

The Catholic Record.

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

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The Virgin's Shrine.

Ida Louise Roberts, in Boston Republic.
Here, in this alcove, where the sunbeams creep
Through the low window and with rippling
Light
In gold and crimson, stain the marble wall,
The Virgin stands, white to the marble wall,
She holds the Christ-child; yet in tender arms
He nestles safe with shyest babe's grace.
His dark eyes—a shadow seems within them—
Look fearless on the world he came to save.
While at her feet—their fragrant blossoms kiss
Her clinging dress—the lilies, waxen flowers
Loving hands have strewed, lie all unheeded
The incense floats, when on the deathlike calm
The music of some psalm comes echoing,
That white-robed boys chant in the chapel's
gloom:
"Give honor, glory, worship, *off to Him*."
Here weary souls with grievous guilt or care
Kneel at the altar, then went on the way
With peace and hope within their hearts, again
The Baby Christ had triumphed over sin.
Here weary souls a burden sore have left,
And for earth's crosses now wear the heavenly
crown.
The taper's light glows, and in mantle gray
The shadows wrap the altar as they fall.
Once more upon the silent listening air
Ring boyish voices all in ecstacy sweet,
Mother of Sorrows! at thy feet we lie!
Lift, tender mother, to our humble cry;
Pray for us now, when we are all alone,
Half, Mary, full of grace, blessed and true,
As through the ages, yes, till even now,
Close in thine arms, and with thy heart doth rest,
And of all women, thou art truly best.
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 devotion, are absorbed therein and lost in wonder at the work of the redemption of mankind, achieved at such a price and by events so great. Then is the 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 sufferings. And thus the prayer takes the words proceeding from God Himself, from the Archangel Gabriel and from the Church: full of praises and good desires, it is renewed and continued in an order as often determined and various, and its fruits are ever new and sweet.

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 darkness and of holy religion. The heresy of the Albigenses had in effect, now covertly, now openly, overrun many countries, and this vile offspring of the Manicheans, whose deadly errors are reproduced, stirred up against the Church the most bitter animosity and virulent and bloody persecution. Already there seemed to be no human hope of 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 and dispersed, and faith issued forth unharmed and more brilliant than before. 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 in favor of this devotion, inasmuch as from the very moment of its institution it was immediately taken up and put into 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 resplendent in unutterable glory. But this title of the Rosary, this mode of prayer which seems to contain, as it were, a pledge of affection, 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.

Therefore, with these reflections before them, we beseech all again and again not to yield to the deceits of the old enemy, nor for any cause whatsoever to cease from the duty of prayer. 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,

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 saints, and that of our Most Holy Master and Redeemer, with great cries and tears.

THE ELEMENTS OF CHRISTIAN PERFECTION.
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 for all the sons of the Church. And whilst we make this most earnest supplication, we exhort all and each one to the practice with equal fervor of both these virtues combined. Thus prayer fortifies the soul, makes it strong for noble endeavors, leads it up to divine things; penance enables us to overcome ourselves, especially our bodies—most inveterate enemies of reason and the evangelical law. And it is very clear that these virtues unite well with each other, assist each other mutually, and have the same object, namely, to detach man born for heaven from perishable objects and to raise him up to heavenly commerce with God. On the other hand, the mind that is excited by passions and enervated by pleasure is insensible to the delights of heavenly things, and makes cold and neglectful prayers quite unworthy of being accepted by God. We have before our eyes examples of the penance of holy men whose prayers and supplications were consequently most pleasing to God, and even obtained miracles. They governed and kept assiduously in subjection their minds and hearts and wills. They accepted with the greatest joy and humility the doctrines of Christ and the teachings of His Church. Their unique desire was to advance in the science of God; nor had their actions any other object than the increase of His glory. They restrained most severely their passions, treated their bodies rudely and harshly, abstaining from even permitting pleasures through love of virtue. And, therefore, most deservedly could they have said with the Apostle Paul: "Our conversation is in heaven;" hence the so great efficacy of their prayers in appeasing and in supplicating the Divine Majesty. It is clear that not every one is obliged or able to attain to these heights; nevertheless, each one should correct his life and morals in his own measure in satisfaction to the divine justice; for it is to those who have endured voluntary sufferings in this life that the reward of virtue is vouchsafed.

THE DUTY OF MARY'S SPIRITUAL CHILDREN.
And now, venerable brethren, your remarkable and exalted piety toward the Most Holy Mother of God, and your charity and solicitude for the Christian flock are full of abundant promise; our heart is full of desire for those wondrous fruits which, on many occasions, the devotion of Catholic people to Mary has brought forth; already we enjoy them most deliciously and abundantly in anticipation. At your exhortation and under your direction, therefore, the faithful, especially during this ensuing month, will assemble around the solemn altars of this august Queen and most benign Mother, and weave and offer to her like devoted children the mystic garland so pleasing to her of the Rosary. All the privileges and indulgences we have hereinbefore conceded are confirmed and ratified.

THE BLESSINGS SPECIALLY TO BE ASKED FOR AT THIS TIME.
How grateful and magnificent a 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 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 her may they steadfastly endeavor for that most desirable of all blessings, the restoration of the liberty of our Mother the Church, and the tranquil possession of her rights—rights which have no 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 most precious benefits.

And for you, venerable brethren, through the intercession of the Queen of the Most Holy Rosary, we pray Almighty 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 bestow 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.

CATHOLIC PRESS.

S. Y. Catholic Review.

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 love. This pleasant accusation from the recent Prime Minister, who from the day he deserted his faith to plunge into a course of disorder, immorality and political trickery has been himself an element of disorder and hatred in the unification of Italy. Because Italian Catholics would not submit silently and patiently to the chains forged for them; because the Pope would not become the paid servant of Humbert; because the Catholic millions refuse to accept the present limitations which Italy has put upon the Pope's sovereignty; because the Church will not be legislated for by a set of immoral apostates, who would make their apostasy a virtue, and their vices gods; therefore in the Sicilian's positive opinion the Pope is an element of disorder in the unification of Italy.

It is worthy of note that the pious practice of praying for the dead is now followed by many members of the modern Church of England. The very High Church Anglican never composes an obituary notice without giving place to the Catholic addendum *R. I. P.* And a noted Episcopal divine answers clearly in the affirmative the question, "Should we pray for the dead?" remarking that it was the custom of the early Church. "What Scripture," he asks, "forbids it, or tells us that we must only pray for those now in the flesh? Why should not an English Churchman pray as St. Augustine and St. Chrysostom and St. Cyprian prayed? Was St. Augustine wrong when he prayed for his deceased mother, Monica? Even John Wesley is quoted as praying for the dead, because it was the universal practice of the early Christians." It is to be hoped that the acceptance of this consoling doctrine will prove the prelude to a complete submission to all the teachings of our Holy Church, "the pillar and ground of truth."

In an admirably-reasoned article on the situation in Ireland, T. P. O'Connell's two glaring blots on the platform of the Parnellites—firstly, the assertion that there is a divergence between the aims of the Nationalists and those with which the Parnellites accredit themselves; and, secondly, the parrot-cry of undue clerical influence. Of the former he says: "In the course of the conflict Mr. Parnell, poor man, was driven, in order to withdraw attention from the personal element, to set up a difference of principle between himself and those who opposed his leadership, but there was no difference of principle. If there be, what is the difference?" Will anybody conscientiously answer that question? Home Rule is sought by both, unless the hypothesis of mental reservation be encouraged. The minority allege that they go for independent opposition, but that is also a weapon of the Nationalists. But the object of independent 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 opposition has no actual justification, and should be left in abeyance until that party has been allowed the opportunity to redress its promise. Of the second imputation, Mr. O'Connell writes: "But, say the Parnellites, the priests interfere in politics in Ireland. They were put there by a little more honestly and a little more honestly if they had said that the priests interfere on the wrong side. That is to say, the Parnellites dislike the interference of a priest who is an anti-Parnellite; but 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 has a right to interfere when he is with you, but has no right when he is against you."

Boston Pilot.
"Vera Ava," the latest anti-Catholic crusader, has found another dupe in the person of a certain Professor Orchardson, of Chicago. According to the *Tribune* of that city, she led the Professor to believe that she was an English woman of wealth who had been "the victim of the machinations of a powerful Church." On the strength of that belief he espoused her cause, after the papers had shown her up to the satisfaction of every intelligent person in Chicago. He paid for his credulity, of course; but there are other dupes ready to bite at the No-Popey bait 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 paper frands? The genuine Know-nothing is being slowly but surely crowded to the wall by foreign humbugs, English, Scotch, Canadian, Swedish, etc., until a poor-devil native impostor can hardly make a dishonest living, right in his own country. What adds to the unfairness of this

foreign competition is the fact that it takes longer to expose the imported than the native swindler. Mrs. Shepard threw on the confidence of the ignorant for over a year, thanks to the obscurity of her antecedents, and might have done so indefinitely, but for her own indiscretion. Miss "Ava" brought no credentials besides her anti-Catholic sentiments, yet the credulous bigots of Chicago received her with open arms.

Boston Republic.
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 so far as Protestant churches are concerned." Sudden termination! Where was the beginning? Who are the Protestant saints that head the list? The Bishop of Worcester, to remedy the defect which he professes to see, suggests that Luther and Cranmer be canonized; also Norman MacLeod, Lord Shaftesbury and others who have done service in the cause. Luther a saint! That would be a novel spectacle. But what is the matter with Henry VIII., Elizabeth, Lord George Gordon, Gashford, Sim Tappertit? 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.

A Catholic priest of this city tells a queer story of the Ritualistic rector of a west side Episcopal church. A peasant, after confession, having announced that it would be inconvenient for her to attend communion at his church the following day, the Ritualistic 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 sacrifice had been committed. On his calling 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 through the ceremony of marrying her own brother. Pastor Kyle, the Protestant minister, who is in constant attendance at the Barge office, performed the ceremony unwittingly. It was afterwards discovered, and both of the guilty parties were returned to Germany this week. They are good types of what Lutheranism has done for a good portion of that country.

SCOTTISH NEWS.

Chicago Catholic Home.
Some years ago a sailor landed at a seaport on Sunday morning and it occurred to him to go to some religious service. He asked a passer-by where he could find a church, who in reply asked the sailor to what church he belonged, adding that the churches in the city were numerous. The sailor appeared to be embarrassed and said he 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, I know; I have the Pope. Now can't 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 wherefore. They simply "hate the Pope." This is their creed, this their belief. This it is that makes educational papers that should be devoted to general interests publish untruths about the Church that induces Public school teachers to take up as an auxiliary the business of book agent, and it is merely by accident that the books used for sale in this manner are characterized by most untruthful and far-fetched attacks upon the Catholic Church. It is this hatred that supports the anti-Catholic daily press in their bigoted attacks upon the Church and her clergy—knowing that their Protestant readers are ever willing to believe what they are so anxious to believe.

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 history of the Church in England. For the first time since the English reign of terror under Elizabeth Boleyn, the intimate connection between justice and religion was recognized by the celebration of a solemn Votive Mass. And there was a certain significance

in the fact that the Mass was celebrated, with the express permission of the Cardinal-Archbishop of Westminster, in the venerable Church of St. Anselm, Lincoln's Inn Fields—a church which has witnessed all the horrors of two hundred years of persecution, and the triumphs of Catholic martyrs, whose 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 the commencement of the legal year by a solemn Votive Mass, at which the judges and members of the Bar attend in their robes. Such, also, was the practice in Catholic England until the plague of Protestantism overshadowed the land, and, like a bitter frost, killed so many of the beautiful customs of our forefathers.

APPEAL TO IRISHMEN.

Lincoln, Neb., Nov. 9.—M. V. Gannon, President of the Irish National League of America, and John P. Sutton, Secretary, to-day issued a significant statement addressed to "Friends of Ireland 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 fermenting 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 discomfited opponents. Union must be a union of heart and hand based on mutual concessions, even if every aspirant to the leadership has to be forced into retirement. It should be 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 Irish people, and when we speak of the people we do so in American sense, and beyond the artificialities of the lines of a mere British franchise. We believe in the manhood of Ireland, and to it we appeal. Forgive these Parliamentarians to stop their quarrels 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 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 he ever derived from spasmodic collection tours by Irish representatives. Its service to Ireland in the past has been incalculable, in spite of the many obstacles placed in its way, and now, as an independent organization, it should not heed the clamor of interested parties, or stop by the wayside to quarrel with fellow-countrymen who may differ in opinion, but go steadily forward, endeavoring to bring about a union of heart and hand, and ultimate freedom to Ireland. Branches should be re-organized, and state executives are urged to put the good work in motion with the least possible delay.

The Feast of the Patronage of the Blessed Virgin was observed on Sunday in St. Andrew's Cathedral, Glasgow, with due solemnity. High Mass 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 "Sentimental and Practical Love." All he said that God demanded from them 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 importance that they should have a clear and definite idea of its nature. It was defined as the regarding with affection or sympathy some person. Hence it was susceptible of two divisions. It might be, in the first place, inward—an act of heart and will—not manifested itself outwardly by any act of kindness. Thus they had sentimental love. In the second place, there was practical love, which manifested itself by external acts. Which, he asked, did God demand of them? The answer was found in the words, "Little children love not in word but in deed and in truth." That was a practical love—a love in deed and in truth—a love like that which Jesus had for His Father when He said to His disciples, "Arise, let us go there that the world may know that I love the Father." Where? To Gethsemane. Oh, the meaning of the word Gethsemane! He went there not for comfort but to suffer. Gethsemane was the gate of the Passion. His love was consummated on Calvary; it was a love of sacrifice. Their love, too, must be one of sacrifice, showing itself in time of difficulty and trouble, and man-

ifesting itself in every action they performed. They were not asked to go to Gethsemane or to Calvary—that would be too great a sacrifice—but God asked of them a slight sacrifice of some whim or passion—in a word, a love of sacrifice. Their love for God was not to be measured by the quantity of tears they shed over the recollection of the Passion, but by the number of good actions they performed. Let there be an end to dreams and sentiments—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.

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 Franciscan Tertiaries was held. The conference was all the more 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, addressing the meeting, said he was very sorry 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 night (laughter and cheers). What he had to say that night, however, might be of some interest to them. 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 would win the love and admiration not only of Catholics, for that was a matter of course, but of Protestants as well. His character was perfectly irrevocable, and no one could help loving him once he began to know him, so that even

PROTESTANT WRITERS had written beautiful things about him. The first he (Father Fletcher) learnt 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. Bonaventure's "Life of St. Francis." He read that life, and seemed to fall in love 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 Benson's retreat he (Father Fletcher) went back to Oxford. On going to see Father Benson he began to open his heart to him about his love and admiration for St. Francis. He told Father Benson he had read the life, and spoke of the saint's wonderful charity, poverty, etc. To his (Father Fletcher's) utter astonishment and disgust that so-called monk began to run St. Francis down (laughter) and he was so disgusted that he said in his 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 work 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 CENTURY became a Catholic. He was a Cumberland 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 went to Douai and became enamoured of the Franciscans. He lived and died with them, probably as a Tertiary, and some thought he became a Franciscan (cheers). Of course, all converts were eager to do great things, they wanted to do pretty well everything under the sun, and therefore he on his conversion thought of becoming a Franciscan. However, he had not sufficient virtue to go first-class to heaven, and so contented himself with travelling third-class by joining the Third Order (laughter and cheer). He would ask them to follow his example and have a great devotion to St. Francis, for he was one of the most powerful saints in heaven.

"Help for the Souls in Purgatory" is the title of a very timely little work just issued by Benziger Bros., New York. The author is Joseph Ackermann, and it is edited by Rev. F. B. Libermann. Price 5c, by mail.

Send 25 cts. and get a copy of Benziger's Home Almanac for 1892. THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

A Remember Tune.

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

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 Eng-
land village.

Well, gentlemen, he commenced,
knocking the ashes from his pipe and
putting it in his pocket, suppose I
tell you about the last thing of any
consequence that happened to me?

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.

There was a number of people sitting
round while I told this, but I took but
little notice of them; one only arrested
my attention.

When I went to my chamber I asked
the landlord who the man was, describ-
ing the suspicious individual. He said
he did not know him.

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.

What could it be? I looked quickly
around but could see nothing. Yet I
knew that the sound that I heard was
very close to me.

jerk of the hole. I heard something
tumble from one side to the other of my
wagon, and I could not feel the jar
occasioned by the movement. It was
simply a man in my cart! Of course
I felt puzzled.

My next thoughts were of Mr. Dick
Hardhead. He had heard me say that
my load was all sold out, and of course
he supposed I had some money with
me.

Now I never make it a point to brag
of myself, but I have seen a great deal
of the world, and I am pretty cool and
clear-headed under difficulty.

Of course I knew now that my unex-
pected passenger was a villain, for he
must have been awake ever since I
started, and nothing in the world but
absolute villainy would have caused
him to remain quiet so long.

"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.

Just at that moment my horse's feet
struck the hard road, and I knew that
the rest of the route to Jackson would
be good going.

Finally he stopped, and in a few
minutes came the report of a pistol—
one—two—three—four, one right after
the other, and I heard the balls whiz
over my head.

What could it be? I looked quickly
around but could see nothing. Yet I
knew that the sound that I heard was
very close to me.

tory that stood at the edge of Jackson
village, and in ten minutes more I
hailed up in front of the tavern, and
found a couple of men in the bar clean-
ing down some stage horses.

"Well, old fellow," said I, as I go
down and went round to the back of
the wagon, "you have had a good
ride, haven't you?"

"Who are you," he cried, and he
kind of swore a little, too, as he asked
the question.
"I am the man you tried to shoot,"
was my reply.

"Where am I? Let me out!" he
yelled.
"Look here, we've come to a safe
stopping-place, and mind ye, my re-
volver is ready for ye the moment you
shove yourself. Now lay quiet."

By this time the two hostlers had
come up to see what was the matter,
and I explained it all to them. After
this I got one of them to run and rout
out the sheriff, and tell what I believed
I'd got for him.

After breakfast the sheriff came down
to the tavern, and told me that I had
caught the very bird, and that if I
would remain until the next morning,
I should have the reward of \$200 which
had been offered.

I found my goods all safe, paid the
express agent for bringing them from
Indianapolis, and then went to work to
stop them away in my cart.

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
Him birth, whose breast was His
pillow, who nursed and clothed Him in
infancy, who guided His early steps,

DEVOTION TO OUR BLESSED
LADY.

His Eminence Cardinal Gibbons, in the
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.

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.
With what reverent steps we would
enter the cave of Bethlehem, because
there was born the Saviour of the
world.

But if the lifeless soil claims so much
reverence, how much more veneration
would be enjoined in our hearts for
the living persons who were the friends
and associates of our Saviour on earth?
For we know that He exercised a cer-
tain salutary and magnetic influence
on those whom He approached.

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
Him birth, whose breast was His
pillow, who nursed and clothed Him in
infancy, who guided His early steps,

It is in accordance with the economy
of divine Providence that whenever
God designs any person for some im-
portant work He bestows on that per-
son the graces and dispositions neces-
sary for faithfully discharging it.

When Moses was called by heaven to
be the leader of the Hebrew people, he
hesitated to assume the formidable
office on the plea of "impediment and
slowness of tongue." But Jehovah as-
sured him by promising to qualify
him for the sublime functions assigned
to him: "I will be in thy mouth, and
I will teach thee what thou shalt
speak." (Exod. iv, 12.)

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 pre-
pare the way of the Lord.

Now, 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
holy, 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
greater 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

divine service and set apart by special
consecration, we cannot conceive Mary
to have been ever profaned by sin
when was the chosen vessel of election,
even the Mother of God.

Now, the Catholic is the only Church
whose children, generation after gen-
eration, from the first to the present
century, have pronounced her blessed;
and of all Christians in this land, they
alone contribute to the fulfillment of the
prophecy.

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 withhold from the title
of blessed, preferring to call her the
Virgin or Mary the Virgin, or the
Mother of Jesus. And while Protest-
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
and Martha of the New, the name of
Mary, the Mother of Jesus, is uttered
with bated breath lest the sound of her
name should make the preacher liable
to the charge of superstition.

Is the name Mary, maiden fair?
The sweetest name that mortals bear.
We best befitting thee.
And sure to whom it once was given,
Was half of earth and half of heaven."
—(O. W. Holmes.)

Wordsworth, also, though not
nurtured within the bosom of the Cath-
olic Church, conceives a true appreci-
ation of Mary's incomparable holiness
in the following beautiful lines:
"Mother! whose virgin bosom was uncrushed
With the least shade of thought to sin allied;
Woman! above all women glorified;
Whom the angels of heaven adore;
Pure than the sun on central ocean tost,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast,
Thy image falls to earth. Yet none, I ween,
Not forgiven, the suppliant knee might
touch."
As to a visible power, in which did blend
Of mother's love with maiden purity
Of high with low, celestial with serene."

To honor one who has been the
subject of divine, angelic and saintly
panegyric is to us a privilege, and the
privilege is heightened into a sacred
duty when we remember that the spirit
of prophecy foretold that she should
ever be the unceasing theme of Chris-
tianity itself would exist.

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
they restore the natural action of the
bowels, without debilitating.

Mr. W. Thayer, Wright, P. Q., had Dys-
pepsia 20 years. He had many remedies
and doctors, but got no relief. His ap-
petite was very poor, had a distressing pain in
his side and stomach, and gradual wasting away
of flesh, when he heard of, and immediately
commenced taking, Nordrop & Lyman's
Vegetable Discovery. The pains have left
and he rejoices in the enjoyment of excellent
health, in fact he is quite a new man."

DEAR SIR:—My children were taken
ill with ulcerated sore throats bordering on
diphtheria. I had nothing in the house but
Hagyard's Yellow Oil which I used with
great benefit. I am sure if it had not been
for it the disease would have developed into
diphtheria. It is a splendid medicine.
Mrs. E. CAMERON, Moore's Falls, Ont.

Dyspepsia

Few people have suffered more severely
from dyspepsia than Mr. E. A. McMahon, a
well known grocer of Staunton, Va. He says:
"Before 1875 I was in excellent health, weigh-
ing over 200 pounds. In that year an ailment
developed into acute dyspepsia, and soon I
was reduced to 125 pounds, suffering burning
sensations in the stomach,
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 workman employed by me suggested that
I take Hood's Sarsaparilla, as it had
cured his wife of
dyspepsia. I did so, and before taking the whole of
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-
peared, and my entire system began to
tone up. With returning
strength came activity of
mind and body. Before
the fifth bottle was taken
I had regained my former weight and natural
condition. I am today well and I ascribe it
to taking Hood's Sarsaparilla.

HOOD'S SARSAPARILLA
Sold by all druggists, \$1; six for \$5. Prepared only
by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Have always in stock a large assortment
of every style of Carriage and Sleigh. This
is one of the largest establishments of the kind
in the Dominion. None but first-class work
turned out. Prices always moderate.

What the Cardinals Get.
Each Cardinal receives, in monthly
payments out of the Papal Treasury,
the sum of 21,480 francs (\$1,200)
annually. This is their nominally
fixed stipend, and is called the "piatto
cardinalizio," probably because the
sum due was formerly presented on a
silver plate (piatto). At Christmas
time each Cardinal receives a surplus
of 500 francs, known as indemnity for
postal expenses. When the Italians
entered Rome the College of Cardinals
was deprived of this addition to their
francs.

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
Oil is the best pain-cure we ever used. It
cures pain." This department has the
custody and treatment of army horses and
mules, and thousands are treated.

Monthly Prizes for Boys and Girls.
The "Sunlight" Soap Co., Toronto, offer
the following prizes every month (full notice,
to boys and girls under 15, residing in the Pro-
vince of Ontario, who send the greatest number
of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd,
\$3; 4th, \$1; 5th to 12th, a Handmade Book; and
a pretty picture, to those who send not less
than 12 wrappers. Send wrappers to "Sun-
light" Soap Office, 43 Scott St., Toronto, not later
than 25th of each month. Competitions "Com-
petition" also give full name, address, age, and
number of wrappers. Winners' names will be
published in the Toronto Mail on first Satur-
day in each month.

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bile or a disordered stomach is promptly
relieved by using National Pills.
Minnard's Liniment cures Garget in
Cows.

Reception of Father Marquette by the Indians.

"Peace be with you, Hiawatha. Peace be with you and your people, Peace of prayer, and peace of pardon, Peace of Christ, and joy of Mary."

THE RIGHTS OF LABOR.

Archbishop Ireland Preaches an Earnest Sermon on the Recent Encyclical of Pope.

At the Cathedral St. Paul, Minn., Sunday evening, Oct. 11, Archbishop Ireland lectured to a large audience on "The Rights of Labor."

"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 reasonably decided."

"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."

"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 and society. The idler who gives nothing in exchange for his food, who is of no service to humanity, who strives to derive sustenance from the toil of others, is a drone in the hive of human activity, and merits the death which his own indolence entails."

"There should be work for all. If any man must work, that they may eat, it follows that there must be an opportunity for all to work, or in the absence of this opportunity, individuals may claim from society the food that is needed to sustain life. I am laying down now a doctrine which to some ears may sound as new, but which is as ancient as the creation of the race by Almighty God."

"These words of the Pontiff are the character of labor's rights. Modern industrialism sees nothing beyond the labor market. The very word indicates the degradation to which greed of power and self has sunk the laborer."

men, and in creating each man God gave him the right to live, and consequently, the right to the necessary means to live. Private ownership, so essential as it is to the well-being of society, could never have been so instituted as to set aside God's primal intentions, or to make life impossible to any of the children of men.

"Only, of course, in extreme danger is this permitted by the moral law, for otherwise private property were but a name. In this danger, however, the right to life takes precedence over all social organizations and of all rights deriving from them. It is the duty of society to see that men do not fall into such danger; should extend its arms over them in circumstances less dire, but which involve suffering and misery. The State generally recognizes this duty by imposing taxes for the support of the indigent, and, as it happens in some places, by organizing national works for the relief of those who would be otherwise employed. There are those who blame such proceedings of State authorities, and arraign them as steps of socialism or communism. They are wrong in their criticisms, and overlook totally the true nature of private property and the inalienable rights to all men of life."

"Labor is honorable, whatever the form it takes, be it of hand or mind, be it high or low in the social scale. It is God's law, and what God orders is honorable. The Son of God, being made man, taught the world wondrous lessons as to labor. He worked; he worked at manual labor. Christ knew where teaching was necessary. Had He confined Himself throughout to a career such as marked His public life, His examples would have been taken as approving the work of the mind rather than that of the hand, which latter falls to the lot of the more lowly and the poorer. But, before His public preaching began, He worked in Nazareth at the carpenter's bench, side by side with his humble foster father, St. Joseph. He cast His lot with the toiler, with the wage-earner, with the humble people. When He sought out men to be His Apostles, to carry out His work after His return to the skies, He went down among lowly fishermen. Among the apostles there were but two or three whose profession lifted them some degrees above the lowliest. For nineteen hundred years the Church of Christ has made the cause of the poor and the toiler her own, and to-day her Supreme Pontiff is the potent defender of her rights."

"When I speak of labor as honorable, I take it in its widest sense, from the shoveler of the street to the judge on the bench, or the president in the nation's mansion. But, if distinction is to be made, draw the lines with Christ, and the harder the lot of labor the more it secures my respect. The heavier the burden, the heavier the debt of society to him who bears it; the more distressing the lot, the greater is the need of sympathy. Wealth and position have their own honor, and I accord them with their due share. They do not, however, lift their possessors out of the rank of their fellow-men; they impose stricter obligations of justice and charity toward the less fortunate in the struggle of life. The country is sick at heart, and false no less to its own interests than to the teachings of divine wisdom when the line of separation between rich and poor is widening and classes grow apart in relations of sympathy and mutual interest."

"Before we advance farther let us determine the precise meaning of the word labor. Misapprehensions in this matter are the cause of many social errors. The idea is abroad, and social writers of fame adopt it, that labor is simply an article of commerce, a merchantable commodity, as bread or meat, subject entirely to the laws of demand and supply. This is altogether wrong. Labor differs essentially from mere merchandise, because it is inseparable from the man producing it. Labor is an act. We are not speaking of the product of labor—the material thing brought into form by labor—this is an article of commerce. We are speaking of the laborer of man, the personal support of the energies of man, and consequently of man in action. The plebeian concrete object of a labor contract is the working man, hence labor possesses the dignity and the rights which are inherent in the human person, and has before God and society the responsibilities of the human being. The laborer himself has not the right to depart from those responsibilities; the employer has not the right to solicit or to permit him to do so; the State which is society organized, is bound to stop both laborer and employer from degrading human nature and perverting it from the purposes of the Creator. JUSTICES OF THE LABOR MARKET."

"No man says the encyclical, 'may outrage with impunity that human dignity which God Himself treats with reverence, nor stand in the way of that higher life which is the preparation for the eternal life of heaven. Nay, more, a man has here no power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his own right. He cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, most sacred and inviolable.' These words of the Pontiff are the character of labor's rights. Modern

industrialism sees nothing beyond the labor market. The very word indicates the degradation to which greed of power and self has sunk the laborer. Specious words are spoken to hide away, hideous crimes against humanity. 'Free labor,' 'free competition,' 'freedom of contract' between laborer and employer, between buyer and seller—such the maxims and the rules of the age. The facts are these: The employer needs workmen; the cheaper their labor the larger his profit. He accepts the lowest offer; he invites competition that the offer be still lower. The more crowded the labor market the wider is the room for choice and the more imperious may be his way. The laborer must find work at any price, or else here is hunger at home. What there is at home is no concern of the employer whose business as he would, amid competing offers, purchase the cheapest horse or cheapest machine. He operates his machines day and night, and sometimes seven days and seven nights in the week, he calculates how far he can make the laborer hold out alongside the machine, and the hours of toil are prolonged to the measure of present physical endurance. But yet the profits are not made for cheapness, and further search is employed, without regard to bodily strength or maidenly modesty, and children are doomed to stunted growth and premature decay by being forced into the darkness of mines and the fetid air of factories while their little forms should be basking in sunshine or receiving love and direction from mother or teacher."

"I am not speaking, you will understand me, of every locality and of every employer. Were I doing so I should often have to alter my language. What I say is true of the general industrial system of the world; indeed my language grows but the faintest idea of its crudities, and everywhere its tendencies are in the same direction. Let no one imagine that the bitter cry which from one end of the universe to the other goes up in loud and ceaseless tones from the laboring classes is without reason, and let no one imagine that the cry may with impunity be passed by unheeded."

"RECKLESS COMPETITION. 'No' are employers always in a position to correct with safety to their enterprises the evils of which we complain, and which often their own consciences repudiate. The whole system is wrongly constituted. Underneath there lies a fierce greed of gain, which the materialistic spirit of the times, the pride of life and the concupiscence of the senses are constantly fanning into irresistible fire. The opening up of new continents before the vision of speculation, and our amazing facilities for production, irritate covetousness and add fierceness to its ambitions. The natural result of all our discoveries and inventions it would seem should be to lighten the burden of labor, and to disseminate through the whole population ease and comfort; and this we affirm, is the design of the Great Father, who owns all men as His children. That this be the fact as well as the design of Providence, we must strive to effect. For the present, there is but slight repression of selfishness and avarice, and slight regulation of ambitious raings for wealth. The laborer is at the mercy of the employer, and the employer at the mercy of his competitor. There is the so-called freedom of competition, as well as that of labor. In this freedom are entangled all the promises of the prevailing economic liberalism, and the halo surrounding the word is supposed to cover up all deccits and miseries. A producer finds his goods unsold in the public market; the remedy he at once seeks is the reduction of the salaries of his workmen. Sometimes he may have no other remedy; and often he might, without much harm to himself, allow a diminution of his own profits, and spare further oppression to his inferiors. Competition reaches out across seas and oceans. The industries of one country are run more by more prosperous and cheaper efforts of foreign lands along the same line. Capital combines in order to be more powerful in crushing out weak competitors; and with power capital grows bolder, and is farther removed from the laborer, who is no longer known except as a cog in the wheels that moves the great machines in the factory. There is no heart or soul in the modern system of industrialism. The capitalist, brought face to face with the laborer, should perhaps feel a stir of sympathy within him for a fellow-being. But we have neither capitalists nor laborers; we have purely and simply capital and labor, abstract entities, which neither see nor pulsate, which are as cold and heartless as the iron of their machines. To place itself together out of reach or touch with the laborer, capital has made itself nameless and inaccessible. We have nothing any more but corporating and syndicates, and they are proverbially and in dead fact without souls. Meanwhile the chief sufferer and victim is the laborer, upon whose vital forces heavier draughts are being made, and whose pecuniary rewards are ever lessening. The laborer is a piece of general machinery, a tool of the factory, neither more nor less, to be employed at as little expense as the market allows, and to be cast aside into the roadway or the ditch when no longer serviceable. I should have said that he is considered less than the material tool, or machine; for he can be replaced more easily and with less expense. The material tool has to be purchased, human tools are always on

hand for the asking, clamoring even for permission to be employed. Beyond all question, whatever be the cure, there cannot be social peace among the nations of the earth until a change comes upon the economies of the modern world. A great step has been made towards the solution of the difficulty, when attention is called to it by the highest authorities in the State and Church. A short while ago Germany's European nations to a special congress, and now the Head of the Church, Leo XIII., puts forth his great letter on the 'Condition of Labor.'

"What, then, should be the remuneration of labor? I will not this evening discuss the question in its whole breadth. I will consider labor's minimum retribution in a healthy, normal social organization, leaving, also, out of present discussion the means of attaining to labor this minimum wage, below which the laborer himself is not free to descend, and is not justified in descending unless under absolute pressure 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 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 to the cries of famishing little ones. Is there freedom of contract for the pale-faced girl singing the 'Song of the Shirt'? The market price of labor is paganism, or atheism; it is not Christianity. The Pontiff says: 'Let it be granted, then, that as a rule, workman and employer should make free arrangements, and in particular, should freely 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 and frugal comfort.' This is immediately further explained as 'sufficient to enable him to maintain himself, his wife and his children.' Man must live; he has a God-given right to live. He is to live by labor; if he does not work, he should not eat. But if he does 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 from the words of the encyclical—'enough 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 unreasonably 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

"TO THE LEVEL OF THE ANIMAL, even of the sufficiently fed and sufficiently housed animal. Nor is the passing day in the life of the workman the sole measure of his needs. There are days and years before him, when work will not be possible—days of sickness, and days of declining forces. Either the wage must be sufficient, so that prudent economy may set aside a portion to meet coming necessities, or provision outside the wage must be made by employer, and encouraged and insisted upon, if there is need, by the State. Man is not destined by his Creator to live alone; he is to be a husband and a father, and to build up a home. This is his natural, inalienable right, from which no social or economic system may in justice deprive him. Moreover, the State owes it perpetually to itself to protect man in this sacred right. For without homes, without families, without safeguards, cast around the fecundity and the virtue of children, there is no public virtue, there is no social strength, there is no living, strong, hopeful nation. And, as I look over the various industrial countries of the globe, right here do I discover the worst blight which unrestricted industrial greed has put upon the children of men. It has either made the family impossible, 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 for his little ones; the mother is forced to forgo her maternal responsibilities in order to add a loaf to the scanty provision made by the husband; the children are dragged out to work while yet immature and unprepared. Therefore, 'the reasonable and frugal comfort,' which the minimum wage should give to the laborer, must be, as the encyclical declares, 'sufficient to maintain himself, his wife and his children.' The maintaining of a family means an education for the children proportioned to their condition of life, and the provision for the old age of the wife, as well as that of the laborer himself. Capital is the direct foe of the human race, when it sets a premium on the absence of a family, or in any manner leads men and women away from marriage. We may, therefore, take the maintenance of a home as the minimum of a just wage, and to emphasize this statement I will quote again words of Cardinal Manning: 'It follows that an employer who should take single men without homes at lower wages commits a social injustice, full of immoral and dangerous consequences to society.'

TRIBUTE TO LABOR.

"I will say no more this evening. My theme, however, is not complete. I have not told all the rights of labor, nor what is as necessary for the laborer's sake, the duties of labor and 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, toilsome labor of hand and limb. Weariness is the march through life; begrimed the face; stiff and careworn thy form. Yet most beautiful art thou—walking in the light of God's communion, and obeying His divine will. Thou must have charms, when He chose thee as His bride, and cast His lot with thee during His tabernacling 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 in sympathy with thee. Pain would I defend thy independence and thy honor, and show around thee in the field and shop, but especially in thy homes, incontent joys and sky-reaching hopes. There are those who condemn thee, who lay thee aside as a worm of the earth, who know not thy merits or thy rights. They call for our commiseration. 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."

"THE MINIMUM WAGE. What, then, should be the remuneration of labor? I will not this evening discuss the question in its whole breadth. I will consider labor's minimum retribution in a healthy, normal social organization, leaving, also, out of present discussion the means of attaining to labor this minimum wage, below which the laborer himself is not free to descend, and is not justified in descending unless under absolute pressure 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 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 to the cries of famishing little ones. Is there freedom of contract for the pale-faced girl singing the 'Song of the Shirt'? The market price of labor is paganism, or atheism; it is not Christianity. The Pontiff says: 'Let it be granted, then, that as a rule, workman and employer should make free arrangements, and in particular, should freely 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 and frugal comfort.' This is immediately further explained as 'sufficient to enable him to maintain himself, his wife and his children.' Man must live; he has a God-given right to live. He is to live by labor; if he does not work, he should not eat. But if he does 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 from the words of the encyclical—'enough 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 unreasonably 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

Judge Halliburton on Catholicism.

The following passage from "Sam Slick" 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, he 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 say, is divided into two great families, the Catholic and Protestant. "Well, the Catholic is a united family, happy, and a strong family; and Sam, as sure as eggs is eggs, that one family will grub out 't'other one, stalk, branch and root; it won't be as much as leave by seed of it in the ground to grow by the side of a natural curiosity. Now, the Protestant family is like a bundle of refuse shingles when wipped up together (which it never was and 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 it without winking. "But when all ying loose, as it always is, just look at it, and see what a sight of doctrine, some away up, 'em almost 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 joint. They are all divided into sects; railin', quarrelin', separatin', and agreen' in nothin' but latin' each other. It is awful to think on 't'other family will some 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."

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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 distributed to the poor.

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 recently returned home from Europe 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 combated 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 6 o'clock p. m.

It will be remembered that the main charge brought against the doctor is that he contends that the present orthodox view prevalent among Presbyterian theologians, that the Scriptures are verbally inspired, and that as they were originally written they are "inerrant," that is to say, infallible, is not borne out either by the Westminster Confession or by Scripture.

Dr. Briggs himself said that "Luther, Calvin, Zwingle and the great Reformers did not hold to the inerrancy of the original autographs. In modern times Van Oosterzee, Tholuck, Neander, Stier, Lange and Dornier admit errors and inaccuracies in matters of subordinate importance. It remained for the representatives of Orthodoxy to claim for the Scriptures what the Reformers did not claim, and what is not claimed for them by the symbols of the Church rightly interpreted."

It is very true, as Dr. Briggs asserts, that he is not the first among Protestants to undermine the authority of Scripture. This has been done by recent Protestant critics to such an extent as to leave very little of the sacred text which has not been rejected as unsubstantiated by so-called modern scientific criticism. One maintains that the works 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, Isaiah, Esther, Jeremiah, 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 boasts 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 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 on account of the obscurity of this question, let him consult upon it the Church which the Holy Scripture points out without any ambiguity." (Against Crescensius.)

And again: "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, therefore, 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 and interpretation.

But Luther and Calvin and the whole host of Protestant controversialists 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 vagaries above her divinely authorized doctrinal 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 tending to destroy the authority of Scripture. Protestant controversialists have, indeed, maintained that the Catholic Church is an enemy to the Bible, and that their religious revolution alone maintains the plenary authority of God's unerring word.

Those who did not see it before may see it now, that the real effect of Protestantism is to destroy, and not to uphold, what they have hitherto held to be the ground-work of their faith and the anchor of all their hopes of salvation. Luther said of the Catholic Church that she had "buried the Holy Scripture in the mire and dirt, and had blotted out nearly the whole Christian doctrine."

It can be seen from the Briggs' case who has been guilty of burying the Scripture out of sight, and of destroying the doctrines of Christianity. The New York Presbytery has done all this by its refusal to uphold the teaching of an infallible word of God in its principal seminary where young men are to be trained for the ministry.

It is understood that the faculty of Princeton College are the real prosecutors of Dr. Briggs. There may or there may not have been jealousies at work as part of the causes which induced the Princeton teachers to urge the trial; but, at all events, they stand forth as the sturdy upholders of old-time Calvinism, or orthodoxy, if it is to be so called. They succeeded in obtaining a most decisive victory in the General Assembly on the simple question of vetoing Dr. Briggs' appointment as the chief inductor of young ministers in the Theology of the Bible. But we pointed out on a former occasion, that they did not obtain a pronouncement on the more important matter which was really underlying the case. They did not pronounce with the Apostolic 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 Zion" 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 day." It would appear that the Observer was not far astray in its estimate. But where are John Knox and John Calvin in the meantime? The stern executioner of Michael Servetus would not have let the Professor off so easily. O, Quantum mutatus ab illo!

INGRATITUDE.

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 precise 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 Garibaldi and the Crispien 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 homes 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.

FRAUDULENT EVANGELIZATION.

A communication which appears in the Montreal Witness of the 3rd inst., from a Methodist minister of that city—Rev. Ed. J. Gruchy—serves well to show how hollow are the pretences of those who are engaged in the so-called work of French evangelization, asserting that they are successfully sapping the influence of the Catholic Church in Quebec, and making numerous converts of the Catholics to the various sects.

The minister declares that he has labored for twenty years as a missionary, and that during that time he has never witnessed a greater victory over "sin and error"—meaning Popery—than one which he relates in his letter. And to what does this one refer which is of such great magnitude? We may leave him to narrate the facts himself. He says:

"A few years ago a French-Canadian family became Protestants, and the father and mother members of our Church, corner of Craig and Elizabeth streets. About three months ago the father was taken very sick, and though a member of our Church, had not experienced 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-Protestants, 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

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 Gruchy 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 impossibility 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 person 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 than this is the case are needed than those afforded by Rev. Mr. de Gruchy's letter. We think that there is more sense among the people to whom he 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 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 purposes.

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, entertain 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 Legislature of Ontario.

PUT THEM OUT.

A telegram from Winnipeg 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 Protestant 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 are, the wealthiest among the citizens 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 feeling—would see that common justice demands that the decision of the Supreme Court should be sustained. Even the Toronto Mail virtually acknowledged the other day that the judges ruled according to the law, and the Montreal Witness declared its conviction that they could not have honestly arrived at any other conclusion.

Surely, then, it is not an occasion for the Manitoba Government to step in to invite the Winnipeg Council to pursue their injustice further. Should Winnipeg choose to pursue the matter to the highest court, it should by all means be left to do so at its own risk and expense. This expense should not be borne by the city as such, but by the tyrannical, dominant clique which desires to push its despotism so far.

We believe that there are clauses in the Municipal law which impose the penalty on tyrannical municipal majorities to pay out of their own pockets for their unreasonably incurred law expenses; and these clauses should, by all means, be allowed to operate on the Council of Winnipeg in the present instance, if they really apply to the case, as we believe they do.

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 Government, will be successful. Success in

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 be found in the Public school system of Ontario, or in any of the United 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 persecuted 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 journal and a few Montreal Equal Right irreconcilables.

The Hon. Judge W. W. Lynch is justly regarded as one of the foremost friends of Protestant education in Quebec; and he pronounced in an able address given before the convention upon the defects under which the system now in vogue in that Province is believed to labor. These are chiefly three in number, and the fault that they exist is attributed by the Protestant press to the Protestant Committee of Education, and not to the Catholic majority.

The Richmond Guardian enumerates these defects to be the following: 1st, the committee is accused of having "encumbered the schools with a lot of useless studies—piled up text-books a mountain high, and reduced the practical results to a minimum by attempting to enforce too much regulation, 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 for this is that the "convention meets

now permanently in Montreal, and that this should be corrected."

Judge Lynch, who champions the cause of the Public schools against the institutions for higher education, is of opinion that the universities can now stand on their own resources, and that the school funds should be apportioned on a more equitable basis.

THE CORK ELECTION.

The election of a member of Parliament for Cork to occupy the seat recently vacant by the death of Mr. Charles Stewart Parnell took place on the 6th inst.

Mr. Martin Flavin, the Nationalist candidate, was elected, receiving 3,669 votes, being a majority of 1,512 over Mr. John E. Redmond, the newly-elected leader of the Parnellites, who received 2,157 votes.

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was made to blow up the office of the National Press, of Dublin, and that journal attributes the outrage to the Parnellites. In Cork, while the campaign lasted, it was marked with many outrages, which were committed by both sides, though the Parnellites seem to have exhibited most of the violence, and elsewhere through Ireland there were equally disgraceful scenes enacted.

It is stated by a cable despatch that while the Cork election was going on an attempt was made to prevent bodies of Parnellites from going to the polls, and that the military were called out to protect the liberty of the ballot.

IMPORTANT HISTORICAL WORK.

Under the auspices of His Grace the Archbishop of Toronto, a most important work has been undertaken by a committee of Catholic gentlemen, lay and clerical.

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THE DOCTRINE OF PURGATORY.

N. Y. Catholic Review.

It seems that the liberal section of our Press has not yet got the venerable Dr. Patton, President of Princeton University, in a right place.

ARCHDIOCESE OF KINGSTON.

Special to the Catholic Record.

Brookville, Ont., Nov. 4, 1891. To the Editor of the Catholic Record.

DEAR EDITOR—The 4th of November is always looked forward to by the people of St. Francis Xavier in connection with the feast of the day of joy, being the patronal feast of their beloved General Guardian, Very Rev. Vicar-General of the Archdiocese of Kingston.

When that happy day came round this year the people and teachers of St. Francis Xavier school took occasion to testify once more their love and esteem for their Very Rev. pastor and to congratulate him upon one recent high honor conferred on himself and on the parish of St. Francis Xavier.

At a check on the 10th day of the month, a number of nearly two hundred, marched to St. Francis Xavier church, where they assisted at the Mass, in which the Very Rev. Vicar-General presided, and in which the presentation of a beautiful writing case was made to the Very Rev. Vicar on behalf of the pupils and teachers, by six little boys.

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THE CHILIAN DIFFICULTY.

Best in Pilot.

The latest news from Chili indicates no improvement in the feeling of the natives towards the United States.

Minister Egan at once entered a vigorous protest against the American sailors, who were arrested and dragged to prison.

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CHARLES DICKENS.

To any one sending us seven dollars we will give credit for one year's subscription to the CATHOLIC RECORD.

The earlier writings of the poet Longfellow are not characterized by fairness toward the Church or absence of bigotry, but he was too much of a scholar to join in the reproaches heaped upon the monks of the Middle Ages.

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THE MONKS OF OLD.

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LECTURE AT STRATFORD.

Rev. A. J. Kredt, of the Carmelite Monastery, Niagara Falls, preached a charity sermon at St. Joseph's church, Stratford, on the 1st of November.

A MOST USEFUL INSTITUTION.

St. Catharines, formerly the Mercy House, Denver, Colorado, is under the care of ten Sisters of Mercy, for the protection of young girls and women.

RELIGIOUS ORDERS.

As the world grows older, thoughtful men are learning to see more and more clearly that the salvation of modern society must be worked out on the lines laid down by the Catholic Church.

FOR AN ANNEXATION.

Mr. Goldwin Smith has become a pronounced annexationist. In a lecture recently given in Toronto, he said:

A RESULT IN DISGUISE.

Buffalo Union and Times. We call upon the Presbyterian authorities in this city to discipline the Rev. Dr. Wright for the pro-Romish tendencies he so eloquently displayed in the pulpit of his Lafayette street church last Sunday.

DR. AYER'S PILLS.

DR. AYER'S PILLS FOR RHEUMATISM, BRUISES, AND ALL AFFECTIONS OF THE BONES AND JOINTS. Sold by all Druggists and Dealers in Medicine.

SICK HEADACHE

Is a complaint from which many suffer and few are entirely free. Its cause is indigestion and a sluggish liver, the cure for which is readily found in the use of Ayer's Pills.

AYER'S PILLS

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Sold by all Druggists and Dealers in Medicine.

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By special arrangement with the publishers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

DR. PIERCE'S Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

THEIR THIRD TRIAL.

The Ursulines Open a Convent and Academy in Maine.

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 Benedict, 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 establishing in his native city, Boston, a conventual school for the education of Catholic girls.

He it was who, a day or two before the riot, brutally beat the Irish gardener of the convent for having ordered trespassing 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 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 cock-and-bull stories then current of babies' skulls found on the premises, of refractory nuns incarcerated in dungeons and of the proselytizing influences brought to bear on Protestant pupils.

The same writer charges the selectmen 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 the convent "a blot of crime and sacrilege upon New England'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!

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 ring-leader, 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 trespassing 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."

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Such individuals would do well to reflect upon the fate that befell their prototypes of 1831. One of the chief actors in the Mount Benedict affair cut his throat a few years after his participation 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 sacking 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 academy. They have since abandoned that field, though, their places being filled by the Sisters of the Congregation of Notre Dame; so that, unless the writer is mistaken, the Waterville convent which Bishop Healy dedicated the other day is their only establishment in this section of the country.

Ursulines now have in this country.—Boston Republic.

DEPOPULATED.

That Word Describes the Actual Condition of Ireland.

The following is portion of a discourse recently delivered in Clones, in the county Monaghan, by the learned Jesuit, Rev. T. A. Findlay. His remarks 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 peace 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 circumstances to make some protest against public iniquities, wherever they are and whatever they 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 find excuses for me introducing this question here, I shall hold myself inexorable.

This appalling diminution of our numbers, this wholesale decimation—for 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 self-citizenship.

THE PROTESTANT BODY OF IRELAND during these ten years has lost 6 per cent., the Presbyterian body has lost 5 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 decimated. Out of every ten Catholics one 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 any part of the country. It is not what is called one of the impoverished districts of the country. It is not, in current phrase, a congested district—that 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 describe this county; and, nevertheless, with all its assumed prosperity, forming, as it does, a portion of what is 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. on 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 diminution 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 certainly 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 listening 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 man, stimulated, perhaps, by these disasters, comes to the rescue of the Church in some shape or other.

Meanwhile we are building churches, and we are setting up the

INSTRUCTIONS OF CHARITY suggests to us. And, perhaps, you will ask the question wherefore we do so. What is the meaning of an effort of this kind? And you will notice that, perhaps, of all the structures thus raised at the bidding of religion many of them contrast strongly and strangely with the homes of those whose sacrifices they have been set up. This contrast has been often pointed out, and it has been very sneeringly remarked at times that in this country workhouses and the institutions of religion seem to be the only flourishing establishments. As scoffers put it, it is only the homes of pauperism and piety which attain to magnificence in Ireland.

The practical man, as he is called, was, doubtless, abundantly represented among the ancient Jews. The people had to rebuild the city; they had to reconstitute the civil institutions; they had to reorganize the entire nation before they could fitly take their place

among the provinces of the empire. 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 opportunity to reconstruct the walls of their city. And it is a policy of this kind, holy in its way, and justified by traditions and by manifestations of God's supreme will in the matter, that the people of Ireland seem in their reorganization of religion to have followed. They emerged from a captivity 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 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 exclusive 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 religion, that religion could wait, that the Church could wait a little for gorgeous cathedrals and gorgeous parish churches.

The people of Ireland did not understand 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 Derry, of Monaghan, have risen in a magnificence which dwarfs the structures of the later constitutional establishments which stand by their side and which far transcend the fallen shrines that they have replaced. The parish churches, the rural parishes and the smaller towns have followed the example of the great ecclesiastical 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 devotion. It is always beneath the shadows of ancient cathedrals, where the dimness of time is 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 appreciate that which costs us a good deal to 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.

Both air and water abound in microbes, or germs of disease, ready to infect the debilitated system. To impart that strength and vigor necessary to resist the effect of these pernicious atoms, no tonic blood-purifier equals Ayer's Sarsaparilla.

Easy to use, pleasant and agreeable is the verdict of all who have used Nasal Balm, and better still, there is no case of cold in the head or catarrh that it will not cure.

Mr. Thos. Bell, of Messrs. Scott, Bell & Co., proprietors of the Wingham Furniture Factory, writes: "For over one year I was not free one day from headaches. I tried every medicine I thought would give me relief, but did not derive any benefit. I then procured a bottle of Northrop & Lyman's 'Vegetable Discovery,' and began taking it according to directions, when I soon found the headache leaving me, and I am now completely cured."

"German Syrup" G. Gloger, Druggist, Watertown, Wis. This is the opinion of a man who keeps a drug store, sells all medicines, comes in direct contact with the patients and their families, and knows better than anyone else how remedies sell, and what true merit they have. He hears of all the failures and successes, and can therefore judge: "I know of no medicine for Coughs, Sore Throat, or Hoarseness that had done such effective work in my family as Boschee's German Syrup. Last winter a lady called Hoarseness, at my store, who was suffering from a very severe cold. She could hardly talk, and I told her about German Syrup and that a few doses would give relief; but she had no confidence in patent medicines. I told her to take a bottle, and if the results were not satisfactory I would make no charge for it. A few days after she called and paid for it, saying that she would never be without it in future as a few doses had given her relief."



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Our Honor-List and testimonials will do much to convince you of the merit of our claims for "Sunlight" Soap. A single trial of the Soap itself will be more convincing still. By using it in your laundry and household work you are enabled to save time, labor and money. Your wash is out in half a day, and better still the dirt is out without rubbing the clothes to pieces. "Sunlight" Soap is truly the "Woman's Friend."

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They hold a certificate, attesting its purity, from Rev. Emmanuel O'Lea, Vicar-General of the Archdiocese of Toronto. The Rev. Clergy are respectfully invited to send for sample.

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Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretion, and at the same time correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility and these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Doctors. T. MILBURN & Co., Proprietors, Toronto. A RESPE TABLE ACTIVE CATHOLIC travel in own and neighboring parishes. Permanent position and good pay to industrious men. Good references required. BENZIGER BROS., 36, 38 Bureley street, New York.

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INTERCOLONIAL RAILWAY OF CANADA.

The Direct Route between the West and all Lawrence and Belle des Chateaux, Province of Quebec; also for New Brunswick, Nova Scotia, Prince Edward Island, Cape Breton and Magdalen Islands, Newfoundland and St. Pierre.

Express trains leave Montreal and Halifax daily (Sunday excepted) and run through without change between these points in 27 hours and 30 minutes.

The through express train cars of the Intercolonial Railway are brilliantly lighted by electricity and heated by steam from the locomotive, thus greatly increasing the comfort and safety of travellers.

New and elegant buffet sleeping and day cars are run on all through express trains. The Popular Summer Sea Bathing & Fishing Resorts of Canada

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 merchandise intended for the Eastern Provinces, including Cape Breton and Newfoundland; also for shipments of grain and produce intended for the European market.

Tickets may be obtained and all information about the route; also freight and passenger rates on application to N. WEATHERSTON, Western Freight and Pass. Agent, 93 Rossin House Block, York Street, Toronto. D. POTTINGER, Chief Supt. Railway Office, Montreal, N. B. 29th June, 1891.

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

THE CH...

His Eminence contributed to Washington and his progress country O cal parts, w our reader will apply of interest a ten in His E style:

Of the cha tutions of the briefly. W States five charitable in the control of hands of men clusively due to the many evolence.

There is n and afflictio does not pro alleviations. asylums to d oned infan homes for ch left without tals for eve mental disea houses of the shelter and have fallen v ness or to s seducer, ref have taken t vice or are retreats for t women with threshold of t the storms o prepare the

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In contras Paul Society, national lines being made u nationalities, among all wis color. Almost has a St. V attached to it

Of late year landing in No attention and of our Cath work is only t two houses, o for Irish immi in New York information places. The migrants in Territories h carried on a colonizing soe problem is th many are th put out to solv are all partial because they and tempora man, after al is a being u tion—under charity. All on the assum lies in the n fail. The dream unles Fatherhood o dispensation natural order support of True, it is devise special disorders; b it that all sel on Christian antagonize th law of God.

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However g number of States it is would be still

Mindard's Friend.

THE CHURCH IN AMERICA.

His Eminence the Cardinal writes of the Noble Work of the Church in the United States.

His Eminence the Cardinal has lately contributed to the National Tribune of Washington, D. C., a finely descriptive and historical sketch of the rise and progress of the Church in this country.

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 alleviation. She has founded asylums to receive and shelter abandoned infants, orphan asylums to be homes for children whose 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 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 character and aims, the management of which is left in the hands of the Catholic laymen who compose their membership, though more or less under the control of their respective pastors.

Such are the mutual benevolent societies; their aims are very much alike, but their names are many and various, and their aggregate membership runs up into the hundreds of thousands. These societies vary naturally as formed on lines of nationality; they are Irish, German, American, Polish, Canadian, etc.

In contrast with these mutual beneficial associations is the St. Vincent de Paul Society, which is based on no national lines, but is strictly Catholic, being made up as to membership of all nationalities, and doing its work among all without distinction of race or 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 in New York, to serve as bureaus of information and temporary lodging places. The work of colonizing immigrants in the Western States and Territories has been undertaken and 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, because they look only to the material and temporal interests of man; and man, after all, is something more than a being of matter and time. He is a being under a higher dispensation—under the law of Christian charity. All social schemes, passed on the assumption that man's good lies in the natural order alone, must fail. The brotherhood of man is a dream unless it is founded in the Fatherhood of God. In the Christian dispensation in which we live the natural order cannot stand without the support of the supernatural order. True, it is not her official duty to devise special schemes for special social disorders; but it is her duty to see to it that all schemes devised are founded on Christian principles and do not antagonize the law of nature and 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. The 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 the years 1867 and 1886, only 2,099 were limited divorces and no doubt 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 Carroll D. Wright. Within twenty years 328,716 divorces had been granted in the United States. Within that period the population had increased 60 per cent.

However great and growing be the number of divorces in the United States it is an incontestable fact that it would be still greater were it not for Minard's Liniment Lumberman's Friend.

ORIGIN OF THE ANGELUS.

The sweetest of Prayers Handed Down to Mankind from Heaven.

The origin of this beautiful prayer is from heaven. The words are revealed. 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 her. She tells us her mind as a Virgin when she says in the "Magnificat"—"God hath regarded the humility of His handmaid."

This was the beginning of the flow of grace which came to our world instead of a deluge of destruction, which it merited by reason of its ingratitude. From the time that the Virgin became the Virgin Mother things of this world began to be shaped in accordance with the influence of grace working in men's souls before they knew how to term the power to which they were bending. The influence of the Incarnation was realized, but the cause was not known.

Indeed a few there were who heeded God's revelations and these knew what had come to pass and in somewhat a confused manner what was to be the future. Obscurity of place and servitude of God's chosen people made these people themselves heedless of the great promises fulfilled for them and the world which they were to create.

The heavens and the earth were to 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 glister over us hastened to the manger. It was the first lamp whose light twinkled before the Son of God in His sacred humanity. It sweetened with the fragrance of its odor the air which bore it. The winds of the heavens never caused it to flicker. Its flame was purity; its light was faith and its fire charity. It fills with hope the kings of the nations who come to lay their crowns at the feet of the Babe in the manger. It is a heaven-sent messenger. It has come down upon earth with its rays for wings and its very light puts to flight our enemies. Our faith, our hope and our strength is in the Incarnation. Our fathers before the coming of our Lord waited with such a longing for the coming of Christ that they cried to the heavens to rain down the Just One and for the earth to open and produce a Saviour. From Adam and Eve, shut out of Paradise, to St. Joseph and the Blessed Virgin, our knees in the stable at Bethlehem, and from them to our time, and from now till time ceases, the Incarnation is our preservation on earth. It will constitute our happiness in heaven.

When the earth was blackened for the first time with crime, a first deluge 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 legions against the Incarnation, and this is why the Church is always giving honor and praise and glory to the Incarnation of God the Son. When the strife has been the strongest and the battle the hottest then, also, has the Church unfurled the banner on which is written the price of our Redemption.

Who carry it? The man of faith, sure of victory; the woman valiant because God is with her, a valiant 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 the banners which their innocent hands carry. These are but the evidences of what is most powerful, the prayers that are arising 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 Ghost. "Then comes the refrain: "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 Mary * * * The Incarnation is accomplished, "And the Word was made flesh, "And dwelt amongst us." The knee is bent, the head inclined, and the heart softened with love, and again the bell is heard with it the "Hail Mary," and the loving appeal, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen." The angels of heaven take up our praises and prayers and present them before the throne of the Lamb of God. Then again is heard the invocation for Mary's help: "Pray for us, O holy Mother of God; Minard's Liniment cures Diastemper.

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IT IS NEWS TO MANY WOMEN

WHAT IS? THE "SURPRISE WAY" of washing clothes with "SURPRISE SOAP" without boiling or scalding

a single piece—snowy white linens and cottons—colored goods brighter, woolen softer and a saving of half the hard work. A great many women wash this way with these results—you can too. "SURPRISE" is not a high priced Soap. Ask your grocer.

READ the Directions on the Wrapper. CONSIDER THE LILIES!

Also consider whether it is best to use a GOOD OIL or a POOR ONE. If you decide on the former you should not fail to get a supply of Lardine Machine Oil

McCULL'S FAMOUS CYLINDER OIL SHOULD BE USED IN EVERY ENGINE CYLINDER. McCOLL BROS. & CO. TORONTO.

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY LEGISLATURE

Next Bi-Monthly Drawings in 1891—Nov. 4th and 18th and Dec. 2nd and 16th. LIST OF PRIZES. 3134 PRIZES WORTH - \$52,740.00 CAPITAL PRIZE WORTH - \$15,000.00 TICKET, - \$1.00 11 TICKETS FOR \$10.00

When a Strength - Giving Food IS NEEDED ALWAYS USE JOHNSTON'S FLUID BEEF

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Fists and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Throat it has no equal. For Burns, Scalds, Bruises, Swellings, and all Skin Diseases it has no rival; and for contracted and stiff Joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 11s., 21s., and 36s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

First Come First Served. We expect in a few days to receive our importation of BENZIGERS' CATHOLIC HOME ALMANAC FOR 1892.

Orders may NOW be sent and will be filled as received. IN STAMPS 25c. OR STRIP (The latter preferred.) THOMAS COFFEY, Catholic Record Office, London, Ont.

FARMS FOR SALE CHEAP. Several in good localities in West-ern Ontario. High and low priced. Terms easy.

"REAL ESTATE," this office. State what locality, price and size desired. COMMERCIAL HOTEL, 51 and 53 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home comforts. Terms \$1.00 per day. M. DUNN, Proprietor, Chicago.

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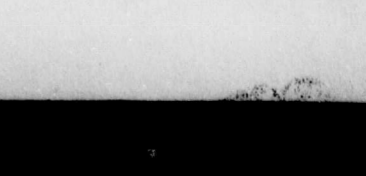
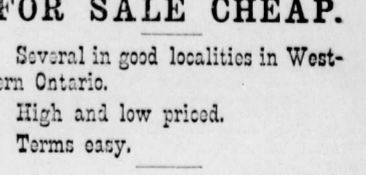
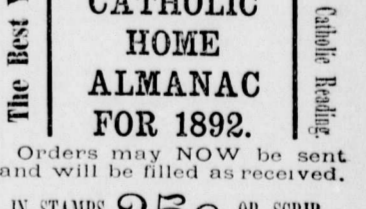
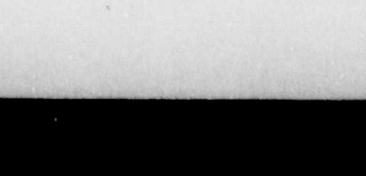
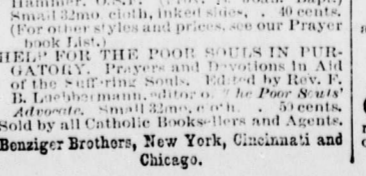
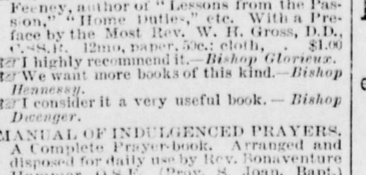
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Vertical text on the left edge of the page, including "NOVEMBER 14, 1891." and "THE CATHOLIC RECORD."

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Our members will be glad to hear that Bro. D. J. O'Connor, Grand Chancellor, has recovered from a protracted illness...

At the last meeting of branches in November will take place the nomination of officers for the ensuing term...

Assessments Nos. 14 and 15 have been issued, calling for the payment of thirty-two beneficiaries...

A Talented C. M. B. A. Man. We are pleased to notice by the Toronto papers that at the last intermediate examination in law Bro. John A. Murphy...

The Chancellor. We propose this week to advance a few thoughts in regard to the office of Chancellor as it exists in the C. M. B. A.

Resolution of Branch 34, Almonte, on the Separation Question. At the regular meeting of Branch 34, Almonte, Ont., held 3rd Nov., 1891...

DEAR BROTHERS—After careful consideration and full discussion of the question of total or partial separation...

1. Continue as we are. 2. Separate into two branches. 3. Limited separate beneficiary. 4. Total separation.

4th we are resolved not to adopt. Among our reasons for this resolution we may enumerate the following...

1. Abandoning all fraternal relations with the sons of our brethren across the line, depriving ourselves of the advantages of travelling cards...

2. Relinquishing all claim to reserve fund, amounting in the Canadian branch to nearly \$18,000...

3. Leaving the present Canadian membership with no standing whatever as an association with the former total separation takes place.

4. The loss of stability certain to result from decrease of membership and jurisdiction over anything which cannot be seriously considered.

5. A violation of our solemn obligation and our other contract with the parent association.

6. Leaving the present Canadian membership with no standing whatever as an association with the former total separation takes place.

7. The necessity of organizing an entirely new association.

8. The leaving of every member in Canada with no substantial guarantee that the new association so formed would admit him to membership therein.

9. That the only gain for all these losses would be the chance—and barely a chance—of saving, for a short time, a few cents yearly.

10. For the 20th of October, 1891, we would practically mean to say, because it would practically mean to say, because it would be too small to tempt us to a step so fatal to our future as a great and powerful brotherhood of Catholics.

11. The 2nd course, with careful limitations, would seem desirable and might with advantage be submitted to the Supreme Council.

12. To continue as we are for some time to come would in our opinion be quite consistent with the aims and objects of the association and would not retard our rapid growth...

13. The Spiritual Adviser, each officer holding an elective position in this Council, and all Supreme Chancellors, the Supervising Medical Examiner and Legal Adviser, and each representative, provided they are members in good standing...

14. Let us imagine for a moment that our Canadian Parliament enacted a law that all members who occupied seats in the House at Confederation were henceforth to be considered life members...

15. A Suggestion Worth Considering. St. John, N. B., Nov. 7, 1891. Editor Catholic Record, London, Ont.

DEAR SIR AND BROTHER—Is there any possible plan by which the members of the Catholic Order of Foresters and Catholic Mutual Benefit Association could be united into one body on this continent?

all the good features in both bodies and at the same time retaining to those who may happen to be members of both the rights and privileges already enjoyed by them.

As the Grand Institution we could obtain a foothold in every parish, and not only in the outlying opposition to each other, all being children of the one mother, our holy Church.

Why should we Catholics on this continent not be able to have at least one institution to strip in numbers and influence any of those outlying secret societies?

Some plan by which all would be governed by one supreme body and each state and Provincial Council would be free to speak, would answer very well.

Having had the honor of being a District Deputy of the C. M. B. A. for a time, I find among our Lower Province people a desire for one association to cover all requirements...

The matter to which Brother O'Keefe draws attention is, we think, one deserving the serious consideration of our members.

In unity there is most certainly a vast deal of strength, when certain rights are safeguarded against centralization.

Trusting that the numerous sects we see around us, multiplying by dividing up existing ones under new names.

Trusting that between now and the time of our next Grand and Supreme Conventions, this matter will be more fully and ably discussed...

At the regular meeting of Branch 34, Almonte, Ont., held 3rd Nov., 1891, the following resolution was unanimously adopted...

1. Continue as we are. 2. Separate into two branches. 3. Limited separate beneficiary. 4. Total separation.

4th we are resolved not to adopt. Among our reasons for this resolution we may enumerate the following...

1. Abandoning all fraternal relations with the sons of our brethren across the line, depriving ourselves of the advantages of travelling cards...

2. Relinquishing all claim to reserve fund, amounting in the Canadian branch to nearly \$18,000...

3. Leaving the present Canadian membership with no standing whatever as an association with the former total separation takes place.

4. The loss of stability certain to result from decrease of membership and jurisdiction over anything which cannot be seriously considered.

5. A violation of our solemn obligation and our other contract with the parent association.

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IRISH AFFAIRS.

Mr. McDermott, nephew of the late Charles Stewart Parnell, on the 2nd, publicly whipped Timothy Healy, M. P.

The bankers' meeting in London on Sunday last, when the late Parnell was present, was a political gathering of the highest importance.

Mr. Healy, speaking at a league meeting in London on the 11th, denounced Mr. Parnell's remarks at the bankers' meeting.

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for long hope; but his ambition has overleaped itself. He has grasped the shadow and lost the substance.

Nationalists there have already selected their candidate, and there is no reason to fear that Weaford will go wrong in their right.

John Redmond is destined to be a political wanderer long until the general election, and it is doubtful if he will ever be elected.

Mr. John Dillon, speaking at Templemore, Tipperary, on the 11th, said that Irish men the whole world over are turning to him with gratitude and affection.

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MARKET REPORTS.

London, Nov. 12.—GRAIN (per cental): Red winter, 138 to 142; white, 135 to 140; spring, 138 to 142; barley, 135 to 140; peas, 135 to 140; beans, 135 to 140; oats, 135 to 140; corn, 135 to 140.

Wool: 1st quality, 135 to 140; 2nd quality, 130 to 135; 3rd quality, 125 to 130; 4th quality, 120 to 125; 5th quality, 115 to 120.

Flour: 1st quality, 135 to 140; 2nd quality, 130 to 135; 3rd quality, 125 to 130; 4th quality, 120 to 125; 5th quality, 115 to 120.

Meat: Beef, 135 to 140; mutton, 130 to 135; pork, 125 to 130; bacon, 120 to 125; butter, 115 to 120; cheese, 110 to 115.

Oil: 1st quality, 135 to 140; 2nd quality, 130 to 135; 3rd quality, 125 to 130; 4th quality, 120 to 125; 5th quality, 115 to 120.

Gold: 135 to 140; silver, 130 to 135; copper, 125 to 130; iron, 120 to 125; steel, 115 to 120.

Exchange: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Commodities: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Stocks: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Bonds: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Real Estate: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Shipping: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Insurance: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Telegraphs: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Post Office: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Public Works: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Education: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Religion: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Science: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Art: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Literature: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

History: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Geography: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Mathematics: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Physics: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Chemistry: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Astronomy: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Medicine: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Law: 135 to 140; 130 to 135; 125 to 130; 120 to 125; 115 to 120.

Send 25 cts. and get a copy of Fenzi's Home Almanac for 1892.—THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

G. C. Richards & Co. Goods.—My daughter had a severe cold and suffered her spine so she could not walk, and inured very much. I called in our family physician; he pronounced it inflammation of the spine and recommended MINARD'S LINIMENT to be used freely.

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 in 10 days.

MRS. N. SILVER. Hantsport.

The Cod That Helps to Cure The Cold. The disagreeable taste of the GOD LIVER OIL is dissipated in SCOTT'S EMULSION. OF PURE COD LIVER OIL with HYPOPHOSPHITES OF LIME AND SODA.

WILSON & RANAHAN GROCERS. 265 Dundas St. W., near Wellington. NEW TEA—Ceylon, Congou, Japan, Young Hyson, Gunpowder and English Breakfast.

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

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA. Send 25 cts. and get a copy of Fenzi's Home Almanac for 1892.—THOS. COFFEY, London, Ont. Also to be had from our travelling agents.

TEACHER WANTED. For R. C. S. No. 5, Raleigh Ont. A female, holding a 3rd class certificate, to commence Jan. 1st, 1892. Applications, stating salary, will be received by the undersigned up to Dec. 15th, 1891. JAMES L. DUNN, Sec.-Treas., Chatham P. O., Ont. 679-47.

TEACHERS WANTED. FOR THE R. C. SEPARATE SCHOOL, Annapolis, one Principal, with second or third class certificate; applications, with third class provincial certificate, to be received up to 23rd inst. Address, REV. A. CHATFIELD, Sec., Annapolis, Ont. 682-34.

FOUR TEACHERS WANTED. FOR THE SEPARATE SCHOOL of the town of Pembroke, for ensuing year, a male teacher holding a second class certificate; to take the position of Headmaster; also three male or female assistants, holding third class certificates; applicants to state salary and experience.—JOHN HOBAN, Sec.-Treas., Pembroke, Ont. 684-14.

TEACHER WANTED. MALE OR FEMALE, FOR R. C. SEP. S. No. 5, Wellesley Township; one who can teach both English and German preferred up to Dec. 15th, 1891. JAMES L. DUNN, Sec.-Treas., Chatham P. O., Ont. 679-47.

TEACHER WANTED. FOR THE R. C. SEPARATE SCHOOL, No. 1, McKillop, a male or female teacher, hold 3rd second or third class certificate; duties to commence Jan. 1st, 1892; applications will be received until Nov. 23; state salary and experience.—JOHN HOBAN, Sec.-Treas., Pembroke, Ont. 684-14.

TEACHER WANTED. FOR UNION SCHOOL SECTION No. 1, third class certificate; applications, with third class provincial certificate, to be received up to 23rd inst. Address, REV. A. CHATFIELD, Sec., Annapolis, Ont. 682-34.

"THE NEW METHOD" of teaching the French language. Rev. A. Chatfield, Sec., Annapolis, Ont. 682-34.

BUILDERS' HARDWARE. GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. JAMES REID AND COMPANY, 118 Dundas Street, London, Ont.

WALDE PIANOS. TONE, TOUCH, WORKMANSHIP AND DURABILITY. BATHURST, 21 and 24 East York Street, London, Ont. 681-14.

WORMS SYRUP. DESTROYS AND REMOVES WORMS OF ALL KINDS IN CHILDREN OR ADULTS SWEET AS SYRUP AND GAINES HEALTH. "DELICATE CHILD."

Royal Canadian Ins. Co'y. FIRE AND MARINE. GEO. W. DANKS, Agent, No. 8 Macdonell Temple, London, Ont.

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