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

LONDON, ONTARIO, SATURDAY, NOVEMBER 14, 1891.

CATHOLIC PRESS.

N. Y. Catholic Review.

VOLUME XIV.

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The Virgin's Shrine.

Ida Louise Koberts, in Boston Republic. Here, in this a'cove, where the sunbeams creep Through the low window and with rippling

Through the low window and with rippling light, In gold and crimson, stain the marble wall. The Virgin stands, while to the fl wer-like face She holds the Christ-child; yet in tender arms he nest es safe with shyest haly erace. His dark eyes – ashadow seems within them-look fearless on the world He came to save, While at her feet – their ringrant blossons kiss Loving hands have strewn, fie all unheeded The inceinse floats, when on the deathlike ealm The music of some pseul on the deathlike ealm the music of some pseul on the chapel's collider in the same show the strewn is the strey of the strewn the music of some pseul on the chapel's collider in the same show the strewn is the strewn in the strey of the strewn the strewn is strewn in the strey of the strewn is strewn in the strewn in the strewn is strewn in the strewn is strewn in the strewn in the strewn in the strewn is strewn in the strewn

That while roped by a chain in the Him." gloom; "Give honor, clory, worship, all to Him." Here weary souls with grievous guilt or care Knelt at the altar, then went on the way With peace and hope within their hearts, again The Baby Christ i ad triumpled over sin. Herefweary souls a burden sore have left, And for earth's cross now wear the heavenly crown.

And for earth's cross now wear the heaven crown. The taper's light glows, and in mantle gray The shadows wrap the altar as they fall. Once more upon the silent Instenting air Ring boylish voices all in concord sweet. Mother of Sorrows! at thy feet we lie; List, tender mother, to our humble cry; Pray for us now, and in the hour we die. Hail, Mary, full of grace, blessed art thoon, As through the ages, yea, till even now, As through the ages, yea, till even now, Close in thine arms the Child Divine doth rest And of all women, thou art truly blest. New York, August, 1891.

THE ROSARY.

The following instructive extracts are from the Pope's recent Encyclical : Now, among the several rites and manners of honoring the Blessed Virgin Mary, some there are to be preferred, inasmuch as we know them to be most powerful and most pleasing to our Mother; and, therefore, do we most specially name and recommend the Rosary. The common language has given the name of corona to this manner of prayer, which recalls to our minds in union the great mysteries of Jesus and Mary, joys, sorrows and triumphs. The contemplation of these august mysteries, meditated in their order, affords to faithful souls a wonderful confirmation of faith, protection against the infection of error, and increase of the vigor of the soul. The mind and memory of him who thus prays, enlightened by faith, are drawn in these mysteries by the sweetest de-votion, are absorbed therein and lost in wonder at the work of the redemp-tion of mankind, achieved at such a price and by events so great. Then is e soul filled with gratitude and love before these proofs of charity divine : then is its hope enlarged and its desire increased of those things which Christ has prepared for those who have united themselves to Him in imitation of His example and participation in His suffer-ings. And the prayer takes the words proceeding from God Himself, from the Archangel Gabriel and from the virtue is vouchsafed. Church ; full of praises and good desires, it is renewed and continued in an order at once determined and various, and its fruits are ever new and THE ORIGIN OF THE ROSARY

Moreover, we may well believe that the Queen of Heaven herself has attributed an especial efficacy to this mode of supplication, for it was at her command and instigation that the devotion was inculcated and spread abroad by the holy patriarch Dominic as a most potent weapon against the enemies of the faith at an epoch, not indeed unlike our own, of great danger to our holy religion. The heresy of the

whether their desires are granted or refused, as to a most indulgent father. Finally, may they converse with God with the greatest piety and devotion according to the example of the spints according to the example of the saints, and that of our Most Holy Master and Redeemer, with great cries and tears. THE ELEMENTS OF CHRISTIAN PERFEC-TION.

This duty and our fatherly solicitude This duty and our fatherly solicitude urge us to implore of God, the giver of all good gifts, not merely the spirit of prayer, but also that of holy penance into a course of disorder, immorality all good gifts, not inerely the splitt of prayer, but also that of holy penance for all the sons of the Church. And whilst we make this most carnest supand political trickery has been himself an element of disorder and hatred in plication, we exhort all and each one the unification of Italy. Because Italian Catholics would not submit to the practice with equal fervor of both these virtues combined. Thus prayer silently and patiently to the chains he fortifies the soul, makes it strong for noble endeavors, leads it up to divine things; penance enables us to over-things is penance enables us to overwould not become the paid servant of Humbert ; because the Catholic millions come ourselves, especially our bodiesrefuse to accept the present limitations most inveterate enemies of reason and which Italy has put upon the Pope's sovereignty; because the Church will the evangelical law. And it is very clear that these virrues unite well with not be legislated for by a set of imeach other, assist each other mutually, moral apostates, who would make their and have the same object, namely, to detach man born for heaven from apostacy a virtue, and their vices gods; therefore in the Sicilian's positive perishable objects and to raise him up opinion the Pope is an element of disto heavenly commerce with God. On order in the unification of Italy. the other hand, the mind that is excited

by passions and enervated by pleasure is insensible to the delights of heavenly Ave Maria. It is worthy of note that the pious practice of praying for the dead is now followed by many members of the things, and makes cold and neglectful prayers quite unworthy of being accepted by God. We have before our modern Church of England. The very High Church Anglican never compos eyes examples of the penance of holy eyes examples of the penance of holy an obituary notice without giving men whose prayers and supplications place to the Catholic addendum R. I. P. were consequently most pleasing to And a noted Episcopalian divine God, and even obtained miracles. answers clearly in the affirmative the They governed and kept assiduously question, "Should we pray for the dead?" remarking that it was the cusin subjection their minds and hearts and wills. They accepted with the tom of the early Church. "What greatest joy and humility the doctrines Scripture," he asks, forbids it, or of Christ and the teachings of His Church. Their unique desire for those now in the flesh? Why should not an English Churchwas to advance in the science of God ; nor had their actions any other man pray as St. Augustine and St. Chrysostom and St. Cyprian prayed ? object than the increase of His glory. They restrained most severely their Was St. Augustine wrong when he passions, treated their bodies rudely prayed for his deceased mother, Monica? and harshly, abstaining from even per-Even John Wesley is quoted as praymitting pleasures through love of vir-tue. And, therefore, most deservedly ing for the dead, because it was the universal practice of the early Chriscould they have said with the Apostle Paul, "Our conversation is in heaven:" tians." It is to be hoped that the ac-ceptance of this consoling doctrine will hence the so great efficacy of their prove the prelude to a complete prayers in appeasing and in supplicat-ing the Divine Majesty. It is clear that not every one is obliged or able to attain to these heights ; nevertheless, London Universe.

each one should correct his life and In an admirably-reasoned article on morals in his own measure in satisfac-tion to the divine justice ; for it is to the situation in Ireland, T. P. O'Connor hits two glaring blots on the plat hose who have endured voluntary sufform of the Parnellites - firstly, the ferings in this life that the reward of assertion that there is a divergence between the aims of the Nationalists THE DUTY OF MARY'S SPIRITUAL CHILand those with which the minority DREN. And now, venerable brethren, your accredit themselves; and, secondly the parrot-cry of undue clerical influ-

remarkable and exalted piety toward the Most Holy Mother of God, and your ence. Of the former he says: "In the course of the conflict Mr. Parnell, charity and solicitude for the Chrispoor man, was driven, in order to withdraw attention from the personal tian flock are full of abundant promise our heart is full of desire for those element, to set up a difference of prin-ciple between himself and those who wondrous fruits which, on many occa-sions, the devotion of Catholic people to Mary has brought forth : already we enjoy them most deliciously and abunopposed his leadership, but there was no difference of principle. If there be, what is the difference?" Will anydantly in anticipation. At your exbody conscientiously answer that ques-tion? Home Rule is sought by both, unless the hypocrisy of mental reser-vation be encouraged. The minhortation and under your direction therefore, the faithful, especially during this ensuing month, will assemble around the solemn altars of

Signor Crispi opens his article in the last number of the North-American Review with an arraignment of the Pope for being the cause of suspicion and distrust in the Italian peninsula instead of an element of order and brought no credentials besides her anti-Catholic sentiments, yet the credulous bigots of Chicago received her with died. In every Catholic country in open arms.

Extholic Record.

Boston Republic.

Our Anglican brethren, who desire Our Anglican brethren, who desire to ape everything Catholic without being Catholic themselves, are just now concerned by what the Bishop of Worcester, England calls " a somewhat abrupt termination of the list of saints of far as Performent Concerned to the list of saints are the land, and, like a bitter frost, killed so far as Protestant churches are concerned." Sudden termination ! Where was the beginning ? Who are the Protestant saints that head the

will list? The Bishop of Worcester, to remedy the defect which he professes to see, suggests that Luther and Cranmer be canonized ; also Norman Me-Leod, Lord Shafsbury and others who

Luther a saint? That would be a novel spectacle. But what is the mat-ter with Henry VIII, Elizabeth, Lord George Gordon, Gashford, Sim Tap pertitt ? Are they, too, not entitled to canonization.

Our Catholic exchanges from Europe bring evidence in abundance to show that Catholic young men have begun to take an active interest in church affairs and in the spread of the true Christian doctrine. On the continent large numbers of distinguished laymen have organized societies similar to those now in existence in the United States. A proposal is under discussion for the establishment of an international Catholic young men's union, which should meet with favor all over the world. No better aid to church work can be done than by these associations, and their consolidation into one central organization would increase their usefulness.

N. Y. Freeman's Journal.

A Catholic priest of this city tells a queer story of the Ritualistic rector of a west side Episcopal church. A penitent, after confession, having announced that it would be inconvenient for her to attend communion at his

church the following day, the Ritual-istic rector told her that she might take the sacrament at the Catholic church nearest to her home, that of the priest who tells the story. She was recognized on coming from the altar. and the priest told what a sacrilege had been committed. On his calling on the Episcopal clergyman to reprove him, the latter claimed that, as he had power to absolve, while the Roman was a branch of the true Church, he had done no wrong, but he has never so offended since.

The depravity to which the human animal may be reduced was very strikingly illustrated at the New York Emigrant depot, last week, where, in order to escape the pauper embargo, Marguerite Miller, a young German girl from Mecklenburg, actually went tion? Home Rule is sought by both, unless the hypocrisy of mental reser-vation be encouraged. The min-ority allege that they go for independent opposition, but that is also a weapon of the National the barge office,

triumphs of Catholic martyrs, whose

so many of the beautiful customs of our forefathers.

APPEAL TO IRISHMEN.

Lincoln, Neb., Nov. 9.-M. V. Gan-non, President of the Irish National League of America, and John P. Sutton, Secretary, to-day issued a significant statement addressed to "Friends of Ire-land in America." The document refers to the rival factions, inflamed with hate, arrayed against each other in Ireland. and says those who would be naturally looked to there for counsel tending to peace and unity are foremost in fer-

menting fratricidal strife. It is patent to every thoughtful man that the contending parties are each too strong for one to politically destroy the other and force re-union down the throats of dis comfited opponents. Union must be a union of heart and hand based on the resolve of the Irish in America that no Parliamentary factions shall be permitted to bring upon our motherland a ruin more complete than England's tyrannical acts have ever been able to accomplish. We have faith in the sturdy nationality of the

We believe in the manhood of Ireland, and to it we appeal. Force these Parliamentarians to stop their quarrels so that even and make way for other Irishmen, to PROT

of greater merit than personal ambition or personal animosities. The address calls for more thorough organization and redoubling of efforts to make the Irish League of America a mighty engine for good, not only for Ireland, but for the Irish race all the world over. Entirely non-political in America, the League, the address says, will exercise a marked beneficial influence and its power to render financial assistance will be far greater than can be ever

foreign competition is the fact that it in the fact that the Mass was celebrated, ifesting itself in every action they takes longer to expose the imported with the express permission of the performed. They were not asked to go to Gethsemane or to Calvary than the native swindler. Mrs. Cardinal-Archbishop of Westminster, Shepard throve on the confidence of in the venerable Church of St. Anselm, the ignorant for over a year, thanks to the obscurity of her antecedents, and has witnessed all the horrors of two to the obscurity of her antecedents, and has witnessed all the horrors of two might have done so indefinitely, but hundred years of persecution, and the love of sacrifice. Their love for God was not to be measured by the quantity trumphs of Catholic martyrs, whose was not to be measured by the quantity prayers are now securing for England the return to the faith for which they died. In every Catholic country in Europe it is the custom to inaugurate there be an end to dreams and sentithe commencement of the legal year by ments—to love of words only. Let them sacrifice their whims, their passions ; let their love take form and shape, and let it urge them to make daily some little sacrifice in proof of its reality.

NO. 682.

CONFERENCE OF FRANCISANS

London Universe, Oct. 10,

On Monday night a large and enthusiastic gathering assembled in the schools attached to the monastery, Lower Park Road, Peckham, when a general conference of the London and South of England Francisan Tertiaries was held. The conference was all the nore remarkable by reason of the fact that it is the first that has been held since the founding of the Order. The Rev. Father Fletcher, address

ing the meeting, said he was very orry to see, as their Very Rev. Provincial had stated (cheers) that the big people did not take up the Third Order. He however, HAD COME BEFORE THEM TO REPORT

THEIR CHARACTER (laughter), for he (Father Fletcher),

not being small, represented them that mutual concessions, even if every aspirant to the leadership has to be forced into retirement. It should be might be of some interest to them. night (laughter and cheers). What he had to say that night, however, They knew he was a convert ; he had been a Protestant parson for six years (laughter) and he had been a Protestant for thirty years (laughter) and he honestly believed that he owed his conversion very much to St. Francis (cheers). St. Francis was a saint who In the study halonality of the (cheers). St. Francis was a saint who Irish people, and when we speak would win the love and admiration of the people we do so in Ameri-can sense, and beyond the artificialities of the lines of a mere British franchise. Well. His character was perfectly not only of Catholics, for that was a matter of course, but of Protestants as well. His character was perfectly irresistible, and no one could help loving him once he began to know him,

and make way for other Irishmen, to whom the interests of their country are of greater merit than personal ambition or personal animosities. The address about that saint was about eight months before he became a Catholic. He had gone to a retreat at

FATHER BENSON'S MONASTERY and somehow he got hold of St. Bona-venture's 'Life of St. Francis." He read that life, and seemed to fall in ove with the saint (laughter. That book also, curious to say, was the means of giving him a great disgust for the Protestant monks (laughter.) After Father ance will be far greater than can be ever derived from spasmodic collection tours by Irish representatives. Its service to Ireland in the past has been incalculable, in spite of the many ob-stacles placed in its way, and now, as mindependent examined in the past has been incalculable, in spite of the many ob-stacles placed in its way, and now, as an independent organization, it should not heed the clamor of interested of the saint's wonderful charity,

female, outies to cations, e under-Doyle, 679-4w ED. DL OF og year, certifi-naster; holding o state J. For-680-tr opposing the fanatical and most pernicious sect when timely succor came from on high through the instrumentality of Mary's Rosary. Thus under the favor of the powerful Virgin, the glorious vanquisher of all heresies, the forces of the wicked were destroyed HOOL, teach-ificate; and dispersed, and faith issued forth unharmed and more brilliant than be cations salary -Treas., 581-2w fore. A multitude of similar instances are widely recorded, and both ancient and modern history furnish remarkable proofs of nations being saved from perils and obtainings by this means And there is another signal argument

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and to resume in itself the honor due to Our Lady, has always been singularly cherished and greatly used in private and in public, in homes and in families, in the meetings of confraternities, the dedication of altars and in solemn processions; for there has seemed to be no better means of honoring sacred solemnities or of obtaining protection and favors.

as it

Therefore, with these reflections before them, we beseech all again and again not to vield to the deceits of the old enemy, nor for any cause whatsoever to cease from the duty of prayer Let their prayers be presevering, let them pray without intermission; let their first care be to supplicate for the sovereign good-the eternal salvation of the whole world and the safety of the Church. Then they may ask from God other benefits for the use and comfort of life, returning thanks always,

in favor of this devotion, inasmuch as

from the very moment of its institution

it was immediately taken up and put in-

to most frequent practice by all classes of society. In truth, the piety of the

Christian people honors, by many titles and in a variety of ways, the

divine Mother, who, alone most admirable of all creatures, shines

But this title of the Rosary, this mode

of prayer which seems to contain,

were, a pledge of affection,

glory

resplendent in unutterable

Albigenses had in effect, now covertly, now openly, overrun many countries; Mother, and weave and offer to her like and this vile off-spring of the Manidevoted children the mystic garland so pleasing to her of the Rosary. All the privileges and indulgences we have cheans, whose deadly errors are repro duced, stirred up against the Church the most bitter animosity and virtulent nereinbefore conceded are confirmed and bloody persecution. Already and ratified. there seemed to be no human hope o

THE BLESSINGS SPECIALLY TO BE ASKEI FOR AT THIS TIME.

How grateful and magnificent spectacle to see in the cities and towns and villages on land and sea-where ever the Catholic faith has penetrated -many hundreds of thousands of pious people uniting their praises and prayers with one voice and heart at every moment of the day, saluting Mary, invoking Mary, hoping everything through Mary. Through her may all the faithful strive to obtain from her divine Son

that the nations plunged in error may but return to the Christian teaching and precepts, in which is the foundation of the public safety and the source of peace and true happiness. Through has a right to interfere when he is with her may they steadfastly endeavor for you, but has no right when he is that most desirable of all blessings. , the against you.' restoration of the liberty of our Mother the Church, and the tranquil possession

other object than the careful direction of men's dearest interests, from the exercise of which individuals and nations have never suffered injury, but have derived in all time numerous And for you, venerable brethren, through the intercession of the Queen

of the Most Holy Rosary, we pray Al mighty God to grant you heavenly gifts and greater and more abundant strength and aid to accomplish the charge of your pastoral office. As a pledge of which we most lovingly be stow upon you and upon the clergy and people committed to your charge

the Apostolic Benediction. Pope Leo prayed for two hours in his

private chapel last Sunday for Cardinal Lavigerie, who is seriously ill in Algiers. Fifty years ago last Sunday the first

Catholic church was erected in what is now the State of Minnesota, and Catholics all over the State celebrated the day with appropriate services.

of her rights-rights which have no

and most precious benefits.

is also a weapon of the Nation-alists. But the object of independent performed the ceremony unwittingly. opposition is to compel English parties to agree to give Ireland what she wants. But that has been already promised by one English party-that of Mr. Gladstone-therefore independent opposi-

tion has no actual justification, and should be left in abeyance until that party has been allowed the opportunity to redeem its promise. Of the second imputation, Mr. O'Connor writes: "But. say the Parnellites, the priests inter-They would fere in politics in Ireland. put their position a little more accurately and a little more honestly if they had said that the priests inter-fere on the wrong side. That is to say, the Parnellites dislike the interference of a priest who is an anti-Parnellite they welcome effusively the stray specimens of the order who happen to be on the side of Parnellism and faction. It is a convenient doctrine that a priest

Boston Pilot.

"Vera Ava," the latest anti-Catholic the person of a certain Professor the *Times* of that city, she led the Professor to believe that she was an English woman of wealth who had been

the papers had shown her up to the there and elsewhere. It is noticed that most of these latter-day humbugs hail from abroad, and this brings up

the question : Is it not about time for home-made "converts" and "escapes" to take some steps to protect themselves against imported pauper frauds? The

humbugs, English, Scotch, Canadian,

It was afterwards discovered, and both of the guilty parties will be returned to Germany this week. They are good types of what Lutheranism has done for a good portion of that country.

Chicago Catholic Home

Some years ago a sailor landed at a eaport on Sanday morning and it occurred to him to go to some religiou service. He asked a passer-by where he could find a church, who in reply He asked a passer-by where asked the sailor to what church belonged, adding that the churches in the city were numerous. The sailor appeared to be embarrassed and said didn't really know to which of them he should go, but recovered himself as if a sudden inspiration had dawned upon him and said : "Oh, 1 know; I hate the Pope. Now can you direct me ?" How many are there among our Protestant neighbors who while they may not thus express themselves act in this way-they know not nor cannot tell the why or the where fore. They simply "hate the Pope.

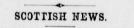
This is their creed, this their belief This it is that makes educational crusader, has found another dupe in papers that should be devoted to gen eral interests publish untruths about Orchardson, of Chicago. According to the Church that induces Public school teachers to take up as an auxiliary the business of book agent, and is it merely English woman of weath who had been "the victim of the machinations of a powerful Church." On the strength of that belief he espoused her cause, after attacks upon the Catholic Church? It attacks upon the Catholic Chu is this hatred that supports the anti satisfaction of every intelligent person Catholic daily press in their bigoted in Chicago. He paid for his credulity, attacks upon the Church and her of course; but there are other dupes ready to bite at the No-Popery bait clergy-knowing that their Protestant

I don't love you, Dr. Fell, The reason why I cannot tell, But I don't love you, Dr. Fell. London Universe.

On Monday morning there occurred an event which marks an epoch in the Father." Where? To Gethsemane. Oh, the meaning of the word Gethse-Oh, the meaning of the word Gethse-mane! He went there not for senti-ment but to suffer. Gethsemane was the gate of the Passion. His love was the gate of the Passion. His love was genuine Knownothing is being slowly history of the Church in England. For but surely crowded to the wall by foreign the first time since the English reign of terror under Elizabeth Boleyn, the consummated on Calvary; it was a Swedish, etc., until a poor-devil native intimate connection between justice

impostor can hardly make a dishonest and religion was recognized by the love of sacrifice. Their love, too, must in this own country. celebration of a solemn Votive Mass. be one of sacrifice, showing itself in the unfairness of this And there was a certain significance time of difficulty and trouble, and man-

and ultimate freedom to Ireland Branches should be at once organized, and state executives are urged to put the good work in motion with the least possible delay.



London Universe, Oct. 31.

The Feast of the Patronage of the Blessed Virgin was observed on Sun-day in St. Andrew's Cathedral, Glascow, with due solemnity. High Mas was celebrated at 11 o'clock by the Right Rev. Mgr. Munro, D. D., Administrator. The sermon was preached by the Rev. Father McAllister, who delivered a telling discourse on timental and Practical Love."

All, he said, that God demanded from then

reduced itself to one word, and that word was love. It was, in truth, a small word, but an important one, and it was met with frequently in the pages of Holy Writ. St. Paul says, "Love is the fulfilling of the law." It was therefore a matter of the highest im portance that they should have a clear and definite idea of its nature. It was

lefined as the regarding with affection or sympathy some person. Hence was susceptible of two divisions. went to Douai and became enamoured of the Franciscans. He lived and died with them, probably as a Tertiary, might be, in the first place, inwardand some thought he became a Franciscan (cheers). Of course, all an act of heart and will-not manifest ing itself outwardly by any act of kind converts were eager to do great things, they wanted to do pretty well everyness. Thus they had sentimenal love In the second place, there was practical love, which manifested itself by external acts. Which, he asked, did thing under the sun, and therefore he on his conversion thought of God demand of them? The answer was becoming a Franciscan. However, he ound in the words, "Little children had not sufficient virtue to go first-class love not in word but in deed and in truth." That was a practical love—a with travelling third-class by joining love in deed and in truth—a love like the Third Order (laughter and cheer). that which Jesus had for His Father He would ask them to follow his when He said to His disciples, example and have a great devo Arise, let us go there that the world may know that I love the most powerful saints in heaven. example and have a great devotion to St. Francis, for he was one of the

own mind he would never go to Father Benson's monastery (laughter and cheers) and he never did go there (laughter). A few months after that event he had the happiness of being received into the Catholic Church (cheers). He had known many excellent Protestants-his own mother was one—but they would not find among Protestants the supernatural sentiments they found in Catholics, nor was that kind of sanctity which was found in St. Francis to be found in the Protestant Church (cheers). He thought he had another connection with St. Francis, and he did not know it until some time after his conversion. One of his

ANCESTORS IN THE SEVENTEENTH CEN-TURY became a Catholic. He was a Cumber-

land man, but he was obliged to give up his estates and leave England on account of the penal laws. He went to live as Franciscan at Douai, whence so many English martyrs started their missionary work, and came to England to lay down their lives for the faith (cheers). SIR HENRY FLETCHER

THE CATHOLIC RECORD.

NOVEMBER 14, 1891.

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Dyspepsia

from dyspepsia than Mr. E. A. McMahon, a well known grocer of Staunton, Va. He says: "Before 1878 I was in excellent health, weigh-

sensations in the tomaen, palpitation of the heart, nausea, and indigestion. I could not sleep, lost all heart in my work, had fits of melancholia, and for days at a time I would have welcomed death. I became morose, sullen and irritable, and for eight years life was a burden. I tried

a bottle I began to feel like a new man. The terrible pains to which I had been subjected ceased, the palpitation of the heart subsided, my stomach became easier, nausea disap-

to taking Hood's Sarsaparilla.

Hood's Sarsaparilla

100 Doses One Dollar

EDUCATIONAL.

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Belleville Business College,

jerk of the hole. I heard something A Remember Tune. tumble from one side to the other of my wagon, and I could not feel the jar

When we roamed through the country still-Or stood by the sea when the moon was clear. In that other year.

I forget the works you were wont to sing. But the tune is a sweet and tender one. And sad as the thought of autumn and spring To one who dreams in the tender sun That the sweet time's done.

As I play, the old hopes, the old sorrows move And it seems almost that your voice I hear, And my spirit has gone this day to rove Down the inland way, by the far-off sea Of that other year.

As a bird that finds its nest When the winds are overstrong. With quivering wines and panting breast, Eyen so to day this song. Which your d ar lips used to sing, From the days long left behind, Enters now and folds its wing In the still remembering mind. Philip Bourke Marston.

THE UNWELCOME VISITOR.

A cold winter's night found a stage load of us gathered about the warm fire of a tavern bar-room in a New England village. Shortly after we arrived a peddler drove up and ordered that his horse should be stabled for the night. After we had eaten supper we repaired to the bar-room, and as soon as the ice was broken the conversation freely. Several anecdotes had been related, an finally the peddler was asked to give us a story, as men of his profession were generally full of adventure and anecdotes. He was a short, thick-set man, somewhat about forty years of age, and gave evidence of great physical strength. He gave his name as Lemuel Viney, and his home was in Dover, New Hampshire.

Well, gentlemen, he commenced, knocking the ashes from his pipe and and putting it in his pocket, suppose I you about the last thing of any tell consequence that happened to me? You see I am now right from the fai West, and on my way home for winter It was about two months quarters. ago, one pleasant evening, that I pulled up at the door of a small village tavern in Hancock County, Indiana. I said it was pleasant-1 mean it was warm, but it was cloudy, and likely to be very dark. I went and called for supper, and had my horse taken care of, and after I had eaten I sat down in bar-room. It began to rain at about 8 o'clock, and for awhile it poured down good, and it was awful dark out of doors

Now I wished to be in Jackson early next morning, for I expected a load of goods there for me, which I intended to dispose of on my way home. The moon would rise about midnight, and I knew if it did not rain I could get along very comfortably through the mud after that. So I asked the landlord if he could not see that my horse was fed about midnight, as I wished to be off before 2. He expressed some surprise at this, and asked me why I did not stop for breakfast. I told him I had sold my last load about all out, and that a new lot of goods was wait ing for me at Jackson, and I wanted to be there before the express again

left in the morning. There was a number of people sitting round while I told this, but I took but they were notices for the detection of a notorious robber named Dick Hardhead. The bills gave a description of his person, and the man before me and had the appearance of a gentle-man, save that his face bore those hard,

occasioned by the movement. It was simply a man in my cart !

little notice of them; one only arrested my attention. I had in my possession a small parcel of placards which I was to deliver to the Sheriff of Jackson, and answered very well to it. In fact it was perfect. He was a tall, well-formed man, rather slight in frame,

rags," he answered. "How did you get in ?" I asked.

Just at that moment my horse's struck the hard road, and I knew that the rest of the route to Jackson would be good going. The distance was twelve miles. I slipped back on the foot-beard, and took the whip. I had the same horse that I've got now-a tall, stout, powerful bay mare-and you may believe there's some go in her. At any rate, she struck a gait that even astonished me. She had received a good mess of oats, the air was cool, and she felt like going. In

tory that stood at the edge of Jackson village, and in ten minutes more I hauled up in front of the tavern, and found a couple of men in the bar clean-Of course

ing down some stage horses. "Well, old fellow," said I, as I go some poor fellow had taken this method to obtain a ride; but I soon gave this up, for I knew any decent man would have asked me for a ride. My next idea was somebody got in to show that a good '' Well, old fellow,'' said I, as I go down and went round to the back of ride, haven't ye?'' '' Who are you,'' he set

the question. "I am the man you tried to shoot, this passed away as quickly as it came, for no man would have broken into my

cart for the purpose. And that was my reply. "Where am I? Let me out !" he thought, gentleman, opened my eyes. Whoever was in there had broken in. velled. "Look here, we've come to a safe

My next thoughts were of Mr. Dick Hardhead. He had heard me say that stopping-place, and mind ye, my remy load was all sold out, and of course he supposed I had some money with volver is ready for ye the moment you show yourself. Now lay quiet." me. In this he was right, for I had over \$2,000. I also thought he meant come up to see what was the matter,

and I explained it all to them. to leave the cart when he supposed l had reached a safe place, and then either creep over and shoot me, or knock me down. All this passed through my mind by the time I had got a rod from the hole. Now I never make it a point to brag of myself, but I have seen a great deal I told him the whole in a few wordsof the world, and I am pretty cool and clear-headed under difficulty. In a very few moments my resolution way exhibited the handbills I had for him. and then he made for the cart. My horse was keen deep in formed. the mud, and I knew I could slip off he made the least resistance he'd be a without noise. So I drew my revolver dead man. Then I slipped the iron

-I never travel in that country with-out one - I drew this, and having twined the reins about the whip stock carefully slipped down in the mud and as the cart passed on, I went behind it and examined the hasp. The door of the cart lets down, and

chap I recognized him. He is fastened by a hasp, which slips over a staple, and is then secured by a padlock. The padlock was gone, and the day hasp was secured in its place by a bit of pine—so that a slight force from with-in could break it. My wheel wrench caught the very bird, and that if I hung in a leather bucket, on the side of the cart, and I quickly took it out and slipped it into the staple, the iron had been offered.

handle just sliding down. Now I had him. My cart was almost express agent for bringing them from new, made in a stout frame of white Indianapolis, and then went to work to oak, and made on purpose for hard usage. I got off, and then urged my stow them away in my cart. The bullet holes were found in the top of horse on, still keeping my pistol handy my vehicle just as I expected. They I knew that at the distance of half were in line about five inches apart, mile farther I should come to a good and had I been where I usually sit, tw hard road, and so I allowed my horse of them would have hit me somewhere to pick his own way through the mud about the small of the back, and passed About ten minutes after this I heard a upward, for they were sent with a heavy charge of powder, and his pistol motion in the cart, followed by a grind ing noise, as though some heavy force was a large one was being applied to the door. I said nothing, but the idea struck me that the villian might judge where I sat, called upon me and paid me my \$200 in gold, for he had made himself sure and shoot up through the top of the cart at me, I sat down on the footthat he had got the villain. I afterwards found a letter in the post office board. t Portsmouth for me from the Sheriff

Of course I knew now that my unexof Hancock county, and he informed me that Mr. Dick. Hardhead was in pected passenger was a villain, for prison for life. So ended the peddler's story. In the he must have been awake ever since I started, and nothing in the world but absolute villainy would have caused morning I had the curiosity to look at him to remain quiet so long, and start his cart, and I found the four bullet up in this particular place. The thumping and pushing grew louder holes just as he had told me, though they were now plugged up with vial and louder, and pretty soon I heard a corks. human voice.

"Let me out of this," he cried and he yelled pretty loud.

I lifted up my head, so as to make him think I was sitting in my usual place and then asked him what he was doing there. Let me out, and I will tell you,

he replied. "Tell me what you are in there for.

said I. "I got in here to sleep on your

"Let me out, or I'll shoot you through the head," he yelled.

DEVOTION TO OUR BLESSED divine service and set apart by special LADY. consecration, we cannot conceive Mary to have been ever profaned by sin His Eminence Cardinal Gibbons, in the even the Mother of God.

Rosary. The sincere adorers and lovers of our Lord Jesus Christ look with rever-ence on every object with which He

was associated, and they conceive an affection for every person that was near and dear to Him on earth. And and of all Christians in this land, they alone contribute to the fulfilment of th the closer the intimacy of those persons prophecy. with our Saviour the holier do they appear in our estimation ; just as those planets partake most of the sun's light

and heat which revolve the nearest around him.

There is something hallowed to the eye of the Christian in the very clay of Judea, because it was pressed by the footprints of our Blessed Redeemer. By this time the two hostlers had With what reverent steps we would enter the cave of Bethlehem, because After there was born the Saviour of the world. With what religious demeanor this I got one of them to run and rout out the sheriff, and tell what I believed I'd got for him. The first streak of we would tread the streets of Nazareth when we remembered that there were daylight was just coming up, and in half an hour it would be broad dayspent the days of His boyhood. What profound religious awe would fill our hearts on ascending Mount Calvary, light. In less than that time the sheriff came, and two men with him. where He paid by His blood the ransom of our souls. and Martha of the New, the name of Mary, the Mother of Jesus, is uttered

But if the lifeless soil claims so much He reverence, how much more veneration told the chap inside who he was, and if would be enkindled in our hearts for the living persons who were the friends and associates of our Saviour on earth? wrench out, and as I let the door down For we know that He exercised a certhe fellow made a spring. I caught tain salutary and magnetic influence him by the ankle, and he came down on those whom He approached. "All the multitude sought to touch Him, for on his face, and in a few moments more the officers had him. It was now virtue went out for Him and healed daylight, and the moment I saw the all "(Luke, vi, 19), as happened to a woman who had been troubled with an was marched off to the lock-up, and I told the sheriff I should remain in town all issue of blood. (Matt. ix, 20.)

We would seem indeed to draw near to Jesus if we had the happiness of After breakfast the sheriff came down only conversing with the Samaritan to the tavern, and told me that I had woman, or of eating at the table of Zaccheus, or of being entertained by would remain until the next morning, Nicodemus. But if we were admitted I should have the reward of \$200 which into the inner circle of His friends, of I found my goods all safe, paid the Lazarus, Mary and Martha, for instance, the Baptist or the Apostles we would be conscious that in their company we were drawing still nearer to Jesus and imbibing somewhat of that spirit which they must have largely received from their familiar relations with Him.

Now, if the land of Judea is looked upon as hallowed ground, because Jesus dwelt there ; if the Apostles were considered as models of holiness, because they were the chosen com panions and pupils of our Lord in His latter years, how peerless must have been the sanctity of Mary, who gave birth, whose breast Him was pillow, who nursed and clothed Him in infancy, who guided His early steps, who accompanied Him In His exile to Egypt and back, who abode with Him from infancy to boyhood, from boy-hood to manhood; who during all that time listened to the words of wisdom

bend As to a visible power, in which did blend All that was mixed and reconciled in thee Of mother's love with maiden purity, Of high with low, celestial with screne." This sentiment is so To honor one who has been the forth spontaneously from the lips of the subject of divine, angelic and saintly panegyric is to us a privilege, and the

tity, lifted her voice and "said to Him : Blessed is the womb that bore Thee and the paps that gave Thee suck.

ixed stipend, and is called the "piatto cardinalizio," probably because the sum due was formerly presented on a silver plate (piatto). At Christmas of divine Providence that whenever God designs any person for some im-portant work He bestows on that persilver plate (piatto). At Christmas time each Cardinal receives a surplus of 500 francs, known as indemnity for

postal expenses. When the Italians When Moses was called by heaven to entered Rome the College of Cardinals be the leader of the Hebrew people, he hesitated to assume the formidable was deprived of this addition to their e on the plea of "impe limont and slowness of tongue." But Jehovah reassured him by promising to qualify him for the sublime functions assigned to him : "I will be in thy mouth, I will teach these what thou shall Deak." (Exod., iv, 12.) The Prophet Jeremiah was sanctified speak." from his very birth, because he was destined to be the herald of God's law to the children of Israel: "Before I formed thee in the bowels of thy mother, I knew thee, and before thou comest forth out of the womb I sanctified (Jer., i, 5.) thee. " Elizabeth was filled with the Holy Ghost "(Luke, i, 41), that she might be worthy to be the hostess of our Lord during the three months that Mary dwelt under her roof. John the Baptist was "filled with the Holy Ghost even from his mother's womb." (Luke, i, 15.) "He was a burning and a shining light" (John, v, 35), because he was chosen to prepare the way of the Lord. The Apostles received the plenitude of grace; they were endowed with the gift of tongues and other privileges (Acts, ii), before they commenced the work of the ministry. Hence, St. Paul says: "Our sufficiency is from God, who hath made us *fit* ministers of the New Testament." (2 Cor., iii, 6.) Now of all who who have participated in the ministry of the Redemption, there is not one who filled any position so exalted, so sacred as is the incommunicable office of Mother of Jesus and there is no one consequently that needed so high a degree of holiness as she did. For, if God thus sanctified His Pro phets and Apostles, as being destined to be the bearers of the word of life, how much more sanctified must Mary have been, who was to bear the Lord and "Author of life." If John was so holv, because he was chosen as the pioneer to prepare the way of the Lord, how much more holy was she who ushered Him into the world. If holiness became John's mother, surely a greater holiness became the Mother of John's Master. If God said to His priests of old, "Be ye clean, you that carry the vessels of the Lord;" nay, if the vessels themselves used in the

who was the chosen vessel of election, Now, the Catholic is the only Church whose children, generation after gen-Few people have suffered more severely eration, from the first to the present century, have pronounced her blessed

Therefore, it is only Catholics that

Protestants not only concede that we

earn the approval of heaven by fulfill-

bless the name of Mary, but they even

reproach us for being too lavish in our

On the other hand, they are careful to

exclude themselves from the "genera

tions" that were destined to call her

blessed, for, in speaking of her, they

almost invariably withold from the title

of blessed, preferring to call her the Virgin or Mary the Virgin, or the

Mother of Jesus. And while Protes-

tant churches will resound with the

praises of Sarah and Rebecca and

Rachel, of Miriam and Ruth, of Esther

and Judith of the Old Testament, and

of Elizabeth and Anna, of Magdalen

with bated breath lest the sound of her

name should make the preacher liable

The piety of a mother usually sheds

additional lustre on the son, and the

halo that encircles her brow is reflected

upon his. The more the mother is

extolled, the greater honor redounds to

the son. And if this be true of all mer

who do not choose their mothers, how

much more strictly may it be affirmed of Him who chose His own Mother, and

made her Himself such as He would

have her, so that all the glories of His

Mother are essentially His own. And

vet we daily see ministers of the Gospe

unexampled privileges and parading

her alleged imperfections, nay, sinful

ness, as if her Son were dishonored by

the piety, and took delight in the defamation, of His Mother.

Such defamers might learn a lessor

from one who made little profession of

" Is thy name Mary, maiden fair ? Such should, methinks, its music be. The sweetest name that mortals bear, Were best befitting thee. And she to whom it once was given, Was half of earth and half of heaven."

nurtured within the bosom of the Cath

olic Church, conceives a true appreci-

ation of Mary's incomparable holines

-(O. W. Holmes.)

not

also, though

Christianity :--

Wordsworth,

ignoring Mary's exalted virtues and

to the charge of superstition.

praises of her.

ing the prediction of the Holy Ghost.

ing over 200 pounds. In that year an allment developed into acute dyspepsia, and soon I was reduced to 162 pounds, suffering burning

and playsicians and many remedies. One day a workman employed by me suggested that I take Sarsapa-it had Suffering "ila, as wife of sa, and before taking the whole of a bottle Lbegan to feel like a new man. The

my stomach became easier, haused disappeared, ad my entire system began to tone up. With returning strength came activity of mind and body. Before I had regained my former weight and natural condition. I am today well and I ascribe it to taking Hood's Sarsanerilla

N. B. If you decide to take Hood's Sarsa-varilla, do not be induced to buy any other.

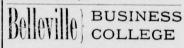
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in the following beautiful lines : "Mother! whose virgin boson was uncrossed With the least shade of thought to sin allied ; Woman ! above all women glorified. Our tainted nature's solitary boast ; Pure than foam on central occan tost. Brighter than eastern skies at daybreak strews With fancied roses, than the unblemished mooi Before her wane begins on heaven's blue coast Thy image fails to carth. Yet some, I ween, Not unforgiven, the supplicant knee migh bend

which fell from His lips, who was the first to embrace Him at His birth, and the last to receive His dying breath on Calvary ! natural to us that we find it bursting

woman of the Gospel, who, hearing the words of Jesus, full of wisdom and sanc-

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The combination of ingredients found in Ayer's Pills renders them tonic and curative as well as cathartic. For this reason they are the best medicine for people of costive habit, as

My hand went o'er the plano keys, And it chanced on a song that you sang, my

2

cruel marks which an observing man cannot mistake for anything but the index of a villainous disposition.

When I went to my chamber I asked the landlord who the man was, describing the suspicious individual. He said he did not know him. He had come there that afternoon, and intended to leave the next day. The host asked why I wished to know, and I simply told him that the man's countenance was familiar, and I merely wished to know if I was ever acquainted with resolved not to let the landlord into the secret, but to hurry on to Jackson, and there give information to the Sheriff, and perhaps he might reach the inn before the villain left, for I had no doubt with regard to his identity.

I had an alarm watch, and having set it to give the alarm at 1 o'clock. I went to sleep. I was aroused at the proper time, and immediately got up and dressed myself. When I reached the yard. I found the clouds all passed and the moon was shining away brightly. The ostler was easily aroused, and by 2 o'clock I was on The mud was deep, and my the road. horse could not travel very fast-yet it struck me that the beast made more work than there was any need of, for the cart was nearly empty.

However, on he went, and in the course of half an hour I was clear of the village. At a short distance ahead lay a large tract of forest, mostly of great pines. The road led directly through the wood. as near as I could remember the distance was twelve miles. Yet the moon was in the East, and as the road nearly ran West, I should have light enough. I had entered the woods and had gone about half a mile when my wagon wheels settled with a bump and jerk into a deep hole. I uttered an exclamation of astonishment, but that was not all. I heard another exclama-

tion from anothor source ! What could it be ? I looked quickly around but could see nothing. Yet I knew that the sound that I heard was

teen minutes we cleared the woods, and away we went at a keen jump. The chap inside kept yelling to be let out

Finally he stopped, and in a few minutes came the report of a pistolone-two-three-four, one right after the other, and I heard the balls whiz over my head. If I had been on my seat, one of those balls, if not two of them, would have gone through me. popped up my head again, and gave yell, and then a deep groan, and then I said : "O God ! save me, I'm a dead man !" Then I made a shuffling noise, as though I was falling off, and finally down on the foot-board again. now urged up the old mare, by ing her an occasional poke with the butt of my whip-stock, and she pelted it faster than ever.

The man called out to me twice or more, pretty soon after this, and as he got no reply, he made some tremendous endeavors to break the door open, and this failing him, he made several attempts upon the top. But I had no fears of his doing anything there, for the top of the cart is framed in with dovetails, and each sleeper bolted to the post with iron bolts. I had made it so I could carry heavy loads there. By and by, after all else had failed, the scamp commenced to holler whoa to the horse. All this time I kept perfectly quiet, holding the reins firmly, and kept poking the beast with the stock

We were not an hour in going the dozen miles-not a bit of it. I hadn't

much fear, perhaps I might tell the truth and say that I had none, for I had a good pistol, and, more than that, very close to me. As the hind wheels my passenger was safe, yet I was glad came up I felt something besides the when I came to the old flour barrel fac-

finances. Besides the nominal sum, there are a few accessory revenues. The Sacred College possesses some property, the total value of which is 40,000 francs. The Sovereign Pontiff deducts 15,000 from this revenue in favor of Roman schools, and the administration retains 10,000 francs for the expenses of man agement, etc. Hence, the 15,000 francs which remains are divided among the Cardinals generally residing in Rome, and who number about thirty.

On the next morning the sheriff had

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Quartermaster-General. The familiar proverb, "what is good for man is good for his beast" is fully under-stood by all horsemen from the turf to the farm, from the stable to the saddle. Very high authorities on the subject of horse and cattle ailments, concur in the opinion of General Rufus Ingalls, late Quartermaster-General, U.S. Army, who says "St. Jacobs Oi is the best pain-cure we ever used. It conquers pain." This department has the custody and treatment of army horses and mules, and thousands are treated. If your little ones suffer with "snuffles" Nasal Balm will give them relief. It is a certain cure for all forms of cold in the head or catarth. Sold by all dealers. Try it. Monthly Prizes for Boys and Girls.

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tian eulogy as long as Christianity itself would exist.

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by writing to you for a supply." Mr. W. Thayer, Wright, P. Q., had Dys pepsia for 20 years. Tried many remedie and doctors, but got no relief. His appetit was very poor, had a distressing pain in hi side and stomach, and gradual wasting awar of flesh, when he heard of, and immediatel commenced taking. Northrop & Lyman' Vegetable Discovery. The pains have left health, in fact he is quite a new man." A Sevre Attaok.

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" Here is a which under political and does not worl and society. nothing in ex is of no ser strives to der toil of others. human activi which his Society has t the able-bodie work for his laws in this d cause of lab morality. 1 inherited fort the reach of the favors of strained by kind for the divine precep They have of which they under penalty to have a pla from the dru are called upo men by the pattention giv The useless m or peasant, h 'If ar neither let him THERE SHOUL But if me

may eat, it fol an opportunit the absence dividuals may food that is n am laying dov to some ears which is as an the race by notion has go ownership is tioned, that th no responsibili men, save the choosing unde may impose.

NOVEMBER 14, 1891,

THE CATHOLIC RECORD.

Reception of Father Marquette by the Indians.

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THE RIGHTS OF LABOR.

Archbishop Ireland Preaches an Earnest Sermon on the Recent En-cyclical of Pope.

At the Cathedral St. Paul, Minn. Sunday evening, Oct 11, Archbishop Ireland lectured to a large audience on "The Rights of Labor." The announcement of this theme called out a full attendance of working people, who listened with close attention as the Archbishop expounded his theme. He said :

". At this moment the condition of the working population is the question of the hour; and nothing can be of higher interest to all classes of the State than that it should be rightly and He confined Himself throughout to a XIII. in his late encyclical. XIII. in his late encyclical. Speaking of this encyclical Cardinal Manning ys: 'Since the divine words, have compassion on the multisays: tude, were spoken in the wilderness, no voice has been heard throughout the world pleading for the people with such profound and loving sympathy for those that toil and suffer as the voice of Leo XIII.' As the duty of the supreme teacher of Christendom, the Pontiff rests his eyes on all classes of men, whether poor or rich, laborer or capitalist, and while reminding them f their duties, he defends the rights of all. But his heart goes out in special fondness to those who in the strife of life bear the burthen of the day, and receive for their reward the smaller portion of the spoils of victory. He is, as none other, the friend of the working man. We will follow carefully, in our own remarks, the lines of the encyclical. 'God instituted labor. 'And the

Lord God took man and put him into the paradise of pleasures, to dress it and to keep it.' When Adam disobeyed and was put out of paradise, the law of labor became more imperative ; the continuance in life was conditioned upon the observance of the law : 'In the sweat of thy face shalt thou eat bread.

"The Creator placed the earth at man's disposal The earth conceals in its bosom treasures unbounded, the unfolding of which gives wealth, comfort and prosperity. But man must work with mind and hand before earth is subjugated and its possessions are owned by him. Each one must work that he himself may live ; he must work of life. The country is sick at heart, to aid in the welfare of others. For

men, and in creating each man God industrialism sees nothing beyond the hand for the asking, clamoring even gave him the right to live, and, con-labor market. The very word indicates for permission to be employed Beyond Beyond all question, whatever be the cure, means to live. Private ownership, all essential as it is to the well being of society, could never have been so instituted as to set aside God's primeval intentions, or to make life impossible to any of the children of men. Catho-lie theologians teach that in extreme such the maxims and the rules of the highest authorities in the State and things become common property, and that it is no theft to take of the goods their labor the larger his profit. He of others what is needed to preserve accepts the lowest offer ; he invites competition that the offer be still lower.

"Only, of course, in extreme dan-ger is this permitted by the moral law, for otherwise private property were more imperious may be his way. The but a name. In this danger, however, the right to life takes precedence over laborer must find work at any price, or else here is hunger at home. all social organizations and of there is at home is no concern of the rights deriving from them. It is the employer whose business it is to purall duty of society to see that men do not chase the cheapest labor as he would, fall into such danger; should examid competing offers, purchase the tend its ægis over them in circum-stances less dire, but which incheapest horse or cheapest machine. He operates his machines day and volve suffering and misery. The State generally recognizes this duty seven nights in the week, he calculates by imposing taxes for the support of how far he can make the laborer hold the indigent, and, as it happens in out alongside the machine, and the some places, by organizing national hours of toil are prolonged to the works for the relief of those who would be otherwise employed. There are durance. But yet the profits are not those who blame such proceedings of satisfactory, and further search is made for cheap labor. Women are employed, without regard to bodily State authorities, and arraign them as steps of socialism or communism. They are wrong in their criticisms strength or maidenly modesty, and children are doomed to stunted growth and overlook totally the true nature of private property and the inalienable and premature decay by being forced lights to all men of life. into the darkness of mines and the

LABOR IS HONORABLE.

"Labor is honorable, whatever the form it takes, be it of hand or mind, be it high or low in the social scale. mother or teacher. It is God's law, and what God orders is honorable. The Son of God, being stand me, of every locality and of every employer. Were I doing so made man, taught the world wondrous lessons as to labor. He worked : He should often have to alter my worked at manual labor. Christ knew guage. general industrial system of the world indeed my language gives but the faintest idea of its cruelties, and career such as marked His public life, His examples would have been taken everywhere its tendencies are in the as approving the work of the mind same direction. Let no one imagine that the bitter cry which from one rather than that of the hand, which latter falls to the lot of the more lowly end of the universe to the other goes and the poorer. But, before His public up in loud and ceaseless tones from preaching began, He worked in the laboring classes is without reason, Nazareth at the carpenter's bench, and let no one imagine that the cry side by side with His humble foster father, St. Joseph. He cast His lot may with impunity be passed by unheeded. with the toiler, with the wage-earner, with the humble people. When He sought out men to be His Apostles, to "Nor are employers always in a position to correct with safety to their enterprises the evils of which we carry out His work after His return to the skies, He went down among lowly fishermen. Among the apostles

complain, and which often their own consciences repudiate. The whole there were but two or three whose system is wrongly constituted. Under profession lifted them some degrees neath there lies a fierce greed of gain, bove the lowliest. For nineteen which the materialistic spirit of the hundred years the Church of Christ times, the pride of life and the conhas made the cause of the poor and cupiscence of the senses are constantly the toiler her own, and to.day her fanning into irresistible fire. The Supreme Pontiff is the potent defender opening up of new continents before the vision of speculation, and our of her rights. "When I speak of labor as honor-

amazing facilities for production, irriable, I take it in its widest sense, from tate covetousness and add fierceness t the shoveler of the street to the judge its ambitions. The natural result of on the bench, or the president in the all our discoveries and inventions it nation's mansion. But, if distinction would seem, should have been to is to be made, draw the lines with lighten the burden of labor, and to dis-Christ, and the harder the lot of labor seminate through the whole population the more it secures my respect. The ease and comfort ; and this we affirm, is heavier the burthen, the heavier the the design of the Great Father, who debt of society to him who bears it ; the owns all men as His children. more distressing the lot, the greater is this be the fact as well as the the need of sympathy. Wealth and design of Providence, we must position have their own honor, and I strive to effect. For the present, there accord them with their due share. is but slight repression of selfishness They do not, however, lift their posand avarice, and slight regulation of sessors out of the ranks of human ambitious racings for wealth. The brotherhood ; they but impose stricter

in the factory.

power and pelf has sunk the laborer. there cannot be social peace among the for I have not told all the rights of Specious words are spoken to hide away nations of the earth until a change dom of contract' between laborer and made towards the solution of the diffiage. The facts are these: The em- Church. A short while ago Germany's ployer needs workmen; the cheaper kaiser convoked representatives of European nations to a special congress, and now the Head of the Church, Leo XIII., puts forth his great letter on the The more crowded the labor market the "Condition of Labor." wider is the room for choice and the

THE MINIMUM WAGE.

What, then, should be the retribution of labor? I will not this evening What discuss the question in its whole breadth. I will consider labor's minimum retribution in a healthful, normal social organization, leaving, also, out of present discussion the means assuring to labor this minimum retriin-The night, and sometimes seven days and below which the laborer himself is not free to descend, and is not justified in descending unless under absolute pres sure of want, and below which society should not permit him to go, or permit the employer to force him. The market does not regulate this wage, for man is further search is not a marketable thing. The apparent freedom of contract on the part of the laborer does not render it legitimate. There is no freedom, when the alternative is work at nominal price, or to be hungry and listen cries of famishing little ones. Is there fetid air of factories while their little forms should be basking in sunshine or receiving love and direction from the state of the sta

or atheism; it is not Christianity. The Pontiff says: "Let it be granted, "I am not speaking, you will underthen, that as a rule, workman and employer should make free arrangements, and in particular, should freely What I say is true of the

agree as to wages ; nevertheless, there is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration must be enough to support the wage-earner in reasonable frugal comfort." This is immed and This is immediately further explained as 'sufficient to ensay, is divided into two great families, the Catholic and Protestant. able him to maintain himself, his wife and his children.' Man must live ; he

has a God-given right to live. He is work, he must find, under the laws of the eternal God, wherewith to eat.

The laborer must live in a manner not unworthy of a human being, a rational creature of God. I do not demand for him luxuries, but I will not depart together (which it never was and from the words of the encyclicalenough to support him in reasonable and frugal comfort.' Capital depriving him of this much degrades him. Nor must the work, in return for which

he receives the means to this comfort be so oppressive as to diminish unrea sonably his strength and tenure of life. Nor is his physical nature alone to be considered; he is a moral and intellectual being, he has hopes of a future life to which this one is a preparation. His complete nature and his future hopes must be kept in view, and time and opportunity accorded so that he may respond to the duties that are thence begotten. Men cannot be reduced That

TO THE LEVEL OF THE ANIMAL. even of the sufficiently fed and suffici-ently housed animal. Nor is the passing day in the life of the workman th sole measure of his needs. There are days and years before him, when work laborer is at the mercy of the employer, will not be possible-days of sickness, and the employer at the mercy of his years of declining forces. Either the of life. The country is sick at heart, freedom of competition, as well as that dent economy may set aside a portion

TRIBUTE TO LABOR "I will say no more this evening. My theme, however, is not complete ; Free labor, 'free competition,' free- modern world. A great step has been the just limitation of its demands. In conclusion, let me salute Labor, and in heartfelt words give to it the praise it deserves. I speak of the hard, toil-some labor of hand and limb. Wearisome is the march through life ; b grimmed thy face ; stiff and careworn thy form. Yet most beautiful art thou -walking in the light of God's countenance, and obeying His divine will. Thou must have charms, when He

chose thee as His bride, and cast His lot with thee during His tabernaching among men. Atlas-like thou bearest on thy shoulders the whole social fabric which is strong only of thy blood. The most severe of life's strugglings are thine ; therefore my gratitude goes out to thee, and my heart throbs pathy with thee. Fain would I defend thy independence and thy honor, and strew around thee in the field and shop, but especially in thy homes, innocent joys and sky-reaching hopes. There are those who condemn thee, who brush thee aside as a worm of the earth, who know not thy merits or thy rights. They call for our commisera-tion. Be thou, notwithstanding, ever true thyself and to thy God, ever just and righteous, ever honorable in thy bearing, ever obedient to the law, ever faithful to the principles of the Divine Carpenter and thou shalt conquer.

Judge Halliburton on Catholicism.

The following passage from "Sam lick " is old, but none the less valuable on that account :

"Sam, mind what I tell you," my poor father said, "if a man don't agree in all particulars with his church, and can't go the whole hog with 'em, he ain't justified on that account no how to separate from them; for, Sam, 'schism is a sin in the eye of God.' The whole Christian world, he would

"Well, the Catholic is a united family. happy, and a strong family ; and, Sam to live by labor; if he does not work, he should not eat. But if he does will grub out t'other one, stalk, branch and root ; it won't as much as leave the seed of it in the ground to grow by chance as a natural curiosity the Protestant family is like a bundle of refuse shingles when withed up

> never will be to all eternity), no great of a bundle arter all ; you might take it up under your arm and walk off with t without winkin'. "But when all lying loose, asit always is, just look at it, and see what a sight it is ; all blowin' about by every wind of doctrine, some away up, e'en almos out of sight; others rollin' over and over in the dirt; some split to pieces, and others so warped by the weather, and cracked by the sun, no two of 'em will be so as to make a close jint. They are all divided into sects ; railin' quarrelin', separatin', and agreen' in nothin' but hatin' each other.

awful to think on t'other family will ome day or other gather them all up, put them in a bundle, bind them up tight, and condemn 'em as fit for nothin' under the sun but the fire

You Can Rely

Upon Hood's Sarsaparilla as a positive remedy for every form of scrofida, salt rheun, boils, pimples and all other diseases caused by impure blood. It eradicates every impurity and at the same time tones and vitalizes the whole system.

Catarrh

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3 a blood disense. Until the poison is expelled from the system, there can no cure for this loathcome and dangerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla — the best of all blood purifiers. The coner you begin the better ; delay is daugerous.

he better ; delay is daugerous. "I was troubled with extarth for over wo years. I tried various remedies, ind was treated by a number of physi-dams, but received no beneit until I began to take Ayer's Barsaparilla. A lew bottles of thas medicine cured me of this troublesome complaint and com-pletely restored my health."--Jesso M. Beggs, Holman's Mills, N. C. "When Ayar's Sarsaparilla was pro-

Boggs, Holmaris Milis, N. C. "When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficace, Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired direction. I had nearly lost the sense of smell, and may system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparila, and referred me to persons whom it had cured of catarrh. After taking half a dozen battles of this medicine, I am convinced that the only sure way of treating this obstinate discours is through the blood." – Charles H. Maloney, 113 River st., Lowell, Mass.

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MEN MUST WORK IF THEY WOULD

LIVE.

rich and poor is widening and classes grow apart in relations of sympathy and mutual interest.

obligations of justice and charity to-

"Here is a most important principle which underlies the whole system of political and social economy. He who does not work is a criminal before God LABOR IS MAN IN ACTION. "Before we advance farther let us determine the precise meaning of the word labor. Misapprehensions in this The idler who gives and society. matter are the cause of many social errors. The idea is abroad, and social nothing in exchange for his food, who is of no service to humanity, who writers of fame adopt it, that labor is strives to derive sustenance from the simply an article of commerce, a mertoil of others, is a drone in the hive of chantable commodity, as bread or meat. human activity, and merits the death subject entirely to the laws of demand which his own indolence entails. and supply. This is altogether wrong. Labor differs essentially from mere merchandise, because it is inseparable Society has the fullest right to compel the able-bodied and indolent beggar to work for his livelihood. Indeed, wise from the man producing it. Labor is an act. We are not speaking of the product of labor—of the material thing brought into form by labor—this is an article of commence laws in this direction serve greatly the cause of labor, and promote social The indolent rich, whose morality. inherited fortunes place them beyond article of commerce. We are speaking the reach of want, independently of of the labor-act of man, the personal the favors of others, may not be con-strained by law to do work of some outport of the energies of man, and consequently of man in action. The soul in the modern system of indus-plenary concrete object of a labor con-trialism. The capitalists, brought face tract is the working man, hence labor kind for the general weal. But the divine precept presses still upon them. They have obligations to society from possesses the dignity and the rights which they cannot be held exempt, which are inherent in the human per-son, and has before God and society neither capitalists nor laborers; we under penalty of no longer deserving to have a place in the world. Free from the drudgery of daily toil they the responsibilities of the human being. The laborer himself has not the right are called upon to serve their fellowto depart from those responsibilities men by the products of mind, or by the employer has not the right to solicit attention given to public interest. or to permit him to do so : the State The useless man, be he in name prince or peasant, has from God no right to life. 'If any man will not work stop both laborer and employer from degrading human nature and pervert-

neither let him eat.' ing it from the purposes of the Creator. THERE SHOULD BE WORK FOR ALL. INJUSTICES OF THE LABOR MARKET. "But if men must work, that they may eat, it follows that there must be " 'No man' says the encyclical, ' may outrage with impunity that human an opportunity for all to work, or in absence of this opportunity, in-

'If any man will not work,

dividuals may claim from society the food that is needed to sustain life. am laying down now a doctrine which a man has here no power over himself. a tool of the factory, neither more nor family, or in any manner leads men to some ears may sound as new, but To consent to any treatment which is less, to be employed at as little expense and women away from marriage. We which is as ancient as the creation of calculated to defeat the end and pur- as the market allows, and to be cast the race by Almighty God. The notion has gone abroad that private ownership is absolute and uncondiservitude, for it is not man's own I should have said that he is contioned, that the holder of property has rights which are here in question, but sidered less than the material tool, no responsibilities in justice to other the rights of God, most sacred and or machine; for he can be re- ployer who should take single men men, save those which his own free inviolable.

choosing under the name of charity, "These words of the Pontiff are the pense. The material tool has to be a social injusted, the social injusted, the may impose. God made the earth for character of labor's rights. Modern purchased, human tools are always on dangerous consequences to society."

to aid in the welfare of others. For no one is alone in this world, or has the right to live without contributing to the good of his fellow-men. surrounding the word is supposed to cover up all deceits and miseries. A upon, if there is need, by the State. Man is not destined by his Creator to

lan

RECKLESS COMPETITION.

producer finds his goods undersold in the public market; the remedy he at live alone; he is to be a husband and a father, and to build up a home. once seeks is the reduction of the salis his natural, inalienable right, aries of his workmen. Sometimes he from which no social or ecomay have no other remedy ; and often nomic system may in justice deprive him. Moreover, the State owes it perhe might, without much harm to himself, allow a diminution of his own emptorily to itself to protect man in profits, and spare further oppression to this sacred right. For without homes. his inferiors. Competition reaches out without families, without safeguard across seas and oceans. The industries of one country are rumored by more cast around the fecundity and the virtue of parents, and the health and vir-tue of children, there is no public virprosperous and cheaper efforts of foreign lands along the same line. tue, there is no social strength, there Capital combines in order to be more powerful in crushing out is no living, strong, hopeful nation And, as I look over the various indus weak competitors; and with power trial countries of the globe, right her capital grows bolder, and is farther redo I discover the worst blight which moved from the laborer, who is no unrestricted industrial greed has pu upon the children of men. It longer known except as a cog in the has wheels that moves the great machines either made the family impossible, or There is no heart or has despoiled it of its sacredness and its bloom. The laborer is frightened away by poverty from marriage; if he marries he is unable to provide decently force feel a stir of sympathy within for his little ones : the mother is forced to forget her maternal responsibilities in order to add a loaf to the scanty have purely and simply capital and labor, abstract entities, which neither provision made by the husband ; the children are dragged out to work see nor pulsate, which are as cold and while yet immature and unprepared. heartless as the iron of their machines. Therefore, 'the reasonable and frugal comfort,' which the minimum wage To place itself together out of reach or which is society organized, is bound to stop both laborer and employer from made itself nameless and inaccessible. The encyclical declares, 'sufficient to We have nothing any more but corpormaintain himself, his wife and his ations and syndicates, and they are children.' The maintaining of a proverbially and in dead fact without family means an education for the souls. Meanwhile the chief sufferer children proportioned to their condi-and victim is the laborer, upon whose tion of life, and the provision for the outrage with impunity that human and victim is the laborer, upon whose from or file, and the provision for the dignity which God Himself treats with vital forces heavier draughts are old age of the wife, as well as that of reverence, nor stand in the way of that being made, and whose pecuniary higher life which is the preparation for rewards are ever lessening. The direct foe of the human race, when it the eternal life of heaven. Nay, more, laborer is a piece of general machinery, may, therefore, take the maintenance pose of his being is beyond his own aside into the roadway or the of a home as the minimum of a just right. He cannot give up his soul to ditch when no longer serviceable. wage, and to emphasize this statement I will quote again words of Cardinal Manning: 'It follows that an em-

"These words of the Pontiff are the pense. The material tool has to be a social injustice, full of immoral and

Constipation, and all troubles with the digestive organs and the liver, are cured by Hood's Pills. Unequalled as a dinner pill. The Crar of Puesto.

The Czar of Russia. The Czar of Russia probably has his own troubles as well as we commoner mortals. Where we have the advantage in such troubles as dyspepsia, biliousness, constipa-tion, bad blood and the like is in being able to procure easily a perfect remedy in Bur-dock Blood Bitters, nature's grand restora-tive tonic and purifier.

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THE CATHOLIC RECORD.

INGRATITUDE.

on account of the obscurity of this ques-

tion, let him consult upon it the Church

which the Holy Scripture points out without any ambiguity." (Against

"I would not believe the Gospel, did not the authority of the Catholic Church move me thereto." (Confessions.)

The position of the Catholic Church

in reference to Holy Scripture is, there-

fore, well defined. She regards it as

the word-the infallible word-of God.

They are attested by her, and for this

very reason they do not set aside her

authority to judge of their true sense

But Luther and Calvin and the

whole host of Protestant controversial

ists since their time have pretended

that she sets aside the authority of

Scripture. She only repudiates the

authority of private individuals to

usurp her place, and put their vagar-

ies above her divinely authorized doc-

trinal decisions. The wisdom of the

Catholic Church in thus acting is

strongly exemplified in the outcome of

this Briggs' heresy trial. This whole

trial is only one of many proofs that

Protestantism, and not Catholicism, is

the disintegrating force which is tend-

ing to destroy the authority of Scrip-

ture. Protestant controversialists have,

indeed, maintained that the Catholic

that their religious revolution alone

maintains the plenary authority of

Those who did not see it before may

see it now, that the real effect of Pro-

testantism is to destroy, and not to up

hold, what they have hitherto held to be

the ground-work of their faith and the

auchor of all their hopes of salvation.

that she had "buried the Holy Scrip-

ture in the mire and dirt, and had

blotted out nearly the whole Christian

It can be seen from the Briggs' case

who has been guilty of burying the

Luther said of the Catholic Church

God's unerring word.

doctrine."

tures are verbally inspired, and that are to be trained for the ministry.

recently returned home from Europe Church is an enemy to the Bible, and

Cresconius.)

And again :

and interpretation.

The Catholic Record.

EDITORS:

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFEY, MESSIS, LUKE KING, JOHN NIGH, P. J. NEVEN and M. C. O'DONNELL are fully anthorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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London, Saturday. Nov. 14, 1891.

His Grace the Archbishop of Toronto

will lecture in the Cathedral here on

Sunday evening next, November 15.

The proceeds of the lecture will be

given to the Children of Mary to be

A LESSON FROM THE BRIGGS HERESY TRIAL.

The Briggs' heresy case, which has

caused so much commotion among our

Presbyterian friends, has suddenly

collapsed. The 4th of November was

the day fixed on which the trial was

to take place. Dr. Charles A. Briggs

to defend his teachings before the

court, and from all appearances it was

to be expected that there would be a

most exhaustive and hotly contested

fight between the opposing forces of

Orthodoxy and Rationalism : but

though the Presbytery had held that it

was necessary for the preservation of

Christian doctrine that Rationalism

should be combatted with energy,

when it appears in high ministerial

circles, and especially when seminaries

wherein young ministers are trained.

When the Presbytery assembled to hear

the prosecution, it only sat a couple of

hours and dismissed the prosecution at

It will be remembered that the main

charge brought against the doctor is

that he contends that the present

orthodox view prevalent among Pres-

byterian theologians, that the Scrip-

as they were originally written they

are "inerrant," that is to say, infallible,

is not borne out either by the West-

Dr. Briggs himself said that

"Luther, Calvin, Zwingli and the

great Reformers did not hold to the

inerrancy of the original autographs.

In modern times Van Osterze, Tholuck,

Neander, Stier, Lange and Dormer

admit errors and inaccuracies in mat

ters of subordinate importance. It

remained for the representatives of

Orthodoxism to claim for the Scrip-

tures what the Reformers did not

claim, and what is not claimed for

them by the symbols of the Church

It is very true, as Dr. Briggs asserts,

that he is not the first among Protes-

rightly interpreted."

minster Confession or by Scripture.

6 o'clock p. m.

distributed to the poor.

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THOMAS COFFEY.

The organs of the Government of Italy are endeavoring to make a point against the American Government in connection with the Chilian trouble. The Italia publishes a leading article headed "The Good Yankees," in which it claims that "The United States has one diplomatic rule for Chili and another for Italy. They have virtually closed by the McKinley Bill the markets of their country to Italian wares and products, and now seek to be high suzerain over all America. All Yankees unscrupulously follow politics as a business, even when international affairs are concerned, but the time may come when foreign nations will lay aside petty differences and call the United States to a more exact and pre cise notion of the law of nations."

We do not wish to discuss the merits or the demerits of the McKinley Bill, but it seems to us that the contention that that measure is in any sense a violation of the law of nations, is a most untenable one. What we wish to draw attention to is the insolent tone adopted by the Italian press in making reference to the United States, a country to which more than any other in the world the Italians are under very great obligations. It has afforded an asylum to the impoverished millions of Italians who have had to fly from their own country since the Garibaldis and the Crispis assumed control of its affairs. It is indeed a picture of base ingratitude to find Italians speaking words of unkindness towards the American people. A large number of the inhabitants of that country come to the United States to find home and make money. Yankees, on the other hand, when they go to Italy, spend large sums, and American gold aids very materially in the work of keeping the Italian pot boiling.

EVANGELIZA-FRAUDULENT TION.

Scripture out of sight, and of destroy ing the doctrines of Christianity. The A communication which appears in New York Presbytery has done all this the Montreal Witness of the 3rd inst., by its refusal to uphold the teaching from a Methodist minister of that cityof an infallible word of God in its Rev. Ed. J. Gruchy-serves well to principal seminary where young men show how hollow are the pretences of those who are engaged in the so-called It is understood that the faculty of work of French evangelization, assert-Princeton College are the real prosecuing that they are successfully sapping tors of Dr. Briggs. There may or the influence of the Catholic Church in there may not have been jealousies at Quebec, and making numerous conwork as part of the causes which inverts of the Catholics to the various

ects.

duced the Princeton teachers to urge The minister declares that he has the trial ; but, at all events, they stand forth as the sturdy upholders of oldlabored for twenty years as a missionary, and that during that time he has time Calvinism, or orthodoxy, if it is to be so called. They succeeded in never witnessed a greater victory over "sin and error"-meaning Poperyobtaining a most decisive victory in the General Assembly on the simple than one which he relates in his letter. question of vetoing Dr. Briggs' ap-And to what does this one refer which is of such great magnitude? We may pointment as the chief indoctrinator of young ministers in the Theology leave him to narrate the facts himself. of the Bible. But we pointed He says:

" A few years agoa French-Canadian out on a former occasion, that family became Protestants, and the they did not obtain a pronouncement father and mother members of our on the more important matter which Church, corner of Craig and Elizabeth was really underlying the case. They streets. About three months ago the father was taken very sick, and though tants to undermine the authority of did not pronounce with the Apostolic

said that "at the critical hour (of death) the Protestant religion fails to comfort and to save the Protestant. Also that French Protestants who once were Roman Catholics cannot die before returning to the Church of Rome." Mr. de Gruchy writes his letter for the express purpose of refuting this assertion, and of showing that Catholic perverts may die out of the Catholic Church. He has no money object in view, of course. At least so he would make us believe.

We have heard it said, frequently, that it was never known that a Catholic had become a Protestant on his death-bed, and we believe that this is the case. Protestants, usually those whose lives have been especially virtuous, frequently become Catholics when they are dying, because the Catholic religion pre-eminently points out the way of salvation, leads to the practice of virtue and affords spiritual consolations which are unknown to Protestantism. But we have never heard of a single case of a Catholic abandoning these consolations on his death-bed : nor have we ever heard of any one who has known of such a thing.

But it is evident that the case we have put is a very different one from that presented by Rev. Mr. de Gruchy. He speaks of a man who had for years been an apostate. He acknowledges that he had not been "changed in heart ;" that is to say, he was neither a good Protestant, nor a Catholic in any sense of the word. He was simply an apostate from his faith, and he was a nominal Protestant only for the sake of having no religious obligations to perform. We do not suppose that any Catholic would ever say or pretend that such men were ever in a fair way of returning to the true fold, and we do not believe that even Mr. de Gruchv heard such a statement.

St. Paul says that "it is impossible for those who were once illuminated. have tasted, also, the heavenly gift, and were made partakers of the Holy Ghost, etc., and are fallen away, to be renewed again to penance, crucifying again to themselves the Son of God, and making Him a mockery."

We do not assert that the impossibil ity here spoken of is absolute; but there is certainly a very great difficulty ; and it is rather amusing that Mr. de Gruchy should appeal to such a case as evidence of his great success in his missionary labors at converting Romanists.

It is clear that if this parson had any real success he would have mentioned it instead of adorning such a case with fictitious circumstances to render it palatable to his readers as a means whereby to coax money out of them for his mission.

It is well known that the pretended successes of French evangelization are a mere sham, and no better proofs that this is the case are needed than day that the judges ruled according to

PUT THEM OUT.

A telegram from Winnipog states that Attorney-General Sifton, on behalf of the Manitoba Government, has written a letter to the civic authorities of Winnipeg to the effect that the Government will guarantee all expenses incurred in connection with all past and future litigation on the appeal of the Separate school question to the Privy Council. Considering the past attitude of the

Manitoban Government in favor of home legislation as against outside dictation, this stand should condemn them utterly in the estimation of all Canadians. It would seem that the ultra-loyalists of that Province, or rather they who make the loudest boasts of the extremeness of their loyalty, are the most ready to dispute the decisions of the courts.

In certain cases it is, undoubtedly, most proper that as long as Canada is under British rule, the last authority recognized by the laws of the country should be appealed to; but this should be done on occasions when the rights of citizens are to be vindicated against tyrannical interference; but even then it is not always incumbent on the Government of the day to take upon itself the burden. But in the present case the Government proposes to interfere, not for the purpose of protecting citizens, but to impose upon them an

intolerable tyranny. It cannot be claimed that an injustice is inflicted on the Protestant majority in the Province by the judgment of the Canadian Supreme Court. The injustice lies in forcing the consciences of the Catholic minority, under penalty of paying a double tax for school purposes. It is not denied that the Winnipeg Catholics are willing to educate their own children properly and efficiently; and this appeal question is for the purpose of inflicting upon them the injustice of forcing them in addition to pay for the education of the children of their Pro-

testant neighbors, who will not contribute a cent towards educating Catholic children in the manner of which their parents approve.

The injustice is manifest. The Protestants claim to be, and perhaps of Winnipeg. Is the Government to back them up in an attempt to act the part of Paul Clifford towards their poorer neighbors, by making the latter pay for the maintenance of their schools by presenting a pistol at their heads in Paul's or Claude Duval's style?

Throughout this whole transaction the Manitoba Government has shown the utmost disregard of Catholic rights and conscientious convictions. A magnanimous community-nay, we shall say a community having in its composition a spark of generous feelingwould see that common justice demands that the decision of the Supreme Court should be sustained. Even the Toronto Mail virtually acknowledged the other those afforded by Rev. Mr. de Gruchy's the law, and the Montreal Witness

NOVEMBER 14, 1891.

this case would be the triumph of an injustice which we cannot conceive the Privy Council will inflict. But there ought to be, if there is not, some way to make the individual members of the Government or the Council pay the piper, instead of allowing them to throw the burden on the country, or even the city.

We fear this cannot be done. But we hope that they will at least be punished by the electorate when the proper time comes round again.

We know from the plainly expressed sentiments of Protestant as well as Catholic representative assemblages in Manitoba that the law is recognized by many outside of the Catholic body as iniquitous. Will they unite with their Catholic fellow-citizens to punish the evil-doers? If they do not do so we shall understand the Pecksniffian character of the morality they practice. But we have too high an opinion of the honesty of the majority of Protestants at least to suppose that they will approve of this act of spoliation. Let honest Protestants now show themselves, and the disgrace of Manitoba for wanton injustice will soon be wiped away, and the injustice itself removed.

THE QUEBEC PROTESTANT SCHOOLS

It is pleasant to remark that in the Protestant Teachers' Convention which took place recently in Montreal there was not exhibited that fanaticism which is so frequently prevalent in Ontario when similarly constituted bodies assemble to discuss the school laws of this Province.

The Protestant teachers declare that there are grievances which affect seriously the efficiency of the schools, and which should be corrected in order that their schools may be placed on a better footing; but there is no pretence that these grievances arise out of religious animosity.

In fact the grievances of which they complain are such as refer to the whole management of the school system, and

they are very similar to those which might befound in the Public school system of Ontario, or in any of the United are, the wealthiest among the citizens States, when the schools are supposed to be less efficient than they might be. During the anti-Catholic agitation which not long since swept through Ontario, the fanatics of this Province took especial delight, on the suggestion of a malicious, because disappointed, Toronto newspaper, to represent the Protestants of Quebec as being perse-

cuted for conscience' sake by the Catholics there in the matter of education, and this pretence was made a ground for arousing Ontario into a fermentation of froth and fury against Catholics everywhere, as they were supposed to be fully as bad and as bitter as their Quebec co-religionists.

But now that the Protestant teachers have met, it appears that these grievances on the score of religion are altogether imaginary, being the product of the brains of the Toronto

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This has been done by Scripture. recent Protestant critics to such an extent as to leave very little of the sacred text which has not been rejected as unsustained by so-called modern scientific criticism. One maintains that the books of Moses, so far from being the work of Moses, consist merely of legendary documents and traditions which were gathered together by some unknown writer, and which form a fragmentary history which cannot be any better ground-work for faith than the Iliad and Odyssey of Homer or the poems of Ossian. Job, Isaias, Esther, Jeremias, Solomon's Canticle, etc., suffer equally at the hands of these critics. It is therefore very easy for Dr. Briggs to quote eminent "Protestant divines who will agree with him in depreciating the authority of Scripture ; and this, notwithstanding the frequent boast of most Protestants, that they have the infallible word of God to guide them, and that therefore they have no need of an infallible Church to keep them in the right way.

The only impregnable foundation on which the authority of Scripture as God's unerring word can be based is the authority of the Catholic Church. We know, as a matter of fact, that Christ established upon His Apostles a Church which, according to His promise, should never fall away. This Church was established before the New Testament was written, and it is by this Church that the infallible authority of Holy Scripture is known and established. The New Testament Scriptures, written, for the most part, by Apostles, assist us in knowing the Church, but they do not of themselves estimate. But where are John Knox establish any claim to be the word of God. It was this consideration which led St. Augustine to say :

"If any one fears to fall into error mutatus ab illo!

energy expressed in the words "it hath seemed good to the Holy Ghost and to us," on the important question of biblical inspiration. This was the question which the "watchmen on the walls of Sion" who "never hold their peace" when Christian truth is attacked, should especially have dealt with; but this is what the General Assembly took care to avoid.

We cannot see, therefore, that the Assembly deserves all the credit which has been given to it for valiantly maintaining the truth. But whatever must be thought of the Assembly, the New York Presbytery has given it to be understood that it has no intention to be one of the bulwarks against Rationalism ; and we believe that this fiasco is but a specimen of the Rationalistic tendencies of the Presbyterianism of the day.

It is said that the disinclination of the Presbytery to deal strongly with the recalcitrant doctor arises from the fear that the ultimate result would be a split if this course were taken. Probably, too, this would be the case. But what of the aspirations of the various sects to unite into one ? Will they take kindly to a sect which shakes hands with Rationalism? If so, they have gone faster than we had thought on the down grade of which Mr. Spurgeon speaks so sorrowfully.

It was recently said by the New York Observer that "if attendance upon the trial were a question of remuneration the members of the Presbytery would prefer to saw wood at fifty cents a half cord than to try Prof. Briggs at \$10 a dav." It would appear that the Observer was not far astray in its and John Calvin in the meantime The stern executioner of Michael Servetus would not have let the Professor off so easily. O, Quantum

per of our Chur ienced a change of heart. It was apparent that his sickness was unto death.

In short, the writer goes on to relate that through the influence of the sick man's relatives, the priests and nuns were induced to visit him to help him during his sickness, and promising to pay all the expenses of his funeral in case of death. "on condition of his return to the Church of Rome :" an offer which was very tempting, as the sufferer was a poor man.

The man, in fine, died a Protestant, being attended on his death-bed by the minister who wrote the letter, together

with a few Christian workers. We must remark, in the first place, the inherent probability - nay, the certainty-that the story is purposely falsified and colored so as to meet Mr. de Gruchy's views, and to prove them. We can safely say that neither priests nor nuns made such offers with such conditions attached as he has stated. When once the narrator begins to lie to suit his purposes, there is no knowing where the lies end and the truth begins. It is evidently a story concocted for the purpose of drawing money from his gullible fellow Protes-

tants, to assist him in his so-called work of evangelization by lying-a method which the Apostles, surely, never thought of employing. In fact, his letter closes with such an appeal "to pay the expenses - \$20 - for two funerals," to assist "our very poor people," and to "furnish clothing for the children to come to Sunday school. But there is another point on which Mr. de Gruchy touches which makes his letter more amusing than one would expect from the sad story which we have already transcribed from it. He tells us that it has often been Legislature of Ontario.

letter. We think that there is more appeals than to furnish him with funds

to carry on his work, which is fraudulent on its very face.

Mr. De Gruchy also boasts, at the close of his communication, that his mission is "very encouraging," that his "congregations are larger than usual ;" and that " a good many Roman Catholic strangers attend our Sunday evening services."

He does not pretend that these numerous Roman Catholics whom he hopes to Protestantize have given any far. sign that they intend to embrace practical Protestantism, if there is such a thing furnished by him ; so that his hope is, evidently, merely to destroy in them all faith and practice of religious obligations, as in the case of the convert of whom he first spoke ; and this is the work of these French evangelizers. We leave it to the

good sense of Protestants to decide whether they do not waste their money when they devote it to such WITH deep regret we notice that the Hon. C. F. Fraser is in delicate health

and that his medical advisers deem it imperative that he should go to a milder climate for the winter. He will for the present reside in Denver, Col. Every Canadian will, we are sure, en tertain a most ardent wish that the hon. gentleman will return to us fully restored to health. He is one of those men of whom Canada is justly proud. His political career has been a brilliant one, and as stainless as brilliant. We earnestly pray that for many, many years to come the eloquent voice of Hon. C. F. Fraser will be heard in the

purposes.

declared its conviction that they could and a few Montreal Equal Right irresense among the people to whom he not have honestly arrived at any other concilables. conclusion.

The Hon. Judge W. W. Lynch is Surely, then, it is not an occasion justly regarded as one of the foremost for the Manitoba Government to step friends of Protestant education in in to invite the Winnipeg Council to Quebec : and he pronounced in an able pursue their injustice further. Should address given before the convention Winnipeg choose to pursue the matter upon the defects under which the sys to the highest court, it should by all tem now in vogue in that Province is means be left to do so at its own risk believed to labor. These are chiefly and expense. This expense should not three in number, and the fault that be borne by the city as such, but they exist is attributed by the Protesby the tyrannical, dominant clique tant press to the Protestant Committee which desires to push its despotism so of Education, and not to the Catholic We believe that there are clauses in majority.

the Municipal law which impose the The Richmond Guardian enumerates penalty on tyrannical municipal these defects to be the following : 1st, majorities to pay out of their own the committee is accused of having pockets for their unreasonably in-"encumbered the schools with a lot of curred law expenses ; and these clauses useless studies — piled up text-books a should, by all means, be allowed to mountain high, and reduced the pracoperate on the Council of Winnipeg in ticable results to a minimum by attemptthe present instance, if they really ing to enforce too much regulation, apply to the case, as we believe they and insisting on too many and absolutely useless studies." The second

is, that "the public aid to the schools has, year by year, diminished, until it has reached a point at which it has become practically no aid at all ;" and the third is that: "the universities and high schools have been nursed and subsidized almost to the point of extravagance."

To these, some of the teachers have a fourth grievance, that the rural teachers by their own omission to attend the meetings of the convention have lost the influence they formerly possessed in the convention, the control of which has passed virtually into the hands of those who live in Montreal.' This is also said to be the origin of the present complaints.

These teachers say that the reason ment, will be successful. Success in for this is that the "convention meets

But the Manitoba Government steps in not merely to sustain them, but to encourage them. A more intolerable piece of tyranny on the part of both bodies we have never witnessed nor heard of in the history of Canada.

It may be pleaded that there is justification to be found for the course of the Government, in fact that the Dominion Government pays the expenses of the successful prosecution ; but this is altogether a different thing. The Dominion Government sustains the cause of liberty of the subject, while that of Manitoba is endeavoring to perpetuate an intolerable burden. We cannot for a moment suppose

that the Municipal appeal, or rather the appeal of the Greenway GovernNationalist sension can as it has e certain that ience nothin be altogeth A very la with the el ness displa; the opposin

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THE CATHOLIC RECORD

now permanently in Montreal, and that was made to blow up the office of the of Miss Carling and Mr. John Kennedy. In the morning, after Mass was said, Kev. Father National Press, of Dublin, and that Kreid also preached, the serimon appropriate to the day-All Saints' day.

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cause of the Public schools as against Parnellites. In Cork, while the cam- ARCHDIOCESE OF KINGSTON. the institutions for higher education, paign lasted, it was marked with many is of opinion that the universities can now stand on their own resources, and that the school funds should be appor- to have exhibited most of the violence, tioned on a more equitable basis. This and elsewhere through Ireland there is a question which may safely be left were equally disgraceful scenes ento a healthy public opinion for rectification when public attention is properly directed towards it ; and there may be much truth in the complaint, bodies of Parnellites from going to the but however this may be, the declarations of the judge, and their endorsement by the Protestant press of Quebec, should set at rest, once for all, the charges of bigotry which have been made against the French-Canadians, not fit to govern themselves, and the and the pretense that the people of French Canada ever entertained the ought to be withheld. This is unjust. thought of hampering their English The disturbances, disgraceful as they neighbors in the education of their are, are no worse than have occurred children. Among French-Canadians during elections in England, Scotland, it would be simply impossible to excite an outcry against Protestants similar to that which Ontario witnessed so inference in regard to these countries.

s their

late Irish leader.

harmony must soon be restored to the

Judge Lynch, who champions the journal attributes the outrage to the outrages, which were committed by both sides, though the Parnellites seem To the Editor of the Catholic Record : acted. It is stated by a cable despatch that while the Cork election was going on an attempt was made to prevent polls, and that the military were called out to protect the liberty of the ballot. From all these circumstances the enemies of Ireland are fond of drawing the conclusion that the Irish people are inference is drawn that Home Rule the United States and Canada ; yet no one would think of drawing such an

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Special to the CATHOLIC RECORD. Brockville, Ont., Nov. 4, 1891.

Brockville, Ont., Nov. 4, 1891.
 To the Editor of the Catholic Record:
 DEAR. EDITOR—The 4th of November is always blocked forward to by the people of St., Francis Xavier congregation of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy, being the patron of Brockville as a day of joy.
 When that happ day eme ror nd this year the pupils and teachers of St. Francis school took eccasion to testify once more the patheneous ornerred on himself and on the patheneous conferred on himself and on the patheneous the Norskville through his elevation by the Most Reverend Dr. Cleary, Archbissop of Kingston, to the Viear Generalship of that archdingston, at so clock a. m. the school hoys, to the number of nearly two hundred, marched to St. Francis school, in which the presentation of a beautiful writing cease was made to the Very Rev. Vicar, on behalf of the pupils and teachers, by six little boys. The gift was accompanied by the following address, which was elegatify writine on parch nearly.

To the Very Rev. Charles Hugh Gauthier, Vicar-General of the Archdiocese of

was eleganity writen on parch nent:
To the Very Rev., Charles Hugh Gauthier, Vicar-General of the Arcadiocese of King-ton:
VERY REV., VICAR-In the happy recurrence of your atomal feast suffer the little loss of your flock to eather about you to greet you on ible your flock to eather about you to greet you on ible your flock to eather about you to greet you on ible your greetings on the feast of your flux-trious and glorious and the promo-tion of your and the new casembiole here to ren-der you our greetings on the feast of your flux-trious and glorious we assembiole here to ren-der you our greetings on the feast of your flux-trious and elorious we all the main fresh in our memories as long a we live - the creation of our new and magnificer school and the promo-tion of yourself. Very Rev, dear Vicar, to the Vicar-Generalship of the fairest and most pros-perous archidoces in our country, the arch-lacese of Kingstein our country, the arch-late who sheds such herithent and saintly prei-ate who sheds such herithent and saintly prei-ate who sheds such herithent and saintly prei-tate who sheds such a schorfered hot only on our parish of Broches in an eninent position. Of our mearitheest acho, here yould like to say a normal school, we would like to say a few work. We have any schore and exhausting abors is when we then all saint in the morning, affecting until the recentral data failer of the hone which here an eninent position. Of our magnificer a cho, here would like to say a few work. We have seen you at the all start, in the morning, affecting until the rescensure at a should be the sain in the recenter and a should be your out as the all start in the morning another son leave the rescensure at a start and the would be your could should be to say a few work. We have seen you was the all this in a we have seen you was chould be a set you the how should be you could should be to a start and the area in the recenteration of the frame the start of your adation to the how on the s

THE DOCTRINE OF PURGATORY.

N. Y. Catholic Review. N. Y. Catholic Review. It seems that the liberal section of our Pres-byterian friends have got the venerable Dr. Patton, President of Princeton University, in a tight place. We believe he is now loaked apon as the exponent and champion of Old School orthodoxy and conservatism, and as such takes a prominent part in the efforts that are now being make to bring Dr. Briggs to trial for heresy. And what is the ground of their charge against the distinguished professor of the Presbyterian Seminary ? We are interested now in only one count of the indictment; that is what Dr. Briggs calls "Progressive sanctification" after death.

"progressive sanctification" after death, which we believe is generally understool to mean pretty much what the Congregational brethren, with Professor Smyth at their head en, with Professor Smyth at their head, 1 by "probation after death." Though is a conceive that Dr. Briggs may mean inde in his view only those who die in fection but will finally be saved, where-in the are not mistaken, Dr. Smyth's view is furnish a probation for all, so that all y furnish a probation for all, so that all y furnish a probation for all, so that all y ears there was a time whem Dr. Patton a trongly inclined to liberalism and no than 1887, in addressing the students of lege he used the following remarkable age : imperias, if w

the college he used the following remarkable c language: "We continually see men going into the other world imperfect. They must be im-some time for restoration or change with other points not necessary to mention." If the reverend gentleman has since changed his views the general impression seems to be that it is not from personal con-viction but in obedience to the sentiment of the Old School contingent which he officially represents.

" with the marvellous story of Xavier's work in the Indies, how he won that influence by which he was able to baptise a million persons and ended the moving story with the great Apostle's death at Sancian." We warn our Presbyterian friends of the Lafayette street Church to keep a sharp eye upon Dr. Wright. It would not at all surprise us if he proved to be a wily Jesuit in disguise.

THE CHILIAN DIFFICULTY. Boston Pilot.

CHARLES DICKENS. To any one sending us seven dollars we will

To any one senaing its seven dollars we will give credit for one year's subscription to the CATHOLIC RECORD and a set of Charles Dickens' Works, bound in cleth. The books will be sent by express, charges to be paid by purchaser. This is a rare offer, and an opportunity to get the works of this great author, in library form, at a figure never be-fore offered.

The Monks of Old

THE CHILLAN DIFFICULTY. Bost on Plot. The latest news from Chili indicates no improvement in the feeling of the naives to mark the demark the two men were killed at the characterized by fairness toward the Church or absence of bigotry, but he was too much of a scholar to join in the repreaches heaped to go the menks of the Middle Ages. A brief eulogy of their selftess lives is to be found in "Hyperion:" "In an age when books were few —so few, so precious, that they were often chained to their oaken shelves with iron chains, like galley-slaves to their benches— to the men being allowed to go ashore. The Mainter Egan at once entered a vigroms and the administration at Washington immediately ordered more menofewar to the meantime a practical boycott has been established against American sailors in Valparaiso, nono of the men being allowed to go ashere. The American sailors in Valparaiso, nono of the men being allowed to go ashere. The American sailors in Valparaiso, nono of the men being allowed to go ashere. The American and better English organs confers to a similar to reached our day. "Longfellow says and secretary Blaine. The London Times and Secretary Blaine eremet childs for all component in this commission of the mention of St. Thomas of Aquin are sufficient to redeem all monkhood from the reproach of states, what were they records the present Chilm for the component of the times of the divident of the divident of the secretary blaine. The London Times and Secretary Blaine eremet childs and the poore of the divident of the secretary blaine of the secretary blaine to the present of the secretary blaine to the poore seco

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for themselves. encies in which there have been con-When mention was made of the tests, have shown that they are of the tests, have shown that they are of the same opinion with the clergy. Indeed it, the clergy of the Archdiocese, with the chief cause for surprise is the fact a zeal and appreciation that entitle them to the greatest credit, subscribed that the Parnellite candidate polled so at once a guarantee fund to ensure the large a vote for a cause which represuccess of the undertaking. It is believed that the volume will be in the sents chiefly personal adherence to the hands of the public about June or July next. It will be profusely illustrated

We must say, as friends of Ireland, and printed in the best style of the art. that we rejoice at the result of the Cork -Irish Canadian. election, as it is an assurance that

Lecture at Stratford.

plots to murder loading citizeis. After this smashing defeat it is doubtful if the Tories will put up the money for any more Par-nellite contests. The most interesting feature of the cam-putential papers of these islands have sym-platised with Mr. Redmond, and the shame-less manner in which such few of them, like the Times, as have correspondents in Ireland, have been served with lies about the patiot party. These lies have dealt principally with exaggerations of the part which the priest took in the contest, their purpose clearly being to excite anti-Romish been the priest took in the contest, their purpose clearly being to excite anti-Romish tellings among English readers. This has been the policy of the Tories from the very outset. When the priests, as good citizens and good Irishmen, took sides against Mr. Parnell, every effort was strained to raise the Home Rule cause. Only less malignant has been the cam-paign of falsehood waged against T. M. Heady, whom all the enemies of home rule artiot party. He himself does not welcome ambifued the will never listen to any prise which does not put Mr. Dillon, Mr. O'Brien and Mr. Sexton in the forefront, three one in the party, put up with the bulk of the abuse, falsehood and violence levelled is renognition, and has so little personal ambifued that he will never listen to any prise which does not put Mr. Dillon, Mr. O'Brien and Mr. Sexton in the forefront, three me in the party, put up with the bulk of the abuse, falsehood and violence levelled is from as puter a spirit of partroitism as I ever mas a trenchant tongue and says striking runs in blunt words persons who see oally from his speeches imagine he is a vulgar, ples. The truth is these biting remarks are up in parts wrenched from their connec-tion his speeches imagine he is a vulgar, when the present mandlin stage is a thing of the past and the constructive work of re-ferential with astonished self-digues what and most statesmanilike made in Ireland, when the present mandlin stage is a thing of the past

A Most Useful Institution.

harmony must soon be restored to the Nationalist party. The cause of dis-sension cannot survive so many defeats as it has experienced, and it is now certain that it must continue to exper-ience nothing but disaster until it shall be altogether wiped out of existence. A very lamentable feature connected with the election has been the bitter-ness. displayed against each other by the opposing factions. An attempt

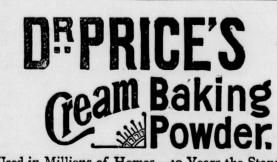
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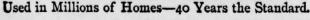
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THEIR THIRD TRIAL.

The Ursulines Open a Convent Academy in Maine.

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The dedication of a new Ursuline convent at Waterville, Me., the other day, served to recall memories of the first foundation made by that sisterhood here in New England, and of the disgraceful events which compelled the good nuns to abandon the convent they formerly occupied on Mount Bene-dict, over in the Charlestown district.

The coming of the Ursulines to New England was principally due to Rev. John Thayer, who succeeded Pere Rousselet in the charge of Boston's first Catholic church, and who subsequently, while laboring in the Kentucky missions, conceived the idea of establish-ing in his native city, Boston, a con-ventual school for the education of Catholic girls. With the approbation of Bishop Cheverus he went abroad to solicit funds for this purpose, and had collected nearly \$10,000, when a fatal illness seized him at Limerick, Ireland, which city he had taken up his abodes. Prior to his death, though, he had secured two candidates for his projected sisterhood, Misses Mary and Catharine Ryan, sisters, who left Ire-land, May 4, 1817, and proceeded to Three Rivers, P. Q., where they made their novitiate at the Ursuline convent that had been providently established that had been previously established there. Their novitiate ended, they came to Boston, where they were warmly welcomed by Bishop Cheverus, who assigned them a residence near the old cathedral. The two pioneer nuns were joined in 1818 by their youngest sister and by a cousin, Miss Catherine Molineux, and shortly after-warde two more meaning the warde two more recruits came to them in Misses Elizabeth Harrison and Catherine Wiseman, both women of American birth. The sisters remained in the convent Dr. Cheverus assigned them up to 1826, but so narrow and confined were their quarters that the health of all suffered more or less, and before 1825 three of their number, the two foundresses and their cousin, had died. The superioresss, Mother Mary Joseph, who was the last of this tric to pass to her reward, appealed from her death bed to the Quebec Ursulines for assistance, and in answer to her appeal that community sent to Boston Mother Mary Edmond, whose name in the world had been

MISS URSULA MOFFAT.

After Bishop Fenwick had succeeded to the administration of the Boston diocese, one of his first acts was to procure for the Ursuline a more commodious and healthy residence than the one they occupied. His choice of a locality fell upon Mount Benedict, and there a new convent and academy were forthwith erected, the Sisters tak ing possession of the property July 17, 1826. That the new convent was a vast improvement upon the old one may be judged from this description of its grounds: "The whole of this interesting spot is laid out with an eye to A large garden, tastefally arranged, occupies the rear of the building, while extensive gravel walks, shaded with forest trees, consisting of the elm, the horse chestnut and the sycamore, afford a large and spacious playground in The parts adjacent to the canal front. are appropriated to meadow, or are cullinary purposes. The south side, which is of steep descent, is distributed into a number of artificial falls, where a vineyard of the choicest grapes is planted en espalier, affording, at the same time, most delightful walks."

In this peaceful abode the good Ursulines dwelt for eight years happy and contented, their whole energies being devoted to their religious duties and the education of the young girls who were the pupils of their academy.

dict on the mob who destroyed it : "It is sorrowful to realize that this convent riot, unlike the negro riots of 1863, was not the work of illiterate and

brutal aliens (?), but of native born Americans, sons by long descent of New England, and heirs of her love of law and order. Bussell, the ringleader, was

A NEW HAMPSHIRE MAN. He it was who, a day or two before the riot, brutally beat the Irish gardener of the convent for having ordered tres passing women off the convent grounds In the evidence it was told that Bussell in thrashing the gardener said : 'This is the way we do things in this country, evidently thinking this country belonged to his lawless kind, and not to the law-abiding Irishman. The remark of Bussell's brought down the house when it was repeated in court. The feeling of the whole vulgar populace was against the convent. Ignorant men and women believed the cockand-bull stories then current of babies skulls found on the premises, of refrac-tory nuns incarcerated in dungeons and of the proselytizing influences brought to bear on Protestant pupils." The same writer charges the select-men and police with having purposely kept aloof from the mob, in order that the convent might be destroyed, which fact is simply the truth ; and he calls the sacking of nunnery "a blot of crime and sacrilege upon New Eng-land's escutcheon." There are men here in Boston to-day, ministers of the gospel (heaven save the mark !) and demagogical politicians, whose names will readily suggest themselves to the reader, who are doing all in their power to stir up anew the riotous spirit that sixty years ago animated Bussell and his confederates, and led to placing this "blot of crime and sacrilege upon New England's escutcheon," and who have the hardihood to appeal to Massachusetts voters to sustain them in their infamous work! Such individuals would do well to reflect upon the fate that befall their prototypes of 1831. One of the chief ctors in the Mount Benedict affair cut his throat a few years after his partici-pation in that crime; others died tragic and shameful deaths, more ended their days in prison, and not one engaged in the shameful affair escaped punishment in some form or other, though a corrupt jury

ACQUITTED THEM IN COURT.

The Sisters, after vain efforts to restore their ruined home, sought refuge with the Ursulines of Quebec, principally, though some of them were sent to other convents of their order, and one of them, Sister St. Henry, a niece of the two foundresses, was so overcome with fright that she fell ill and died, a few months after the destruction of the convent, at Roxbury, whither she was taken after the sack ing of the nunnery. From 1834 up to within a few years ago the Ursulines made no attempt to re-establish themselves here in New England, where they had been so outrageously treated. A couple of years ago the order opened a house down in Olneyville, R. I., and took charge of St. Mary's schools there, besides conducting a conventual aca demy. They have since abandoned that field, though, their places being They have since abandoned filled by the Sisters of the Congrega tion of Notre Dame ; so that, unless the writer is mistaken, the Waterville con vent which Bishop Healy dedicated the other day is their only establishment in this section of the country.

The Ursulines, however, are one of the oldest sisterhoods in America, and as early as 1639 they opened their first convent at Quebec, the foundation of that institution being Marie Guyard Martin, or Mother Mary of the Incarnation, as she was called in religion. The Three Rivers nunnery, wherein the foundresses of the Boston house made their novitiate, sprang from this Quebec convent in 1697. The first Ursuline institution in the United States dates back to 1727, when Mother Maria Tranchepain, with ten compan ions, arrived from France at New New Orleans. These were the nuns whose successors prayed for victory for the American arms, when OLD HICKORY FACED PACKENHAM and his British soldiers, and who turned their schoolrooms into an hospital and for three months after wards tenderly cared for the sick and wounded defenders of the Crescent City. New York secured three Irish Ursulines from Black Rock, county Cork, in 1812, but there coming no postulants for admission to the order, a condition of there being allowed to remain in this country, the three Sisters reluctantly returned to Ireland three years afterwards, and it was not until 1855 that New York obtained another Ursuline community. Th Sisters who then came to Gotham were sent from St. Louis, where an Ursuline convent was opened in 1847 by some Hungarian nuns from Oedenburg In 1847 the New Orleans nunnery established an offshoot at Galveston, and five years after another house wa opened at San Antonio. The wellknown Ursuline establishment at Martin's, Cincinnati diocese, where the late Archbishop Purcell spent so many happy days, and where he died, was founded in 1845, the first Sisters coming from France. Bishop Rappe, who was a chaplain to an Ursuline convent in France before he came to this country and became Bishop of Cleveland, brought the Ursulines to his episcopal city in 1849, and as early as 1834 the order was established at Charleston, though the convent there was abandoned in 1844, and remained closed until 1858, when, at the urgent solicitation of the lamented Bishop England, the Sisters returned to the een sacked by the infuriated rioters. diocese and resumed their work there. Only a few years ago a writer in the The Boston house, as before stated, opened in 1818, and from these convents of the ruined convent, passed this ver- have sprung all the others the

DEPOPULATED. That Word Describes the Actual Con dition of Ireland.

Ursulines now have in this country .-

Boston Republic.

The following is portion of a dis course recently delivered in Clones, in the county Monaghan, by the learned Jesuit, Rev. T. A. Findlay. His re-marks are based, as will be seen, on the actual figures of the census recently taken in Ireland :

Father Findlay having alluded to the period which elapsed after the Church of Ireland had emerged from her long struggle with the civil powers, said the day of rest has come, and there is peac round about us ; but it is a destructive, a wasting peace, a destroying peace, and the elements of destruction within it, be they where they may, are hardly less noxious than open and boisterous elements of proclaimed war. During the last ten years 9 per cent. of the population had left their shores. The life of a nation is as least as precious as the life of a man. And from the altar of God it was not out of place to protest against individual injustices and individual iniquities which destroy and menace the life of the individual. Neither should it be out of place in such a time and under such circumstance to make some protest against public iniquities, wherever they are and whatever they may may be, which menace the life of an entire nation. In these figures there is a religious, a distinctively religious, aspect which there is no ignoring. While the population at large has declined 9 per cent. the Catholics of Ireland have declined over 10 per cent.-that is to say, of every ten Catholics or less than ten Catholics in Ireland one has disappeared from the country during the last decade of years. It will be an easy arithmetical calculation for you to make to ask yourselves how long this process must go on until there is not left a single Catholic within the borders of this Catholic land ; and if, when you make this calculation, you do not find excuses for me introducing this question here, I shall hold myself inexcusable.

This appalling diminution of our numbers, this wholesale decimationfor it is decimation, and more than decimation - of the Catholic Church of Ireland within the ten years, has fallen lightly, is a great deal easier as affecting the religious communities of other creeds which share our right of selfcitizenship.

THE PROTESTANT BODY OF IRELAND during these ten years has lost 6 per cent., the Presbyterian body has lost per cent., the Methodist body has increased some 10 or 13 per cent., but the Catholic body has lost 10 per cent., -has been decimated, literally decim-ated. Out of every ten Catholics one ated. has disappeared from the population. The population of the county Monaghan has declined 16 per cent. It is the largest record, the most appalling falling off in numbers, according to the record of the commissioners, or part of the country. It is not any what is called one of the impoverished districts of the country. It is not, in current phrase, a congested districtthat is to say, a waste spot where men are huddled together to starve in order that sheep and cattle may have roomy pastures. That phrase will not de-scribe this county ; and, nevertheless, with all its assumed prosperity, form-

ing, as it does, a portion of what is called the model province of the called the model province of the nation, from which all the others are to learn the secret of temporal prosperity and temporal success, this county shows a diminution of 16 per cent. as compared with 9 per cent behalf of the rest of the nation. And if the general principle holds good that diminution of the Catholic population is greatly larger than the general dimin ution of any given locality, taking sixteen as the diminution of the county, what, I ask you, will be the loss of the Catholic body of Monaghan during the last ten years? Will 17 per cent., will one of every five Catholics in Monaghan, be too much to set down as lost to the Church in that county? It cer-tainly will not. And if you have lost one in every five Catholics in Monaghan in the last ten years, it will not be a very difficult arithmetical calculation to determine how long it will take to clear the country of all its Catholics. Four decades more of this rate of decrease at a date at which many of those listen ing to me will be living and vigorous men, there will not be left a single Catholic in this county of Monaghan unless Providence, or the wisdom of men, stimulated, perhaps, by these dis asters, comes to the rescue of the Wis. This is the opinion of a man Church in some shape or other. who keeps a drug store, sells all medicines, comes in direct contact Meanwhile we are building churches, and we are setting up the INSTITUTIONS OF CHARITY with the patients and their families and education which religion suggests and knows better than anyone else to us. And, perhaps, you will ask the how remedies sell, and what true question wherefore we do so. What is the meaning of an effort of this kind merit they have. He hears of all the failures and successes, and can And you will notice that, perhaps, of al therefore judge : "I know of no medicine for Coughs, Sore Throat, or Hoarseness that had done such efthe structures thus raised at the bidding of religion many of them contrast strongly and strangely with the homes of those by whose sacrifices they have been set up. This contrast has been Coughs. Sore Throat, German Syrup. Last winter a lady called often pointed out, and it has been very sneeringly remarked at times that in Hoarseness, at my store, who was this country workhouses and the instisuffering from a very severe cold. She could hardly talk, tutions of religion seem to be the only flourishing establishments. As scoffers and I told her about German Syrup put it, it is only the homes of pauperism and piety which attain to mag-nificence in Ireland. and that a few doses would give re lief; but she had no confidence in The practical man, as he is called, was, doubtless, abundantly represented among the ancient Jews. The people a bottle, and if the results were not satisfactory I would make no charge for it. A few days after she called had to rebuild the city; they had to reconstitute the civil institutions; they

among the provinces of the empire. Could not the temple wait? They Could not the temple wait? They thought first of the kingdom of God before thinking of the kingdom of Israel. They set up the walls of their temple, and waited for a later opportemple, and waited for a later oppor-tunity to reconstruct the walls of their city. And it is a policy of this kind, holy in its way, and justified by tradi-tions and by manifestations of Ged's supreme will in the matter, that the people of Ireland seem in their re-persentiation of religion to have folorganization of religion to have fol-They emerged from a captiv lowed. ity much longer, and, perhaps, much more severe, than that which the Jews underwent by the water of Babylon. They came forth with sadly shattered fortunes, and loaded with a cruel burden of disabilities. They, too, had a nation to reconstitute ; they had civil institutions of various kinds to reconstruct and to reattain ; they had to win for themselves a tolerable place to win for themselves a tolerable place in their own land; they had to fight their way to places of power and respectability which were possessed at the time by opponents whom a long ascendancy had taught to regard wealth, rank and power as their ex-clusive possession in their extension clusive possession in their country. Would not the practical man have said that under these circumstances THE FIRST DUTY OF THE PEOPLE was to attend to their own material needs, and try to establish their own material prosperity in the country, and later on to think of their duties to

the Church could wait a little for gorgeous cathedrals and gorgeous parishchurches The people of Ireland did not under-stand the matter thus. This practical conception of duty, as it is sometimes called by men to whom the world is the only practical-this conception of duty did not commend itself to the people of Ireland. Like the countrymen of Ezra when they returned to Babylon, they set themselves first to reconstitute the church, and then they would return later to the shattered condition of their material fortunes. This has been the rule, the principle and practice which they followed. Notably has this been the case in this province of Ulster, where the Catholic instinct always strongly asserts itself, and decisively. The great cathedrals of Armagh, of

religion, that religion could wait, that

Derry, of Monaghan, have risen in a magnificence which dwarfs the struc tures of the later constitutional establishments which stand by their side and which far transcend the faller shrines that they have replaced. The parish churches, the rural parishes and the smaller towns have followed the example of the great ecclesias tical centres. It is not always those to whom religion is made gratuitous and find their churches ready built, who are most abundant in religious faith and sterling religious dovotion. It is always beneath the shadows of ancient cathedrals, where the dimness of time stealing over lofty structures in undisturbed repose, that faith grows dull and torpor creeps over religious devotion. In religion, as in other things, we are stimulated to appeciate which costs us a good deal to that maintain or create. Let us hope, too, that by some means, to be provided by God's providence, to be wrought out by the wisdom of man, the hand of death may be averted from the life of the people, and that they may be preserved here in the land which God has given to your fathers, and that your faith and loyalty may be perpetuated in a nation which shall be as the sand that is by the shore of the sea.

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and for whose tuition in, as the prospectus of their academy ran, "plain and ornamental writing, composition, both in prose and poetry, ancient, modern and natural history, chronology, mythology, the use of the globes, astronomy, rhetoric, logic, natural and moral philosophy, chemistry, arithmetic, geometry and botany; every kind of useful and ornamental needle-work, japanning.

DRAWING, IN ALL ITS VARIETIES : painting in oil colors, also on velvet, satin and wood, and the beautiful style of mezzo-tint and poonah painting, with music, cookery, etc., etc.," they exacted from each pupil the modest sum of \$20 a term. About the year 1831 an "escaped"

nun, who was none other than a pupil who, because of her refractory conduct, the Sisters had refused to allow to remain at the academy, began telling yarns much similiar to those related of late years by women like Edith O'Gorman and MargaretShepherd. Then, as now, there was a class in Boston not only willing, but eager, to listen to and believe every falsehood that could be invested and the could be invented about nunneries, and the escape one night from the convent, and the recapture by the Sisters in the and the respected by the Sisters in the grounds, of one of the community who had been striken with insanity, was seized upon by these individuals and distorted into a story of hideous colors. The prototypes of such papers as the *Traveller* took up this story and made the most outrages accusations against the nuns and the Catholic Church, and Dr. Lyman Beecher played the part which the Miners, the Moxoms, the which the Miners, the Moxoms, the Giffords and the rest of that ilk are enacting here in Boston to-day. The upshot of this Know-nothing agitation was the attack on the convent that was made by a frenzied mob on the night of Aug. 11, 1834, and the result of which was the destruction of the nunnery by fire, after the premises had New York Times, who visited the site

17

1 Rings of Bells which have been cast, those for St. Paul's Cathedral, Lo d of 12 (largest in the world), also the for t Paul watching the state of the state of the state of the state the state of the JOHN TAYLOR & CO., oughborough, Leicestershire, England.

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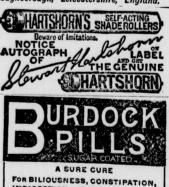
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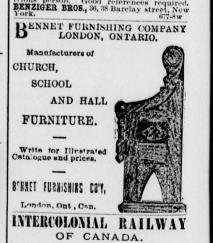
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SOLD AT REDUCED PRICES. and paid for it, saying that she would never be without it in future as reconstitute the civil institutions; they had to reorganize the entire nation before they could fitly take their place a few doses had given her relief." Φ



The Direct Roule between the West and all Lawrence and Bale des Chalcur, Province of Guebec; also for New Brunswick, Nova cotia, Prince Edwards Island, Cape Breton and Magdalene Islands, Newfoundiand and St. Pierre. Express trains leave Montreal and Halifax daily (Sunday excepted) and run through without chauge between these points in 27 hours and 30 minutes. The through express train cars of the In-tercolonial Railway are brilliantly lighted by electricity and heated by steam from the locomotive, thus greatly increasing the com-tort and aftery of traveilers. Mew and elegant buffet sleeping and day cars are run on all through express trains.

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are along the Intercolonial or are reached by that route. The attention of shippers is directed to the superior facilities offered by this route for the transport of flour and general merchan-dise intended for the Eastern Provinces, in-cluding Cape Breton and Newfoundland; also for shipments of grain and produce in-tended for the European market. Tickets may be obtained and all informa-tion about the route; also freight and pas-senger rates on application to N. WEATHERSTON

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States it is an would be still Minard's Friend. NOVEMBER 14, 1891.

THE CATHOLIC RECORD.

THE CHURCH IN AMERICA.

His Eminence the Cardinal Writes of

His Eminence the Cardinal has lately contributed to the National Tribune of Washington, D. C., a finely descrip-tive and historical sketch of the rise tive and historical sketch of the rise and progress of the Church in this country. Omitting the purely statisti-cal parts, we take pleasure in giving our renders the salient points, which will amply renay a promable height between the salient points, which will amply renay a promable height between the salient points. our readers the salient points, which will amply repay a perusal, being full of interest and information, and writ-used in this country, has entered into our legislation and customs, and is one ten in His Eminence's usual charming

Of the charities and charitable institutions of the Church I can speak only briefly. We count in the United States five hundred and thirty-three charitable institutions directly under the control of the Church and in the hands of men and women who are exclusively devoted by vows of religion to the many works of Christian benevolence.

There is no phase of human misery and affliction for which the Church does not provide some antidote, some alleviations. She has foundling asylums to receive and shelter abandoned infants, orphan asylums to be homes for children whom death has left without father and mother, hospitals for every species of bodily and mental disease, Magdalen asylums and houses of the Good Shepherd for the shelter and reclaiming of women who

ndry.

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have fallen victims to their own weakness or to the false promises of the seducer, reformatories for boys who have taken the first step in the path of vice or are exposed to its dangers, retreats for the aged where men and women without homes find on the threshold of the grave a refuge from the storms of life and a novitiate to prepare them for eternity. Besides the five hundred and fifty-

three charitable institutions which are in the hands of religious men and women, there is a very large number of societies charitable in their char acter and aims, the management o which is left in the hands of the Catholic laymen who compose their mem-bership, though more or less under the control of their respective pastors. CATHOLIC SOCIETIES.

Such are the mutual benevolent societies; their aims are very much alike, but their names are many and various, and their aggregate member-ship runs away up into the hundreds of thousands. These societies very naturally are formed on lines of nationality ; they are Irish, German, Ameri-can, Polish, Canadian, etc.

In contrast with these mutual bene-ficial associations is the St. Vincent de Paul Society, which is based on no national lines, but is strictly Catholic, to the State and the Church. being made up as to membership of all nationalities, and doing its work among all without distinction of race or and doing its work color. Almost every parish in cities has a St. Vincent de Paul Society attached to it.

Of late years the care of immigrants landing in New York has attracted the attention and engaged the sympathies of our Catholic associations. This work is only at its beginning ; already two houses, one for German, the other for Irish immigrants, have been opened the citizen, the good of the social body in New York, to serve as bureaus of that this is a case in which corrupt information and temporary lodging politics and the loose administration of information and temporary lodging places. The work of colonizing immigrants in the Western States and worthy children of the Church from her Territories has been undertaken and salutary influences and commands. carried on with great success by colonizing societies. The great social problem is that of capital and labor; many are the schemes that have been put out to solve the problem. But they are all partial and incomplete remedies,

the wide-spread influence of the Roman Catholic Church. ORIGIN OF THE ANGELUS. The only remedy to this terrible evil e Sweetest of Prayers Handed Down to Mankind from Heaven. the Noble Work of the Church in the United States. The only remedy to this terrible evil is a return to the legislation of the Church, which is the legislation of Jesus The origin of this beautiful prayer

Christ Himself, on matrimony. is from heaven. THE SUNDAY QUESTION. The Divine institution of a day of

CATHOLIC TOTAL ABSTINENCE

by an inconsistency that amazes the

students of political history, they have

not only not sought and applied a

enue.

serious antidote, but have turned the

When the fullness of time had come and the Son of God was to take upon Himself our human nature the Angel Gabriel was sent to Mary, the Spouse of St. Joseph. The words with which He saluted her were given to Him in heaven—" Hail, full of grace, the Lord is with thee." She was not looking for such favors as God had destined for of the most patent signs that we are a Christian people. It would not be difficult to show that her.

She tells us her mind as a Virgin the observance of Sunday is fraught with the greatest social blessing; as when she says in the "Magnificat God hath regarded the humility of His handmaid. proof, look at the social ills that have This was the beginning of the flow befallen those Christian nations that

of grace which came to our world in-stead of a deluge of destruction, which have lost respect for it. Solicitous to avert from the United States those disit merited by reason of its ingratitude. ostrous consequences, the Catholic Church has been a strenuous upholder From the time that the Virgin became the Virgin Mother things of this of the sacred character of the Lord's world began to be shaped in accord-Day. On no point has she been more ance with the influence of grace workclear and emphatic in her legislation, recorded in her Plenary Councils, and ing in men's souls before they knew how to term the power to which they were bending. The influence of the notably in the Third Plenary Council held in Baltimore in 1884. It is to be

The words are revealed.

Incarnation was realized, but the cause hoped that all her children in these was not known. Indeed a few there were who heeded states, casting aside the abuses of the European lands whence they come God's revelations and these knew what may accept loyally and carry out thor-oughly that salutary legislation. had come to pass and in somewhat a confused manner what was to be the Akin more or less to all the forefuture. Obscurity of place and servi-

going questions, intimately bound up with the observance of Sunday, with the tude of God's chosen people made these people themselves heedless of the great promises fulfilled for them and the sufferings of the laboring classes, with education, is the question of temper-ance. The greatest statesman of all times whole world. The creatures of God which have no free will to oppose him always travel straight to the end for which they are created. have seen in drunkenness the direct plague of society, the main source of The heavens and the earth were to its crimes and pauperism. And yet,

bear witness to the truth, as to the time and place, for the realization of God's promises. This they did. THE STAR OF THE EAST, the representative of the bodies that

very evil into a source of national glisten over us hastened to the manger. It was the first lamp whose light twinkled before the Son of God in His However, to pass on to more relevant onsiderations, if he who seeks to sacred humanity. It sweetened with the fragrance of its odor the air which stay and remove the curse of drink is to be accounted a social benefactor, The winds of the heavens bore it. then we may claim that attribution for never caused it to flicker. Its flame was purity ; its light was faith and its the Church. The legislation of the Council of Baltimore is precise and fire charity. It fills with hope the kings of the nations who come to lay vigorous in this matter ; Catholic Total Abstinence and Father Mathew societheir crowns at the feet of the Babe in the manger. It is a heaven-sent ties are everywhere in the land. A few years ago, in a brief address to messenger. It has come down upon earth with its rays for wings and its

Archbishop Ireland, the Holy Father Leo XIII. gave his approbation, in very light puts to flight our enemies. Our faith, our hope and our strength words that cannot be misunderstood or misinterpreted, to total abstinence as is in the Incarnation. Our fathers before the coming of our Lord waited with such a longing for the coming of an efficacious remedy for intemperance, and to total abstinence societies as being engaged in a work beneficial Christ that they cried to the heavens to rain down the Just One and for the If it be objected that many Catholics earth to open and produce a Saviour. are delinquent in this matter to the wishes of the Church, that in fact the From Adam and Eve, shut out of Par. dise, to St. Joseph and the Blessed retail liquor business is largely in the hands of Catholics, our answer is that Virgin, on their knees in the stable at Bethlehem, and from them to unfortunately the States do not co-operate with the Church in this im-

our time, and from now till time ceases the Incarnation is our preservation on portant question, that the laws against drunkenness and legal restrictions on earth. It will constitute our happiness in heaven. the sale of intoxicants are allowed to When the earth was blackened for be violated ; that what is called the the first time with crime, a first deluge necessities of politics are at war with

of destroying waters came : but when crime was adored, "The Word was made flesh and dwelt amongst us," and the Blood of His Sacred Heart opened the fountains whence living waters

flow, to wash our souls whiter than snow. The war has never ceased, and will never. Always the battles on, and the fight is that of the devil and his

"That we may be made worthy of the promises of Christ." This is why God the Son took upon Himself our human nature. His promises never fail. We ask our Mother to pray that we may do nothing to cause the promises of Christ to lack fulfilment in us.

Now comes the conclusion of our invocations, and it contains in itself the reason of our prayer, "The Angelus "

"Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we to whom the Incarnation of Christ, Thy Son, hath been made known by the message of an Angel, may by His Passion and Cross be brought to the glories of His Resurrection, through the same Jesus Christ, our Lord. Amen." The Church speaking is God teach-

ing ; therefore harmony prevails in all she does for her children.

Look at this conclusion ; consider it. It is most beautiful in its simplicity yet is from heaven, and its beauty and its love is in every word that makes up its language-picture.

It is an extract from the history of the Son of God's life on earth. But where will one be found like to it. It brings with the moment it takes o repeat it before our minds the whole history of the Incarnation.

WHAT A PANORAMA unrolls itself before our minds eye ! The Virgin in the stable. The Infant in the crib and St. Joseph the guardian of the family ; the home, the workshop and God in it. The waysides and the crowds and the Word they hear from Him. The sick, the blind, the deaf the dumb and the lame, and those who stood afar off, all are praising God, for He spoke only the word and they were healed. Now come the shouts, blas phemies and derision, the cross on Hi shoulders, Calvary, He is nailed to the cross, hangs there, and dies. His body is in the arms of His Mother, His soul gone to bring the tidings to the just. Easter morning and the gloom of the clouds of Good Friday are passed away, and the silver lining of the heavens

are making glad the earth. "Angelus Domini" is among the sweetest of prayers, and the longer we linger on the thoughts it contains the sweeter to us comes the fountain whence it flows. Angelus Domini ! We almos hear the refrain of it in the air when the silver-tuned bells pealing it lift up their sweet sounding mouths to heaven. Angelus Demini ! Ourguar-dian angels love us when we salute the choirs to which they belong with

the praises of the Incarnation. Angelus Domini ! In the morning it directs our thoughts and softens our hearts ; at noon-time it recalls our wandering footsteps ; and in the evening it nushes our complaints into joyful thanksgiving for God's love to us dur-

ing the day. Angelus Domini! The prayer is the outgrowth of our needs and the conclusion of our confidence in the "Incarnation.

As the Incarnation is the key of our practical faith, so we, as has been done in every age, remind God, in our trials of life, of the Incarnation of His DivineSonforour Redemption. Tradition says St. Clement, Pope (died A. D. 432), added to the Angelical Salutation "Holy Mary, Mother of God, pray for us.

When Christendom was threatened with destruction, Callixtus III. (1455 to 1458), an old man with the vigor and courage of youth, began his reign as Vicar of Christ with this solemn vow and the fight is that of the deviation, and legions against the Incarnation, and this is why the Church is always giv-ing honor and praise and glory to the Incarnation of God the Son. When

parish in Europe to be rung at noon. He granted Indulgences to all who

at the sound of these bells, recite an

our Father and the Angelical Saluta-

tion for victory to the arms of those fighting against the Turks.

we have it now consecrated by the Church and handed down to us. -S. S.

Last year: Her eyes were rheumy, and weak and red, Her breath—you could smell it afar. She had ringing and dizziness oft in her head, And the cause of it all was catarrh.

positively cure catarrh in the head, no

matter how bad or of how long standing.

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because they look only to the material and temporal interests of man; and man, after all, is something more than being of matter and time. He is a being under a higher dispensation - under the law of Christian charity. All social schemes, passed union. The Declaration of Independ-on the assumption that man's good ence acknowledges that the right it lies in the natural order alone, must of all government and all authority. This is a fundamental religious prin-The brotherhood of man is a fail. dream unless it is founded in the Fatherhood of God. In the Christian ciple in which Church and State meet. From it follows the correlative prindispensation in which we live the ciple that has God alone is the source natural order cannot stand without the of human rights, so God alone can support of the supernatural order. True, it is not her official duty to devise special schemes for special social efficaciously maintain them. This is equivalent to Washington's warning disorders ; but it is her duty to see to that the basis of our liberties must be morality and religion. Shall, then, it that all schemes devised are founded on Christian principles and do not the various Christian Churches have antagonize the law of nature and the influence enough with the millions of our people to take them in morality and religion? No question can equal

The

law of God. A GREAT EVIL.

One great evil that threatens American people is divorce. Divorce means contempt of the marriage bond, avoidance of the responsibilities and duties of family life; it means the sapping of society as its very sources. nation where divorce is of wide extension and long continuance must perish. Such is the verdict of logic and history. The Catholic Church never allows

complete divorce, but allows for certain good reasons "limited divorce," or separation from bed and board. This limited divorce is hardly known or sought after by non-Catholics; for out of 328,716 divorces granted between

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in the State, and thus there is external the battle the hottest then, also, has the Church unfured the banner on separation, they both derive their life from the same interior principle of which is written the price of our Retruth, and in their different spheres carry out the same ideas, and thus demption. Who carry it? The man of faith. there is between them a real internal proclaims comes from God as the source

the spirit of the Church, the virtues of

law shelter the unfaithful or the less

No constitution is more in harmony

this in importance to our country. For success in this noble competition,

the Catholie Church trusts in the com

mission given her by her Divine Founder to teach and bless "all nations,

all days, even till the end of the world.

For guarantee of the spirit in which

she shall strive to accomplish it, she

points confidently to history's testimony

of her unswerving assertion of popular

rights, and to the cordial devotedness

to the free institutions of America

constantly manifested, in word and in

work, by her Bishops, her clergy and

That Little Tickling

sure of victory; the woman valiant because God is with her, and strong because the example of the Virgin Mother encourages and gives the strength. The tiny children with pure voices, who range in procession and look with the pride of faith on the image of the Mother and Son blended together on

Last year : the banners which their innocent hands carry. These are but the evidences of what is most powerful, the prayers that are rising from the hearts uplifted to God crying for mercy, peace and reconciliation for a whole world that is forgetting the sorrows of the Mother and the Blood of the Son.

Their prayer is "The Angel of the Lord declared unto Mary. And she was conceived by the Holy Fifty cents, by all druggists.

Ghost." "Then comes the refrain : full of grace ; "Hail Mary, full of grace ; the Lord is with Thee. Blessed art Thou amongst women, and blessed is the fruit of Thy womb, Jesus. "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death. Amen."

Then the invocation, the fiat of Mary :

Behold the handmaid of the Lord ; Be it done unto me according to Thy word :

And comes again the refrain : "Hail

out of 328,716 divorces granted between the years 1867 and 1886, only 2,091 were limited divorces and no doub many if not all of these were granted to non-Catholic parties. That was a revelation to make a lover of his country pause in saddest musing, that report made on order of Congress by Carrol D. Wright. Within twenty years 328,716 divorces had been granted in the United States. Within that period the united States. Within that period he would be still greater, were it not for <u>Winaard's Liniment Lumbermant</u>

They invigorate and restore to health Debilitated Constitutions, and are invaluable to all Complaints incidental to Females of all ages. For Children and the aged they are priories word. THE OINTMENT He ordered the church bells in every

Is an infailible remedy for Ead Lags, Bad Breasts, Old Wounds, Sores and Ulcers. It is factors for Oct and Rheamalism. For disorders of the Creat it has an equal. FOR FORE TERGATS, BRONCHITIS, CODGHS, Colds, Glandular Swellings and all Stin Dissays it has no trysl; and for contracted and still joints it sain like a energy.

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C. M. B. A.

Our members will be glad to hear that Bro. D. J. O'Connor, Grand Chancellor, has re-covered from a protracted illness. We hope it will be many years before occasion arises to look over Bro. O'Connor's beneficiary certifi-

At the last meeting of branches in Novem-ber will take place the nomination of officers for the ensuing term, and the following meet-ing the election. Representatives to the Grand Council must be chosen this year.

Assessments Nos. 14 and 15 have been issued, calling for the payment of thirty two beneficiaries. In New York State there are 24 deaths, requiring the sum of \$47,000 : Canada 4, \$6,000 : Michigan 2, \$4,000 ; Pennsylvania 2, \$4,000. The amount in the Canadian reserve fund is \$17, 436.74.

A Talented C. M. B. A. Man. A Talented C. M. B. A. Man. We are pleased to notice by the Toronto papers that at the last intermediate examina-tion in law Bro. John A. Murphy, of Cayaga, stood at the top of the list. There were some thirty candidates, and therefore our worthy brother should feel proud of the position he held at the close of the proceedings. He studied under some great difficulties, not hav-ing had the advantages afforded by a law office and receiving no help from any other quarter. We congratulate Brother Murphy and bespeak for him a brilliant career in the profession.

The Chancellor.

We propose this week to advance a few thoughts in regard to the office of Chancellor as it exist in the C. M. B. A. Not one word of disparagement have we to write concern-ing the gentlemen who have from term to term occupied this position in branches and in the different connells. They have fulfilled their duties hone, rably in accordance with the law as they found it. It is to the have, and that alone, we wish to draw the attention of our members. It is most desirable that every C. M. B. A. man should study the constitution carefully with a view to its amendment by taking out useless features and adding those that may be found valuable. From the very outset of the existence of the association we had our doubts as to the necessity for this office. And we think it will be admitted that the duties performed by Chancelors could be assigned to either the first or second the dises performed may be advanced the the Chancellor's office is an important one, that his presence adds dignity to the present and council, and that it is a well-sed our doubts as to those who have occu-pted the Treadent's culate the advanced that the Chancellor's office is an important one, that his presence adds dignity to the present and council, and that it is a well-sed the agent of the association of the present and council, and that it is a well-sed the agent of the association. So that our members are addited to address from the Chancellors, and the chancellors after the the collected the spheamann of the present of the association. So that our members may be enabled to judge for them are about the purption of the chancellors, into addi-the Supreme body we can study the more indenders, and the members. The Supreme Council of the Supreme body we can study the more indenders, and shall be composed of adding for the supreme Council Session of Feb. 1879, as members of the Supreme Council of the Supreme body we can study the members who held a position as an elective to frame the purption therest, who are about the purption therest, who at confideration were henceforth to be con-sidered life members, and that every honor-table gentleman who vacated the speaker's chair therenpon became a full fledged **M.** P. for life. What a pretty mess would be made of representative Government! Yet this is precisely the condition of things prevail-ing in the C. M. B. A. Moreover, if we take into consideration the feature of representation by and in the C. M. B. A. Moreover, if we take into consideration the feature of representation by numbers, we find that Canada, with seven thousand C. M. B. A. men, is entitled to twelve members, but has only three delegates and two committee men in the Supreme Conneil, while the Americans have over forty. We may some day realize the fact Conncil, while the Americans have over forty. We may some day realize the fact that we have a C. M. B. A. House of Lords sitting in all the dignity and trappings of state in Buffalo, possessing the power to obstruct the legislation of the actual representatives of the membership; and in truth endowed with much greater power, for they will be enabled to take unto themselves the task of making and enforcing all our laws.

THE CATHOLIC RECORD

IRISH AFFAIRS.

all the good features in both bodies and at the same line retaining to those who may happen to be members of both all the rights and privileges already enj-yed by them. As one grand institution we could obtain a noing opposition to each other, all being children of the one mother, our holy Church. Why should we catholics on this continent of the one mother, our holy Church. Why should we catholics on this continent of the one mother, our holy Church. To be able to have at least one institution to cutstrip in numbers and influence any of those on the composed of the present and future membership of both the bodies mentioned above. Some plan by which all would be governed by one supreme body and each state and Province have its own local government, so to speak, would answer very we! Having thad the honor of being a District Deputy of the C. M. B. A. for a sho t time I flor one association to cover all requirements, and not be like the numerous sects we see and not be like the numerous sects we see and not be like the numerous sects we see and not be like the numerous sects on the our fully and ably discussed and the some action will be taken to unite us all and ero be fully and ably discussed all that some action will be taken to unite us all and the one fully and ably discussed all and the one fully and ably discussed all and the one fully and ably discussed all and the one bank. P. J. O'KKERPR', Branch 132. Mr. McDermott, nephew of the late Charles Stewart Parnell, on the 2rd, publicly porse-whipping Armell, on the 2rd, publicly porse-whipping was the induced to the in-sulting language used by Mr. Healy at Long-ford on Sunday last, when the anti-Pamellite leader referred to Miss Parnell and to the widow of the late Charles Stewart Parnell. Mr Me-Dermott caught Mr. Healy be throat the moment he met him at the Four Courts and there, in the presence of a number of persons, he thr shed him about the shoulders and body until the latter was rescued by the police. Mr. Healy, when his assailant had been taken foto custod, decliced tomake a charge against him, and so Mr. McDerm tt was released and went this way, surrounded by a number of sympa-tizers.

I reimin, fraternally yours, P. J. O'KEEFFE, Branch 133.
The matter to which Brother O'Keeffe draws attention is, we think, one deserving the serious consideration of our members. In unity there is most certain rights are safe-guarded against selfish centralization. The proposal of our St. John brother should not, we think, be entertained at all unless on the plan, which he suggests, of local self-govern-ment or home rule for each province or district which might be named at the time of union. And too much care cannot be exercised in the building of the charter of rights, which should never be altered unless with the unanimous consent of those in-terested. The action of the Supreme Coun-cil of the C. M. B. A. should be a warn-ing to us. The separate beneficiary clause was allowed to remain in the constitution as a bait, but when the nets were pretty well filed, it was brushed away in the sacred name of mity. We think the secret of permanence for all these institutions is to come into one confederation, with local self-government and separate beneficiaries for each Province of the Dominion. A lead-ing question will, no doubt, be whether it is desirable to have a purely Canadian institu-tion or a combination embraing both sides of the line. We will be glad to give space in our columns to any of our Brothers who wish to advance their opinions on the subject.

 Theair, when his as reached by the police. Arrestion of the Merice it was released and been taken into custod ', declined tomake a charge against him, and so Mr. McDerm it was released and went his way, surrounded by a number of sympatizer of the surrounded by a number of sympatizer of the surrounded by a number of sympatic custom of the surrounded by a number of sympatic custom of the surrounded by a number of sympathile ends. An end of the surrounded by a number of sympathile ends of the surrounded by a number of sympathile ends. An end of the surrounded by a number of sympathile ends of the surrounded by a number of sympathile ends of the surrounded by the surrounded surrounded the surrounded surrounded the surrounded surrounded by the surrou Resolution of Branch 34, Almonte, on the Separation Question.
At the regular meeting of Branch 34, Almonte, Ont., held 3rd Nov., 1891, the following open letter to the Executive of the Grand Council of Canada was unanimously adopted and it was resolved to forward a copy of the same to you for publication.
Hall of Branch 34, Almonte, Nov. 3, 1891.
To the Executive of the Grand Council of Canada was unanimously adopted and it was resolved to forward a copy of the same to you for publication.
Hall of Branch 34, Almonte, Nov. 3, 1891.
To the Executive of the Grand Council of Canada:
DEAR BROTHERS—After careful consideration and full discussion of the question of total or partial separation from the Supreme Council, we are of the opinion that we must choose one of the four following courses:
1. Continue as we are.
2. Separate Beneficiary.
3. Limited separate beneficiary or
4. Total separation.
The 4th we are resolved not to adopt. Among our reas us for this resolution we may enumerate the following already advanced by Branch 43, of Brockville, Ont.
Total separation means:
1. Handing over to Supreme Council all our Branch funds, furniture and property of every kind.
2. Giving up all Grand Council funds and property of every kind.
3. Relinquishing all claim to reserve fund.

maintness of nonorable information to take a firm stand and impose their judg ment on him. (Cheers.) Mr. Dillon left the convention hall on his way to the railway station, guarded by police and one hundred priests. A mol followed and kept up a continuous attack until Mr. Dillon obtained shelter in the station. Thirty dele-gates, while crossing a toll bridge, were thrown to the ground and transled upon, being badly hurt and many bleeding profusely when rescued by the police. Several thousand Par-resting held the approaches to the convention hall and everywhere struck down opponents. The whole quay, a mile in length, was the scene of savage fighting and many persons were taken to the hospital. It is estimated that one hundred and fifty persons were seriously, and hand yothers dangerously injured during the fighting. John Redmond and Timothy Hereinerton

many others dangerously injured during the fighting. John Redmond and Timothy Harrington have issued a statement, to which is attached the'r names, in reply to Wm. O'Brien's re ent revelations in connection with the Bouloane negotiations. They characterize Mr: O'Brien's statements as artf. il, dishonest misrepresenta-tion, a shameless breach of confidence and a wanton outrage on the memory of the dead leader. The burden of the statement is that O'Brien has given an incomplete and colored account of the negotiations at Boulogue, at the same time suppressing his own copy of the pro-cedings, which would show that head his priends proposed tooblain the withdrawal of the Abandoning all fraternal relations with the tens of thousands of brethren across the line, depriving ourselves of the manifold advantages of travelling cards in the United States and the value of withdrawal cards out-side of Canada, losing the assistance that is now so freely given our Canadian members who cross the border in search of employ-ment, and the scores of other advantages arising from the brotherly intercourse now in vogue everywhere our association is estab-lished.
 The loss of stability certain to result from decrease of membership and jurisdic-tion, something which cannot be too seriously considered.
 A violation of our solemn obligation and our after contract with the parent associa-tion. side of Canada, Joshing the assistance that is new softed y given our Canadian membry of the sortes of the advance of a sorte advance of the advance of the sortes of the advance of the adv

forlorn hope; but his ambition has overleaped itself. He has grasped the shadow and lost the substance. He will probably ask Wexford to take him back, but he will be beaten again. Nationalists there have already selected their candidate, and there is no reason to fear that Wexford will go wrong where Cork went right. John Redmond is destined to be a political wandering Jew until the general election, and it is difficult to see where he will find a seat even then. The Irish Tories are warning the Gov-ernment that if the general election is delayed until next summer there is cause for fear that the Irish dissensions will have been headed up. They are promising the Government a gain of ten seats in Irelandi IP arliament he dissolved at once. But their representations are not likely to have any effect. There conflict, in which forty soldiers and a moto of people were engaged. Four soldiers and moto of people were engaged. Four soldiers were seriously wounded with knives. Six civil-ians were arrested. "Mr. John Billon, speaking at Templemore,

neb of people were engaged. Four soldiers and a mob of people were engaged. Four soldiers were seriously wounded with knives. Six civil-ians were arrested. Mr. John Dillon, speaking at Templemore, Tipperary county, on the sth, said that Irish men the whole world over are jurning with pride and gratitude that the people of Cork had performed their duty so nobly. Be appealed to the Parnellites to consider the hopelessness of their position and seek for a reconciliation. Mr. Healy declared that the land ord Orange-men supported the Parnellites and that Mr. Redmond had received fully 1,000 Conserva-tive v.tes. Mr. Gladstone has written a letter for publica-tion in reference to the statement of the Chan-cellor of the Exchequer. Right Hon. George Goschen, in which the latter is credited with baying that Mr. Gladstone negotiated with b th of the rival Irish parties at Boulogne. Mr. Gladstone says : "What Mr. Goshen says he understands, he misunderstands. I had no for secrecy. On the police question I said what Mr. Morley said, that I regard the police as the proper business of the local government in Irishan, L. Donic and verywhere else. On the land question I am not awaret i at arything was named which was withhed in nss."

MARRIED.

TOOHEY-CAIN.

TOOHEY-CAIN. On Wednesday, the ith inst., at St. Patrick's church, Biddulph, a large congregation -the biddulph, a large congregation -the body bonds of matricrower of uniting in the holy bonds of matricrower of the state the holy bonds of matricrower of the state of the state of the late Michael Cain, eldest daughter of the late Michael Cain, with roohey was assisted by Mr. William Lev. Mich Annie Cain, both of whom wore dreases the state fue groom, officiated, assisted by the Rev. Father Gahan, of London, a personal friend sy the groom, officiated, assisted by the Rev. Father Connolly, P. P. After the ceremony both priests, to show their regard for the bride and her respected mother, as well as f.r.Mr. Toohey himself, repaired to the wedding house, where they had breakfast with the 'young and Walters, of London. In the afternoon Mr. Toohey and his bride left amidist the blessings and walters, of London. In the afternoon Mr. Toohey and his bride left amidist the blessings and walters, of London. In the afternoon Mr. TONEY missing of the in friends for their wed-ung them wishes of their friends for their wed-ting tour.

PLUNKETT-DE LA HULINIERE.

PLUNKETT-DE LA HULINIERE. In the chapel of the Ottawa University on the 3rd instant, a very quiet wedding was cele-brated between Mr. George L. Plunkett, pri-vate servetary to the Hon F rank Smith, and s of Mr. James, Plunkett, of the Post Offec Department, and Mdile. Ada de la Hulin-lere. daughter of the Count Gaultier de la Hul-iniere of St. Brieux, France, and niece of Mr. T. J. Richardson, of the House of Commons Hansard. The ceremony was performed by the Rev. Father Paillier. The presents vere numerous. Mr. Plaukett is deservedly popular in the service.-Globe.

PHELAN-O'REILLY.

PHELAN-OREILLLY. St. Catherine's church was the scene of a happy wedding this morning, when Mr. Thomas Phelan, son of John Phelan, sr., of Grantham, was united in matrimony to Miss Mary O'Reilley, daughter of Mr. Patrick O'R-filey, both of whom are favorably known in the city. The ceremony was performed by the Rev. Dean Harris, after which High Mass was cele-brated, the church being well filed with the fair sex. After Mass the wedding party re-paired to the residence of the bride's father. - here a sumptuous wedling breakfast awai ed their arrival. After full justice had been done to the palatables the party left for Buff do bots. Miss D. Schenck acted as bridesmaid, while Mr. - Ring performed the duties of best man. The bride's pre-ents were numerous and costly.-St. Catherine's Star, Nov. 5.

OBITUARY.

Mrs. Jas. McCabe, Melancthon.

Mrs. Jas. McCabe, Melanethon. A heartfelt sorrow has been created in the pari-hes of Melanethon and Mono by the death of Mrs. James McCabe. Deceased was from her youth until about four years ago a resident of Mono township, and was a daughter of Mr. Deverit of that place. In 1853 she married James MeCabe, of Mono, and is the mother of the edicst, Maggie, who is married to Mr. John Breen of this place. Until about seven months ago deceased was in good health, but since then she has been althog, and on Oct. 11, after a pain-rul filness of five months, she passed peacefully away fortilied by all the rites of the Church. Deceased was is the article scheme to the soleman set of the months, she passed peacefully away fortilied by all the rites of the Church. Deceased was for the repose of her soul. Then the body was taken to St. Patrick's come-tery and laid in its last rest'ing-place. Mrs. Me-Cabe will Dar be mourned for as a loving wife and mother and kind friend; for during her residence here she had earned the esteem of all who had the plasure of her acquaintance, and all sympathize with the family in their bereave-ment. May her soul rest in peace '

MARKET REPORTS.

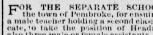
MARKET REPORTS. London, Nov, 12–GRAIN (per cental)–Red winter, 1.58 to 1.62; while, 1, 58 to 1.62; spring, 1.88 to 1.52; tyve, 9 to 1.10; berley, mail, 29 to 1.98 to 1.52; tyve, 9 to 1.10; berley, mail, 29 to 1.98 to 1.52; tyve, 9 to 1.10; berley, mail, 29 to 1.98 to 1.52; tyve, 9 to 1.10; berley, mail, 29 to 1.98 to 1.99; teams, busin, 1.99 to 1.90; person, bisket, 1 sto 19; utiler, best roll, 20 to 22; but-ter, large roll, 19 to 23; butter, erocks, 19 to 10 to 53; to 19 to 23; butter, erocks, 19 to 10 to 53; transmery, retall, 25; transmery, who lossed 10 to 53; transmery, retall, 25; to 10, 20 to 10 to 54; transmery, retall, 25; to 10, 56; 10 to 54; transmery, retall, 25; to 10, 56; 10 to 54; transmery, retall, 25; to 1.65; 10 to 54; transmery, 10, 20; mails escel, busin, 20; 10 to 54; transmery, 10, 10, 20; mails escel, busin, 20; 10 to 1.10; transmery, 10, 10, 10; to 12; 10 to 10; transmery, 10, 10; to 10; to 10; to 10; to 10; 10 to 54; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; to 10; 10 to 10; transmer, 10; to 10; to 10; to 10; to 10; to 10; 10 to 10; to 10; transmer, 10; to 10; to 10; to 10; to 10; 10 to 10; 10 to 10; 10 to 10; 10 to 10; 10 to 10; 10 to 10; 10 to 10; 10 to 10; to 10; to 10; to 10; to 10; to

(per quarter) \$10 91; Veal, per carcass, 6 107;
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butter and intermade creamery is gradually passing out of first hands at 20. For western a fair quotation, bas.don a sa'e of 20 packages, is 0jc. Exgs are easily sold at 10c for fresh stock and even more for strickly new. Toronto, Nov. 12. — WHEAT.—Red winter, No. 2, 55c 105c; No. 1, hard, Man., 15 to 1.5%; No. 2, bit to 55c; hard, Nard, Nard, 98; spring, No. 2, 96c 105c; hard, Nard, 16 to 15%; pess, No. 2, 55c to 55; otta, No. 3, catra, 49 to 51; pess, No. 2, 55c to 55; otta, No. 3, catra, 49 to 51; pess, No. 2, 57e to 55c; No. 1, extra, 49 to 51; pess, No. 2, 65 to 67; oats, No. 2, 35c to 35c; hour, extra, 599 to 4.00; straight roller 4.39 to 4.30; foressed, 500 to 5.50; hay, ton, 11,09 to 11,5). LONDON CHEESE MARKET. Saturday, Nov. 7, 180; — There was another harge che-se market to day. Thirty-mine fac-tories, representing 18,380 hoxes, were boarded. This London cheese market is not only the largest in 4 anada, but on the continent of 4 mories. There is no other centre that boards the number, and also the same quality, of cheese that are brought forward here. As has been the case for the last month back the number, and also the subcers will not sell for this, as the grave of the subvers and the demand the offers of the lastesmen will not all set. and some factories is will not sell for this, and with this advance in England there appears to be no merge on this side. Of course the dealers as fored for Geary's fae-tories, the dealers as point. Mine and seven-rights, cants a point was an lightest bid for the majority of factories, and high setsuit and seven-right secues a point in buying these the faether is pertive weather cheese will hor faether is bo danger from deteories, and highest bid for the majority of factories, and highest bi

TORONTO LIVE STOCK.

BURKET OF THE SATE SIDE TO A FUTURE ADVANCE.
TORONTO LIVE STOCK.
TORONTO, NOV, 12.-CATTLE- ready traje many standard stan



FOR THE SEPARATE SCHOOL OF the town of Pembroke, for ensuing year, a male teacher holding a second class certifi-cate, to take the position of Headmaster; also three male or female assistants, holding third class certificates; applicants to state salary and furnish testimonials.-A. J. FOR-THE Scientary Pembroke Ont. 68-16

NOVEMBER 14, 1891.

Send 25 ets. and get a copy of Fen-rigers' Home Almanac for 1892. -THOS, COFFEY, London, Ont. Also to be had from our travelling agents.

C. C. RICHARDS & Co.

Gents, - My daughter had a severe cold and injured her spine so she could not walk, and suffered very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely. Three bottles cured her. I have used your MINARD'S LINIMENT for a broken breast; it reduced the inflammation and cured me

MRS. N. SILVER.

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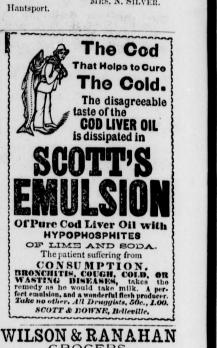
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GROCERS.

265 Dundas St., near Wellington. EW TEAS – Ceylons, Congous, Japans, Young Hysons, Gunnowder and English Breakfast. NEW COFFEES-Chase & Sanbourne and Blend Coffees

New CURRANTS, Raisins and Figs. SUGARS of all grades.

Finest and Cheapest Goods in London ALEX. WILSON, THOS. RANAHAN. Late of Wilson Bros.



Send 25 cts, and get a copy of Ben-tigers' Home Almanac for 1892. – FIIOS, COFFEY, London, Ont. Also to be had from our travelling agents. TEACHER WANTED.

For R. C. S. S. No. 5, Raleigh, Ont, A fenale, holding a 2nd or 3rd class certificate. Duties to commence Jan, the 18t, 1892, Applications, stating salary, will be received by the under-signed up to Dec. ist, 1891, JAMES L. DOVLE, Sec. and Treas., Chatha v P. O., Ont. 679-4w

TEACHERS WANTED TEACHERS WANTES FOR THE R. C. SEPARATE SCHOOL, Arnprior: one Principal, with second or third class provincial certificates; ap-plications received until 23rd inst. Address, Rev. A. CHAINE, Sec., Amprior, Ont. 682-5w

A Suggestion Worth Considering.

St. John, N. B., Nov. 7, 1891. Editor Catholic Record. London, Ont. :

Editor Cathoire Record. London, Ont.: DEAR SUR AND BROTTER-15 there any pos-sible plan by which the members of the Catho-lie Order of Foresters and Catholic Mutual Benefit Association could be united into one body on this continent? I would like very much to see this question agitated and the sub-ject written up. I firmly believe it is not a very difficult inatter in the hands of properly disposed Catholics to arrange a plan containing

Resolution of Branch 34, Almonte, on the Separation Question.

Gring up all Grand Council funds and property of every kind.
 Relinquishing all claim to reserve fund, now announting, in Canada alone, to nearly \$18,000, and in the whole association to about \$100,000.
 Abandoning all fraternal relations with the tons of themsend of the state of

Resolution of Condolence.

Resolution of Condolence. At the last regular meeting of Branch 60, Dublin, Ont, At the last regular meeting of Branch 60 the following resolutions were passed unant-imously: Whereas it has bleased Almighty God to call to Hinself the beloved mother of our worthy Brother, Jas, Jordan, be it Resolved that, while humbly bowing to the holy will of an all-wise Providence, we, the members of Branch 3, tender our succere sym-pathy to our afflicted Brother in his bereave-imert; and be further of these resolutions be Resolved that a copy of these resolutions leased and to the CATIOLIC RECORD for publication. Sent to the CATIOLIC RECORD for publication.

The Archbishop of Aix is to be prosecuted by the French Government on the charge that he has attacked the authority of a Min-ister. The attack consists in his having written to M. Fallieres, the Minister of Public Worship, that the Minister has exceeded his authority in forbidding him and the other Bishops to accompany French pilgrims to Rome. The Government must be worsted in this contest, whatever may be the verdict of the courts. the courts.

nell, has been elected by a plurality of 1,522 votes over the Parnellite candida.e., John E. John E. Redmovid, the defeated candidate attended a meeting of Parnellites. The result of the poll had been announced, attended a meeting of Parnellites. The result of the declared that hough a majority of the electors of Cork that refused to support his candidacy he was determined to by the people of Ireland of the ostile polley parsuel by the Parnellites. This certain that the result of the election will convince many Parnellites of the statistical means of the parliamentary minority will gladly make it an excuse for returning to their blegr-mate, for it is the earnest desire of the statistical remain recalcitrant no mercy will be set who remain recalcitrant no mercy will be set who the monority have taken no part in the bitter strife which has been going on since Parnell died. They took the step which seemed to the monority have taken no parts of the or mark and then w.sely held their peace. These are and to whom the interest of the constry and the won Cork he would have been formally selected leader of the irrecontibles. That was the won Cork he would have been formally show the merci who is now in a ludicrous position. Had he won Cork he would have been formally when the won Cork he would have been formally selected leader of the irrecontibles. That was the price which he exacted before resign-and to whom the interest before resign-tion best in the would have been formally shows the price which he cord he irrecontibles. That was the price which he case the before resign-tion here best in the would have been formally shows the price which he case the before resign-ting his seat at Wexford in order to lead the

N. B. M.

DEATH OF MRS. PATRICK DERHAM OF TOTTENHAM.

DEATH OF MRS. PATRICK DERHAM OF TOTTENHAM. Death, in the bright flush of early manhood for womanhood, is an appalling, a terrible thing; for then hopes beat high in the youthful boson, and life-work is but commencing. To him or her, however, who has reached the wintry era of existence, who can look back upon deeds nobly done and triumphs gloriously achieved, death is only a welcome visitor, come to usher the shuless soul into an eternity of happiness and joy. Such was it to Mrs. Patrick to enhan of tottenham, when, two weeks ago, it sum-moned her to shake off this mortal colt. For Mrs. Derham herself no regret can be felt, be-cause she has gone to a better home, but for her two daughters and for her other relatives, both armst horability is deen seen the states of a state and state off this mortal colt. For Mrs. Derham herself no regret can be felt, be-cause she has gone to a better home, but for her two daughters and for her other relatives, both armst horability it a horability is deen a considerate and generic the poor have lost a considerate and generic the poor have lost a state state and ernder to mere the stations, and the transform and the state of the second we will not qualify it a horability in the state sympathy for those whom sorrow tour state and the place she did in the affections of the scale is a charter searching the records of Mrs. Derhams iffer, we venture to assert that even the most index sharde each others joys and sor-mate that those two souls that had for so may years shared each others joys and sor-onw could not support any lengther hare. The search dual that of her lamented husband. It seeme that those two souls that had for so may years shared each others joys and sor-prow could not support any lengther despara-tion. She has gone to rejoin him ; we are left to mour. We miss her presence ; we look wor hep laces whore she was wont to be, and each mad that of her she was wont to be, and each mad unchangeable true; and some of her stan liberality, her Catholic steadfastness, her s

We learn with regret of the decease of Mgr. Preston, V. G., of New York City. The deceased, who was a convert to the faith, was one of the most popular and most highly re-spected clergymen of the city and his death is universally mourned. *Requissant in pacel* Another revolutionary movement is re-

is universally mourned. Requiescat in pacel Another revolutionary movement is re-ported from Brazil. A despatch says the Congress has been dissolved and martial law proclaimee at Rio Janeiro and throughout the Provinces. A dictatorship has been pro-claimed. It is not fully known whether this outbreak will prove formidable, but from present appearances there is likely to be trouble for some time to come.



PARK CITY, Utah, June, 1889.

PARE CITY, Utah, June, 1889. I had been ill for eighteen months with weak-ness and terrible norvousness when I com-menced taking your medicine, Pastor Koenig's Nerve Tonic; and I often pray for Pastor Koen-niz, as I think I could not have Hved without this medicine. The people here have seen the good which I derived from it, and Rec. Father Galligan recommends it so highly that it is now cetting very nopular.

JULIA AGNES BYINE, Sister M. Reine, of Castroville, Texas, writes: I used two bottles of Pastor Koenig's Nerre Tonic for nervous debility, which was so intense that the least cause would cause me to scream, and pulpitation of the heart would follow for about fifteen minutes. The remedy cured me entirely, and I heartily recommend it to all sufferers.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1875, and is now prepared under his direction by the

KOENIC MED. CO., Chicago, Il. Sold by Druggists at \$1 per Bottle. 6 for \$5

Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist London, Ontario.

New York Catholic Agency

New York Catholic Agency The object of this Agency is to supply, at the ported or unantiactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: The advantages and conveniences of this Agency are many, a few of which are: 18. It is situated in the heart of the whole she trade of the metropolis, and has completed superior of the strategies of the strategies of the superior of the strategies of the strategies of the superior of the strategies of the strategies of the terms of manufacturers, and hence. The situated in the leading manufac-tions on purchases made for them, and civing the strategies the benefit of my experience and the strategies the benefit of my experience and the strategies the benefit of the strategies of the strategies of boulds the strategies of houses selling a partic-the strategies of the Catholic Agency, 49 Barclay St. New NEW YORK,

TIER, Secretary, Pembroke Ont.

TEACHER WANTED

FOR THE R. C. SEPARATE SCHOOL, For I, McKillop, a male or female teach-er, hold ng second or third class certificate; duties to commence Jan 1, 182; applications will be received until Nov. 20; s ate salary and experience. JOINT HORAN, Sec.-Trens., Beechwood, Ont. 681-2w

TEACHER WANTED.

FOR UNION SCHOOL SECTION No. 1, FOR UNION SCHOOL SECTION No. 1, Indexis certificate ; applicatious stating salary will be received by the undersigned up to November 3th.-R.o. pt DEVEREUX, Secretary-Treasurer, Seaforth, Ont. 681-tw

. "THENEW METHOD"

CUNCINNATI, O., tole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2000 tolimontals.

BUILDERS' HARDWARE:

GLASS, PAINTS, OILS, ETC.

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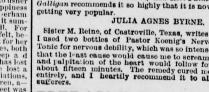
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