemical compouds which could not be washed or rubbed out for weeks.

It is to be hoped for the credit of humanity and learning that the present display of vigor on the part of the college faculty will be followed by the abandonment of those senseless annoyances which have hitherto been the rule there.

Princeton college, being directly under control of the Presbyterian Gen-Church-to speak to them in simple barbarties of the most scandalous the artists and architects of Catholic sions. It is to be hoped that other

ity. What a treasure of holy and bliss- institutions where similar practices are in vogue will follow the example which Princeton appears to be now determined to set. Yale and Harvard hazing, but the practice is still carried on at Cornell.

We have pleasure in being able to state that these inhuman practices which are a disgrace to civilization are entirely unknown in our Catholic colleges and institutions of learning. This is as it should be; for surely it ought not to be necessary for a student to endure such tortures as the hazers are accustomed to inflict in order to secure a good college education.

HYPNOTISM AND CRIME.

A curious statement comes from New York to the effect that the plea which will be set up for the defence of the wife of the notorious Dr. Henry C. F. Meyer, who administered poison to her servant girl for the sake of the insurance which covered her life, and committed other similar crimes, is to be that she was the unwilling and innocent agent of her husband, who had hypnotized her and forced her to do his will while under hypnotic influence.

Dr. Meyer was a professional hypnotist, and it appears that he really was accustomed to use his wife as a subject of this mysterious influence; but whether she was under this influence when committing the last atrocious deed remains to be proved when the trial will take palce; and the question arises, how far will the plea be accepted as an excuse for the commission of this and the other crimes of which the two have been together guilty during a career which marks out the doctor as a professional murderer, and his wife as his accomplice.

It is said that Mrs. Meyer does not deny that she was an accomplice, but holds that she was so under the extraordinary power which her husband exercised ever her as his hypnotical subject.

It has frequently occurred that intimidation has been used to force persons of a feeble mind to do acts which they would not have done willingly, and this would often be a palliation for the commission of evil, though it would but seldom excuse the perpetrator entirely if a great crime were committed by him; and indeed it would not be an excuse, unless the mind and will were completely upset by the intimidation used. If the plea of intimidation were entered as a defence in Mrs. Meyer's case, there would be nothing very unusual in it, as the human will has often been completely overawed by savage threats of violence : but in such case, the next consideration would be to what extent the will of the accomplice had been overcome by the menaces employed.

In the present instance, the intention is, evidently, to acquit Mrs. Meyer entirely on the plea that her will was completely overborne through the power of the hypnotic influence. It is a new plea for the courts to adjudicate upon, and if too easily admitted it may often in the future be advanced as an excuse for the commission of the worst

Hypnotism as a force is not yet thoroughly understood or even recognized by scientific men; and it is difficult to believe that as an unrecognized phenomenon in life, it will be at once admitted as justification. Yet, as far as appearances go, it is a matter which will soon have to be dealt with practically.

All professional hypnotizers say that hypnotic influence cannot be exercised against the will of the person who is to be subjected to it, and so it cannot be operated for mischief entirely against the will of the person hypnotized. If Dr. Meyer hypnotized his wife and then compelled her to do evil, it must, according to this, have been with her consent in the first place at least, and perhaps even after having been subject for years to the hypnotic force, she might still have been able to counteract the influence by a subsequent strong exertion of will. Whether this be the case or not is a matter for those to consider who know more about hypnotism than we pretend to; but at all events the ethical conclusion to be drawn from the facts as stated is that it is morally wrong for a Christian to suffer oneself to be hypnotized.

Almighty God has made us reasonable beings, responsible to Him for our acts, and it is worse than an imprudence-it is a crime-to make oneself irresponsible by abnegating our will. or resigning it into the hands of another person: even for a wife to resign her

fact, Mrs. Meyer cannot be altogether this the celebrations would be only exonerated. She should not have given her husband such a power over of London on its duty to the great comher in the first place, and if it were at have nominally, at least, discontinued | all possible afterwards, she should have | press is under great obligations to him exercised her will to counteract that influence and shake it off entirely, the more especially when the discovery was made by her that it was being used for evil purposes.

The hypnotic condition, if not altogether a fraud, resembles drunkenness. The person hypnotized may be irres ponsible for the time being, but he should not have put himself into a condition in which he was made irresponsible. In putting himself into such a condition he was responsible for all the consequences of the brutalized state, at least for all the consequences which might have been and ought to have beem foreseen. The drunkard, who has once experienced the evils he is likely to commit in his state of stupidity, should know enough not to repeat his fault and expose himself to commit those evils again: so the hypnotic subject who has once found that his coudition makes him the unconscious instrument of evil in the hands of another, is bound to free himself from that influence once for all, and forever.

The evils of the past may not be altogether revokable, but they may be atoned for by true repentance and reparation, and by a firm resolve not to commit them again; and in the instances we have mentioned this is evidently the duty which the subjects of the vices mentioned should perform. If Mrs. Meyer could be proved to have made a serious effort to shake off the influence of hypnotism once she discovered that it was being exercised for evil, there would be some palliation for her, but if she willingly allowed the influence to be exercised, even after she knew it was wrong, it would be difficult for any casuist to frame a satisfactory apology for her.

We make these remarks for the purpose of warning our readers against allowing themselves to become the dupes of designing men, whether they call themselves mesmerists, hypnotists, biologists, spiritists or by any other designation.

MOCK MILITARISM.

General Booth, as the head of the Salvationists calls himself, has arrived in the Dominion and is now receiving the highest military honors which can be given by an unmilitary "army."

He is accompanied by a large staff of Colonels, Brigadiers, Commandants, Captains, Lieutenants, and other officers, male and female, who are engaged in the Salvationist work.

There is something very ludicrous distributed without stint by Mr. advertising than the simple title of difficulty be coaxed into any church. 'Reverend" which he held among the Wesleyan Methodists in the beginning MR. MEREDITH'S APPOINTof his ministerial career.

To the people of Canada it might seem that the demonstrations of honor which have been accorded to the "general " are a spontaneous manifestation of the high esteem in which he is held on this side of the Atlantic; but a speech which he delivered in London, Eng., at a farewell festival held in a hall in that city, just before his departure, leaves it to be inferred that all the military honors being paid to him now were cut and dried from the time when he determined to visit America.

We find in one of the London journals the following, which we extract

from the speech in question: "On Tuesday I will sail from Liver pool by the Allan Liner Carthaginian, and will be due to arrive at St. John's, Newfoundland, on Tuesday, September 18, or Wednesday 19. As the hour of my arrival is uncertain, as is also the length of my stay, the inhabitants will be warned of my coming by bonfires, if by night, and by the church bells ringing, if by day. The whistles of factories and steamers will also be set blowing. A band will parade blown. It is proposed, too, that if there town. It is proposed, too, that if there in are a sufficient number of fishermen in the harbor, a naval reception will be arranged in connection with the event. I will then proceed to Halifax, where there will be a great naval reception, and a series of public meetings and private councils."

But all this sensational advertising would go for very little if the press of policy he thought it proper to purcorrespondents would not furnish an account of the proceedings to their of the country, and especially to those papers, having them telegraphed over of the Catholic body. will into the keeping of her husband; the Atlantic cable, at the expense of We have not changed our views on

local affairs! So he lectures the press mander-in-chief. He declares that the -owes him, in fact, a debt of gratitude -and why?

"For have I not furnished it with interesting copy?

If the press is under great obligations to all who have "furnished it with interesting copy," great must be its indebtedness to such characters as Jumbo Campbell of Toronto, Mrs. Margaret L. Shepherd, Mrs. Diss Debar of New York, and other worthies who have similarly furnished interesting copy and have thus given to the public sensational stories to read for their delec tation.

He continues thus his lecture to the press :

"The press, I think, should reconsider its relationship to me, and if it declines either from or other motives to head lines upon its bills referring to the Army, it should, at least, give an account of my proposed journey, and tell the truth about it."

More than this could not be expected by the German Kaiser, or the Shah of Persia when they paid visits to England. But these dignitaries were never so exacting as to demand that their doings should be recorded and emblazoned on the plea that they were doing a kindness to the press by furnishing a variety of topics or headlines under which an account of their doings should be set.

The headlines wanted by the soidisant general are evidently some such as are to be found in the War-Cry, the official organ of the Salvation Army. They would be something like this:

"Blood and thunder! The Conquering Hero comes! Halifax captured after tremendous slaughter! Ten thousand warriors enlist at St. John to fight Beelzebub and his impish legions," and

The press is usually very discerning and well aware of the kind of news it is desirable to furnish to its readers, and it scarcely needed this advice from the general, which is evidently tendered as an advertising dodge. Regarded in this light, the plan proposed is intended to palm upon the public the declamations of uneducated "Hallelujah lasses," as if they were the choicest sermons of the modern pulpit.

The general is now gladly admitted to occupy Methodist pulpits in Montreal, notwithstanding that he seceded from the Wesleyans as a preacher when a schism took place in that body in 1861, and joined the new schismatical body which was then established. After several years he was refused reappointment, as his methods were not considered to be in keeping with evangelical gravity; and it was after in this assumption of military titles this that he established the Salvation Army wherein he had full scope to Booth; but he is undoubtedly a shrewd follow his own course, as he had no man, knowing well the advantage to superior in the new denomination, be gained by the extensive advertis- which, indeed, was not at first intended ing which he secures through the in- as a distinct denomination or sect, congruous admixture of military and until by the natural course of events it religious terms, and no doubt he finds became such when it proved to be a that the assumption of the title of success in attracting a certain class to "General" gains for him more free its ranks who before that could with

MENT TO THE CHIEF JUSTICESHIP.

It is the custom to forget past differences, and to say nothing but what is kindly when, either on account of illness, or for the reason that he has determined to follow a new career, a prominent public character ceases to take part in the turmoil of politics in which he has hitherto been mixed. This is what has occurred in the case of Mr. Wm. R. Meredith, who has been appointed Chief Justice of the Divisional Court of Common Pleas for Ontario, in the place of Sir Thomas Galt, retired.

The party press of both sides of polities have nothing but what is kind to say of the late leader of the Opposition in the Legislature of Ontario, and we must say we join heartily in the very general expression of confidence that the new Chief Justice will fill with credit the important position he will now occupy; and we say this, not for the sake of following the lead of those who say kind words because it is the customary thing to do so, but because we feel sure that he will be, not merely an able, but also a just and upright judge.

We opposed Mr. Meredith politically during the past nine years, not because we doubted his integrity and ability, but because we believed that the line sue was injurious to the best interests

clared our belief in Mr. Meredith 's personal integrity, and have never disputed it; but to our mind his desire for the success of his party, and the influence of the wrong-headed politicians with whom he had cast his lot were the occasion of his falling into many errors of judgment during his political career. We respected the man for his honest intentions, but we could not approve of the policy he inaugurated and endeavored to push to a successful

Even in his opposition to Catholic education, we believe that Mr. Meredith thought he was doing the best thing for the general interest of the country; but we believe equally that he was mistaken in endeavoring to force his belief upon the Catholic body, and for this reason we opposed him to the best of our ability.

Mr. Meredith was undoubtedly by far the ablest man of his party in the Legislature, and this fact threw upon him more than his share of the work of opposition to the Government. He had not the assistance from his colleagues which would have very much lightened his task, which was made all the more difficult from the fact that those on whom he was compelled to rely were to a great extent narrowminded men who impressed upon the policy of their party the character of their narrow opinions.

It rarely happens that two brothers are on the bench at the same time, but Mr. Meredith's appointment has brought this to be the case, as Mr. T. C. Meredith has been on the bench for many years.

It is difficult to surmise who will be now the leader of the Opposition in the Legislature. As the Conservative opposition only musters twenty-seven in a house of ninety-four members, the the new leader will require to be endowed both with courage and a selfsacrificing disposition. Several names have been mentioned as being available for the position, among whom are those of Messrs. Marter, Whitney and Howland, any one of whom would bring much ability to bear on the work. As the new leader will necessarily be a new man, untrammelled by past issues, it is to be hoped, for the good of the Province, that he will enter upon his task resolved to relegate to oblivion the religious issues on which the policy and party of Mr. Meredith was wrecked.

Notwithstanding our past opposition to Mr. Meredith's policy, we hope the new Chief Justice will have a long and prosperous career.

EDITORIAL NOTES.

REV. DR. WILD, he of the "Ten

Tribes," late of Toronto, but presently pastor of the Congregational Church. in this city, has, after the summer vacation, spent at some choice spot where nature wears her loveliest, opened the season, somewhat after the same fashion as the manager of the Opera House. Rev. Dr. Wild is an attractive preacher. Usually he attracts a large congregation. He is brusque, boisterous and bigoted, at times a good story-teller, and, as the dailies would put it, "draws down the house." Rev. Dr. Wild is just the kind of preacher the Congregationalist people in this city seem to fancy; and so long as they like the goods Rev. Dr. Wild has to dispose of that is their affair; but outside are, of course, entitled to form their own opinion as to their good taste. Like all "popular" preachers, Rev. Dr. Wild managed to squeeze half a column of his sermon into one of the dailies, "not for its intrinsic value," but simply as an advertisement. "Lessons of a Vacation" was the subject of the doctor's discourse; but he could not for the life of him keep in subjection his anti-Catholics proclivities, for before he got well on his way he felt impelled to read some extracts from Fox's Book of Martyrs. In his next discourse we may expect that he will read extracts from that similar work, the title of which is "Bluebeard."

MARGARET SHEPHERD now appears in new role. She has taken to the stage. This is what the Port Hope Times says of herself and her troupe :

The Margaret L. Shepherd Company appeared before a slim audience in the Opera House here Thursday evening, in "Tried as by Fire," the story of Mrs. Shepherd's life. If the story Mrs. Shepherd should be ashamed of it instead of parading her filthy record for the gratification of the vulgar. There can be no excuse for this outrage against propriety; for the only moral which this play teaches is that if a woman is bold as well as bad, she can impose successfully on a certain class of so that if the hypnotic influence be a the newspaper proprietors. Without this point; but we have always de- actress is a failure. She possesses no the community. Mrs. Shepherd as an

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WE detest bigotry, even in Catho lics. Let us be broad-minded and liberal, as far as truth will permit us.

THE A. P. A. is dying slowly but surely. And all good men will breathe a sigh of satisfaction when its foul corpse is buried. It might have lived in times barbaric, when throats were slit for sweet religion's sake, but in this age of enlightenment it is in the pillory of public scorn and contempt, dying ignominiously.

THE German Catholic convention, which was recently held in New York city, passed a resolution which sets forth admirably the relations of Catholies to political parties, and the wording of the resolution is so appropriate to the position of Catholics in Ontario that we cannot refrain from quoting

"Our Catholic societies are by no means political societies. Every one of their members is at full liberty to side with either political party, and vet our religious conviction, and solely this, will decide our choice in all those cases in which a party or individuals see fit to drag religion into politics, and to become the tool of cliques as un-American as they are anti-Catholic.

In view of the rabid attacks which are now being made to ostracise Catholics politically, the convention earnestly recommended that Catholic societies all over the Union should join forces for the purpose of preserving their religious and political rights. The zeal of the German Catholics for their faith is well worthy of imitation by Catholics of every nationality.

A DETERMINED effort was made by the Tories recently to have Nationalist voters' names struck off the registered voters' list in Donegal, with a view to overcome the Nationalist majority in that county, and thus to secure the election of a Tory at the next contest. The Nationalists were vigilant, however, and the attempt was baffled, so that Donegal may still be reckoned on to give as good a majority to the Nationalists as in the past.

A LARGER number of teachers than ever before applying for certificates of competency to teach the Irish language, have been successful this year in securing the certificates from the National Board of Galway district. Six teachers obtained these certificates at the last examination, two of whom obtained the maximum number of marks possible, showing their thorough knowledge of the language. In previous years never more than one or two applied for certificates. One of the successful applicants for this year has a class of

Gil Blas, who published the novel on churches, and even cathedrals, until it Lourdes, are to be prosecuted by Mons. Burgeois, the builder, for libel in regard to the building of the church erected there in honor of the Blessed Virgin. It is also stated that the Holy Father has positively asserted that he will not grant any interview to Mons. Zola on any consideration, so that the latter need not expect to get material from the Pope for the purpose of making up the plot of the next scoffing novel which he has declared it to be his intention to write on Rome.

BISHOP POTTER, the Protestant Episcopal Bishop of New York, is not a believers in the primary principle of Protestantism, on which Protestantism was founded, and by which alone its existence can be justified-the right of each individual to interpret Holy Scripture for himself. He recently declared that it is by claiming to exercise this right that some persons have taken "all meaning out of the primary facts of the Incarnation," and has eviscer. ated the articles of the creed " of their plain and obvious sense." He reasons on the matter thus:

"To make one's own law and pronounce it of equal and final authority with a canonical enactment is a blunder from which Bishops have not always escaped, and it shows how subtle is the danger and how curious are the vagaries into which it may easily betray us."

The reasoning is quite correct and irrefragable, but it is none the less true that it overthrows the foundation on which Protestantism rests; for if it be not the right of the individual to

CATHOLIC TRUTH SOCIETY.

ardinal Vaughan's Inaugural Address - The Re-Union of Christen

Continued from last Week.

PROSPECTS OF REUNION. What, then are the prospects of reunion? As we have seen, there can only be too bases of Reunion so far as doctrine and authority are concerned: 1) Compromise, that is, federation and mutual recognition; (2) submission, that is, individual or corporate absorption. The first is inconsistent with the Divine Constitution of the Church; there remains only the second. Our hopes of a gradual submission by an ever increasing number of Anglicans rest on the following evident facts: — 1. The growing realization of the Catholic, and thereore of the non-national character of the Church of Christ, and the increas ing distrust of national limitations in the idea of religion. 2. The growing application of Catholic doctrines and devout practices, and a sensible dimin-ution of the difficulties and prejudices that have hitherto obscured Contrast the churches of the Estab lishment of sixty or seventy years ago — closed from week end to week end, no daily service, no festivals and Saints' days kept, the Communion service read three or four times a year, everything dry, cold, and formal — with the present churches, which are often distinguishable only with extreme difficulty from those b longing to the Church of Rome. The study of the patristic, of the theological, ascetical, devotional, liturgical, and rubrical writers of the Catholic Church has brought about a change in the mind, feelings, and tastes of an ever increasing section of the Anglican Church, which has been simply a revolution. The doctrines of the Catholic Church, which had been rejected and condemned as blasphemous, super stitious, and fond inventions, have been re-examined and taken back, one by one, until the thirty nine articles have been banished and buried as a rule of faith. The Real Presence, the sacrifice of the Mass, offered for the living and the dead — sometimes even in Latin - not unfrequent reservation of the sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotions to Our Lady, to her Immaculate Conception, the use of her rosary, and the invocation of Saints are doctrines taught and accepted with a growing desire and relish for them, in the Church of England. A celibate clergy, the institution of monks and nuns under vows, retreats for the clergy, missions for the people, fasting, and other penitential exercises candles, lamps, incense, crucifixes, images of the Blessed Virgin, and the saints held in honour, stations of the cross, cassocks, cottas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this speaks of a change and a movement towards the Church that would have appeared absolutely incredible at the beginning of this century. And what is still more remarkable is that the movement has been stronger than the rankest Protestant ism, stronger than the Bishops stronger than the lawyers and the forty pupils who are learning the Celtic Legislature. A spasmodic protest, a useless prosecution, a delphic judgment, and the movement continues and M. EMILE ZOLA and the editor of the spreads, lodging itself in Anglican is rapidly covering the country. Has there ever been seen a more marvellous change, and this within half a century! I know that it has been called Popery and the Mass in masquerade - not without some reason. St. Jerome speaks of the devil as the Simia Dei, the Ape of God, so clever is he in counterfeiting the works and ordinances of God. Under the appear-ance of an angel of light he deceives many, especially those who are willing o be deceived. It may be so still But for my part, I prefer to hope and believe that we are witnessing, a least in a very large measure, an

THE ANGLICANS AND THE DONATISTS. Mean while, let me conjure those who imagine that they now possess all that they could desire, all that the Church of Rome even could offer them, to pon der well over the considerations ad dressed by St. Augustine to the Donat ists, who undoubtedly possessed sacer dotal orders and over four hundred rightly consecrated Bishops. He writes as follows: "What doth it profit men if they have the voice of angels in the sacred mysteries, and the gift of proph ecy as had Caiphas and Saul, and if freely take evidence from Catholic they possess the sacraments, as Simon Magus had, and if they had faith, and books; that they would cease to be if they distribute their substance to the guided and deluded by the enemies of if they distribute their substance to the poor, as many do, not only in the the Catholic faith; that they would Catholic Church, but in the different emancipate their souls from a servitude heretical bodies; if under the pressure of any persecution they give their bodies with us to be burned for the faith, which they do like us confess: Yet because they have and do all these things apart from the Church they cannot attain to eternal salvation, even with all those good things which profit them not." He makes this still clearer unless the Father draw him." We bishops. Of course, the good old reby an appeal to reason, and continues: "If any one is brought to the surgeon, prefer his private judgment to that of the Church which Christ established to part of his body, and the surgeon says teach mankind, Luther, Calvin, and that unless it be cured he must die, his

instance of the marvellous ways of

Divine grave, and that if Satan be

apeing God he is outwitting himself

limb is enough to cause his death?'
They do not act thus; neither do they ask the surgeon to cure the limbs that are sound, but to apply his remedies with all care to the part from which in persuading some that we seek not death is threatening the sound parts their property, but themselves." also. What then will it profit a man that he has sound faith, when the soundness of charity is infected by the fatal wound of schism? To prevent this the mercy of God, through the unity of His holy Church, does not cease to strive to induce them to come and he healed by the medicine of reconciliation, through the bond of peace. And let them not think that they are wholly sound because we admit that they have something sound in them; nor let them think, on the other hand, that what is sound must be healed because we show that in some parts there is a wound. In the soundness of the sacrament, because they are not against us, they are for us; but in the fathers. wound of schism, because they gather not with Christ, they scatter abroad. Let them not be puffed up by what they have. Why do they look with eyes of pride upon those parts which Bishop Keane, and I will now are sound? Let them humbly look to address to you a few words. into the wound, and give heed not only to what they have, but also to what they lack." And this truth he still further enforces by an appeal to the Scriptures. "The prayers of the Gentile Cornelius were not unheard, and his alms lacked not acceptance; nay, he was found worthy to receive a mes-sage from an angel, and to behold the nessenger through whom he might assuredly have learnt everything necessary, without requiring that any man should come to him. But since all the good that he had in his prayers and his alms could not benefit him unless he were incorporated in the Church by the bond of Christian brotherhood and peace, he was ordered to send to Peter, and through him learned Christ. I can imagine many who have been lulled into a sense of security by the adoption of the ordinances and devotions of the Catholic Church, "What can we receive from to ask.

you that we do not possess?" Donatists asked the same question of St. Augustine. "What do we receive from you when we come over to your side?" And St. Augustine replied: "You receive the unity of the spirit in the bond of peace, without which no man can see God: and you receive charity, which shall cover the multitude of sins. And if you consider this mmense blessing to be worthless or of trifling value, you are deservedly and miserably astray; and deservedly you must necessarily perish unless you come over to Catholic unity." Our hope of reunion is partly based upon an evident conversion to many of the loctrines and practices of the Catholic Church. 3. Our hope of reunion is also based on the better acquaintance which is growing up with the divine constitution of the Catholic Church. For instance, people are beginning to realise the non-national character of the Papacy: that it is no more foreign in its character than Christianity itself, of which it forms an integral part, as its visible head and centre : that the Roman supremacy is not a despotism or a one-man absolutism, but a beneficent institution founded by Christ Himself, as a guarantee of iberty, and a pledge of unity: that its claims never clash with civil alleg-

of the Papacy, so far from being alien or hostile to the English character and institutions, have shown themselves in harmony with our English life and and to speak out frankly and plainly system, safeguarding the liberties of For an hour he did so (laughter). After he sat down a Presbyterian the people against despotism and tyranny in high places, and ever proclergyman addressed them, and his claiming the sanctity of the moral and divine law. 4. Our hopes rest on the growing acquaintance with our past history, the opening up of our records. the increasing fairness of writers and readers, the dropping away of ancient prejudices, and the constant growth of an open mind as one generation hands down its experience to another. 5. Lastly, and principally, our hopes rest on the wonderful mercy and love of God; on the prayers of the Blessed Virgin, of St. Peter, and of the Saints

and Martyrs of England.

THE DESIRE FOR THE PRESENT TIME

What, then, do we at present desire for those who seek reunion? Not that they should come over to us blindly We could not receive them thus, even were they to offer themselves. All wo ask is this, that they would turn the eyes of their mind towards the City seated on the mountain; that they would break down the walls of prejudice which surrounded them; that they would examine and explore our claims with an open mind; that they would priests and laymen and read Catholic to individuals which hinders their approach to the Catholic Church. ask nothing unreasonable. We say, if with moral certainty you find a Divine Teacher, submit your whole soul to Him and enter His Church as a disciple. If you find Him not, continue to search know the force of invincible ignorance and of insuperable prejudice. St. Augustine said to the Donatists, (laughter). "Let them come to the Catholic Church at home as

save his life and that the wounded they have been hitherto in enmity limb is enough to cause his death?' against it. We feel no jealousy towards them, nay, we embrace them we wish, we advise, we even compel them to come in, though we fail as yet Would that they could prove to us, would that we could recognize, their Orders! not indeed for any benefit they could be to them outside the unity of the Church, but because they believ their conversion would be thus rendered easier. Finally, we beseech our Blessed Lady, whose Dowry is England, again to hasten the time of her miracles and to obtain an outpouring of Divine Grace upon souls such as may give not only light to see, but fortitude and courage to make all those needful sacrifices to flesh and blood which in God's ordinary providence are required of those who are mercifully called by

> After the applause which marked the conclusion of his address had subsided his Eminence again rose and said, 'I have already introduced to you Bishop Keane, and I will now ask him

ing forward, was accorded a great ovation. He said he had been requested to add to the admirable paper of his Eminence a short American post script (laughter). But he did it with very great diffidence; he had only come prepared to hear and to learn— the New World recognizing that it still had to come to the feet of the Old World to learn lessons of wisdom. America they were not gifted over with humility (laughter). They had a little good sense (laughter) and were ready to confess that whatever there was good and noble and useful to the world in the press and institutions of America was nearly in every instance learned from the traditions of England. But although they thanked God for their situation and advantages they would be forgetful of history, and forgetful of the principles of gratitude. if they did not recognize that the old road from which all these principles, from which all that light, has grown was from England. They recognized it, and were proud to acknowledge it. Why was is that amongst the nations of the earth America stood forth proudly at the present time? was it that even in the State Legislatures all the proceedings began with prayer? Why was it that their professional meetings always opened with Again, they had a duty in regard to prayer? It was because, with old Engprayer? It was because, with old England's instinct, they recognized God's supremacy always. The Celtic instinct was always ready to respond to this inspiration. But although a Celt himself he candidly acknowledged that it was not the Celt that gave the inspiration to the forward march of America. The inspiration came from the old Motherland. They in America recognized the importance of that great cry which agitated the minds of men in relation to the reunion of Christen dom. Facts spoke louder than words, and he would relate to them some personal experiences rather than deal in generalities. He one time received an invitation from the Chief Justice to come and speak before a club which comprised the leading members of the Episcopalian or Anglican Church of the City of Providence, in Rhode Island. He went to give them the Cathiance, and that the concurrent jurisdic die side of the question of the reunion tion of the Pope in no sense weakens of Christendom. He found himself in or nullifies, but strengthens and unicompany with nearly three hundred of fies, that of Bishops and national Episcopates; that the spiritual claims the leading citizens of Rhode Island, and when the time for the discussion of the subject came the President arose and asked him to address

great difficulty was as to how certain proposals for re-union emanating from the Lambeth Conference, he thought could be interpreted by members of his Church. Then a Baptist minister gave nis opinion. He wanted to see the Churches managed as the State legislaures were, all to be free and federated (laughter). After this he himself said a few words in reply. He showed that the Presbyterian difficulty as to the meaning of certain things, and the sense in which they were to be understood, showed the need of a certral authority, to speak with certainty and to give an authoritative interpre tation to doubtful passages. showed to his Baptist friend that the States of America, when they were apart and separate had to come together and draw up a constitution and ap point a centre of unity and govern ment (cheers). He therefore argued that the points raised by these gentle men were the strongest proof of the Catholic position (cheers). And now for something that followed that About two years ago Americans cele brated the four hundredth anniversary of Columbus' discovery of that Contin ent by holding a great World's Exposition in Chicago, and, recognizing the superiority of man over things, they decided to hold an exhibition of man's noblest works. They then decided to hold a Parliment of Religions. The question was would the Old Church the Catholic Church, take part? He was approached, but declined to give an answer; the matter was too serious. spectable conservative arguments were used against the Church taking part. judge no man; God alone can sound the lit would be beneath her dignity. At heart and the conscience. Would that last one Archbishop said, "What a we could say to our Anglican friends, as fool St. Paul must have been " -

Romans, and putting before men the Church, and is now or was of the merits of the Christian religion, as ompared to the worships of pagan-So they said that was a new light in which to look at the matter, and perhaps the true light; and it was agreed that the Old Church had nothing to fear by standing before men of all religions and proclaiming her mission (cheers). So they went. It was a magnificent opportunity to study care fully all the religions of the world, and with that viewthe Parliament of Religions met; and from first to last their old Church and their beloved Cardinal stood pre-eminently throughout. Catholics had a great work to do in removing obstacles created by themselve which kept people out of the Church. Were they doing all they could? There was much to be done. When visiting a poor district in his diocese he met three colored people, one of whom came up to him and said he had heard him preach and liked his sermons, and he would like to ask him one question. He (the Bishop) asked what it was, and the colored man answered, "If your religion is the true religion what makes your people sell us whisky to get drunk?" (Laughter.) Though he had answered a good many questions in his life he had to give that one up, and he The Right Rev. Dr. Keane, on comnever found anyone who could help him to answer it. It was a shame and a disgrace to find that in every town

> throughout the land the large majority WHISKEY SHOPS SHOULD BE RUN BY

On one occasion, on making a visitation through the diocese of Richmond, on entering a town he found a letter waiting for him, and the letter was simply to the effect that of the publicans of the town all but two were Roman Catholics. That was consid ered answer enough to anything he had to say. That was why he wappeal to Catholics to come out of That was why he would

THAT DESPICABLE BUSINESS. It was recognized by the Bishops and clergy as the most fruitful source of the growing poverty and degradation, and was the chief source of the sins of their people. In God's name he hoped all

their people would take it into their hearts to say, "I will go out of this

business. WHY DON'T THEY? applause). It was essential to the in erests of humanity and Catholicity that Catholics should sever and disso ciate themselves from all connection with the vile trafficing in whisky. education and science. The Catholic Church must show not only her superiority in regard to matters of religion, but in matters that concern civilization and progress she must hold the front place. That was why in America the Catholic hierarchy were endeavoring to establish an university that would be a rival even to Oxford and Cambridge (applause). Let them not overlook their great past. Let them remember who founded Oxford and Cambridge (cheers) Then in regard to social matters Catholics must lead the way. They must labour for the uplifting of the people, they must try to break down the trammels of caste which here, as in India, stunted the life of the people (cheers indeed that they needed to level anyone downwards. They wanted raise all up to a higher plane. The Catholic Church must take the lead in this, as was fitting. His Holiness Leo XIII. had told them what the future of the human race is to be. They must endeavor to understand that so as to gain the hearts and affections of the people, and bring them to a knowledge of the truth (cheers). The misery and them from the Catholic stand-point on this great question, fruitful soil wherein were sown the seeds of anarchy and rebellion against authority. He prayed them in their own lives so to act that they would do something to hasten the coming of God's

kingdom on earth (loud and prolonged cheers). Father Rivington, at the request o his Eminence, than addressed the audi ence, and said that never in the course of his life had he performed an act of obedience so really difficult as that he was asked to perform that moment. He was asked a few days ago to say a few words at the Conference, and there he found himself with every thought that came into his mind so finely and perfectly expressed by His Eminence the Cardinal and Bishop Keane before h rose to say a word. And y obedience to His Eminence, he And vet. in say a few words to his fellow-Catholics in Preston. He need hardly say that the reunion of Christendom was of special and peculiar interest to him. He knew what came into the minds of those whom he had to leave behind when such notable pronouncements as that of His Eminence were made to the people of England on the reunion of Christendom. One of the most magnificent pamphlets he had ever een on the subject was written by the late Cardinal Manning. In it he wrote of charity, of love for the people of England, and he could never forget the state of his friends' faces as they read that passage. They simply did not believe it. That was one of their great difficulties that they could not get those outside the Church to read Catholic books. Non-Catholics had an entirely different idea to them on the subject of the reunion of Christendom. To give them an example, he would tell them the case of an American Protestant gentleman who went to Oxford. He went to a well-known doctor of theology, Dr. Pusey, and asked him where was the unity of the Church. Dr. Pusey replied that the unity of the Church was in posse, not the other Reformers were wrong in preferring their judgment to that of the Church.

St. Augustine said to the Donatists, limbs, and to say, 'Can it be that the Church.

St. Augustine said to the Donatists, and to say, 'Can it be that the Church the Church.

(laughter). 'He should have stayed at home and mended his nets and preached to his own people instead of the Church at home and mended his nets and preached to his own people instead of the Church.

(laughter). 'He should have stayed at home and mended his nets and preached to his own people instead of the Church.

(Each solitary kind action that is done, the several other Oxford divines, but with preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and preached to his own people instead of the Catholic church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the church at home and mended his nets and the ch "He should have stayed in esse (laughter). He questioned

episcopate of the Catholic Church in America (Cheers).

Dr. Whiteside thenbriefly proposed a vote of thanks to His Eminence fo presiding at the Conference.

The Duke of Norfolk, in seconding it, said he rose to second the vote of thanks which the Bishop had moved to the Cardinal for having come there and read the address which they felt would be productive of much good. He was sure that when the Cardinal made up his mind to deliver the address on that great subject—the re-union of Christendom—he must have felt it was a great pleasure to deliver it at the Catholic Conference at the Catholic town of Preston. looked towards the town of Preston and other towns of Catholic Lancashire with feelings of veneration. He was sure it would be considered a happy event in the town of Preston that such fine address as had been delivered by His Eminence had been delivered He now gave them an opportunity of expressing those feelings of ove and admiration for His Eminence which rose from the very bottom of their hearts. (loud applause).

The Cardinal, on rising to respond, was received with great applause. said he need hardly say how grateful he felt to them for the kind reception they had given to him. By their cheers and approbation they had passed the vote of thanks which had been proposed to him. It always was a very singular pleasure to visit the old Cath olic town of Preston, and he never felt himself at home in any part of the world as he did in Preston and Catholic Lancashire. They had a great work before them, not only in organization, but in the sense of which Bishop Keane had spoken. And they had a great work to perform in spreading the light of Catholicity in this kingdom. That was to be done by prayer. Father Ignatius Spencer,

travelled all over Europe and Great Britain preaching the necessity of reunion of the non-Catholic communities. with the Catholic communion, always impressed upon the people the efficacy of prayer in obtaining that object. Since the death of Father Spencer there had been a certain amount of forgetfulnes, and many of them had neglected that habit of constant prayer for the conversion of England. He would ask them to renew the promises made to Father Spencer, and to determine, every one of them, to offer up every day, morning or night, one Hail Mary, at least, to the Blessed Virgin that she might implore her Divine Son to pour out the graces that were needed for the conversion of the people of England. There was no one there who could not take a great and efficient part in bringing about that happy consummation by offering up an occasional prayer. It was for to offer up their prayers to God and His Blessed Mother that this wondrous grace be poured out on Eng-land. If the splendid gathering before him secured this, and no more than this, it would have been gathered for a good and sufficient purpose. thanked them for their reception there to night, and thanks also he felt were especially due to his dear old friend, Bishop Keane, who had given them a little of his American quality, and who had given them an insight into that forward march and that hearty sympathy which he exhibited with so many other prelates of the great American Church. They were there that night, America united with England. Old World united with the New. (Loud cheers.)

EVENING PRAYER

What is particularly noticeable in this age is the lack of home religious training and the natural home influence which ought to characterize every Catholic family, and yet seems to be dying out with the closing generation. We see the young family growing up rigidly guarded, and distinctly informed in all matters regarding eti-quette. At a most regular hour the good night is said and the children sent with their nurse to bed. They not, as of old, gather to-ner and hear the pretty gether stories of the bible or sing an evening hymn. All, now a days, seems to be done systematically, even their study of religion—while I know from experience that a few holy words and nusic at bed-time from a father and mother to their little ones is worth wice the number of words heard elsewhere. It impresses their little minds and makes them, when they reach maturity, regard their childhood as something holy and pleasant. Cer-tainly the most illiterate class will require grace before and after meat, with the simple morning and evening prayer; it is precise and necessary to our religion. But we want a family union of happy thoughts. visiting in a pretty town upon Lake Huron, my attention, one evening, was called to look in a sitting room where a father was playing an organ, him. The mother rocked a tiny babe I know not their religion, but they sang the pretty hymn, "I think, When I Read the Sweet Story of Old." walked on, while my companion remarked, "a scene we seldom see."

Without prayer there is no peace in any home. There is perhaps apparently so, but when the truly Godfearing spirit is absent so also is happiness and contentment. MINERVE. Toronto, Oct. 1, 1894.

An Interview With Cardinal Moran.

I should think that a journalist would have as much ease in inducing the Pope to submit to an interview as your correspondent had during the past few weeks in approaching a dispast few weeks in approaching a dis-tinguished member of the Sacred Col-lege—Cardinal Moran—who directs the Church and shapes its policy in Australia. I should not, however, take the credit of overcoming the preliminary difficulties which have proved too much for so many ambitious pressmen, for that part of the work was performed for me with infinite trouble the Mayor of Sydney, Sir W. P.

Mouning.

Cardinal Moran is recognized as one of the great minds in the Church, and he is believed to be in an especial degree in the favor and confidence of the and in the ninth of his Cardinalate. more than medium height and build, with a strong, grave, and ascetic countenance, he wears with dignity his purple robes, and stands out as one of the most interesting and important figures in the religious, social, and-as some will have it-political life of Australia. In his habits he is studious, and in his tastes severely simple, though the people have erected for him a grand palace by the sea at Manly, a short distance from Sydney. St. Mary's, his city residence, behind the Cathedral, is like a deserted house. But he is generally to be found there, safely guarded in the outer chambers by an elderly, clean-shaven, blarney-proof Irishman, and attended by his faithful secretary, Dr. O'Haran. The furniture in the hall and in some at least of the rooms would disgrace any other man. The oil-cloth, now old, was never of the best quality, and the seats in two or three of the chairs have long ceased to serve a useful purpose under the Cardinal's care the Church is not only religiously alive, but making wonderful material progress in the South.

Dr. O'Haran led me up a flight of stairs and showed me into a large room, the walls of which were lined with books, and with one or two pictures, apparently copies from works of the Old Masters. I had not been sitting long at the table when I heard the rustle of purple and his Eminence glided quickly into the room. He re-ceived me graciously, and I com-menced the interview at once by saying that he was perhaps interested to learn, from a Westminster Gazette article, cabled to the Sydney papers, that the Primate of the Anglican Church was fairly satisfied with the education systems of Australia.

THE PROBLEM OF EDUCATION THE REAL PROBLEM. "I had many conversations on the subject with his predecessor, the Right Rev. Dr. Barry," said His Eminence. "He looked on religion as an essential element in education, and he publicly declared in many of his addresses that the stand the Catholics had taken was the proper one. Of course, we regard the problem of education as the real problem of society at the present day.
"We consider that if the children

are allowed to grow up without religion, or in indifference to religion, the future of the nation must be tinted with the same impiety or indifference, and that — particularly to-day — nothing can be more detrimental to the true interests of society than the growth of irreligion. The wealthier classes can provide means for having their chil-dren trained in religion and piety, independent of scholastic training, but for the great mass of the people only education is that afforded by the Public schools. Nowadays the mass of only as an element of society, but as a governing element. The people are the ruling power, and if Democracy is allowed to be tainted with Socialism, or irreligion, or impiety — by whatever name it may be called — the future of society must be sad indeed.

"But," I said, "the Church does not surely regard Socialism as another

name for impiety?"

"I do not wish to include under that name Christian Socialism," he replied.
"I mean that 'Socialism' which corresponds with Communism in France, Nihilism in Russia, and is known by other names in different parts of Spain and Germany. Impiety is at its root and its fruits present all the bitterness of that impiety."
"Then," I said, "the educational

"Then," I said, "the educational question is a matter of great political importance to the Church?

CATHOLIC EDUCATION "At present," replied the Cardinal, "it is practically not discussed. The Catholic clergy and the Catholic body do not desire to interfere in any way with those who are content with the Public school system. We all feel that, logically speaking, considering the principle upon which the system rests, it should bring indifferentism and ruin into social life amongst us, but we also know from experience that, through the influence of parents and many other social influences, these evil principles do not always work out to their logical conclusions. As you probably know, our convent schools and those conducted by the various brotherhoods are not only religious schools, but they compete in every branch of the curriculum with best of Public schools, and at the public examinations very many children from our religious schools carry away the prize. may be the educational system twenty years hence. One thing is certain, that the permanence of our Catholic schools is secure, and in our Catholic whether I should ask you for an ex-schools I trust the educational as well planation of the charges made in some

CATHOLIC DEMOCRACY IN AUSTRALIA.

as the religious training of our children will attain that perfection to which all our endeavors are directed."

You still hope for State aid?" "The political future," the Cardinal replied, "is necessarily uncertain, but I am convinced that the time will come when the Australian Govern ments will recognize our Catholic schools and will do justice to our excellent Catholic teachers. It has been more than once proposed by very distinguished Protestants that the Catholic schools in the matter of secu-lar education should be recognized, and that they should receive compen sation from the State for the secular sation from the State for the secular results achieved. Should that be granted at any time the demands of the Catholic body will be in a great measure satisfied. They have never asked for more.'

THE SOCIALISM OF THE CHURCH. As the Socialists are always knock ing their heads against the Church in Australia, where the social question is with us day and night, I asked the Cardinal if he would not like to see a change in the present order of society
"The Catholic Church," he said

has always been the Church of the people. Although she labors for her class, if any class merits her predilection more than another it is the poor. We have had the poor always with us."

"The poor no longer love their poverty," I remarked.
"No," he replied, "and the sympathies of the Church are with those who are using their endeavors to lift up the vast numbers who are in poverty, and to alleviate the misery prevails. In a country such as Australia, with its boundless resources, there is abundance for every class, and the efforts of the Government and of philanthropists should be mainly directed to bring that abundance within the reach of those who have been hitherto excluded from it. But the Church would be far from wishing to deprive anyone of his property or to pull down the wealthy classes. We would rather wish to lift up those that are in indigence, that all may partake of the abundance which nature supplies in this favored country. That which is often spoken of as the antagonism of the laboring classes against employers, so far as it merits the approval of any sensible man, is in many ways a mis nomer. It is rather an antagonism to

THE IRISH AUSTRALIAN.

"I suppose Your Eminence has no reason to be dissatisfied with the social condition of the Irish Australian?"
"No. The Catholic body are mostly

the unjust dealings of employers, to

unfair monopoly, and to the greediness

of many who are in the possession of

Irish, or of Irish descent; but we have representatives from almost every country. I could not very well say what proportion of the unemployed be Irish, but I don't think the Catholics are more numerous or so numerous in the ranks of the unemployed as other denominations. For instance in the Pitt Town Labor Settlement and in other efforts that have been made to relieve the unemployed, as far as I can learn, the proportion of Catholics is about the same as our numerical proportion in the census of the country. The last census, that of 1891, makes us a little more than 25 per cent. of the population. Looking to the public position of the Catholic people, they are seen to be able to hold thesr own in all public offices, in the professions, and in the private and commercial enterprises of the country.

RISH HOME RULE AND AUSTRALIANS.
We then exchanged views on the present position of Ireland, and the Cardinal said: "The Irish in the Colonies and Colonials of other nationalities acquainted with the position of alities acquainted with the position of the Cardinal smiled. "Well, no some form of Home Rule must be granted to the country. A great many may have different views as to the details; some find fault with Mr Gladstone's measure, just as many at home regarded some of his proposals as unworkable; but all agree that some form of Home Rule must be granted to the people. "A prominent statesman," I said,

wrote to me some time back to the effect that Home Rule would be a message of peace not only to Ireland, but to the people of the British Colon-

"The people are already united here," he remarked, "with the exception of those who are known as th Orange body, but they are few. The Catholics and Protestants, in all relig ious, social and philanthropic move ments, are most peacefully united, and I am happy to see that our leading Catholics show anxiety to promote that happy concord. I don't think the Home Rule question will affect these relations in any way. The great majority of our Protestant citizens have as keen a sympathy with justice to Ireland as any of our Catholic citizens. The Irish-Australian natives, the Cardinal added, "are as enthu siastic as the most ardent lovers of Ireland that have come direct from the home country. A great many of them are well instructed regarding the past history of the country. They know the wrongs that Ireland has suffered, and they rejoice that at the present day there is such public sympathy throughout Great Britain with the efforts to redress those wrongs.

THE PRIEST IN POLITICS AND ANTI-CATHOLIC MOVEMENTS.

At this point there was a pause in conversation. His Eminence the prize. As regards the looked at me with an encouraging it is difficult to foretell what smile. "There are other matters upon which you wish to talk?" he

"Well," I replied, "I do not know

quarters that the priests exercise an undue influence over the politics of

the country."
"The clergy as individuals have their rights just as any other individ-ual in this free country," the Cardinal answered, "and they are equally entitled to follow their conscientious convictions - but without exercising any undue influence in regard to others. As regards myself, personally I take no part in politics. Neither the Free Traders nor the Protectionists have ever as yet been able to discover whether I am a Free Trader or a Protectionist, and,"he added, smiling, 'it will be some time before they make that discovery. A great num-ber of Catholics are Free Traders. Some of the leading Free Traders in Sydney are Catholics. Om the other hand, very many other Catholics, and some of them leading men in the political party, are Protectionists, They are all my friends." I referred to the anti-Popish plots

which have lately been attracting attention in America, and the Car dinal said: "We have quite a different class of people here from those who wage war against the Church in the United States. The United States for many years received not only very many excellent citizens, but, against the country's will, a great deal of the social scum of Europe. When the social scum of Europe. When the various revolutions were put down, in 1848 and 1849, the enemies of all society and of all religions made their way in thousands to the United States. And ever since the scum of society in Italy, France, in Belgium, and in in Italy, France, in Beigium, and in Germany, not to say Great Britain, have endeavored to plot against the Church in remote parts of America. It is fully verified in them what one of the old writers say: 'You may change your sky, but your principles the say of the plot of the old writers and the say of the property will remain the and your dishonesty will remain the same.' But here in Australia we have the advantage. We are too far away from the home countries for many such men to find their way hither, and we have a strong Government to deal with those scoundrels. I am glad to say that our Catholics disassociate themselves entirely from such men. For instance, a few years ago, during the celebration of Her Majesty's Jubilee, efforts were made to get up some anti-social demonstration in Sydney, but it proved a complete fiasco. They mustered all their strength at a public meeting, and I heard subsequently from one of the leading representa tives of the Crown in Sydney that not Catholic Irishman was to be found at that meeting.

RELIGION IN AUSTRALIA. "Of religious sentiment in Australia,

what," I asked, "is the openion of your Eminence?"
"Undoubtedly," he replied, "in the Protestant Church, with its various denominations, there is a general feeling of indifference, Some leading Protestants, holding responsible places of trus in their respective churches, in conver-sation with myself, showed that they had no sympathy whatever with the distinct doctrines of the Anglican Constitution-for instance, with the Divinity of Our Blessed Lord. They are merely Protestants, which is a very convenient name for designating a fashionable style of religion, but yond the name, a great many of them have very little knowledge of Protestantism and little sympathy with its teaching. That indifference has made no headway whatever in the Catholic body

"In an interview with the Primate, I referred to the system of education which you have established, and he thought that the spiritual pressure brought upon the people might be taken thought that the spiritual

spiritual pressure is brought to bear on the people," he said. "The advancement is due to their own union with their pastors, and their own desire to promote religion and the various duties of charity and education which are linked with religion. would consider that the sufferings of the Catholics for the faith in Australia in the first fifty years of the colony has had a great deal to do with their present marvellous spirit of religion and sacrifice in upholding every interest of In these fifty years to which I havo referred the priests were true martyrs and confessors of the faith, and many a leading Protestant still living has spoken to me in admiration of the devotedness shown by them in minis-tering to their flocks, in spite of the difficulties which then hindered the ministry. The Catholic feeling of the people could not but correspond to that heroism and devotedness on the part of the clergy, and hence, with the clergy and their flocks truly united, we look with confidence to the future Tighe Ryan, in Melbourne Advocate.

"Why is he so Irritable?

This question is often heard and nearly as ften unanswered. This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill temper and irritability is often to be found in the physical condition of the persons affected. What is the use of trying to "harmonize" a man whose liver has gone back on him? If a man is tortured with rheumatism, how can he be expected to be affable and agreeable? Can a confirmed dyspepsia be expected to be cheertul and always ready to tell a funny story? The only way to remove the difficulty is to get at the cause. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla: this is why it is an effective tranquilizer, a peaceful messenger, and a preventive of domestic quarrels.

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FLOWERS FOR THE ALTAR. Plea for the Use of Natures Pro-ducts Exclusively—The Privilege of Supplying Flowers; for this Pur-

Kind reader, permit a one-sided chat

n altar decorations The late Mother Angela, Superior of the academy at Notre Dame, Ind., would not allow artificials on any altar at St. Mary's and forbade, I was told, their use to the Sisters of the Order. Hence, from the Atlantic to the Pacific, in their academies, asylums, hospitals and where they conduct parochial schools—the Sisters of Holy Cross having the care of altars - never is there seen a paper or cloth imitation of nature, or any of those flat-backed, stiff, puritanical - looking bouquets, oftentimes a caricature of flowers, but always the decorations, if any - and I never saw them absent — are from nature's furnishing. Sometimes, nature's furnishing. Sometimes, simply weeds; yes, literally weeds of pretty foliage would find their stems well submerged in water contained in a nice vase, and despised by many,

were yet allowed to droop as lovingly as rare exotics about the tabernacle. In way off Utah, at an altitude much nearer the blue heavens than Toledo, where these Sisters have a prosperous school in Park City, and care for the church of that silver mining camp, the sides of the Rockies abound in most exquisite wild flowers. bine of our garden is there in the greatest luxuriance, from deepest coloring to the tints of purple, red, yellow, and of snowy white; the scarlet squaw.pink is all ablaze every where, and countless other flowers and vines, such as we never see this side of the Mississippi. The miners, grimey externally, but with great big roya The miners, grimey hearts, pluck them on returning from work, thus saving many from being crushed by their enormous and heavily-nailed shoes.

As the one lady boarder, I used to receive enough to decorate a dozen altars, with an abundance left over. Never was there a dearth of flowers in trained to bring floral offerings. At one place, attending Mass, I remarked that daily a lady would come in a few momonts before service began, and festoon the tabernacle with morning glories, which in their silence looked ensitively conscious of the great priv ilege of being thus closely present during the descent of their Creator upon the altar. It inspired devotion to gaze upon them.

Golden rod may be thus utilized, and coarse brown cat - tails intermingled with ferns, stalks of golden wheat, the sweet briar shrub, and even small branches of various trees and bushes, whole bushes of the wild rose blossom, the ox-eyed daisies both white and yellow, ferns growing in the tin fruit cans, daintily disguised with coverings of tinted paper fluted These ferns seem fond of and fluffed. uncoiling their feathery beauty in the shady cool of the sanctuary, so like in "Cathedral shadow" to their forest home; nor do they disdain to allow a few bright cut flowers to find resting place for their stems in the moist soil. given them in which to grow.

How is it then, in the season of summer particularly, some churches are left so barren of flowers, since neither quantity nor quality is re-Two or three of the most indifferent of blooms, as the red clover the white clover, with their acceptable fragrance, bunched together with various grasses, which are often found even on the streets of a city, have given a halo as it were, being tuch an humble token of re membrance; when a studied design (and high priced) from the hands of a florist but pleases the sense of sight.

At most homes a few flowers at least

are cultivated, and two or three furnished by each family of a congregation would be ample for altar decorations. One mother allowing her daughter a certain amount of money weekly with which to buy flowers for personal decoration, suggested to her that a few of the prettiest should go to the Blessed Sacrament. Communicating this idea to several companions whose mothers were equally indulgent twice a week thereafter was placed a fresh bouquet on the altar-loves offer ing from the five young maidens to their hidden Lord.

In St. Francis de Sales' church since June 1, at each Friday and Wednesday evenings' devotion, a rather sad faced woman, accompanied by a fragile child, are always present, the little on bringing flowers, closely clasped in her emaciated hand—sometimes but a very few, at others a nice bouquet.
The congregation having retired she takes her offering to the feet of the Sacred Heart of Jesus. I thank that child from my heart for the edification thus communicated.

It shall be my pleasure, so soon a time shall permit, to visit the Immacu late Conception church in Toledo, and enjoy with its enterprising parishion-ers what the loving and reverent hands of the Tabernacle Society have provided. I feel grateful with them hat Rev. T. P. McCarthy established such a means for cultivating what is best in our natures, in addition to thus sweetly showing honor to our Divine Lord. All privileged to work within the sanctuary — religious or laity —so near to the hidden presence of a God of love, charity and gentleness, must become more refined and cultured

ings of all, likely were painstaking not to wound by slightest word even the humblest and most despised. Adopting their Master's motto in prac-tice: "A mild answer turneth away MARY E. SMALLEY. Toledo, O., June 19, 1894.

"WHITTLING DOWN."

So-Called "Liberal" Catholics Who Minimize Church Teachings.

ago, about the young woman who wished it understood, when she was away from home, that though she was a Catholic, she was a "liberal Catholic." This turned out to be a very poor policy, and her companion, who stood bones about being a Catholic, gained the liking and respect of the household sooner and in a greater degree than There are other Catholics who make

a mistake very much like this. do not say that they themselves are liberal Catholics, but they devote themselves to trying to show how very "liberal" the Church is. For this purpose they "whittle down" the doctrines and discipline of

the Church, trying to make out that Catholics are "not so very different from other people, you know," or that, "after all, when you come down to bottom principles, we're all pretty

Such persons do this from a very good motive. They are anxious to see outsiders favorably impressed with the Church, so that they may perhaps be converted, ard they wish to make the path smooth and easy and to do away with all unpleasant and unfavorable ideas about the Church. This is, we repeat, a good motive, but it is a mistake all the same.

A somewhat noted convert to the Church has just written an article in which he says that Protestants are not kept out of the Church by the Church's demand that they shall believe a grea deal and make a "big act of faith. What Protestants really want, he says is to be shown why they should be Catholics, and if convinced that they ought to believe what the Church teaches, they will believe in all without trouble.

So it is plain that in such cases the

whittling down" is needless and a mistake.

Usually, however, the Catholic who whittles down ' does it from fear of displeasing somebody, or in order to prove that he is "enlightened" and too wide awake to believe what the outsider thinks to be old fashioned or superstitious. He will try to show that a Catholic can be an out-and-out evolu-tionist, believing all that the extreme evolutionists teach about the origin of man: theories which evolutionists at all, and which are advanced for the simple purpose of destroying belief in

He tells his friends that "mixed marriages are all right; the Church doesn't really forbid them." He sometimes eats meat on Friday and says 'The Church is always reasonable, you He shows that the doctrine, out of the Church, no salvation, really means nothing at all, because if vou're a sincere Protestant vou're just as well off as if you were in the Church And so he goes on, whittling cown, paring off, explaining away, till you would suppose that our divine Saviour suffered and died and founded His Church merely for the sake of telling men that they might belong to it or not, and that its teachings do not mean what they say, but something altogether different. This is somealtogether different. it is very poor policy also. Tell the out fear or favor, and outsiders will respect you more and think far more of the Church.—Sacred Heart Review.

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FIVE-MINUTE SERMONS.

Twenty-Second Sunday after Pentecost.

MATRIMONY The worthy and regular reception of the sacraments during life, brethren, is our surest guarantee of saving souls in the end. They are the special means of keeping us in close union with God; they satisfy every want of the soul, and, unless we put an obstacle in the way, they will infallibly work out for our sanctification. One of these sacraments St. Paul calls a great sacrament-the sacrament of matrimony and with good reason, for on this sac-

rament rests the whole structure of society, and on its worthy reception

of much of the happiness which should follow every Christian marriage. What you are to hear to-day, brethren, is intended for all-for those who are already married, as well as for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many abuses, so much irreverence, so little respect. And there is a reason evident enough for this. Do what w may, there is no denving the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the "Reformation" has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving coun tenance to it in others, or making the plea for them that they know not what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the respon-

fancy of the contracting parties, if they

can only do it under cover of some pro-

sibility connected with it.

The Catholic Church has always and by every means in her power, both civil and religious, upheld the sanctity of marriage. She has fought its battle against those in high places, and sooner than defile this holy state, sooner than violate the strict command, What God hath joined let no man put asunder, she has seen whole nations torn from her already bleeding bosom.

In such a spirit, brethren, must we love and venerate this great sacrament, and therefore I have a word of warn ing for all. And first for those who are still unmarried. There is undoubt edly among our young people too much levity, too little reverence exhibited whenever there is question of this sacrament. They speak about it in a light, frivolous and flippant way, and not unfrequently approach this sacra ment with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening and gazed on the crowd of men, women and children, all in silence, examining their consciences, meditating on their past offences, humbly invoking God's pardon and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repent-ence in a hardened soul. The same which all prepare themselves for holy Communion, for confirmation, for Extreme Unction. Why should it be different with marriage? Why should people rush madly into this holy state without respect, without due prepara-

tion?
When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise; I must see the priest beforehand and make any arrangements necessary I must prepare for this sacrament by a good confession and a worthy Communion; I am going to be married as a Catholic, with a Nuptial Mass, not in the darkness of night, as if I were ashamed or afraid of what I am doing.

And to you who come to witness such marriages let me say one word. Don't act as if the church were a theatre and you were present at a play; don't act as you would never think of acting when the other sacraments are administered; in a word, behave yourselves on such occasions as becomes good Cath-

The Nun's Mission.

Never were nuns more useful than now; to the egotism of wealth they oppose the economies of ideal communism ; going to and fro amid the luxur ies of our Vanity Fair they are mis-sionaries of cordiality and self-denial. They are witnesses to the value of that free obedience which lies at the base of The weary nun, while social order. perhaps, in her humility, thinking herself a mass of imperfection, failing frequently in her high aims, subject to every womanly weakness, lost in the crowd of her fellow-workers, is all the while maintaining the most sacred fires of humanity, and helping her sis ters of the world in their womanly tasks by her vindication of womanhood in its highest uses.

A Graduate of Toronto University says:

DAN.

A Story For Boys. BY MARY D. BRINE.

CONTINUED.

Viola sat down on a big stone at the roadside and pulled the boy down beside her. "Now, Dan," she said "I know all about that money. I was waiting at the post-office, and Jake came in. I thought his face looked brighter than I had seen it before — though, to be sure, I've only seen the boy two or three times, and have never spoken to him at all; but he always looks heavy and dull, I think; well, he came in quite cheerfully, and as he stood near me I spoke to him. He talked freely enough about himself, and finally told me that he was going to the Fair "on a ticket Injun Dan had guv him." From what he said I concluded that you had made him will ing to accept your money by pretending you couldn't go, or didn't want to, or some other well meant but naughty story concocted to hide your real in-

Now, Dan, look at me !' Dan lifted a very red face to her

"You do want to go to that Fair, and you are a disappointed boy because you can't go; but you would rather let that poor boy have the good time than have it yourself. Dan, you are—" with a sudden movement she put her arms around little Dan and hugged him as she continued, "You are a dear, good child, and you shall go to that Fair, or I won't go myself. I suppose fair, of I would go myself. I ought to let the *virtue* of your good deed reward you, but I fear that wouldn't let you see the horses, and, besides, I would like to make the reward a little extra for this occasion.'

She put two bright twenty five cent pieces into the hand of the blushing, astonished little boy, and then gave him another hug, while he looked at her through two large shining tears which gratitude sent straight up from

his heart, and said earnestly:
"Miss Vi'la, I do b'lieve you are really a angel, an' I don't see how the dear God can spare you out of the sky, I don't. But so long's you're here, I jus' do hope an' pray, He'll keep on sparin' you, so I do."

What a perfect day dawned for the opening of the Fair at last! How the sunbeams rioted and danced and beamed everywhere, and how the breezes freighted themselves with the sweetest of odors as they flew hither and thither over fields and through lanes, now frolicking high up amongst the tree-tops, and now rustling through the grasses at the roadsides, and setting the low bushes to nodding! All the fragrance of the past summer seemed to have come back on purpose to grace and make perfect this one fall day, when the Fair grounds were thrown open to the crowds from every direc-

Dan, cleanly dressed, and kissing his busy mother good-bye, said :

"I don't know how it is, mammy, but it sorter feels 's if somethin' good was a goin' to happen to us to day. I kind of feel it in the air, an' somehow it seems 's if I'm dreadful happy to day! I'd be happier, oh, a lot happier, if you'd be 'long too, dear mammy, an' I'd work real hard to make up the money for you. I wish you'd go 'stead of me; I've been coaxin' you to, so long, an' Miss Vi'la she'd jes' 's soon you had the money as for me to use it."

"Oh, nonsense, Dan!" replied his mother, holding his curly head upon her breast with gratitude in her heart for such a dear little son. "Nonsense, lad, you know I wouldn't give a fig to go; I've got better work on hand than that; off with you, now, and do take care of yourself, darlin'." Well, everybody knows what a coun

try fair is, and it would be only waste of time and space to attempt to tell of all the sights connected with this especial exhibition. The usual display of huge vegetables greeted the eyes of the crowd, and the usual array of fruit, "not to be handled," made mouths water. All kinds of things of all kinds of styles were there for inspection, from the daintiest of needlework to the fattest of white pigs. The "side shows," where fat women and thin men, short and long, broad and narrow, handsome and homely, straight and crooked, were congregated, had their usual share of patronage; but Dan was not found amongst them. The man who whitened the blackest of teeth (and kept silent as to the horrible results which would follow latter on) was there, of course, holding forth to the gaping few who believed all he said. The candy and peanut stands were there; the "soda fountains," also "refreshment tent," and, oh, all the accompaniments of every country fair ever held anywhere on the face of the globe were there in full force, and Dan grew bewildered with the sights and founds. He had met Miss Viola at the entrance gate, and gone the rounds with her for a while, but some friends had finally taken her off with them, and Dan was now wandering about by himself. He had encountered Jake once or twice, but the crowd had pulled them apart, and at last Dan found himself where he most cared to be . amongst the horses, beautiful animals, from the little ponies up to the noble stallions who stood so far above the

boy's head.
"Oh, my! wouldn't I like to be a man an' own a horse!" thought Dan.

There was a sale of horses going on near him, and Dan drew nearer the gentleman who was examining a noble horse offered by the horse dealer for what seemed to Dan a whole mine full a country of great individual auton of money, but which the dealer de-clared to be "a mere song for such a fine specimen of horse-flesh." The gentleman who wanted to buy had a kind, pleasant face, and seemed in-

clined to make the purchase.

As Dan approached he was saying to the dealer, "I like the looks of this animal very much, and think I shall take him, but will be better satisfied after I have seen him ridden. I would cently, and do not feel like this kind of toxicated with a new independence. exercise just now.
"All right, sir," replied the man.

"I'll find a boy about here to ride him for ye. It's my opinion this ere critter'll surprise ye some fine day. He ain't never been raced, but he kin go as well as the next horse, an' only needs a bit of trainin', sir, to make hisself famous.

Dan had heard enough to make his eyes glisten and his hair to stand on end with excitement. Should he lose such a chance for one real, good ride on horseback, when he had longed for such a pleasure so many times; not In an instant he stepped before the men. "Oh, sir, please, mister, please let me ride for you! I can do it, oh, I can, if you'd only jus' give me a

try, sir. He turned from the gentleman to the dealer rapidly as he spoke, addressing them both, and fairly wriggling with anxiety lest he should be driven off.

The gentleman noted the eager eyes and honest little face, and smiled at Dan. The dealer glanced only carelessly at the boy, and said, "A pretty chap you are to ride this animal! a mite like you! Why, this ere hoss'd fling ye before ye could say Jack Robinson. Oh, I'll find a boy in a minit, sir," turning to the would-be pur-

But Dan pressed forward and caught the bridle in his hand, saying eagerly again, "Only jus' let me have the try, sir, please. I can ride him. I've ridden before when I was littler'n I am

now, an' I know how to stick on, 'deed I do, mister. Please try me jus' once."
"Hold on, Brown!" said the gentleman as the dealer took Dan's hand from the bridle. "There's a sort of pluck about the little chap, and I've a notion to try him. I only want to see the pace of the horse, anyhow, and I guess he can show that. At any rate, I'll give him the pleasure of a 'try

Dan laughed happily, and sprang lightly to the horse's back, where he sat erect as a little prince, despite his

shabby attire.
"Well, if he's throwed an' kilt outright," said the dealer, shrugging his shoulders, "'twon't be none of fault, mind that, now." my

"I ain't a goin' to be flung," cried Dan, gathering up the reins, and feeling so happy he didn't know whether to sing, laugh, or cry. "Now, then, sir," to the gentleman, "shall I trot him or walk him, or what? Won't you let me win him sir?" let me run him, sir?'

"Go ahead, boy, the race-track is clear, and you'll have a good chance,to see what you can do."

DIDON'S NEW BOOK.

The popular preacher of Paris is Father Didon. His " Life of Christ given to the public some three years ago produced a sensation. Catholic booksellers pronounced it the best life of Christ that has ever appeared on their shelves. The announcement that another volume from the same author was in the hands of the publishers created eager expectation. This volume has now appeared on both sides of the Atlantic. It contains eight discourses on the "Belief in the Divinity of Jesus Christ." These discourses were delivered at the Made leine, and excited an interest somewhat similar to that of the famous "Conferences" of Lacordaire. A Protestant paper, the Advance, contains the following review:

"Didon is not the equal of Lacordaire. He falls short of the splendid eloquence which made Lacordaire the idol of the students of Paris. The argument, too, lacks the continuity and integrity so necessary in these days of destructive criticism. But the discourses are marked by a frankness and inspiration which make them both delightful and helpful. Now and then there is a flash of fine sarcasm, as for example when he says, 'I leave on one side those philosophers who cannot live outside the four walls of an institution.' But their principle feature is the overwhelming earnestness which pours itself out in a tide of abundant expression. The abounding skeptic ism of the French people has stirred antagonism, but appeals to his compassion as one who would save them from their blindness and lead them to the liberty and security of the gospel. "Formerly, when I was young," he says, "and when I felt my claws growing, I was taught to use them in order to get rid of indifference of opinion, and now I have to moderate the ardor of opinions and susceptibilities."

The following passage conveys fine criticism on the policy of the Roman Church in pressing the claims of authority against those of liberty:

"It may be said that the surround ngs most favorable to Christian be lief, and consequently to the belief in "My children have been treated with Scott's Emulsion from their earliest years! Our physician first recommended it and and now whenever a child takes a cold my wife imediately resorts to this remedy, which always effects a cure."

Minard's Liniment Cures La Grippe. the Divinity of Jesus Christ, are those

are precisely those two countries where the belief in Jesus Christ declares its vitality by its most vigorous expansion. It is notorious that in England, omy and much public liberty, the Catholic faith, faith in Jesus Christ, is ex tending and developing. In the United States this phenomenon is still more manifest and astonishing. That classic land of individual independence where men are free as trees in the virgin forest is the land of exuberant expansion. So when I chance to meet with American Bishops and after I have seen him ridden. I would missionaries I seem to see a new world ride him myself, but, unfortunately, I where faith is living, where barriers have been a victim of rheumatism re- are removed, and I feel as it were in-

Can it be that the shrewd old Pontiff has also recognized this fact, namely, that liberty is better than authority even for the expansion of the Catholic religion, and that for this reason he stands so staunchly with the French Republic? The most eloquent discourse of the

The passage on the word

volume is that on the Seven Words on the Cross. sitio, I thirst, is specially fine. "The thirst of Jesus," he says, "has a deep sense. He not only expressed the hor rible sufferings of the crucified, but also the inner thirst of His soul, His ardent desires, His burning love, and

this thirst was never more vehement, and more devouring still than the other It is difficult to understand it in this languid age in which it seems the height of wisdom to extinguish all desire—in this time wherein skepticism has weakened so many minds and the vehemence of earthly appetites has

the hour when Jesus pronounced this word nothing that He desired existed and all that existed was him: the multitude angry and dis appointed, His disciples terrified and scattered, the Jewish author-ities triumphant, convinced that they had made an end to this dangerous man, this blasphemer and revolutionist; they were happy and satisfied, persuaded that the drama

of Calvary would have no morrow, and that He who hung, there would die of His thirst. Far from dying He has conquered, and we live by His thirst, for it has excited in us the holy power of progress and has given to us the power to dream, to desire and to be ambitious of all." Of Christ's sorrow, he says: "Sor-

row is a great teacher; we could do nothing without sorrow; without it a work always wants the final seal. The poet who has never suffered can never draw from his lyre the most moving, the most sublime strains. The philosopher who has not suffered, who has but constructed a system from his poor

dignity and majesty.'

ideas, who talks of pessimism after having lived a tranquil and joyous life of idealism, after having lived, like other men, in the realities of sense, who talks of positivism after having gaily suppressed all higher forces; such beings, whoever they are, if sorrow has not touched them, remain ineffectual; they want the power of persuasion and ascendency, they lack

CONCLUDED NEXT WEEK.

Food for Thought.

There is, unfortunately, too much reason for the complaint of the editor of the Catholic Union and Times against the modern tendency which permits the piano to usurp the place of the book-shelf in the home. "Twenty five to fifty years ago," remarks Dr Cronin, "the chief ornament of every comfortable home was a collection of books. The classics, the chief poems, the standard histories and the best essays were there, and the owner of them read them and loved them. He trained up his children to handle them with care and to prize them as he did. To-day the piano has taken the place of the library as the sign of the home refinement."

Tis pity, but 'tis true. It is de-plorable that the idea of culture should oe confounded with the idea of ac complishments. Culture comes o knowledge, not accomplishments; and t is not too "transcendental" to say that parents neglect one of the bes means of forming good Catholics when they neglect to inspire their children bestows a priceless treasure on him. If our boys had such a fondness for reading as would keep them off the streets and away from the saloon and pool-room, there would be burdens lifted from the shoulders of overworked priests, and the anxieties that haunt and haress parents would be in large measure dispelled. — Ave

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is not Oxford Street, London, they are spurious.

ORANGEMEN PRAY FOR THE POPE. WHAT NEXT? ORANGEMEN PRAY FOR THE POPE. WHAT NEXT? Business College?

The following remarkable scene took place within the past few months at a meeting of a Grand Orange Lodge in New South Wales. When Orangemen take to praying for the Pope, we may well ask-what next?

At the annual 12th of July celebration held by the Loyal Orange Institu-tion of New South Wales in the town hall, Sydney, on Sunday afternoon, Mr. J. C. Neild, R. W. G. M., the chairman, used the following words: 'In our devotions this afternoon you will, I trust, bear in respectful recollection the distinguished head of one of the great divisions of the Christian Church, who is now, cable messages inform us, lying on a bed of sickness, and nearing the momentous change that awaits every member of the human family. Though there be wide divergences upon many questions between the Protestant and Roman Catholic Churches, we all worship the same God; we alike revere the same Saviour, and we unitedly hope for the same blessed hereafter, and actuated by a communty of human feeling, we may join in lamenting the sufferings and expected death of a Pope who has evinced, per-haps, a greater liberality and a more ready willingness to accept and comply with the enlightenment of the age than any of his predecessors. And we may well unite with our brethren of the New English Necky Roman Catholic Church in praying that it may please God that the physical sufferings of His Holiness may few, and that his going hence may be

brightened by the light of grace. These remarks were received in silence

The Rev. Rainsford Bavin (Weslyan) later on said—God knows that he, as a servant of Christ, was not there to set man against man, or class against class, but he must say that some of the Orangemen in Sydney were more than half asleep. He was sorry he could not go altogether with their with respect for culture and with a esteemed chairman in his opening love for good books. He who teaches a child to make friends of books that I hope God will give him a happy issue out of all his afflictions.'

> It is an open secret that many of th Orangemen present were enraged at Mr. Neild asking them to pray for the Pope. Had anyone risen in protest there would probably have been a 'scene.

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Month's Mind.

No rose that decks Italian soil.
French vine, or British lea.
Can my Canadian heart begulle,
My own dear land for me!
In yonder vale. a child. I played.
Hard by, a man. I wrought:
These leafy maples lent me shade
When moontide rest I sought.

Let Southern folk their bright climes toast
Where balmy seasons roll.
We of the North may better boast
Our sunshine of the soul:
While Nations laud their progress rare
We, too, can proudly cheer;—
Our maids are true; cur women fair;
No foe our freemen fear.

It fires the soul to think, some day Our Canada shall stand. Our Canada shall stand.
A forceful apirit gravely gay
Among the Nations grand;
And that her progency will grow
More numerous than the leaves
A wind that shakes the forest row
Beruffles and upheaves.

Dear Motherland, wisely and well.
While lasts my earthly stay.
May I thee love, and pride to tell
Thy worth from day to day:
Thee may I leave, when Death draws near,
A Patriot's best bequest:
Thememory of a just career,
A life no crimes infest!

- Maurice W. Casey. in the Ottawa Owl.

E. B. A.

Davitt Branch, No. 11, Toronto, mustered in full force on Tuesday last. There were also present J. Fahey, Grand Marshal; District Organizer J. J. Nighingale; J. J. Moloney, President, and P. J. O'Connor, Treasurer of Branch No. 12. J. J. Nightingale attended, in accordance with instructions received at the late convention, to advocate the centralization of the sick funds of the subordinate branches and circles in the Grand branch. Atter a very animated discussion by the visitors and members of the branch a vote was taken, and it was annaimously decided in favor of centralization.

St. CECELIA'S BRANCH AND CIRCLE.

The committee elected to select a more suitable hall for their meetings have engaged the finest hall in the Junction, well furnished with everything necessary for branch purposes, and they will shortly take possession, The Advisory Board of the city branches met on Wednesday respecting the coming concert in Massey hall for the Blantyre Park Industrial School, and a letter was read from His Worship the Mayor kindly giving his patronage for said concent.

W. Lane, S. T. and O.

Special to the CATHOLIC RECORD

C. O. F.

Special to the CATHOLIC RECORD.

Toronto, Ont., Oct. 7, 1894.
The last regular meeting of the above mentioned court was well attended on Thursday last. The regular business of the court was gone through in perfect order, after which the principal topic of the evening was a resolution moved to hold an open meeting and entertainment on Thursday, October 18.

An excellent programme is being prepared for that occasion. The committee will lose no time in putting forth their energy to make this a success. All members are specially requested to be present and bring their friends and acquaintances.

At the last regular meeting of Sacred Heart N. 291 the following resolution was unanimously adopted:

unanimously adopted:

Whereas it has been the will of our Heavenly Father (to which we bow submissively) to visit with deep affliction our esteemed Bro., Henry Fletcher, in removing by the hand of death his beloved son, John Fletcher, he it

by the hand of death his beloved son, John Fletcher, be it Resolved that we extend to Bro. Fletcher and his afflicted family our heartfelt sympathy in the great loss they have sustained. Words are poor and inadequate to express the sorrow and commiseration we feel and which we believe is felt by all his acquaintances. We trust that he whom they mourn has entered into a better than this sorrowful world. This reflection should enable them to bear with Christian fortitude the heavy to s placed upon them, and we trust that they may be consoled by the hope of a heavenly reunion hereafter. Be it further

Resolved that a copy of this resolution be forwarded to Bro. Fletcher and family, spread on the minutes of this court, and published in the CATHOLIC RECORD and Catholic Register.

ANDREW KERR, Rec. Sec.

F. M. T. A.

At the last regular meeting of the Father Mathew Temperance Association of Almonte it was moved and carried, that whereas God in His infinite goodness has taken to Himself Mr. W. A. Letang, son of our esteemed and lifelong member, Mr. Ed. Letang, sr., be it Resolved that we extend our sincere sympathy to Mr. Letang and family, and also that this resolution be recorded on our book. And also Resolved that a copy of it be sent to Mr. Letang and family, and also to the local press and to the CATHOLIC RECORD for publication.

G. W. SMITH, Sec.

ST. PAUL'S LEAGUE OF THE CROSS.

The first of the winter series of meetings of St. Paul's Sodality of the League of the Cross was held in their hall on Power street, Toronto, on Sunday, Oct. 7. Mr. W. H. Cahill presided. The Rev. Father Hand opened the meeting with one of the most powerful appeals ever made in St. Paul's to the men of the parish to become members of the League. He pointed out the many evils arising from indulgence in intoxicating drink. He closed his eloquent address by dwelling on the beauty of leading sober and religious lives. Addresses were delivered by President Cahill, Mr. George Duffy, the past president, Mr. J. E. Day and Mr. Jas. Kew. Mr. M. Tumpane read a livered by President Cahill, Mr. George Duffy, the past president, Mr. J. E. Day and Mr. Jas. Kew. Mr. M. Tumpane read a paper "Why Men Should Join the League," prepared by Secretary John J. Moran. The musical part of the programme was rendered by Messrs. Richard Harris, D. Sullivan and M. Sullivan. The members of the League have reason to be proud of their first meeting, and it is hoped the same enthusiasm will be maintained during the winter months.

FROM DRYSDALE (FRENCH SETTLE-MENT).

MENT).

The church at Drysdale, known as St. Peter's Catholic church, under the popular pastor, Rev. Father Courtois, has undergrone many improved changes of late, as well as his residence. The parishioners have been very liberal, and have left no stone unturned to make his stay in their midst pleasant. Since Father Courtois has taken charge a new society has been organized, known as Sacred Heart League. A lecture will shortly be given by Rev. Father West, the esteemed pastor of the Catholic church at Goderich, in aid of reducing the debt on the parish priest's house. The congregation is rapidly growing, and the new Separate school, under his care, is rapidly coming to the front. I hope in the near future to give a more glowing account of the church, school and the respected pastor.

WEDDING BELLS.

LANE-DOYLE.

On Tuesday, Sept. 25, in the church of our Lady of Mount Carmel, in the presence of a large gathering, was celebrated the wedding of Miss Mary Lane, daughter of Mr. Jas. Lane, of the parish of Mount Carmel, to Mr. John J. Doyle, of the same place. The course was crowded with spectators, the young couple being popular and well-known. Their parents resided in the parish

for a number of years. The marriage ceremony was performed by Rev. M. McGrath, of Sandwich, uncle of the groom; assisted by Rev. Fathers Foster of Parkhill and McGormack of London. The bride, who was handsomely attired in a dress of lemon colored silk, trimmed with lace and flowers, was given away by her father; she was crowned with a wreath and veil, and carried a bouquet of flowers. Miss Jane Doyle (sister of the groom) acted as bridesmaid; she was charmingly attired in a helitrope silk, and wore a large white hat. Mr. Jas. Lane, jr., assisted the groom. After High Mass, as the happy couple passed out of the church, a grand wedding march was played by the organist. Their relatives and a large number of invited guests then repaired to the residence of the bride's father where a sumptuous repast was partaken of. Mr. and Mrs. Doyle have the best wishes of a large circle of friends.

NOTES BY THE WAY OF HALI-

To go or not to go, that is the question.
Whether it is cooler to stop in Ontario
Or to betake me to some less torrid clime
And by breezes mild and fair, to sleep,
To sleep.

And visions of sound and helpfu slumber so haunted me that I packed up my traps, determined to leave heat and sleeplessness behind me. Where to go-that was the question. My indecision was of brief duration, for to my great pleasure I met an old friend going to Halifax, N. S., and, without hesitation, I promised to ac company him. We took steamer at Boston, and after

a run of about twenty-two hours arrived in Halifax. The view of the city as we came up the magnificent harbor-and we do not blame Haligonians for being proud of it-was singularly impressive. Perchance we were in mood poetic, but the first sight of the little city by the sea, with the rays of the setting sun robing it in a vesture of purple and gold, and the grim citadal with frowning battlements keeping guard as over a beauteous protege, is stamped forever

on my memory.

We drove at once to the Halifax Hotel, a first class house and not expensive. It was rather late, but we ould not but notice the atrocious con dition of some of the streets and the great number of dingy wooden struc tures. Stone and paint are not looked upon with kindly eyes by Haligonians. But this we saw in the twilight, and old age may have dimmed our eyesight True, the business portions of the city cannot be expected to wear the jaunty dress of the fashionable and residential quarters, but they could at least be cleansed and repaired.

But this en passant. The hotel was thronged with tourists. Americans were there in abundance, expressing their views on all things knowable with the assurance so characteristic of the natives of the land of the stars and stripes. What bizarre costumes are worn sometimes by tourists: and we could scarcely restrain a cry of astonishment when in an outre like costume we recognized an old acquaintance who when in his native heath, would not, for fear of Mother Grundy, wear even a tennis shirt. But in a free country we may wear what we like, and yet it is always better to don the garb befitting our age and

profession An hotel, says a wise man, is a very good place wherein to glean all man-We believe him There was a group of visitors engaged in loud and earnest discussion of political questions, and had we listened attentively our knowledge of the American Tariff, of the Newfoundland crisis, of the Dominion, etc., would have been deepened and broadened. But political arguments are tiresome at all times, and in summer they are unspeakably boring. And so we passed on to another group discussing the religious questions of the day We arrived on the scene just as an old gentleman of serious and venerable mien was endeavoring to show that the Anglican Church had always repudiated the doctrine of confession. come now," said one of the disputants, "did not Bishop Courtney declare pub licly his belief in confession? Did he not say that the sweetest consolation he ever received was from a priest imparting to him absolution?" "Oh, yes," said the old gentleman, "but—"No buts," said the other; "he did say it, and then he went home and found after a mature reflection that he

had bit off more than he could chaw. What did he do? He came out with letter that reflected scant credit on his ability as a logician, making an absurd distinction to the effect that confession should not be practised except on extraordinary occasions. What do you think of that?" and he turned towards your humble servant. "What do I think of it?" I replied, "My dear friend, I eschew controversy; it is like a cloud without rain. It is a very

cheap way of gaining notoriety."
"Well," said an American, who, judging from his accent, came from one of the New England States, "the Bishop knew enough to come in out of the wet. He had, even at the sacrifice of principle, to hold his position, and and confident that the coming years when he made a wrong move he showed good business tact by covering

up his tracks.' Bishop Courteney, as we learned from a Haligonian, is an estimable gentleman with the reputation of being a capital story-teller, and of being so broad-minded that he can, without any mental discomfort, assent to the conflicting and contradictory opinions of the Anglican body. This is a very comfortable frame of mind, especially

in these days of financial stringency. One thing that surprised us was the abnormally late hour at which Haligonians commence the labors of the the Catholics of the city. Now do not day. But they look happy, and they imagine we are unduly enthusiastic or

certainly get more pleasure out of living than the panting and dollar - hunting myriads in the great commercial cities of the States. Perchance their freedom from acrid religious discussions may have some-thing to do with their happy and conthing to do with their nappy and con-tended expressions. Now and then some irresponsible individual makes a frantic endeavor to enkindle the fire of religious strife, but he soon gives up the task as unfruitful and unpro fitable. The natives down here have something better to occupy their at-tention than the refurbishing of old controversial weapons, and they believe that Christianity can be taught more by kindly words and deeds than by the utterance of calumny. Their example might well be imitated by some of the Ontario parsons.

We were pleased to learn that laborers in Halifax are paid a living wage Hence there is no discussion on labo and capital. How glad we were to hear no wild pronouncements on the sacred rights of the workingman and the injustice of the monopolist. Not that we are averse to it, for we have seen too much of the cheerless condition and the manly and resolute character of the working denizens of our great cities not to compassionat and admire them. But we have seen the demagogue luring them on by false promises and deserting them in their hour of peril, fostering their very life-blood on the mast of his greed and ambition and playing with their simple trust as a gambler plays with cards.

How we pitied them while we were at Chicago! We saw bands of strong and stalwart fellows listening with bated breath to glittering generalities on the abolition of white slavery, eager to do battle against the bullion protected monopoly. They did battle, but home-spun shirts are not bullet proof, and once more was it demonstrated that strikes are powerless to ameliorate the condition of the workingmen. business, thinking little of the noisome tenements, the homes of the defeated and starving strikers - homes that never ring with joyous laughter, for life serious, and that know here is too naught save grinding toil that pales the cheek and bends the frame and dries up the wellsprings of young and vigorous life. Oh, it was unutterably sad! — and saddest perhaps was the thought that few could declare that all was lost save honor.

And so we rejoiced that here employ ers and employees arranged their differences on a just and equitable basis. The workingman complains but only f one thing -scarcity of work. is passing strange in a city with such advantages and magnificent terminal facilities.

Perchance the fact that it is a garrison town may account for the lack of dash and push so noticable in other cities, but Haligonians are noted as plodders, and are well satisfied their city should grow solidly if not rapidly. They all agree on one point, that Halifax has no superior in America. The most kindly feelings prevail among all classes. The foul demon of bigotry that sows dissensions and builds up between creed and creed the barrier of prejudice and retards the growth of any community has no abiding-place here. The Protestant does not see the brand lics are well content to guard the faith without molesting those who differ from them. We could not but admire them for it, and hope that their liberality, so indicative of broad-minded ness and so fruitful of permanent good may be always the first articles of their civic creed.

Catholics have many handsome struc tures, such as the Monastery of the Good Shepherd, the Orphanage and an ecclesiastical seminary now in course of

erection. The Archbishop - Dr. O'Brien - is too well known to Canadians, to need any description in this rambling letter. We have not the pleasure of knowing him personally, and upon mentioning the fact to our guide, he assured us that His Grace would receive us with the greatest pleasure. "How do you the greatest pleasure. "How do you know," I asked him. "How," he re-plied, "isn't he a Catholic Bishop, and sure isn't every Catholic Bishop the poor man's friend." But our time was limited and we were scarcely presentable in our travel-stained tourist cos tume. We discovered, however, that Dr. O'Brien is respected by all, irrespective of creed. He is earnest and vigilant and absol-utely fearless in defending the rights of his flock. He is a hard hitter, they say, in controversy, but his fair, straightforward utterances, and his abhorence of all pettiness and subterfuge, claim the respect of even those who are most opposed to him. He is a thorough-going Canadian in every respect. He is proud of the progress of his country and enthusiastic in praise of her natural resources. is satisfied that she is on the highway of civilization, exulting in the strength will eliminate the crudeness and defects natural to an epoch of transition

and bring out her latent strength. It is rather an optimistic view, but though our country should have defects we should never think so.

When you go to Halifax, Mr. Editor, do not fail to see St. Mary's Presbytery. It is, beyond all question, the finest residential structure in the city, and in point of architecture, and commodious ness is superior to any priest's residence we have yet seen. Well and solidly built, it will stand for generations, a monument to the generosity of

THE CVINCIPO

that the climate has affected our im agination, but be assured that we speak of what we saw. We spent a very en-joyable hour with the rector, Rev. Dr. Murphy—whom we had the pleasure of meeting at the last C. M. B. A. Convention, in inspecting the valuable paint-ings and copies of old masters and quaint and curious books and rare specimens of olden time wood-carving that beau-tify and enrich the interiors of the Presbytery. Truly the priets attached to the Cathedral have much to be thankful for.

All the recent ecclesiastical structures are of brick and stone, and this reflect much credit on the keen foresight and business prudence of the builders.

OLD PREJUDICES.

One of the hopeful signs of the times is that history is steadily and rapidly becoming less of "a conspiracy against truth." One by one the old anti-Catholic nightmares are galloping off before the light of that scholar-ship which has come to Catholics with increased freedom and wider opportunities. Thus in a recent lecture the well-known Dr. Casartelli crushes with the bludgeon of statistics the old be-lief that the pre-Reformation Church discouraged the reading of the Bible and disdained the printing press until taught its use by the great heresy. In the year 1500, according to this learned writer's showing, there were printed no fewer than one hun-dred editions of the Latin Vulgate, and between the date of Luther's birth and his rebellion fourteen editions of the whole Bible translated into high German and five into low German, besides numerous partial editions of the Scriptures. Anent that other superstition that Protestantism taught the use of the printing press, Dr. Casartelli writes:

"The new art was disseminated throughout Europe with astonishing rapidity and inexpressible religious enthusiasm; not, be it observed, as a commercial speculation or for the sake of material advantages, as the telephone or the typewriter in our own days, but rather as a religious work and a means of propagating Catholic truth. From 1462 to 1590 the names of one thousand printers, mostly of German origin, have been preserved. In Mainz itself, during the very infancy of the art, five printing presses were established, in Ulm six, in Basel sixteen, in Augsburg twenty, in Cologne twenty-one; in Nuremberg, up to 1500, five and twenty printers had been admitted to the rights of citizenship. Before the end of the fifteenth century over one hundred German printing-presses had been established in Italy. By the same date Spain reckoned thirty printers, whom the Spanish poet, Lope de Vega, elegantly entitled the 'armorers of civilization. The art reached Buda-Pesth in 1473, London in 1477, Oxford in 1478, Den-mark in 1482, Stockholm in 1483 (the year of Luther's birth), Constantinople

Fifty years before the rise of Protes. tantism the printing-press was a favorite and powerful weapon for the de-fence of the Church; and it was owing to the efficacy of this "divine art," as it was called by an ecclesiastic of that time, more than to any other human means, that so large a part of Europe was preserved from the taint

LATEST NEWS FROM IRELAND.

The country is anxiously awaiting Lord Rosebery's declaration in regard to the policy which the Ministry intends to pursue during the coming session of Parliament. The position of affairs political verges on a great crisis. Lord Rosebery seems to shirk the bringing before the Cabinet of the question of the Government's policy with reterence to the House of Lords, fearing that dissensions will arise and that the Ministry will be disrupted through the withdrawal of the members opposed to the abolition of the peers' veto power.

Since the retirement of Mr. Gladstone, although the question of abolishing the veto power of the Lords has been in the forefront of the country's politics, it has not once been discussed by the Cabinet. Every section of the Liberal party is awaiting with strained anxiety for some ministerial declaration, while Lord Rosebery urges them to be patient.

The adoption of the programme recently

anxiety for some ministerial declaration, while Lord Rosebery urges them to be patient.

The adoption of the programme recently proposed by the Duke of Devonshire and Mr. Chamberlain, marking the complete absorption of the Unionists by the Conservatives, the chief feature of which was the revision of Mr. Chamberlain's scheme for Irish local government, to the extent of creating county councils with the central Legislature, located in Dublin, is now doubtful. Lord Rosebery's communications rather indicate that until the Cabinet shall have settled upon the policy to be pursued regarding the House of Lords, at the councils to be held in November and December, no definite pronouncement upon the subject ought to be expected.

The feeling of distrust in the sincerity of the premier is not now confined to the Radicals and the Irish, but pervades the whole of the Liberal party, and only a straightforward declaration of policy on THE HOUSE OF LORDS and the Home Rule questions can save him from being overthrown.

In a recently written letter Mr. Henry Labouchere says he despairs of the Government, and that he and those acting with him will in the future pursue an independent course.

Messrs. William O'Brien, Justin McCarthy

ment, and that he and those acting with him will in the future pursue an independent course.

Messrs, William O'Brien, Justin McCarthy and Timothy Healy have made concurrent declarations, in which they notify the Government that unless the Government's attitude on the House of Lords question is clearly defined at the opening of Parliament they will use their undoubted power to bring about a dissolution. If Lord Rosebery decides to satisfy these demands he will find it necessary to reconstruct the Ministry, expelling therefrom the element hosfile to the House of Lords reform. Once the Irish leaders are made to feel absolutely certain that a bill abolishing the Lords' veto power will be introduced it is understood that they will allow the Government to act at their discretion as to the time of the measure's presentation to Parliament.

ARCHBISHOP CROKE'S ADVICE.

Archbishop Croke of the diocese of Cashel, in an interview during the past week, said he throughly agreed with the views expressed in the recent letter of Dr. Thomas Addis Emmet, president of the Irish National League in America, to Mr. Justin McCarthy, in which the writer strongly condemned public discussion of dissensions which might

arise in the party. The advice of Dr. Emmet seems to have been taken, for throughout the week the voices of the leaders have harmonized on most points and internal disputes have not been heard.

putes have not been heard.

THE CABINET SUMMONED.

A special cabinet council has been called for to-morrow, and the members of the Ministry who are absent from the city have been hurriedly summoned to return.

THE PREACHER'S TRIAL.

n Interesting Chat With the Rev. W. J Chapin. — In the Strain of Pulpit Labor He had Overdrawn His Health Account— How He Met the Crisis and Returned to His Daties With Renewed Health.

From the Springfield, Ill., Journal. From the Springfield, Ill., Journal.

In the pretty village of Chatham, Ill, there lives a Baptist divine whose snow white hair is the one outward sign that he has encroached upon the days beyond the allotted three score years and ten. His clear eye, keen mental faculties and magnificent physique all bear witness to a life well spent. This pioneer in God's eternal vineyard is Rev. W. J. Chapin, whose seventy-two years are crowded with noble deeds in the Christian ministry.

ministry.

To a Journal representative who asked him something of his career in the ministry, Mr. Chapin talked in an interesting strain, and said that, in spite of the indications to the contrary, his life had not all been sunshine and good health.

"As my present appearance testifies, I was fortunate in the possession of a very vigorous constitution. But as is too often the contract of the con

shine and good health.

"As my present appearance testifies, I was fortunate in the possession of a very vigorous constitution. But as is too often the case, I overestimated my physical resources, and when it was too late learned that I had overdrawn my health account. The crisis came about eighteen years ago. At the time I was preaching the gospel from the pulpit, and I became suddenly so ill that I was compelled to stop before my sermon was finished. It was a bad case of nervous prostration, and for a time my friends and family were greatly exercised over my condition. Complete rest was imperative, and Mrs. Chapin and I planned and took a long trip. My health was sufficiently restored to resume work, but I was not the same man. I felt absolutely worthless, physically and mentally. I had so lost control of my muscles that my fingers would involuntarily release their grip upon a pen, and my hand would turn over with absolutely no volition on my part. About two years ago, to intensity matters, I was seized with a severe attack of la grippe. I recovered only partially from it, and had frequent returns of that indescribable feeling which accompanies and follows that strange malady. I looked in vain for something to bring relief, and finally I read an account of Dr. Williams' Pink Pills for Pale People. Something seemed to tell me that they would do me good, and I commenced using them. They gave me additional strength from the start, and toned up my system from a condition of almost absolute prostration so that I was able again to resume my duties as a minister. The improvement was simply marvellous, and the credit is due Dr. Williams' Pink Pills.

Mrs. Chapin was present during the conversation, and said: "I don't think Mr. Chapin could ever have resumed his preaching after he had the attack of la grippe had it nor been for Pink Pills. They did him so much good that I decided to try their efficacy on myself. I have been troubled for years with what our physician, Dr. Hewitt, called theumatic paralysis, and since t

In all cases like the above Pink Pills offer a speedy and certain cure. They act directly upon the blood and nerves. Sold by all dealers or by mail, post paid, on receipt of 50 cents a box, or \$2.50 for 6 boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of substitutes and nostrums alleged to be "just as good."

MARKET REPORTS.

London, Oct 11.—Wheat remained steady, at 85 to 90c per cental. Oats 78 to 82c per bushel. Beef was dull, at 84.50 to 85.50 per cwt. Lamb sells at 6 and 7 and 7 and 8c a pound by the quarter. Dressed hogs at 85 to 85.50 per cwt. Fowls 35 to 80c a pair. Ducks 50 to 75c a per. Geese 65 to 75c a piece, and medium at 50 to 60c the bird. Turkey 11 to 12c a pound for test rolls by the basket, and 23c for crock. Eggs 14 to 15c a dozen. Potatoes 50 to 90 cents a bag, wholesale and retail respectively. Tomatoes 30 to 40c a bushel. Cauli-tower 40c to 81 a dozen. Onions 80c to 81 a bag.

Hay 85 to 89 a ton.

Toronto, Oct. 11.—Market rather more active; prices unsettled. Wheat cars of red offered, middle freights No. 1 west, at 45e; and white at 55e; No. 1 Manitoba hard quoted west at 63c, and east at 65c. Flour—Straight roller quoted at 82.59 to 82.55; Toronto freight: Manitoba flour 5 to 15c lower; patents quoted at 83.35 to 3.44, and strong bakers at 83.25. Barley—Cars of feed at 37c. quoted east at 39c. quoted west at 37. Oats—White, high freights west at 29c; two cars mixed sold on the track here at 30c. Peas—Sales of No. 2 were made, north and west, at 57c.

Montreal Oct. 11.—No. 1 hard Manitoba 63c.

Pens-Sales of No. 2 were made, north and west, at 5°c.

Montreal, Oct. 11.—No. 1 hard. Manitoba, 63c; No. 2 hard Manitoba, 61c; peas, per 66 lbs, afloat, 68 to 69c; No. 2 oats, per 31 lbs, 3½ to 35c; cyrn, duty paid, 68 to 70c; barley, feed, 46 to 5c; cyrn, duty paid, 68 to 70c; barley, feed, 46 to 7c; barley, malting, 50 to 51; rye, 49 to 50c.

Flour — Winter wheat, 83.25 to 83.40; spring, wheat patents, 83.25 to 83.40; superfine, 82.40 to 83.91; Manitoba patent, best brands, 84.5 to 83.55; straight roller, 82.80 to 83.35 strong bakers, 82.20 to 83.30 to 83.35. Strong bakers, 82.20 to 83.35 to 83.35 strong bakers, best brands, 83.30 to 83.35 to 84.00; per 10.80 to 84.10; pot barley, per bbl, 83.90; split peas, per bbl, 85.40 Canadian short cut, beavy, 821 to 822; Canadian short cut, light, 819 to 820; bams, city cured, per bb. 10 5c; lard. Canadian, in pails, 93 to 10c; baton, per lb, 10 to 12c; lard. Canadian, in pails, 93 to 10c; baton, per lb, 10 to 12c; lard. Compound, refined, per lb, 70 to 13c; lard. Canadian, in pails, 93 to 10c; baton, per lb, 10 to 12c; lard. Compound, refined, per lb, 70 to 13c; lard. Canadian, in pails, 93 to 10c; baton, per lb, 10 to 12c; lard. Compound, refined, per lb, 70 to 13c; lard. Canadian, in pails, 93 to 10c; baton, per lb, 10 to 12c; lard, compound, refined, per lb, 71 to 74c Cheese, steady; finest castern, 104 to 105c; cable, 50s. Butter fall made creamery, 204 to 206c; earlier makes, 18 to 10c; finest townships, 106 to 17c; finest western, dalry, 13½ to 17c for single cases.

Latest Live Stock Markets.

Latest Live Stock Markets.

Latest Live Stock Markets.
TOONTO.
Oct 11.—Export Cattle — To-day the bulk of the offerings sold around \$\frac{2}{3}\$ to \$\frac{3}{3}\$ c per 1b.
Butchers' Cattle — Several loads of picked cattle sold up to nearly \$\frac{3}{3}\$ c per 1b.
Food loads brought 3 to \$\frac{3}{3}\$ c, and common, \$2\$ to \$\frac{3}{3}\$ c. Inferior stock sold down to \$2\$ c per 1b.
Stockers and Feeders—Prices ranged from \$\frac{3}{4}\$ to \$\frac{3}{3}\$ cp er 1b. Most of the stock in to day sold at \$\frac{3}{4}\$ c.
Milch Cows—Prices were steady at \$\frac{3}{2}\$ to \$\frac{3}{3}\$ to \$\frac{3}{

Milch Cows-Prices were steady at \$25 to \$1.5 per head.
Calves -Prices were steady at \$6 to \$8 for good animals. Light veals sold from \$2 to \$1. A few very light animals sold at \$1 each.
Sheep and Lambs — Sheep — Prices ruled strong at \$8.75 to \$1 per cwt. Prices ruled at \$2.50 to \$8 each. Lambs were away off. The bulk of the supply sold at \$2 55 per head.
Hors-Good bacon hogs, 200 his weight, sold at about 5c off the cars, or \$1.75 to \$1.85 fed and watered. Medium to good stock sold at \$1.50 per cwt. weighed off car, and \$4.25 fed and watered. Store hogs were dull at \$1 to \$4.25 per cwt.

per cwt.

EAST BUFFALO.

East Buffalo, Oct. 11.—Cattle — Fair to medium. 1,050 to 1,250 lb. steers, \$5.70 to \$4,60; fair to good fat cows, \$2.5 to \$5.3

Hogs—Sales, good Yorkers, \$5.30 to \$5.40; fair, \$5.20 to \$5.50; good mixed, \$5.25 to \$5.35; choice heavy, \$5.35 to \$5.40; roughs, \$4.44 to \$4.75. \$4.75.
Sheep and Lambs—Sales—Good native lambs
\$8.75 to \$4.15; fair, \$3 to \$3.50; native sheep, \$2.25
to \$2.85; Canada lambs, \$4 to \$4.15.
Total offerings to day were 24 cars, including
\$ cars Canadas; market rather uncertain early,
but fair trade developed later and at close
nearly all sold. Canadas of 75 to 77 pounds, at
\$4 to \$4.13.

SUBSCRIBER, HARRISON'S CORNERS.—
Wm. A. Neven, Carleton Place.

Speak gently! 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, that it may bring,
Eternity shall tell.

D. Batts.

Month's Mind.

Brockville, Ont., Oct. 5, 1894.

On Wednesday last the Month's Mind for the late Hon. C. F. Fraser was celebrated at St. Francis Xavier's, Brockville. The Very Rev. Vicar-General Gauthier presided in the sanctuary, and the solemn High Mass was sung by the Rev. Father Collins, curate, St. Mary's Cathedral, Kingston. The ceremonies throughout were most impressive, and the several members of the choir rendered their parts with much taste and feeling. The pious faithful came in large numbers to offer up their prayers during the Holy Sacrifice for the repose of the soul of the deceased statesman.

I WAS CURED of a terrible lumbago by MINARD'S LINIMENT.

REV. WM. BROWN.

I WAS CURED of a bad case of earache by MINARD'S LINIMENT.

MRS. S. KAULBACK.

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TEACHERS WANTED.

TEACHERS WANTED FOR TWO DIVIStons of school at Penetanguishene for 1895,
school graded, having four divisions. For 3rd
tivision, female, 3rd class, with a certain
knowledge of French destrable, though notnecessarily required, as French is not taught.
For 2nd division, teacher, male or female, with
and or 3rd class certificate. Applications, stating experience, testimonials, qualification and
salary. received till October 2s, by Rev.
FATHER LABOUREAU, Penetanguishene.

844-3

ASSISTANT | EACHER (LADY) FOR A the R. C. Separate school Union Section No. 3 Greenock and Brant for the year 1895. Applicants to state salary, qualifications and references, if any. Duties to commence Jan. 3, 1895. Applications will be received up to Nov. 1st, 1895. #ddress, M. M. SCHURTER, Sec. R. C. S. S. Board Chepstow, Ont. 883 3

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or rent.

W. half Lot 6, Con. 14, Tp. East Williams,
Middlessex; 50 acres, more or less; small
buildings.

E. half Lot 6, Con. 4, Tp. of Saugeen, Bruce;
50 acres, more or less; house and barn.

50 acres, more or less; house and barn.

Lot 23, Con. 7, Tp. or Biddulph, Middlesex;
100 acres, more or less; good house, barns,
etc.; orcha:d; an excellent farm. North half west half Lot 20, Con. 10, Dawn, Lambton; house, barns, etc. Apply by letter to P. O. Drawer 54l, London, Ont.

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References: Very Rev. Dean Harris, 81. Catharines, Ont.; Rev. Father Kreidt, Carmellite Monastery, Niagara Falls, Ont.; Lev. Father Sullivan, Thorold, Ont.

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