LONDON, ONTARIO, SATURDAY, NOVEMBER 25, 1893.

The following exceedingly able depending on Spanish forces for help. production is well worthy perusal. O'Neil and O'Donnell were forthwith The author, Mrs. McDougall, is an esti- accused of treason, and summoned to mable lady and a brilliant writer.

Being a Protestant, no one will accuse her of a desire to be over-partial to Catholics. Some years since she went to Ireland as correspondent of the Montreal Witness, and her letters at that time were widely read and did much to wipe away many groundless impressions on the Protestant mind in seized the opportunity and confiscated the six northern counties. The the six northern counties. The natives were driven off, and the land regard to Irish Catholics :

Some writers have asserted from Ulster's pronounced antipathy to Home Rule, that Ulster was the old English Pale of the days when Ireland was not related to Queen Elizabeth) received completely subjugated and England the coveted estates. These undertakers completely studied and the sword what was won by planted Scotch farmers on the land.

The old inhabitants, driven to the

There could not be a greater histori-cal mistake. Strongbow and his com-disease, without leaders, and without panions in arms made their first hope, lived by pillage, like entrance into Ireland in the South when he conquered Waterford; from thence he pushed his conquest North-

ward.

The English Pale, where English lad rule, where English customs obtained, where the English tongue was spoken, where the English tongue was spoken, had a very movable boundary. It "Jack McKory went to the woods and killed a tory." had a very movable boundary. It "Jack McKory advanced northward when the Saxon and killed a tory. conquered, and receded southward when the Celt was victorious. Sometines the English Pale was merely a strip of southern seaboard, again it strip of southern seaboard, again it possessed half the island. For the most part the English Pale was confined to four southern counties.

The planted settlers came over, like other emigrants, to better themselves. They thought of the dispossessed natives as the border settlers regard. Ulster held out longest and was the dispossessed Indians. There was last conquered. In the reign of Edward the second of England, the northern Irish with the help of Edward

They were separate in race, in language of the second of England, the northern Irish with the help of Edward

They were separate in race, in language of the second of England, the northern Irish with the help of Edward northern Irish with the help of Edward Bruce, brother to King Robert Bruce, destroyed every vestige of foreign dominion in Ulster.

They were separate in race, in language, in religion and interests. The penal laws, which were a disgrace to our religion and our civilization, were

ominion in Ulster.

The Brehon law was the law of the enacted to keep the natives subject, land, the Irish tongue the only language spoken, the Irish customs prevailed, so that foreigners coming among them adopted their customs, and forgot their own language, and their very names.

The settlers never considered Ireland as their mother land. They knew nothing and cared less about the

their very names.

In the reign of Elizabeth, the Ulster chieftains, O'Neil and O'Donnell, with their dependent clans, struggled fiercely against the English, and were the very last of the native clans to lay down their arms. Not till they were to the very last of the native clans to lay and a Scotch spirit. They were the very last of the native clans to lay and a Scotch spirit. down their arms. Not till they were utterly war worn, defeated and exhausted, did they submit to their conquerors. They made treaty with the tory of Ireland. To this day Irish to the contraction of the c government of Elizabeth, receiving full pardon, were to hold the tribe lands by English tenure, have free levels that the pablic schools. Scotland's strug lands by English tenure, have free levels studied and talked over as their exercise of their religion, to renounce the title of chieftains and become Eng-

They laid down their arms and were received to favor about the time when that great queen laid down her life.

It was the policy of that astute Princes and her government, by force or St. Patrick's day was high treason in fraud, to abolish all chieftaineys, and their eyes. As far as Ireland is consubstitute. fraud, to abolish all chieftaincys, and substitute English Lordships instead. The Brehon law knew nothing of feudal tenure. The tribe lands belonged to the tribe, or clan. The chieftains were heads of their clans, "to spend them and defend them," of all." 'to spend them and defend them, but they were not owners of the soil.

If a chieftain were slain in battle, or taken prisoner, his Tanist, or successor, elected like himself of the blood royal, stepped into his place. privileges the dominant race allow The sept had changed leaders, that was existence.

be coerced to exchange their title, as elected chiefs of the blood royal, for an English title, and become subject. English title, and become subject to English law, then, on being convicted of treason the tribe lands could be seen trained to believe. It is an end of the dominance of one race over another; it is chaos come again. other; it is chaos come again.

No people ever willingly endured to have their power curtailed, or to have fiscated to the crown.

Knowing that whoever owns the land rules the land, it was the steady policy of the English Government to transfe raises the cry in Ulster is proved by this fact. In Ulster where Protestants the whole island into English hands. As far as the English Pale extended, the tribe lands had been carved into are to Catholics as ten to one, the fear English estates and formed into English counties.

In Elizabeth's wars with O'Neil, there were many soldiers of fortune, landless and impecunious younger sons of great families, who attached themselves to the army in the hope of receiving estates out of the tribe lands of the O'Neils and O'Donnells. The war had been long, fierce and exhaustive of lin Belfast one blood and treasure; so when the workmen were chased from the ship utterly defeated chieftains laid down yards because they were Catholics their arms they were gladly received All Ireland cannot show one instance But naturally the ex- of Protestants being hunted from work pectant throng of soldiers of fortune because they were Protestant. were grievously disappointed. The Government did not intend to keep vitude have been stripped off. faith with the conquered chieftains penal laws have ceased to disgrace our only for a time. When James of Scot-land succeeded to the throne he was surrounded by the murmurings, for-bodings and suggestions of those who lished. Every one of these righteous had expected to divide the spoil.

reforms was passed through a howl of opposition. Now the inherent right to The reconciled chieftains were a perpetual provocation to these hungry It is asserted that endeavors and will have to be conceded at no were made to entangle the beaten very distant day; not to Ireland alone, chieftains into treasonable plots, which chieftains into treasonable plots, was no failed, perhaps, because there was no government, when it comes, as come it government, when it comes, as come it

him of a design for seizing the castle, murdering the Deputy, to be simul-taneous with a general revolt headed by the reconciled chiefs, who were

deeds of stern and bloody vengeance

history is not allowed to be taught in

were studied and talked over as their

cuted covenanters; their songs were of Scotland's woods and braes; their

own.

They had sheltered the perse

Like the southern planter they think

Irish is to serve, to have whatever

them, and to be thankful for dear

those whom they despised share their

That it is dominance in danger that

of Home Rule is almost frantic in its

outery; in the south and west, where

Catholics are to Protestants as twenty

to one, there is no fear and no outcry

except what is imported from Ulster.

I know from travelling through the

country carefully that there is south or

west no such animosity or fear as

In Belfast one thousand Catholic

Slowly and surely old badges of ser

statute book. The dominant Church,

manage their own affairs is demanded

but to Scotland and Wales as well.

We will watch their efforts at self-

workmen were chased from the ship-

authority.

have felt that their wants and wishes were unattended to, and passed over for years, till all progress in the nation's life seemed impossible. Now they must learn as others have done by trying. The eyes of all the world will be on them for good or for evil. Our own enlightened government inaugurated by refugees from every

European nation, and their children, largely leavened by this very Irish race, has built up a government of the people, by the people, for the people. race, has built up a government of the people, by the people, for the people. They were prophesied against, but they have framed the best laws in the world and have a government that is an improvement on the governments of every land to which our people owe world and have a government that is an improvement on the governments of every land to which our people owe

They may ultimately succeed better than the hopes of their friends or the teries of God." fears of their enemies prognosticate.

MRS. A. McDougall.

### PROTESTANT MISREPRESENT-ATION OF THE CHURCH-WITH AN EXAMPLE.

Commenting upon the clear expressions of Catholic moral principles as applied to social questions, and to the due relations between Church and State which the Holy Father and some eminent American prelates have embased fitting apportunities lately braced fitting opportunities lately offered them to give the public, nearly the entire Protestant religious press, from the Independent down, has made up its mind that there is a New Roman-ism already born in America, and probably in Rome itself. To them it is new, because they are at last forced to look upon the Church as she truly is, and can no longer keep their readers, who have eyes to see and ears to hear, in fear of their old-time bugaboo of "Romanism" as the Scarlet Woman, with the Pope as anti-Christ. We cannot think of anything more disgraceful in the history of literature than the pages of the Protestant religious ious press have exhibited during the present century when treating of the Catholic Church and her doctrines. Judging from our own experience, we long ago came to the conclusion that, whether due to gross ignorance or satanic malice, or both, it was simply impossible for a Protestant religious journal of any kind to speak of the Catholic religion, of the life of the Church in the past or the present except to calumniate, misrepresent, or falsify the subject under its pen.

Experience has also taught us that it is no easy task to force upon them the mildest of retractions, however absurd or calumnious may have been their assertions. If they consent to publish such a repudiation of the falsehood they generally supplement it with an editorial note which either embodies a second one, or is so worded as to give their readers to understand that the repudiation is still questionable. We would like to know if any one who has yould like to know if any one who ha tried it has ever been more successful

the normal condition of the native than ourselves. There is a solitary exception to this which is as noteworthy as it is creditable to the editor—the Reverend Dr. Lyman Abbott, in his appended remark to a correction of this kind sent by us to the *Christian Union* of November 20th, 1890. His editorial

note reads as follows: If our correspondent will re-examine with care the editorial to which he refers, he will see that it professed to give, not an accurate statement of Roman Catholic doctrines, a statement of those doctrines as they are generally interpreted by Protestants Our correspondent's letter rein-forces the position of our editorial by a further argument since it shows that the Protestant minister in attacking Romanism ordinarily misapprehends what he endeavors to criticise. - Eds.

One would think that after such an acknowledgment Dr. Abbott would himself be a little careful before he fell into the same trap when he next attacked Romanism. Yet, in a very attacked Romanism. carefully studied sermon of his published in the Christian Union of June 17, 1893, one is astounded to read this false assertion :

"In the days of Luther the Roman Catholic Church said: No man can come to God unless he comes through the priesthood and the Papacy and the

What hope is there of getting a fair hearing with non-Catholics who are sufficiently intelligent to listen to the truth when their religious and respected teachers, who ought to know what they preach, exhibit such lamentable and culpable ignorance as the above silly falsehood exemplifies.

Silly indeed it is, but just think for a moment of the harm that such reckless assertions do! And it would have An anonymous letter was dropped on the floor of the council chamber in Dublin Castle, addressed to the Lord

An anonymous letter was dropped on the first attempts of young people in housekeeping.

The truth. That he did not already several of its members as representatives to assist at the ceremony, and same by sending their address to J. Will they act wisely? Not always, accusation without taking the least ignorance and their prejudice? Their ignorant prejudices. Who is receive a pamphlet bearing on the same by sending their address to J. McDonald, Box 974, Montreal, Que.

WHY ULSTER REBELS AGAINST
HOME RULE.

Deputy Chichester, which informed him of a design for seizing the castle, murdering the Deputy, to be simultaneous with a general revolt headed

A Bit of Irish History.

Deputy Chichester, which informed him of a design for seizing the castle, murdering the Deputy, to be simultaneous with a general revolt headed have felt that their wants and wishes have felt that their wants and wishes have felt that their wants and wishes have felt that their wants are successful. ligion. Set upon supporting his new theory of the "Evolution of Religion" he had previously made, in the same sermon, a wholly unwarranted general proposition that "From the days of Moses down to the present time, the ecclesiastic has insisted that the institution (the Church) is the main thing, the essential thing, and there can be no religious life without it." So, when he comes to make particular

> of every land to which our people owe their origin.
>
> Let the people try their powers of self-government; they cannot possibly blunder more, or make more fatal mistakes than those who have tried to govern Ireland in the past, and have only succeeded in making her a disgrace to the English nation and an advertisement of the failure of one people to legislate successfully for another.
>
> They may ultimately succeed better.
>
> They may ultimately succeed better. of Christ and dispenser of the mys-Not a few of his co-religionists look

upon him as one of the most danger ous foes to orthodox Protestantism and we ourselves are sure of it. He is not likely to do us much damage, for our whole field of religious thought and specific Christian duty is as much out of reach of his harmful theories as it is beyond the range of his mental vision. This is not surprising. Like the majority of his religious compeers, many of whom are far more learned than he, almost all that he knows and all that he mistakes for knowledge of the Catholic faith and the spiritual life it inspires has been acquired second hand, and from our enemies, at that, and he continues, as is plain, to be contented with such unreliable sources of information despite his own confession that Protestant ministers and writers treating of—"attacking Romanism ordinarily misapprehend what they endeavor to criticize.

Although we Catholics, enjoying the changeless serenity of the heavenly atmosphere of "peace in the truth" which reigns in our city of God, are not likely to suffer the least chill from the blowing of the new "wind of doc-trine" from the mouth of the eminent Plymouth Church preacher, it must be owned that it will lower the temperature of such Christian faith as they have in the hearts and minds of great numbers of Protestants beyond all hope of a healthy reaction. Far be it from us to find any cause of rejoicing in this. Protestantism, at best, is only a system of mixed Christian doctrine and individual opinion. As a pretended "Body of Christ" it is a very pretty and sometimes not so pretty an artificial tree, fashioned to suit varied tastes, which as soon as it is made be gins to decay. The Catholic Church, on the contrary, is a living organism, a tree with life in itself, fruitful and expansive by virtue of the indestruct ible divine germ from which it sprang, imparting vivific force to its every leaf, fibre and root. Nevertheless, artificial as it has been, -man hand made and not God word-made,—still, as having the form of a tree, Protestantism has continued to bear witness, despite its own sterility, to the true Tree of Life planted by Jesus Christ which can never know decay, which shall never be cursed for barrenness and which no hand can ever uproot.

Those of our readers, Protestant or Catholic, who have not followed the course of the Reverend Dr. Abbott will be surprised when we tell them that here is a recognized Protestant minister, standing in an authorized Protes tant pulpit, deliberately denying or explaining away as imaginary metephorical all the fundamental doctrines of what is still supposed to be Protestantism.

We do not like his course. We sincerely deplore the disastrous consequences of his teaching among the Proestants who may give ear to him and in whose hearts and minds it can but weaken and at last destroy all their former faith in Christianity as a supernatural system built upon the divine revelation made to mankind through Jesus Christ, the Incarnate Son of God. Following him as a guide they will soon find themselves wandering over the pathless dreary wastes of faithless Naturalism. Dr. Abbot will himself find that he has been successful—and we think it will be to his own grief and dismay—only in having made a num ber of Agnostics, Indifferentists and Therefore we fling out the skeptics. danger signal. It is no joy to us to see Protestants robbed of what little true faith in Christ they have. Protestantism fail. It ought to. let not the Moloch of infidelity devour any more of its children. The arms any more of its children. their true Mother in Jesus Christ, the Holy Catholic Church, are open to receive them. Nothing should hinder their rushing to her embrace

What is it hinders Protestants generally from hearing the Catholic truth and submitting to the voice of the Church as to the voice of God? Chiefly Church as to the voice of God?

as blind as the people whom they mis-

The words of Our Lord are to the point: "If the blind lead the blind shall they not both fall into the ditch?" -Alfred Young, in the N. Y. Catholic

### RELIGIOUS PROSCRIPTION.

Some Remarks About the Anti-American Apaists.

We select the following from an address delivered recently at Zanesville, Ohio, by Judge Ball, one of Ohio's best lawyers, and an ex-Congressman:
"I am told that you have an organ-

ization in this city of three hundred that have made a pledge that no Cath-olic shall hold office if they can prevent it, and that no Catholic shall be given work if a Protestant can be found to take it. I have been told that if I attack this three hundred they will all vote against the Democratic ticket. That is perfectly natural. You could not find another three hundred who would do it, because it would be an abandonment of all political principle, but I will concede that these people would do it. If I were a candidate before the people to-day and wanted the office, I would rather be defeated than elected by their votes.

THIS A. P. A. WOULD CENSURE THE CONGRESSMAN THAT RECOMMENDED PHIL. SHERIDAN TO WEST

POINT, would censure the Government that appointed him and gave him that command, and would censure the God, if they dared, who endowed him with his great capacity as a military leader. Phil. Sheridan was a Catholic and had probably attended Mass that morning in Washington City. And in that same battle was your own fellow-citizen, Charles M. Croyn. He, too, was a Catholic, and if I ever saw a braver soldier than he it was only Andrew Jackson, and if I ever saw a truer patriot I have never known it.

"And what are they teaching? The religion of hate. Christianity is as hostile to them as Christ is to sin. What are they after? They say that the Catholics are going to rise and cut all our throats and make the earth rich with Protestant blood. I would just as leave trust the Catholics as the Methodists, or the Methodists as the Catholics. There is nothing in their claim that would do any credit to the most driveling idiot. I would hate to have a mind and a heart that would permit me to believe that the followers of Christ of Nazareth could possibly have any revolutionary intentions. If the Catholics of this city are going to rise I will go out and suppress them myself and will not need a musket either.

There have been two events in the past thirty years that could not have happened in any other country on the appened in any other country of the globe in any age. We suppressed a great rebellion and not a drop of blood was shed in punishment of that rebellion. This could have occurred

No such religious assembly ever met before and these two events hang the lights on the pathway of humanity higher than human hands ever hung them before, and when I look up and see the brilliancy of their rays reaching out and illuminating the other side of the globe I feel a welling of pride that I am an American and a citizen of this republic.

"And then I turn and look down into a deep, dark, cavernous valley. see toads. lizards and scorpions and snakes and adders and slime and vermin, shut out from the light of the sun, shut out from the light of Christianity, shut out from the light of truth, shut out from the light of mercy, shut out from all that is good, down in that dark valley I see an assembly of A. P.

"There is a rule you may adopt with perfect safety and that is that all secret political societies are enemies to the government under which they They are either enemies to the Government, and don't dare to disclose it, or they are cowards and afraid to take the responsibility of their own conduct, or they are ashamed of the work they are doing. I hope it is the last, for that is the only thing can be creditable to them.

### The Late Father Damien.

The memorial cross which was pre sented by the British National Leprosy Fund to be erected in commemoration of the late Father of the heroism Damien of Molokai was recently solemnly unveiled and dedicated The Bishop of Panopolis, Vicar Apos tolic of the Hawaiin Islands, received the gift from Sir Somers Vine, the Hon. Secretary of the Fund, and returned thanks in English and Hawaiin. Provisional Government furnished

represented the doners though not participating in the Catholic dedica-tory service. Father Conrady and the Franciscan Sisters were also present. The Prince of Wales took special interest in the preparation of the memorial, in order that it might be worthy of the noble purpose for which it was

### CATHOLIC PRESS.

erected.

Ave Maria.

An esteemed correspondent in England relates the following anecdote, as pleasant as it is edifying: "An old Irishwoman here had a very bad cancerous swelling in the foot, and went to the infirmary for an operation. When the time came, the doctor said to her: 'Now, grannie, you must be chloroformed, because we shall hurt you very much.'—No I won't, 'she replied: 'I won't be chloroformed!'—'You must,' answered the surgeon. You must,' answered the surgeon; 'it will be a very painful operation.'—'I will be a very painful operation. 'I will be a very painful operation.' 'I won't then,' she answered. 'Give me time to say me prayers, an' I'll have the strength to bear it.' So down she went on her knees before them, and said, loud enough for all to hear, the 'Our Father,' 'Creed,' and 'Hail Mary,' adding an invocation to Jesus, Mary and Joseph. Then, rising, she said: 'Now I'll have the strength.' And she got up on the board, and bore the operation without a cry. The in firmary people—all Protestants—were as much edified as surprised." The good old creature did not know how closely in this instance she had imitated St. Alphonsus Liguori, of whom it is related that on a similar occasion he sat through a painful operation holding the crucifix in his hands. Through the thoughtfulness of our correspondent the old woman's faith, piety, and absence of human respect, will give edification to thousands of readers. Who can tell what this simple witness to the power of prayer may have effected in the minds of those present? Even one like Mr. Tyndall might wonder at the medicinal proper-

### Sensible Advice.

ties of such an act of devotion

Mr. Wm. O'Brien, M. P., struck the right chord at an enthusiastic Nationalist meeting held recently at Newport when he said: "We have work when he said: "We have work enough to do. We have two grand objects which are for me the only objects which are for me to the objects in political life. One is Home Rule, the other is the safety of the evicted tenants. (Cheers.) Let us stick to these. Let us fight for these; and we will have plenty to give us occupation without blackguarding one another, or without endeavoring to break up the unity of that irresistible Irish party to which the people of Ireland owe all they have gained for the last fifteen years, and to which with God's blessing they will owe the completion of the liberties and the autonomy of Ireland." (Cheers.) It is a good sign of an early union of the two Irish parties that meetings of the National League frequently pass strong resolutions deploring the existing division, and holding out the olive branch so that a union may be effected. in no other country, and howhere in history or human nature can you find a parallel to it. The other event occurred the other day in Chicago. They had a congress of religions. The Catholics and Protestants and Mohamedans and the Buddhists, they were all there in conclave together.

THERE WAS NO APAISM THERE.

No such religious assembly ever met other branches have passed similar resolutions.

### That Resolution.

We deem it just to all concerned in the resolution about a rejected schoolmaster, which appeared in our last issue, to give the nanes. For intolerant persecution we have not met its equal for many a day. That a Pro-testant should first be selected as teacher, and then rejected by a Board of Trustees because his wife was a Catholic and he attended Church with her, is a state of affairs as lamentable as it is shameful. It is a disgrace to the school section in which it occurred, and would be a disgrace to the narrowminded bigots who brought it about if they were not too small for anger and too low for contempt. But it is well that their names should be handed down to history, if for nothing else, at least to show the meanness of human nature. The section was No 3, of the Township of Kilsyth. The motion was moved by John Black and seconded by John Lisk. We respectfully call the attention of the Minister of Education to this case of gross injustice. Are these men fit to be charged with a public trust of any kind, that they take away to day the confidence which they placed in the candidate whom they themselves appointed yesterday, giving as the only reason, "the feeling in the section against employing a teacher in any way connected with the Church of Rome?" We answer. Decidedly not .- Toronto Weekly Register.

### Catholic Reading Circles.

Those who wish to be informed in regard to the Catholic Educational Union, the Catholic Reading Circle, and the Catholic Summer School, will

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By Lady Gertrude Douglas.

CHAPTER XIX.

MISGIVINGS.

MISGIVINGS.

"Yet far through the misty future, With a crown of starry light, An h ur of joy, you know not. Is winging her silent flight. Pray, though the gift you ask for May never repay your pleading. Yet pray, with hopeful tears. An answer not that you long for. But diviner, will come one day; Your eyes are too dim to see it, Yet strive, and walt, and pray."

— Melai e P. o -Adelai e Proctor.

"Mabel, how would you like to go

"Abroad, Jessie? Where to?" "Where would you like best to go, Mabal ?"

"I never thought about it. Let me see. Do you really mean 11, 000000 "Why not, dear? We must go away somewhere. I long to get away from here. Anything for a complete change, only I wish to be quiet. I cannot go to a gay place."
"It should be a sea-bathing place.

You know the doctor wishes Eva to have some bathing this year. Where can we go? Would Dieppe do?" Far too crowded at this season. No, I have it, Mabel. We will go to

'Oh, Jessie!" "Does it please you so much, Mabel? How glad 1 am I thought of

Vrananches

"Do you really mean it, Jessie?" "Yes, I really do mean it. I will write to Eugenie de Villeneuve to day, and ask if that pretty Chateau de Mabel would not do anything to vex St. Anne is to be let this year. If it is I will take it for three months, and we

will start next week."

It was in the beginning of August, about six weeks after Hugh's depart-ure, that Lady Forrester, one morning after breakfast, asked Mabel the above question. She was sitting, or rather reclining, in a folding-chair by the open glass-doors leading on to the terrace; her baby, her little Guy, lay upon her lap. She had just nursed him, and he had fallen asleep, so that his mother, having nothing particular to do, was observing Mabel, who, with a book in her hands, which she was not reading sat on one of the lower steps of the terrace, her head leaning against a flower-vase, her eyes gazing with a dreary expression, into the

hazy distance of wood and water.

Mabel looked ill, very much out of her that a thorough change would be her. The family doctor had been urging upon herself the neces sity of a temporary absence from the scene of her late terrible affliction. The children always required a change during the Summer, so that, putting all together, Jessie came to the concluwhich she finally imparted to

Jessie had friends at Vrananches, a very pretty, retired, sea bathing place on the most picturesque part of the Britanny coast. She had, in fact, spent many happy days there, for Jessie had been educated at a convent school in Paris, and had on several occasions spent her holidays with the family of the St. Laurents, whose daughters were school-companions of Jessie's, the eldest, Eugenie, being her particular friend.

With her, even after her marriage, Jessie had continued to correspondrather briskly at first, but falling off by degrees; and when Eugenie married into a family in the South of France and left her home to reside in that belonging to her husband, the correspondence waxed very feeble. Jessie, however, had always retained an affectionate remembrance of her old friends; she had often planned a Summer excursion to Vrananches, but, for one reason or other, chiefly because Guy detested the Continent, her wishes in this respect had always been thwarted. When the Vaughans, desiring to visit Brittany, had mentioned the subject in her presence, it was Jessie who recommended Vrananches, and who gave them introductions to the St. Laurents. It was at Vrananches that Genevieve and her father became Catholics. They were enchanted with the place and its inhabitants. so that Mabel had learned a good deal about it from Genevieve's letters.

If there was one thing Mabel could have wished, after Hugh's departure, it was to have had the companionship of Genevieve Vaughan. She longed intensely to see her again, but had never even thought such a pleasure possible, for Genevieve could not leave her father, and Mabel had not for one moment hoped that Jessie would select Vrananches for her summer residence at the sea side.

The idea had suggested itself to Jessie only that morning. She knew that her friend Eugenie de Villeneuve intended to spend the bathing-season with her children at Vrananches. observing the listless, dispirited expression of Mabel's face, it occurred to Jessie that she ought to try to find some means of affording a pleasurable distraction to her young sister-in-law. This object well knew would attained in no way so thoroughly as by restoring her to the society of her beloved Genevieve. Jessie had a longing herself to revisit Vrananches, so that there was no reason why Mabel should not be made happy—it would help to pass the time until Hugh's re-

would have been very much surprised;

but no need to anticipate!

The very last thing Hugh desired for Mabel was a renewal of her intimacy with the Vaughans, whose influences ence over her he dreaded exceedingly but no such fears ever entered Jessie's head. She had heard of the Vaughan's conversion to the Catholic faith with very little surprise. She had never expected anything else from them-her only wonder was why they had remained so long in the Church of England. Religion to her was very nor had she the smallest idea how deeply Mabel had felt her friend's defection from the Church of her bapism. If she had given a thought to the matter, Jessie would have con-cluded that Mabel was not the least likely to follow Genevieve's example, unless Hugh did so likewise. It never would have occurred to her that Gen evieve's influence could possibly be stronger than his—and as for a higher influence working in the matter, Jessie simply never dreamed of such a contingency. Had anyone attempted to reason with her on the subject, Jessie would merely have reminded them of how she herself had been brought up in a convent, surrounded by Catholic influences, yet that she had not suf-fered any damage to her faith, nor had she ever felt inclined to change her religion. Why should it be other-wise with Mabel? Besides, the fact of her engagement to Hugh made her perfectly safe—if ever she had shown Romish tendencies, which she certainly Hugh, so of course she would never have anything to do with the Catholic religion. So argued, or rather would have argued, Jessie, had she given a

thought to the matter.

Mabel's joy was also unclouded by any misgiving. All the dark dread with which Genevieve's letter of a few weeks back had inspired her, had faded into complete insignificance be-fore the greater troubles which had since overwhelmed her. Nor was it until the eve of the journey abroad that something akin to her former uneasiness returned for awhile to molest er peace of mind.

She had gone for the last time to the evening service at Elvanlee, and kneeling down in her accustomed place—the place she had occupied from ner early childhood, just in front of th chancel, where the crimson light from the west window fell upon her ivorybound prayer-book -her eyes fell upor a volume of the "Christian Year," which she had left there by mistake in the morning, and which Mabel took up o put into her pocket, that it might be packed with her other books. It wanted yet ten minutes to the commencement of service. Mabel turned over the flypain, for on it was written, in Gene vieve's handwriting, the date of her last visit to the church-little more than a year ago. Underneath the date, in smaller letters, Mabel read the words that made her shiver, just as when she had first perused Genevieve's letter-the letter that had so grieved her some weeks previously :-" Farewell, my own Mabel."

"Thou wilt not be untrue. Thou shalt not be beguited." Secenth S nday after Tri ity.

The words bore reference, Mabel re nembered, to the promise they had made together at the foot of the altar. and what chilled Mabel's heart was the thought that her beloved friend had functionary, who considered it was been untrue to the promise — she had suffered herself to be beguiled! Alas! with everything foreign, "would you suffered herself to be beguiled! Alas! with everything foreign, "would you what a shadow had come over their friendship! Would it ever be removed? Would Genevieve ever see the disloyalty of which she had been guilty? Then, quick as a lightning flash, returned the misgiving which Mabel had confided to Hugh, only it was far stronger than before. if Genevieve had been, after all, true to her promise? What it-if in order to keep her promise, she, Mabel, too, must do as Genevieve had done?

No thought of Hugh came across Mabel's mind—she was only consider-ing the terrible sorrow it must have cost Genevieve not to be able conscien tiously to love any longer the "Holy Church of her Baptism." Alas! for Mabel! The Ideal Church does not, never can exist, save in the imagination of deluded Anglicans, who are groping blindly round about the one true fold, which they are so loath to enter.

Still absorbed in her painful reverie Mabel did not notice that the choirboys were in their places. The first thing that recalled her wandering thoughts was the sound of the organ Then, during the chanting of that most beautiful anthem, "I will arise and go to my Father," with which the Church of England often prefaces her evening service, peace and tranquility of mind came once more to comfort her. Earnestly did she pray for her friend Genevieve, with all her wonted faith and fervor, beseeching that light might return to her darkened conscience, and feeling sure that there ex isted no form of worship so calculated to fill all the requirements of the soul as the sacred liturgy of the Church of

England. Pray on, trusting, loyal hearted Mabel—thy prayers shall be answered, not just as thou wouldst have them, help to pass the time until Hugh's return. She had promised him to take care of his treasure; she owed something to Mabel for her generous conduct, and Jessie congratulated herself to think how delighted Hugh would be when he knew that she had taken so much pains to gratify Mabel's wishes. If Jessie could but have seen Hugh's face when he did come to know, she but they shall, nevertheless, bring to

the vague ideal could have ever satisfied thy cravings. Be patient, Mabel hurried away, prom-strive, wait, pray. Oh! if thou early next morning. The next morning. than all thy yearnings God has heard thy prayer!

My dear readers, transport your-selves, if you please, to a very different scene, and before you accompany me to the shores of fair France, let me give you one piece of advice—leave your John Bull prejudices behind you, and don't expect to find your English ideas stereotyped upon the minds or manners of the children of a country not inappropriately named "La Fille aince du bon Dieu."\* I know it is the custom to abuse foreigners-we English have a real spite against them The French especially we regard as a frivolous nation. We naturally dislike the French character, and there are few among us who have not something disparaging to say about them. Long experience and intimate acquaintance with that country and people

the French nation. A great many of us who abuse them merely show our ignorance. Those of us who have lived amongst them can testify to the falseness of many unkind things that are in wide circulation respecting their ways and customs and morals. A kinder hearted, a more generous, a more hospitable set of people are not to be met with on the face of God's creation than the inhabitants of beautiful Brittany. They are certainly very un-English; but, after all, that is rather a relief than otherwise. We go abroad when we want change, why should we desire to find everything just as we are accustomed to find it in our own country? If we are such determined Britons that nothing short of the Briton will satisfy us, in the name of common-

sense why don't we stay at home?

have convinced me that many wrong

notions are abroad about France and

We shall certainly not meet with many of our John Bull Britons in fair France's Brittany; but go we there with unprejudiced minds, and we shall find a simple, honest race of men, women and children—a people whose instincts are as loyal as they are Chris-tian; a people devoted to their fallen royalty, whose ardent attachment to the faith of their ancestors is not yet spoiled by the spirit of proud liberalism so rife in this age of general rebellion against all lawful authority Conservative to the very heart's core. the Bretons have kept up to a marvellous extent in their families the old patriarchal spirit, and it is this spirit which makes their vie de famille, their reunions, in fact their whole country, so charmingly native in its simplicity and homeliness. So once again I warn you, you who have no sympathies for anything that is not British to the back-bone, you who want British food, British manners, British cleanliness let me say rather British fastidious ness), and, above all, your beloved reformed British faith, stay where you are, for believe me you will find little to charm you in the Brittany of fair

"They sell bread by the yard here, Miss Mabel," remarked Lady Forres ter's footman, in an injured tone of voice, as he placed upon the table a ponderous loaf, oblong in shape, and, without any exaggeration, a quarter of a yard in length. "And please, of a yard in length. "And please, miss," further added that true British ing water is. I never saw such a heathenish lot of people in my life!"

Before the words were out of Maur ice's mouth (for it was he who had accompanied Jessie as footman, rather leave the family of his beloved than master), the door of the salle-a-manger of Chateau St. Ann was pushed open, and there entered carrying a large jug of boiling water, a stout, pleasant faced woman, dressed in a short skirt. high coiffe, and snow-white apronworn by Breton domestic servants.

"Good morning, Mademoiselle. hope that Mademoiselle has well slept this first night in our beautiful Vrananches." was the cheerful familiar greeting-in French, of course-as she advanced to the table, and deposited thereon, right in front of Mabel's cup,

the aforesaid jug of water.
"Thanks; I slept very well. What
have you brought this for?" inquired Mabel, much amused by a sidelong glance she had caught of Maurice's

"Ah, ca! Julie did not know Mon sieur there" (indicating Maurice with a polite inclination of her body towards him) "had particularly insisted on boiling water for Mademoiselle's break If Mademoiselle would prefer Cafe au lait, or wine-red wine or white wine-Mademoiselle had only to speak, she should be served immediately. Perhaps Mademoiselle took chocolate ?

"Mademoiselle" having expressed herself unwilling to accept any of the beverages offered by Julie, proceeded some tea in the silver teapot in which Maurice, not having been ible to discover an urn anywhere on the premises, had intended to prepare it himself in the kitchen.

The English travellers had reached

shail rise beyond it, upon its ruins, a vieve. Miss Vaughan, in fact, merely reality so beautiful, so glorious, that looked in for a moment, to gladden thou shalt yet wonder how it was that herself with a sight of Mabel, and herself with a sight of Mabel, and make sure that she was come; then she

"No, dear Mabel; the fathers of the

The next morning had come, but not yet Genevieve. Jessie was too tired to get up, and was having her breakfast carried to her room, so that Mabel sat down to take her first morning repast in the quaint salle-a-manger of Chateau St. Anne.

The place, as much as she had been able to see of it, pleased her fancy. It was a curious, old fashioned chateau, which, before the Revolution, had belonged to one of the noble legitimist families. Its owner, like so many other loyal, true-hearted adherents of the King, had been ruined, and had gone to end his days in exile. His successors had not money to redeem the beautiful home of their ancestors from the hands of the mercenary wretches to whom it had been awarded as a reward for their disloyalty. It

was consequently allowed to fall into partial decay, and had been bought within the last fifteen years by an enterprising speculator, who realized a small fortune every year by letting it during the bathing season; for Vran anches was a favorite resort during that period for all the provincial fam ilies round about the neighboring departments, not only of Brittany, but of La Vendee, Normandy and Tour-There was something inexpressibly

melancholy about the old place, full of memorials of bygone splendor, upon traces of which one was continually stumbling. There was an ivy-clad terrace overhanging the sea-shore, also the remains of what once no doubt had been a beautiful garden, but was now little better than a wilderness, so neglected and overgrown had it been Nevertheless there wild flowers grew in great lux uriance, together with many creepers, twining themselves in untrained glory round the trunks of the ancient trees. and in the dark, mysterious glades of and in the dark, mysterious glades of wood-land, the moss spread out a ver-dant carpet, all besprinkled with flowers. Inside the house the rooms were both spacious and lofty; there

were deep, casement windows, en-closed in mullioned recesses, which

though excessively picturesque, failed

to admit the amount of light to which

a true-born Briton would have considered himself entitled. The furniture, both in style and appearance, was eminently French, and French, too, of the last century, which in other words means carpetless floors, stiff, massive walnut framing, hand some, but not luxuriously comfortable chairs and sofas-few enough of them into the bargain. Just what was useful, and no more; for une grande sim plicite, rather than une grande elegance, characterizes the interior of dwellings even among la

grande noblesse.
Nevertheless, Mabel felt she should enjoy her stay at Chateau St. Anne. It was a great relief to escape for a time from all the painful associations now, alas! connected with her own once so happy home. She was not inclined to quarrel with any of the foreign customs. They amused hershe had never been abroad before, and there was so much that was perfectly new to her that almost unconsciously she was being distracted from her great griefs. She had nearly finished her break

fast before Genevieve made her appearance. She came, however, at last, her bright cheery face bringing sunshine along with it, looking so radishine along with along wit were being taken out of the "old what must be the depth of her arden past" which of late had seemed to her attachment to Hugh, and not without so very far away. There was so much to hear, so much to tell on both sides, that it was some time before Mabel which a conflict betwixt her faith and bethought herself of what she had her love would entail upon the beloved taken so sorely to heart-namely, Gen- child, who was to him as dear as his When own daughter. evieve's change of religion. she did so, there came an instantaneous cloud over her countenance, which did not escape Genevieve's observation. She, however, took no notice of it, until Mabel, suddenly seizing both her hands, exclaimed, with the old excited manner Genevieve so well remembered in her friend,

"Oh! Veva, what have you done It never can be between us what it once was. Veva, how could you be so disloval?"

The reproach wounded Genevieve deeply, quick tears started to her eyes, but she answered humbly enough.

"Time will show you, Mabel, if I have been disloyal. Oh! pray to God I may never be so!"

"But, Veva, you have been so, you are so now, and I can't bring myself to understand how you could be faithless. I could not tell you what your letter was to me—it makes me shudder even now to think of it," said Mabel,

"Can we not love God's holy will to gether still, Mabel?'

"Ah, that is the question, Vevaare you doing God's will? Can you say you love it, when, rather than stand by our beloved Church at a time when so many bitter enemies, even among those who should be her staunch supporters, are conspiring to rob her of all that is beautiful, you turn traitor to her, and forsake her wing for that of a step-mother, to whom you owe nothing?'

"and there is no mention of Rome in

hurried away, promising to return Nicene Council were not rebellious to Rome. There were no Christians in those days but such as acknowledged the supremacy of St. Peter above the rest of the apostles. It is heresy that has sought to cast obloquy upon the Church in these days, because she still acknowledges Rome for her mistress.

"Oh! well, Veva, don't let's talk about it, pray," said Mabel, quickly. "I cannot bear it yet-it is too sore a subject with me; and remember I will never forgive you if you try to make a Romanist of me. Hugh would be very angry if he knew I had spoken about it to you at all, so don't try, Veva, or we shall quarrel." Again the tears sprang to Gene

vieve's eyes as she murmured, "Mabel, darling, I have no thought of trying such a thing; it was you who started the conversation."

"I don't mean to grieve you, darling Veva," said Mabel affectionately, putting her arms around Genevieve's neck. "Only, if you love me, as I know you do, promise me that you will never try in any way to influence me to change my faith. it, and it would break Hugh's heart Do you know that he told me, the day he went away, that only one thing could part us—that would be if I for sook the Church to become a Roman

"Did he say that, darling? Ah! well, never mind. I promise you not to talk to you about religion - unless you begin, you know, as you did just now. Otherwise I will not talk, Mabel,

I will only pray."
"But don't pray for me to be a
Romanist," added Mabel, with some
impatience, "for that would be the sure way to make me miserable."
"Mabel, darling, I will only pray that you may always have the courage

calling you. Is that not the right prayer? Yes," answered Mabel. "Oh! Veva, God's will is very hard some

times. "You have found it so lately, in-

to do God's will, wherever you see it

deed, poor Mabel," said Genevieve, sorrowfully. "But now won't you come and see my father? He is so anxious to see you again.' No one in the world, not even Hugh,

was so intimately acquainted with Mabel's character as was Mr. Vaughan. He had watched her from her early childhood, he had trained her himsel in the path of virtue and piety. He it was who, first discovering in her the germs of Catholic faith, had sought to develop them still further, and to mature in her those longing aspirations after the good and the beautiful which could not fail ultimately in pro ducing rich fruits of practical self de votion and self-sacrifice. He knew, as no one else could possibly know, the great rectitude of her heart, as well as the naturally logical turn of her intellect. He knew how anything approaching to doubt in matters of faith was repugnant to her sense of honest fairness, therefore he could foresee better than anyone else, what would be the probable consequences of Mabel's residence among Catholics. His earnest desire was that Mabel, when brought to a clear knowledge of the truth, should be so, not through his influence, or through that of Genevieve, but only through the working of supernatural grace in her soul Her engagement to Hugh would, Mr. Vaughan knew, prove the most difficult obstacle in the way of her conver which a conflict betwixt her faith and

In such a conflict there would be for her but one place of refuge! No human voice would be able to give her consolation; therefore no human voice -certainly not his-should invite her to begin the struggle, no personal influence — his last of all — should endeavor to draw her into a path which was likely to prove so rugged and so thorny. Mr. Vaughan's intimate conviction was that Mabel was a beloved child of Providence, and that the guidance of her heart was better left to God. Nothing less than a supernatural power would support her through what he foresaw lay before her; nothing less than a supernatural voice should speak

to her of the sacrifice. It was in the adorable presence of the Blessed Sacrament that he first conceived the idea of praying that Mabel might be drawn to a conviction of truth, not through reasoning - least of all

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through his influence over her - but solely and entirely through the Divine whisperings, at once so sweet, so strong, that speak from the Tabernacle Home of Jesus, as no human voice can speak to the feelings of the human

God has so many different ways of drawing souls into His Church; it is interesting to notice how no two come into her by exactly the same path. Ah! there are few paths, if any, so lovely as the one Mr. Vaughan would have selected for Mabel. It was the desire of his heart for her, and night and day since his own conversion he had prayed for it.
"Leave her to her God, my child,

he had said to his daughter Genevieve, when he first heard that Mabel was coming abroad. "Avoid as much as you possibly can all discussion. It is who must speak to her heart."

Mabel, therefore, if she expected that Mr. Vaughan was going to try to convert her, found herself very shortly undeceived. It was a shock to her when she first saw her almost worshipped pastor, whom her imagination had invested with all the dignities of the sacred priesthood, standing before bereft of his priestly garments, and wearing the ordinary secular dress.

From the force of custom, Mabel would have knelt for his blessing, but he would not suffer her to do so. Gently but firmly taking both her hands, he drew her to a sofa, where he made her sit beside him. rushed to Mabel's eyes; she looked round hurriedly, Genevieve was gone, and once more Mabel found herself alone, in the presence of the human being who had represented to her for so many years the authority of God on earth.

There had risen up an impassable barrier between them; so felt poor Mabel—the past was all fading into a dream, he could never be again to her what he had been in days gone by The sight of him only made her bitterly conscious of a spectral truth, which of late had so often flashed across her, but which seemed now to be assuming a more settled form. The religion she loved so well, the religion which had been the sunshine of her life, had had for its foundation his word, his teaching only; of what further value was that religion, now that he had openly declared before the whole world that his teaching was erroneous, his word a delusion? Of course there was still the cold, lifeless Church of England to fall back upon, but Mabel knew well enough that it bore but little semblance to the exquisite ideal of her imagination. God only knows how bitter to some true hearts in the Anglican Establishment is the awakening from that dream in which they have lived for long years, and which has been so very, very beautiful!

TO BE CONTINUED. 'The eldest daughter of the good God.

### A PRIEST ON THE MIDWAY.

Father Foley's Peculiar Experience at The World's Fair.

Rev. J. T. Foley, of this city, says the St. Louis *Post-Dispatch*, who has recently returned from a prolonged stay in Chicago, had a curious experience in the Midway Plaisance. It was nothing less than a call for the exercise of his sacerdotal functions in behalf of the South Sea Islanders. One evening Father Foley stood at the entrance to the theatre in which natives of the Samoan Islands where the performers. He was strongly of the opinion that alleged Samoans were disguised mulattos, born and bred in the United States. But several of them bowed to lic Agency, 42 Barclay St. New York NEW YORK. Father Foley, and he asked them how they knew that he was a priest. "Because we are Catholics," they answered in excusable English.

Father Foley mingled with the troop, and learned that twenty of the forty tragedians had been converted from paganism to Catholicity by French missionaries. H. J. Moors, a resident of Apia, Samoa, who is the manager of the theatre, gave Father Foley the freedom of the place, and the St. Louis priest called whenever he went to the Fair. One day a huge gray-bearded chief threw his arms around Father Foley's neck and said that he was anxious to make a confession of his wrong doings. It was not the hour for the performance, and Father Foley went to a dark recess of the stage, where the swarthy islanders were duly shrived. The Samoans wanted Father Foley to say Mass for them, but on account of some hitch, permission would not be granted to priests by the Chicago clerical authorities to say Mass in the World's Fair, and Father Foley

could not comply with the request. When Archbishop Kain was Chicago, Father Foley and Father Mc-Cabe took him to the South Sca Island ers' theatre. The troupe were in the midst of their performances when the Bishop entered, but the barbarians ceased to play, and coming up to the prelate, singly they sank on one knee and kissed his episcopal ring. Father Foley was much edified, because he did not think that the same number of civilized Catholics would know what to

do under the circumstances. The STAR Almanac of Montreal for 1894 is just published. Needless to say

there is a great demand for it. Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

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JOHN BRODIE, Columbus, Ont.

This world is not all-"there is more beyond," and as the days of eternity exceed those of time so does the importance of looking beyond exceed in importance the interest and the occupa tions of the present time. Only those whose natures have in some way been perverted, cherish doubts about the future life. The poet has well expressed that deep-seated sentiment of the human soul which is at once a conviction and a promise of immortality:

Whence this pleasing hope, this fond desire, This longing after immortality? Or whence this secret dread and inward horror Of falling into naught? Why shrinks the

soul
Back on herself and startles at destruction?
"Its the divinity that stirs within us;
This heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing dreadful thought."

Can we possibly conceive of anyof that man who is without God and without hope in the world? For the two are correlative. The man who believes in God has hope, while the man who has no hope has lost faith in God. Aside from revelation the best proof of a future life is the fact that the Author of our being has implanted in our souls the idea and the longing for immortal-This idea - this longing - has been implanted in our souls for a pur It is not to deceive us-not to allure us with false hopes and vain anticipations which shall never be realized. This world is but the porch to

eternity. Why, then, do the great mass of mankind live as if there were no hereafter - as if this fleeting, transitory and unsatisfactory world were all, and there were nothing more beyond: Why do they so willingly, so persistently engage in

"The low vain strife.
The tug for wealth and power.
The passions and cares that wither life
And waste its little hour?"

Evidently, if there is more beyondwe are to live forever after this fitful scene is over-it is simply madness not to look beyond and contemplate our future destiny. It is the highest unwisdom even to live in a state of doubt and uncertainty and to drift listlessly along and "set our life upon a cast and stand the hazard of a die.

It will not do to trust to our ignorance, or to vague notions of the mercy of God. We have a very good reason to believe that God has not left us in darkness and doubt on this all important, this infinitely momentous, subject. As He has endowed us with a mora nature - has given us a conscience which prompts us to distinguish be tween right and wrong in actions, and as by nature we are left very much in the dark as to what is right and what wrong, it was to be expected that He would give us a revelation of His will to instruct us and to guide us in the path of duty and rectitude.

These two principles, faculties or sentiments of our nature -- whatever you please to call them-viz., con science aed the idea and longing for immortality, are our best natural guarantees for a revelation. That revelation God has given us He has also given us the means of ascertaining the purport of that revelation, and He has imposed upon us, as rational beings and free agents, the obligation of finding out where and what that revelation is and conforming our lives and conduct to its requirements. If our eternal well-being in the world to come depends upon our conduct here, and reason confirms the testimony of revelation on this subject, how infinitely important that we should not only know what is required of us, but that we should make it the great business of our lives to fulfil the conditions re quired, and thus secure our eternal happiness

One of the most common excuses, en of otherwise intelligent and sen sible people, is that there is such a mul-titude of claimants to be the true exponents of revelation, each insisting that it is the one. That is a very poor excuse. The process of investi-gation—of determining between the truth and error—is one of the most im portant functions of the human mind, and its exercise is necessary in every department of human life. The ques tion of superiority of claim and consequent precedence among the various bodies calling themselves Christians is not a difficult one to the candid and unprejudiced mind. The reason why so many fail to ascertain the truth is not so much the difficulty of finding out the truth, but indifference-the want of a lively, rational interest in the subject. In fact, experience abundantly proves that there are thousands of persons who do not care to know the truth; they do not want to change their views, and they are only too glad to avail themselves of any plausible excuse for not entertaining the question. They don't care to look beyond this

All their interests and affections are centered here upon the transient pleasures and evanescent joys of this world. They will not pause, they will not reflect seriously, they will not consider their latter end; they involuntaily shrink from looking eternity in the face. They are so intensely absorbed in business and pleasure, so immersed in the cares of this life, that it seems as if nothing but the tremen dous blast of the last trumphet could rouse them from their lethargy. Happy they if that last trumpet does not wake them from the dead when too late to provide the oil for their lamps which is necessary for admission to the marriage supper of the Lamb. -N. Y.

is Impossible Without Submission to the Authority of the Vicar of

There is much talk in England about the "Reunion of the Churches." The phrase takes for granted that there is more than one Church and that the Churches must have been at one time There cannot be re-union where there never was union; consequently the Catholic Church, the Greek Church and the Anglican Church the three communions which the Ritualists call "Catholic" — must have been at one time united as one Church, or they could not, strictly speaking, be re-united. But does this assumption rest on any basis? On the contrary, the Catholic Church has always ommunicated both the Czar's Church and the Archbishop of Canterbury's Church The Photian schism and the Elizabethan schism were never integral with the Catholic Church—in other words, were never "united" ecclesiastically. So that the re-union of these schisms with the Catholic Church would be the reunion of Disobedience with Authority-two principles which were never one, and never could be. The Dissenters, when they use the

word Reunion, have no thought of the

Catholic Church nor of the Greek schism, and have only a very hazy conception of the blending of non-Conformism with Anglicanism -a conjunction which they scarcely esteem to be desirable. Their aspiration is in the direction of co-operating among themselves, of "combining" in a sort of sectarian harmony; not of uniting as to doctrine or as to authority, but uniting as to social courtesy and In the various congresses which have been held in this country stensibly with a view to reunion, there has never been any attempt at uniting in faith, because there was no desire to unite in obedience. Every-body confessed to the hopelessness of a Common Creed, when could be found to agree as to a common Authority. Dissenters, to do them justice, have always recognized this fallacy in all their schemes for some sort of overt harmony, and have deplored it as fatal to all reality. Reunion-or, to use a better word, Reconciliation—must be based on the acceptance of the same Authority; but since no Dissenter will hear of any authority save that of the private interpretation of the Bible, it is manifest that each man's authority is Himself, plus the traditions of his own immediate set of

Doubtless there is a difference in the apprehension of "Reunion" on the part of the different schools of modern Protestants. The Ritualists—the most inconsistent of all the sects—appear to advance a proposal of this kind. "Let the Roman, Greek and Anglican Churches admit each others Orders, but let them repudiate the supreme authority of the Pope.' manifest that the supreme authority of the Pope can alone determine the vexed question of Anglican Orders : and since that authority has always commanded the re-ordaining of Angli-can clergymen, there cannot possibly be any reversal of that decision. Ritualists know this. Indeed Cardi nal Vaughan has just proclaimed the stubborn fact, that not one Catholic Bishop in the whole world would accept the so-called Orders of Anglican elergymen. So that the Ritualists, feeling the hopelessness of converting the Pope, have settled down to a quiet ignoring of his authority; trying to persuade themselves that, after all, it is not unlikely that in the early centuries the Pope may not have been the Father of all Christianity, and that the British Christians before the time of Gregory the Great may just possibly not have thought obedience to the Popes so important as obedience to themselves. "Reunion" with the Ritualists is now nothing more than a vague wish that the mistaken ideas of all Popes and General Councils could have had the advantage of being corrected by "Anglo Catholics."

The Broad Church party cares noth ing for re-union : rather rejoieing in the latitudinarianism of opinion than desiring the corporate harmony of belief. The Evangelical party—now reduced to small limits, indeed scarcely existing as a school-are more disposed to throw in their lot with Dissenters than to turn towards "Rome" or towards Ritualism. I should say that there are only two sections of English Protestants who are really desirous for a return to Catholic unity-the more earnest and the more teachable of the Ritualists, and the better class of fairly

educated Dissenters. Yet it is obvious that there can be no hope of any class of Protestant wanderers seeking admission into the one Fold of the Catholic Church, until the truth has been realized that, not Re union but, Submission must prelude the desired reconciliation. That word Reunion has done an immense deal of harm. It has been a word which has led Protestants to imagine that they can make terms with the Catholic Roman Church. Concessions on this point, modifications on that point, have been assumed to be possible by union;" whereas the very first thing that all wanderers must understand is that the Church knows no concessions or modifications. Discipline can of course be relaxed; national customs can of course be respected; but doc-trine is immutable, because it is Truth, and authority must be obeyed not dis-No other sarsaparilla has equaled Hood's in the relief it gives in severest cases of dyspepria, sick headache, biliousness, etc.

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LOOK! FORWARD, LOOK BEYOND! CAN THERE BE "REUNION?" ity which lies at the root of their whole position, and which alone has made Ritualism possible. If truth can be variable, there can be no rational ground for submission to any spiritual authority on earth. variable, there can be no rational ground for not submitting to the only authority on earth which can teach.
All the world knows that the Roman Church alone makes the claim to b able to teach the Truth ; so that either submission must be made to her author ity, or all the world must remain justi fied in the conviction that there is no obligation to obey anybody. But this conviction would be repudiated by all good Protestants. Logically, therefore, philosophically, and exceptionally in Christian sense, must submission precede the act of Reunion; or, more accurately speaking, not Reunion, but union with the sole Mistress of Truth.

We can well understand that, being brought up in Protestantism, Ritual ists-or indeed any class of Protestants - find it hard to believe that there is no such thing as private judg ment in regard to any article of the faith. To grasp the idea of the teaching Church is to grasp the idea faith. of One Truth. But when people have been brought up to believe that all truth is debatable, save only the historic Fact of Redemption, the change in their minds must be supernatura

before they can acquire "the si sense." Yet common sense ough go a very long way; and the purely rational intelligence to be sufficient for the apprehension that God's Truth cannot be judged by man's opinions. If this simple postulate were accepted, there could be no further talk about "Reunion "-about coming to terms with God's Vicar upon earth; there could be simply the mental attitude, "I submit; it is for you to teach me not me you. And yet, judging from the tone of

the Ritualist newspapers, the most advanced Ritualists are no nearer to

this apprehension than are the wor

shippers at an "Ebenezer" or a "Bethel." It is all fencing, not submission. The Ritualist Church Times not only defends its own position, but severely criticizes both the Church of England and the Catholic Church scolds Cardinal Vaughan and the Baptist Act with the same impartiality and authoritiveness; points out to its own Bishops their sad heresies and disastrous Protestantism; and graciously counsels the Pope in regard to his many difficulties-brought on him alas, by his not being an Anglican This tone is a very long way off from submission. It does not even so much as approach towards "Reunion. it the true spirit of heresy, which is self- worship, and judges all authority on earth-save self. During the las twenty years this Protestant spirit has deepened. Forty years ago there was the spirit of submission there was the spirit delayed only by natural regrets, ex cusable ignorance. In these dayswhen there is no excuse for ignorance when anyone may acquire all reliable information by questioning the first Catholic priest he may come across-the spirit of Resistence has taken the place of Christian humility, and is keeping many millions out of the Church. the "prettinesses" of Catholic worship are imitated in Ritualist churches; all the names, watchwords, symbols, ornamentations; so that Englishmen may enjoy many externals of Catholic worship, without any of the responsi bilities of Catholic life. Does this look "Reunion?" It is more like an arch-trick of the Evil One, for delaying the return of England to the Faith. -B. A. Oxonin in Chicago New World.

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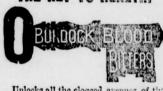
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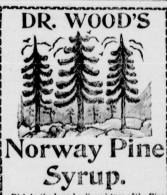


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### London, Saturday November 25, 1893.

### SABREVOIS MISSION.

A letter from a correspondent of the Mail appears in the issue of that journal of the 15th inst., in relation to the Sabrevoi's mission, the only Church of England mission, we understand, which is maintained for the express purpose of undermining the faith of Catholics in the Province of Quebec.

The Mail's correspondent states that on Sunday, the 12th inst., appeals were made in several of the Anglican pulpits in Toronto on behalf of this mission, it being customary to make an annual appeal throughout the dioceses of Ontario as well as Quebec to have it maintained; but he points out also the absurdity of making such an appeal. That its object is the proselytism of Catholics is made clear by a quotation from the report for 1892, which says:

"The chief aim of the committee in conducting the mission shall be to reach the French Roman Catholic population, especially by the engagement of colporteurs, and through them to bring Roman Catholic children into

On this point the Mail's correspondent, who is himself an Anglican, very sensibly remarks:

"This is the chief aim of the com Well, it is a very serious mittee. Well, it is a very serious responsibility, this sort of proselytism, this unsettling of religious convictions It may be a duty. On this point I am not prepared to pronounce But apart from this aggressive work there are existing agencies, a Church in Montreal, a mission school at Sabrevois four clergy, a catechist, three lady teachers, and it seems clear that these should be maintained; and if due economy were observed there would be less need for appeals outside o Montreal and Quebe

The Church of England is far from being a successful missionary Church in its efforts to convert the heathen. In Japan and India it maintains cer tain missions to bring the light of the gospel to the benighted natives; but in all these instances it has been distanced by the Presbyterians and Methodists, who of late years have exhibited considerable zeal in propagating their various systems among the people of these countries. The Church of England missions, according to the testimony of the most unexceptionable witnesses, have been total failures in both these Empires, and there is no present likelihood that they will succeed better in the future than they have done in the past.

This consideration leads to the very pertinent question, would it not be more reasonable for that Church to endeavor to improve their foreign missions to the heathen rather than to sustain the Sabrevois mission, which aims only at upsetting the faith of those who already know Christ? It cannot be denied that Catholics as

a rule are more zealous church-goers than members of the Church of England or any other sect. Statistics on this point have been frequently gathered by persons anxious to ascertain what proportion of each denomination are faithful in attendance at church services on Sundays, and the invariable result has been that Catholics are the most regular of all in this respect. It must, therefore, be inferred that the Sabrevois mission, if it have any result at all, will only make the French-Canadians whom it will affect more careless in the discharge of the duties of religion. The Mail's correspondent, therefore, very sensibly suggests that the contributions given for the purpose of unsettling the religious convictions of the French Roman Catholics might be much better employed for other purposes. He reminds his co-religionists that the annuties paid from their widows' and orphan's fund have been cut down one half, and that their own mission fund is in debt. He is therefore of opinion that it would be much better to replenish these funds than to contribute towards proselytizing the French Catholics of Quebec, especially as this work ought to commend itself to the two dioceses of Montreal and Quebec, if to any, and these dioceses are perfectly able to maintain it. He might have added that as far as the conversion of French Canadian

nission is a failure.

There is another feature connected

with the case which is pointed out by the correspondent. It appears that receipts of the Sabrevois mission for 1892 amounted to \$5,780. 33, of which \$1,194.16 came from the parent society, and \$4,586.17 from collections through the eight dioceses of the ecclesiastical Province. Of thi amount the collecting agent and the secretary superintendent alone received \$2,171.88, or more than 37½ The collecting agent col ected not more than \$4,232.72, which he was paid \$1,200 as salary, and \$471.88 for travelling expenses, a total of \$1,671.88, or nearly 40 per cent. Toronto diocese contributed \$1,016, of which about \$400 go, not for mission purposes, but to pay the collector. The collector, in fact, puts into his own pocket nearly \$4 out of every \$10 he collects. The correspondent wonders how the com-mittee can conscientiously employ a clergyman to collect money, under pretence that it is for the support of a nission, while he is conscious that 40 per cent. of it is for himself.

From these interesting details it is evident that if the Sabrevois mission does not convert or pervert the French Canadian Catholics, it affords, at least, a snug berth for a few officials, lay and

It is pointed out that the zealous ladies who collect in Toronto for missionary purposes, do so gratuitously, and the Mail's correspondent is of opinion that there should be no paid collectors for missionary objects. however, the contributors are satisfied with the way their money goes, we have no reason to complain of such financial management; but we may legitimately protest against the organ ized efforts made to sap the faith of the people of Quebec. We are especially surprised that the Church of England should undertake such a work; where as a large percentage of its clergy admit that with the exception of the high authority exercised by the Pope, the Catholic doctrines are the pure and undefiled teachings of Christ and His Apostles. After such an admission i must follow that she has been the bul wark of Christianity for more than eighteen centuries, and her children ould be allowed to practice their religion without interference.

END OF THE WORLD DELU-SIONS.

On Sunday, the 5th inst., the female members of the Swedish Evangelical church in Hyde Park, Chicago, had a great disappointment. It had been announced by the parson, O. H. Larson, that on that day would occur the general resurrection, and the ascension of the just to heaven, and for six months the congregation, who are mostly women, had prayed together for several hours each night to prepare for the great event. When the appointed day arrived, as the hour of the Resurrection was not known, thirty five girls and women of the congregation assembled in the church at an early hour, and waited all day and far into the night, even past midnight, for the expected ascent, until they found that they had been deceived; then, tired out with their long watch, they returned to their homes a very much disappointed company.

It is now admitted by the minister tions as to the day when the Resurrection and Ascension should take place but it is supposed that another day will be appointed for the great event.

Mr. Larson, the minister in question, s only following the example set by the celebrated Lutheran minister, Jurien, who, as early as the sixteenth century, several times fixed a date for the end of the world and the general judgment. He claimed the right which his master, Luther, declared to belong to all true Christians, the right of interpretation of the Scriptures according to his individual conception of them, and by this means he main tained that he had discovered the exact day for the consummation of all things on earth. Finding that he and his thousands of deluded followers were deceived when the appointed day arrived, he fixed another date with a like result. He lived long enough to find a similar disappointment for the third time, yet he was not discouraged in his prophecies even by this. He fixed a fourth date for the event, but this time the day was so far ahead that he died before it came, so that only his followers met with the disappointment on this last occasion.

It is a favorite practice with sensationalist preachers to fix a date for the end of the world. This draws attention to them and advertises them extensively, and they find thousands of followers among those naturally inclined to superstition. About three ground Christians could, and should, years ago a Philadelphia Second Adventist caused several hundred of his dupes to sell their property and go up a high hill, from which they might be ready to ascend to heaven when the expected moment should arrive, and it is within the memory of many of our switching a high hill, from which they might be ready to ascend to heaven when the expected moment should arrive, and it is within the memory of many of our switching a high hill, from which they might be remembered also that even the Book of "If there is one paper more than another in this province which has sought to divide the people on lines of religion, it is the for-ordinal of Edward VI., a prescribed in the ordinal of Edward VI., a prescribed in the people on lines of religion, it is the for-ordinal of Edward VI., a prescribed in the people on lines of religion, it is the for-ordinal of Edward VI., a prescribed in the whole testimony of antiquity which justifies the use of nearly all which it could steadfastly adhere. Probably this has been due to the fact that no paper or

City Carthrate accord. children is concerned, the Sabrevois readers that one Miller, who foretold subject, but what is deemed necessary the end of the world for a certain day, had thousands of followers all over the United States and Canada. These were known as Millerites. Of course, when the day came there was, as usual. a disappointment, and the sect gradually disappeared, notwithstanding the efforts of missionaries who perambulated the country, preaching in the groves and squares, for the purpose of keeping up the excitement.

It is needless to say that recruits for these sensationalist sects were obtained from all the Protestant denominations. We have never heard that any Catholics were deceived into joining them. Catholics, as a general rule, are preserved from such superstitions by the teaching of the Church, which is the pillar and ground of truth, according to the inspired Apostle.

The celebrated Dr. Cummins, Dublin, one of the most anti-Catholic of Protestant clergymen, was also a dabbler in prophecies which were never fulfilled. Such nonsense is, Protestant sects, just as Dr. Wild's fancies about the lost tribes of Israel, together with his violent and rabid diatribes against Popery make him a most popular preacher in "enlightened Toronto.

### McCARTHYITE PARSONS.

The announcement has been made that the notorious Rev. Dr. Douglas, of Montreal Methodist Seminary, is to be one of the speakers at the proposed McCarthyite convention which, according to present indications, is to be held in Toronto some time in December for the purpose of organizing the new or third political party.

With a view to ascertain the truth of the announcement a representative of an eastern journal called upon the doctor, but though the latter was very free in expressing his views he does not seem to have declared positively that he will take part in the convention. With the principles enunciated by Mr. Mc-Carthy, however, he appears to be in full accord, and the impression generally accepted by the public is that he will be one of the great guns at the convention.

At this we are not at all surprised. Dr. Douglas proved by his speeches at the Tilsonburg Methodist conferences, year after year, that he is always ready to revile Catholics, for no other reason than because of their religion. Our readers will remember that he denounced Sir John Thompson's aceptance of the premiership on the plea that he is a Jesuit. In this, of course, he displayed his ignorance; but it is well understood that the real objection is the Premier's religion. The doctor now, in the published interview, declares that "he is as strongly opposed to the fiscal as to the religious policy of the Thompson Government."

What is this religious policy? We are not aware that the Government of the Dominion has any religious policy whatsoever. Religion is a matter for men to settle with God without the intervention of Government.

On the Manitoba school question, Dr. Douglas pronounces very decisively against the liberty to Catholics to educate their children as they desire in the Catholic faith. He declares against any dogmatic teaching in schools, and he is willing even to sacrifice what Protestants usually insist upon strongly - the reading of the Bible in the schools - the object being plainly to deprive Catholics of their freedom of education, not only in Manitoba, but throughout the Domin ion. Were it not for this he would denounce the absence of the Bible from schools as loudly as any of his brother ministers.

He wishes ethics to be inculcated, as if it were possible to do this on a solid basis without dogmatic teaching. On what principle can we insist upon a code of morals, unless there be a God to whom we are responsible, and unless God has revealed his law to mankind? And if He has revealed that law, it is necessary to know who has authority to enforce it. Hence ethics cannot be properly taught unless they be based upon the whole body of Christian doctrine.

Dr. Douglas says:

"The Ten Commandments and the Sermon on the Mount are quite sufficient, and upon some such common agree upon a national educational system, against which the charge of Godless schools could not be justly

by parents, on whom God has imposed the duty of educating their children fully in the things they ought to

The doctor seems to be entirely astray in his conception of Archbishop Ireland's "Faribault Plan." He says:

"I believe the time will come when Catholics, emancipating themselves from the influence of the clergy, will abandon sectarianism in educational affairs. The tendencies of the times are all in that direction. This is proved by the liberal attitude of Cardinal Gibbons and Archbishop Ireland, and their liberal action was generously met by the Protestants of the United States. In all the Common schools inaugurated on the Faribault Plan, the rights of Catholic teachers are recognized and when they are proper qualified they are engaged every

Such is not the case. The every where dwindles down to comparatively few localities where the Protestants have been liberal enough to tolerate the Faribault Plan. Even in Faribault itself, and Stillwater, the localihowever, always sure to secure a good | ties where Archbishop Ireland adopted congregation among some of the this plan at first, the Protestant ministers and the Apaists would not permit it to be carried to successful operation and the Catholics were compelled to return to the system of Parochial schools as the only means whereby they could secure for their children the education which they conscien tiously believe they should give them

The Faribault plan may work fairly well in some places where Protestants are imbued with the broad principles of toleration and justice, but it could never be carried out where men are actuated by the spirit manifested for years past by Dr. Douglas and his political leader, Mr. D'Alton McCarthy.

The Separate school system as w have it in Ontario works fairly well being founded upon the just principle of apportioning the public funds equitably to all who contribute towards There are some details which in all justice should be amended, but the principle itself cannot be given up for the precarious Faribault Plan, which Archbishop Ireland favors in ome places on the principle that where full justice cannot be obtained, is sometimes expedient to accept

Another of Mr. McCarthy's clerical lieutenants is Dr. Wild of Toronto. At the Stratford McCarthy meeting brought up anew the old story of Romish aggression in the Jesuit Esates Act of Quebec. It has been shown over and over again that this was simply an act of tardy justice to a virtuous and zealous missionary and educational order of priests. Dr. Wild showed his usual intolerant spirit throughout his speech, which he cluded by telling his auditors that "we want no Pope in Canada, and we do not want a large portion of the people of this country to accept dictation from

To this we need only say that we are not prepared to accept dictation from Reverend Dr. Wild as to the character of the religion we shall be-

It is a curious fact that Methodist and Congregational preachers, who are loudest in their professions of love for civil and religious liberty, are the most anxious to deprive Catholics of that liberty. They have also always Jesuits and other Catholic priests for the faith of the Eastern Church. It is Surely Protestants do not appeal to the aiming at political power, yet we find that they are themselves the principal equally with that of the West was by St. Epiphanius, who wrote that this meddlers in politics. The Catholic priesthood are too much occupied with heir spiritual duties to compete in political meddlesomeness with these disturbers of the peace. Nevertheless we can assure these demagogues that Catholics are sufficiently on the alert to maintain their rights.

### THE ARCHBISHOP OF CANTER-BURY ON NOVELTIES.

The Archbishop of Canterbury, while the 10th inst., declared it to be "more than weakness to pursue novelties and trivialities to our very altars, such as Romanism never knew until after the Church had dismissed even older and more sober inventions, and had with valor and ability fought her way back to an untarnished standard. He added that "Large-minded men

night be amused, yet surely would be indignant at being assured that 1,200 Roman Catholic Bishops had refused to admit the validity of English orders. Such a refusal contained no argument whatever."

We can only wonder that an ecclesiastical dignitary of learning, who Augustine and a St. Anselm, should has a Ritual, plain it may utter such incomprehensible nonsense, and that being uttered, the representatives of the Associated Press should deem it worth their while to telegraph t to this side of the Atlantic.

What means this "pursuing novelties and trivialities to our very altars?" The only meaning we can conceive the Church of England. It should be

instituted a sacrifice which is to be offered up by the priests of the New Law, have introduced into the Church of England the practice of "saying Mass," and have adopted vestments somewhat similar to those used in the Catholic Church when Mass is celebrated. Indeed there is no doubt that such is his meaning, for he evidently refers to the trite contention of the Evangelical party just as it was recently proclaimed by Archdeacon Farrer.

Apart from the fact that the Anglican clergy are not validly ordained priests, and are therefore incapable of offering up the holy sacrifice of the Mass, there is neither novelty nor triviality in these practices as found in the Catholic Church. The novelty is n Anglicanism, which abolished the usages of fifteen centuries and substituted rites of its own. The Ritualists are aiming at the restoration of ancient rites and doctrines which will make their liturgies and religion resemble somewhat those of the Primitive Church, even though the resemblance be but crude and imperfect.

That the Mass as a sacrifice is no novelty is sufficiently evident from the early history of the Church in all nations. It was the oft expressed desire of St. Monica, the pious mother of St. Augustine, that her son should become a priest that he might be able to offer up sacrifice at the altar of God, and St. Augustine himself testifies that he offered the holy sacrifice for the repose of his mother's soul after her

The dogma that the Mass is truly a sacrifice is taught by the Fathers of the Church with the greatest unanimity. To say nothing of the Roman liturgy, which teaches this unequivoeally, the liturgy of St. James, which is much used in the East, has these words: "We offer to thee the unbloody sacrifice for our sins and for the ignorances of the people," and again, after the consecration, "We offer to thee this awful and unbloody sacrifice, O Lord, that thou mayst not deal with us according to our sins, nor repay us according to our iniquities, but that thou mayst blot out the sins of us thy servants beseeching thee, and deal with us according to thy great and unspeakable mercy and love for mankind."

Words similar to these occur in all the liturgies which have ever been in use among the Christian Churches, whether Catholic, Schismatical, or heretical, previously to the Protestant Reformation, proving conclusively that the Sacrifice of the Mass is a doctrine which dates back to the days of Christianity, but it is useless when of the Apostles. There is not a single liturgy which teaches the modern Protestant doctrine on this subject.

We shall add here only the testi mony of St. Cyril of Jerusalem, whose evidence is peculiarly valuable, because he occupied that primatial See firmly fixed in the belief that the Mass is a true sacrifice for the living and the dead. "By this sacrifice (thusia) of pro-

pitiation we pray God for the peace of the whole Church, for the right rule of the world, for the emperors, for our soldiers and companions, for those afflicted with sickness, or pressed down by afflictions, and for all who need help. We pray and offer this victim for all."

Now as regards the ceremonies and vestments used at Mass, it cannot be making his visitation at Ashford on overlooked that according to all liturgies, whether Eastern or Western, such ritual usages were always commanded and many of them are cited by ancient ecclesiastical writers as having been handed down from the Apostles They are, therefore, neither novel nor They are used to excite devo trivial. tion and reverence for so sacred a function as the holy sacrifice of th Mass, and the Church in employing them follows the example which Goo Himself set in the Old Law in prescrib ing the ceremonies of each species of sacrifice, and describing the vestment to be used by Aaron and the other priests. He insists that they shall be fashioned with glory and beauty Their use is therefore neither novel

But the Archbishop of Canterbury seems to forget that even the Anglicanclaims to fill the episcopal chair of St. ism of the Book of Common Prayer still a ritual upon which it insists on the plea that the Church has authority to define such things for the sake of order and decorum. If a man made Church has such power, undoubtedly the Catholic Church, established by Christ, possesses it. He is therefore not justified in assuming that the "untarnished standard" is that set up by remembered also that even the Book of

the Holy Eucharist at His last supper, | Church and by the Highest of Anglican

In reference to the validity of Anglican Orders, though His Grace makes little of the refusal of 1,200 Catholic Bishops to recognize them, it is no slight evidence to the usage of the whole Christian Church that all the Bishops unite in the belief that Anglican Orders lack the essentia characteristic of Apostolicity. anything more is to be added, it is to be found in the fact that the 500 Oriental Schismatical Bishops reject them with equal unanimity. know that Anglicans generally view the situation with feelings far different from those of mere amusement, as the Archbishop pretends.

Another novelty to which we feel bound to draw the attention of ou readers is the fact that His Grace uses the term altar as applied to the Angli-can communion-table. What is an What is an The word used in the Greek New Testament with this meaning is thusiasterion, the place of sacrifice. It implies, therefore, that on the Christian altar sacrifice is offered. Christian altar sacrifice is How can the Archbishop of Canterbury and Archdeacon Farrer justify their use of the term altar in contradiction to this Apostolic usage?

The Apostle tells us "we have an altar," i. e., a place of sacrifice. How can these Anglican dignitaries claim to be of the Apostolic religion when they maintain that they sacrifice? Truly they will find plenty of novelty and triviality to condemn without going beyond their own doctrines and practices.

### OUR DEPARTED ONES.

It is to be hoped that all Catholic shall remember during the month of November, that in another world, which they may see with the eyes of faith, there are thousands of suffering souls appealing to them for assistance. It is their sacred duty, and few are there, we ween, so heartless as to neglect it.

The Catholic doctrine that we may help our departed friends, that we may in the guise of prayer visit them and caress them as fondly as when they worked or played or lived with us, has been often derided by Protestants as the figment of a sickly imagination. And yet what truth appeals so convincingly to human reason? That instinct that has lived in the heart of humanity always and in all places, of assisting those who are separated from us by the abyss of death, has been crystallized by the Church in her teaching of prayers for the dead. Our separated brethren, in denounc-

ing this "superstition," as they term it, take much care to impress upon their auditors that it is thoroughly opposed to the customs of the early Church. This species of argument is used with effect when dealing with persons who have never seen the outside of a book relating to that period proffered to those who have from one source or another gleaned information regarding the teaching of early Catholicity. Their contention has not even the equivocal merit of novelty. Back in the fourth century we find Arius declaring that "the prayers and alms which is the centre from which flowed of the living did the dead no good." Church "has the tradition from Christ that prayers are profitable, though they do not extinguish all sins."

Tertullian says of a faithful widow: "She both prays for him and begs a refreshment for him in the meantime and keeps his anniversaries. For unless she does these things she has repudiated her husband as far as in her lies."

St Cyril writes thus:

"Lastly, we pray for all that die amongst us: thinking it to be the greatest help that can be to their souls have the holy and dreadful sacrifice of the altar offered in supplication for them." (Cat. Mystag, 5, page 241.)

The Fathers of the third, fourth and fifth centuries maintain that prayer and alms giving refresh and benefit the souls detained in purgatory, and declare it to be a teaching sanctioned by Christ and His Apostles. In the Catacombs there are many proofs that supplication for the departed was believed in by the early Christians.

### A TRUE PICTURE.

The Toronto Mail is being estimated at its proper value by its contemporaries. Not being able to find a resting-place in either of the great political parties, for reasons best known to itself, it hoisted the no-Popery flag and made a constituency amongst the narrowminded bigots of the Province. The following extract from the St. Thomas Journal, edited by a stalwart, honest Protestant gentleman, Mr. James Brierley, gives a plain and truthful picture of the Mail's tactics:

person has sought to depriviable prominence as a dist lic peace. It possesses a d and prides itself thereon. Cologue plume itself on variety of its smells. Operaty has lost no opportude Mowat Government denominational favoritism, it has sought to take advanance, prejudice and timiditity. For a paper with suclassume to charge the polibeing the cause of the rise Protective Association is ce a unique quality of 'nerve.

NOVEMBER 25.

BIGOTRY REL

It is a great pleasur manly and Christian-li by a portion of the pres in regard to the wave grippe like, which is no us. The Brockville R particularly commende spect. Some time since lists against Mrs. Sher brought suit against it jured "her character." however, withdrawn ment, but she caused t the paper a great dea preparing their case. the Recorder in the car abundant fruit, for in country this woman's come un profitable.

The Recorder has no tention to the P. P. A. its issue of the 16th in reference to it as well a ical showman, Dr. Wil

Considerable adverse nade on the utterances Foronto, who said in add it Stratford that "the fac when a man became a R eligion made him ugly a course it was a vermake, and one whom of Dr. Wild's intelle man of Dr. Wild's intellethen it is just on a piece what Protective is being worked for all it. Ontario. The people who touly affirm their bel Catholies are bad, but theyry bad, so bad indeed the intervent of the will not vote for a Romoffice, nor will he give member of that Church hostility is declared by the everything with a Rency, and the test of me who aspires to enter its must be prepared to the wherever he sees it. I warfare, but it is not neither is it fair, honest of the sentiments of the sentiments of the sentiments of the sentiments. The sentiments of

gentleman who edits to be commended, a country over will t their hour of persecu the courage to publish Many more, no dou does, but are too timi in the pursuit of a ma out, gentleman : you fear from exhibitions norance, falsehood an

CATHOLICS IN EMPI

The chief characte A. orator is falsehoo cipal organizer, H. W onto, is a man emine position he occupies. Forest, the other day

"The bestowal of a reter Ryan, of Toronto ion he gave of the way got more than they wer The following offic in the Globe on Satu Protestants and 9 ( position of registra which proves that ! gramme is not equal that he is not hone Another orator, a M

"Then went on to asserting that they g ing to the appointme Sheriff of Oxford." As there are in th tario forty-one Pro Catholics holding th we will merely say either did not know ing about or made

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statement-probabl society of which h built on a foundation We give the G and it will prove ve ing matter for th

all along misled by In order to correct made in the public to the number of Cath Ontario Government statement has been partment, giving the of Protestants and Cathe salaries paid, we salary. The statement is the salaries paid, we salary the salaries paid, we salary the salary the salaries that the salaries paid, we salary the salaries paid, we salary the salaries paid, we salary the salaries paid the salari

salary. The stateme by each department :-Executive Council ar Officers and clerks cil and Attorney Gene 11 Protestants, with 2 Catholics, with sale

Administrat Officers and clerks 53 Protestants, with

person has sought to deprive it of its unenviable prominence as a disturber of the public peace. It possesses a distinctive policy, and prides itself thereon. As well might Cologne plume itself on the number as divariety of its smells. Our Toronto contemporary has lost no opportunity of assailing the Mowat Government with charges of denominational favoritism, and in every way it has sought to take advantage of the ignorance, prejudice and timidity of the community. For a paper with such a record to now assume to charge the political parties with being the cause of the rise of the Protestant Protective Association is certainly to display a unique quality of 'nerve.'"

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Back

### RIGOTRY REBUKED.

It is a great pleasure to notice the manly and Christian like stand taken by a portion of the press of the country by a portion of the press of the country in regard to the wave of bigotry, la grippe like, which is now passing over us. The Brockville Recorder is to be particularly commended in this respect. Some time since it entered the spect. Some time since it entered the lists against Mrs. Shepherd, and she brought suit against it for having in jured "her character." The suit was, however, withdrawn at the last moment, but she caused the publishers of the paper a great deal of expense in preparing their case. The labors of Gatholics, with salaries aggrethe Recorder in the cause of truth bore abundant fruit, for in that part of the country this woman's business has become un profitable.

The Recorder has now turned its attention to the P. P. A., and we find in its issue of the 16th inst. the following reference to it as well astothat theological showman, Dr. Wild:

ical showman, Dr. Wild:

Considerable adverse comment is being made on the utterances of Dr. Wild, of Toronto, who said in addressing a meeting at Stratford that "the fact seemed to be that when a man became a Roman Catholic, his religion made him ugly against the Queen." Of course it was a very silly statement to make, and one wholly unworthy of a man of Dr. Wild's intellectual calibre. But then it is just on a piece with the platform of tha Protestant Protective Association, which is being worked for all it is worth in Western Ontario. The people who join this society not only affirm their belief that all Roman Catholics are bad, but they pronounce them very bad, so bad indeed that a solemn obligation is taken by every member joining that he will not vote for a Roman Catholic for any office, nor will he give employment to any member of that Church. In short, eternal hostility is declared by the P. P. Association to everything with a Roman Catholic tendency, and the test of membership is that he who aspires to enter its sublime precincts must be prepared to thump a Papist head wherever he sees it. That is one kind of warfare, but it is not political warfare; neither is it fair, honest or patriotic.

The sentiments of the Protestant gentleman who edits the Recorder are to be commended, and Catholics the country over will thank him in this their hour of persecution, for having the courage to publish his convictions. Many more, no doubt, think as he does, but are too timid, or too faltering in the pursuit of a manly path. Speak out, gentleman; you have nothing to fear from exhibitions of stupidity, ignorance, falsehood and bigotry.

### CATHOLICS IN GOVERNMENT EMPLOY.

The chief characteristic of the P. P. A. orator is falsehood, and the principal organizer, H. W. Steward, of Toronto is a man eminently fitted for the position he occupies. In his speech at Forest, the other day, he said:

"The bestowal of a registry office on Mr. Peter Ryan, of Toronto was another illustration he gave of the way in which Catholics got more than they were entitled to."

The following official statement made in the Globe on Saturday shows that 45 Protestants and 9 Catholics hold the position of registrar of deeds, a fact which proves that Mr. Steward's programme is not equal rights for all, and that he is not honest in saying so. Another orator, a Mr. Geo. Thompson, we are told in the report,

"Then went on to give his reason for asserting that they got the apple by pointing to the appointment of Mr. Brady as Sheriff of Oxford."

As there are in the Province of Ontario forty-one Protestants and three Catholics holding the position of sheriff, we will merely say that Mr. Thompson either did not know what he was talk ing about or made a deliberate misstatement-probably the latter, as the society of which he is a member is built on a foundation of falsehood.

We give the Globe report in full, and it will prove very interesting reading matter for those who have been all along misled by the conspirators:

In order to correct misstatements freely made in the public prints and elsewhere as to the number of Catholics appointed by the Ontario Government to office, the following statement has been prepared for each department, giving the numbers, respectively, of Protestants and Catholics employed, with the salaries paid, where payment is by salary. The statements are duly certified by each department: salary. The statements are duly controlled by each department:— Executive Council and Attorney General's

Executive Council and American Department.

Officers and clerks in the Executive Council and Attorney General's Department:

11 Protestants, with salaries aggre.

\$12,856 gating.... 2 Catholics, with salaries aggregat-

2,250 J. R. Cartwright,
Deputy Attorney-General. Deputy Attorney General.

Administration of Justice.

Officers and clerks at Osgoode Hall:

53 Protestants, with salaries aggre\$68,683

7 Catholics, with salaries aggregat-6,500

officers, clerks and employees in the Department of Education.

Officers, clerks and employees in the Department of Education and Normal and Model Schools, examinations, School of Practical Science, library, etc., connected with the Department of Education:

84 Protestants, with salaries aggregating.... 16 Catholics, with salaries aggregat-13,870

John Millar, Deputy Minister, Crown Lands Department. Officers and clerks in the Crown Lands Department :— Inside service—

rvice— ints, with salaries aggre-.... 837,300 gating 5 Catholics, with salaries aggregating ...
Outside service—
29 Protestants, with salaries aggregating.
5 Catholics, with salaries aggregat-

Wm. Edwards,
Secretary.
Treasury Department. 6,700

3,810 gating .. D. E. Cameron, Assistant Treasurer. Assistant Treasurer.

Secretary and Registrar's Depaotment.
Officers and clerks in the Secretary and Registrar's Department, including asylums and prisons, insurance, Division Court, Registry Office Inspector and game law enforcement branches;
31 Protestants, with salaries aggregations, 25 708

gating 6 Catholics, with salaries aggregat-5.225

ing ... 5,225
G. E. Lumsden,
Assistant Provincial Secretary.
Department of Agriculture,
Officers and clerks of the Department of
Agriculture, and of the Ontario Agricultural
College and Experimental Farm:
32 Protestants, with salaries aggregating 834,550

gating 8 Catholics, with salaries aggregat-

gating \$10,756
4 Catholics, with salaries aggregation \$10,756

Hamilton Asylum for the Insane-8 Protestants, with salaries aggregating. 3 Catholics, with salaries aggregating.... London Asylum for the Insane— 25 Protestants, with salaries aggre-

gating 1 Catholic, with salary aggregat ing.
Kingston Asylum for the Insane15 Protestants, with salaries aggre

Orillia Asylum for Idiots— 15 Protestants, with salaries aggregating... 3 Catholics, with salaries aggregat-Central Prison (including guards) -41 Protestants, with salaries aggre-

\$28,175

gating.
3 Catholics, with salaries aggregat-

gating..... 8 Catholics, with salaries aggregat-4,450

tants, 1 Catholic. Clerks of Court—41 Protestants, 3 Catho-

Registrars Surrogate Court-39 Protestants, 3 Catholics.
Registrars of Deeds-54 Protestants, 9 Catholics.
Salaried Stipendiary and Police Magistrates—32 Protestants 3 Catholics.

J. R. Cartwright,
Deputy Attorney General.

Deputy Attorney General.

Division Court Clerks and Bailiffs.
According to the returns obtained in June, 1839 (the last returns obtained), the Division Court Clerks appointed by the Government were 166; of these 154 were Protestants and 12 were Catholics. Old Division Court Clerks appointed by Judges under the Old Law were 151; of these 144 were Protestants and 7 Catholics. The proportion remains about the same.

Law were 151; of these 144 Were Protestants and 7 Catholics. The proportion remains about the same.

Of bailiffs, 191 were appointed by the Government, viz., 164 Protestants and 27 Catholics, and 140 were appointed by Judges under the old law, viz.; 126 Protestants and 14 Catholics. The proportion also remains about the same.

J. B. Macdonald,
For Inspector.

License Inspectors—83 Protestants, 16 Henry Totten.

Chief Clerk License Branch.

In the Quebec Legislature, with 73 members, there are 10 Protestants, or, in other words, one Protestant representative to each 19,000 of the Protestant representative to each 19,000 of the Protestant population.

In the Outario Legislature, with 91 members, there are 10 Catholics, or one Catholic representative to each 35,000 of the Catholic population.

According to the census of 1891 there is in Ontario 1 Catholic to every 5.96 of the Protestant population: in Quebec, 1 Protestant to every 7.98 of the Catholic population.

EDITORIAL NOTES.

and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst ruin." It seems as if the great tribune was looking forward to the Ontario Knownothings.

On Tuesday of last week a P. P. A. rally was held in Forest, county of Lambton. It was intended thereat to endorse the candidature of P. D. McCallum, a gentleman who became suddenly impressed with the sinfulness of remaining attached to any one political party as soon as he discovered that he had no chance of obtaining the nomination at the Liberal convention.

A STUDY of the speeches made on this occasion confirms us in the opinion to procure "Equal Rights for all;" we have often expressed as to the P. P. A. -that it is composed of men who have no regard for either honesty, decency or truth. Mr. McCallum said that "If the objects of the P. P. A. were better understood there would be different reports regarding it;" while immediately afterwards Dr. Ovens "denied that there was a society called the P. P. A." The doc'or is evidently a worthy member of the order, otherwise he would have had the honesty to explain that the title "P. P. A." was dropped and that of "C. P. A." adopted quite recently, probably as soon as it was discovered that Protestantism spurned the conspiracy.

STRANGE to say, the speaker who had the least regard for truth and decency was a preacher named Rev. Mr. Hayhurst. We do not know to what denomination he belongs, but certain it is that it has abundant reason to be ashamed of him. His speech would lead one to suppose that he had made his course of theology under Margaret L. Shepherd. He took very good care, however (as is usual with his kind), not to mention names and other partic ulars, lest he should make himself amenable to the law.

To show the utter dishonesty of the mention that much capital was sought to be made out of the appointment of of Mr. Peter Ryan as registrar in Torlics : and the Government was roundly positions named. While professing to be upholders of equal rights, these conspirators do not wish Catholics to re-

Bowery boy fashion. Altogether, the P. P. A. seems at present to be a happy ahead. But if that body ever get into power in Toronto we will have the scenes of Yokahoma once more enacted.

A FEW weeks ago we read in the Toronto papers an account of a raid made on a gang of tramps which had created much uneasiness in the minds of the farmers a few miles from that city. They had become so daring in their exploits that it was considered dangerous to refuse their demands for food, and at times they helped themselves to the fat of the land without even saying "By your leave." At last the detectives were put to work on the case and the knights of the road were captured in a barn, having been found hidden away under piles of straw in different parts of the building.

WE cannot help instituting a comparison between these undesirable citizens and the members of the P. P. A. These conspirators have succeeded in creating uneasiness in the minds of have not been guilty of theft in the ordinary meaning of the term, latter may be, we do not believe he Catholics—that of making an apology barn may be a spiritual idolater, while

being of his means of earning a liveli- truthful statement. O'CONNELL once said: "Bigotry has hood. While the tramp does most of no head, and cannot think; no heart, his work in the dark the P. P. A. man does it all in that fashion. The former steals into and out of his hiding-place afraid does the P. P. A conspirator. In one

of the light and afraid of a glance present day, and drew a picture of the from the eye of a fellow-being, and so section of the country the name they are now known by is "The Creepers," as they have been seen on all-fours stealing into their lodge room. WE have yet to hear that even one of

them has had the manliness to declare his purpose in the broad light of day. For the public they have one set of principles and for the lodge room another. On the platform and in the press they declare their purpose to be while in their ritual they are sworn to deprive Catholics of every right and every privilege. Good citizens hold them in abhorrence, and many who have joined their ranks have done so through ignorance. The day will come when the prime movers in this villainous business will be shunned by all respectable men.

OUR American cousins, detesting, at

least on paper, the effete monarchies of the old world and everything that pertains thereto, have, if we may judge by some of their actions, a reverence for titles and nobility. True, there are many thorough, whole-souled Americans who are not ashamed of their upbringing; who are proud, and justly so, of their country, and who frown down all attempts to place foreigners who have no distinction but that they are noble, on a pedestal for public honor and fulsome adulation. Ward McAllister, who believes in the gullibility of the public, has given various lectures on etiquette to be observed when meeting with notables. Lately, however, he has assumed a new role. Not content with controlling the 400, he desires to enlighten the poor young man on the ways and methods of entering society. First, he must not drink too much champagne and he speakers on this occasion we might must maintain a discreet silence. Secondly, he must go to all the balls and thus misspend his time and disturb his mental equilibrium by onto and Mr. James Brady as sheriff of trying to remember how to bow Oxford. These gentlemen are Catho and scrape, etc. These instructions, followed carefully, will denounced for having given them the give him carte blanche to that most useless world called Society. When he is in the swim he will have very little to do save the wearing of

irrespective of creed, should hold is evident from its utterly self family, as there is prospects of spoils ish and despicable methods. Not long since a Protestant minister, speaking to his congregation, advised them, "for the honor of Protestant Christianity, to come out of the midst of it and to cleanse themselves from its defilement." It is a good sign, these expressions of hostility, towards a nameless thing, a hybrid distilling from its bigoted lips the poison of falsehood. It teaches those who are unwise enough to attack the Catholic Church that the time has gone for the weapon of misrepresentation to be of any service. We, however, crave no qurater. All the Catholic Church desires is a fair field and

MR. MARION CRAWFORD is a novelist of repute. His literary work is unquestionably well done, and a glance at his stirring, truthful pictures of Italian life proves how justly he has won the title of being one of the most distinguished of the world's literati. Still, as a Catholic, Mr. Crawford should be more precise in his statements conour law-abiding citizens, and if they cerning Catholic affairs. When he says that American Catholics feel constrained to vote as their ecclesiastical they have stolen, or, at least, have at superiors direct, he gives utterance to tempted to steal the good name of a an opinion that is false and misleadlarge number of their fellow citizens. ing. No doubt he has been duped by In one sense they are worse than the some plausible friend. This may exordinary tramp, because, no matter tenuate his falsehood, but it scarcely how sin-stained and degraded the exempts him from the duty he owes

would take an oath to deprive a fellow- as public as his misguided and un-

An investigation is to be held regarding the methods adopted in electing Representative Winston in the Eighth Congressional District of Michigan. Mr. Winston was elected through the influence of the A. P. A., and it is asserted that the means employed were so corrupt that he cannot hold his seat. If the methods of that secret organization are brought to light during the scrutiny there will be much interesting information for the public during the trial on A. P. A. methods of conducting elections which will not be at all creditable to the organization. But this will not render it odious to the class of bigots from which the society is wont to get Michigan Catholic. its recruits. They are accustomed to ways that are dark and tricks that are vain.

A RECENT number of the Chicago Inter-Ocean contained a letter from its Milwaukee correspondent, Mr. William J. Anderson, stating that the members of the A. P. A. in that city claim a membership of fifteen thousand, and that next spring they will take an active part in the city elections. Mr. Anderson believes that the boasted membership is a fable; still he admits that it of it outside its ranks. He adds that

and the schism is now happily ended.

Females and Refuge for Girls—

6 Protestants, with salaries aggregating.

7 Catholics, with salaries aggregating.

8 Protestants, with salaries aggregating.

8 Protestants, with salaries aggregating.

9 Protestants, with salaries aggregatin

### Definition of Idolatry.

Rev. A. R. Gibson, a Protestant minister at Carnonsti, Scotland, thus expressed himself lately on the subject With all respect to Mr. Primmer,

idolatry means not merely bowing to images, but serving them and letting them stand between us and God. An image may be as a lens to a person examining the irridescence of the petal of a flower. The lens reveal its dazzling splendor as the naked eye cannot do. In like manner an image, a Christ of Tintoretto, may bring the Redeemer more vividly before the mind than words. To the idolater proper the image becomes the substitute of God. To him who uses it as a symbol of a larger divine truth it is a window opening into the iufinite, a sermon in marble or stone. In fact all men are in one sense worshipers of images, for none of us can see God as He is, but only as our limited ideas represent Him. Even the Father of the New Testament is but an inadequate symbol of Him, inasmuch as it does not represent the whole, but only the paternal attribute of Him. We are only idolaters when we take the sign for the whole reality, or when our image worship ceases to represent our religious conviction; when, in fact, we have outgrown it, but not while it is the measure of our helief. Imagery is of a flower. The lens reveal its dazzling splendor as the naked eye cannot have outgrown it, but not while it is the measure of our belief. Imagery is a necessity of worship, and if we are allowed to use verbal images we should be allowed to use images in paint or stone. Rightly used all are aids, not obstacles, to worship. I believe with Ruskin that the half of the poor and untaught Christians who worship crucifixes are more acceptable to God than many Protestants who idolize nothing but their own opinions and

a peasant prostrate before a wayside shrine may be a pure worshipper."

The clearness and taste with which

the subject is treated and the epigrammatic pith of the closing sentence need not be emphasized.

### Aprism.

The A. P. A.'s seem to have a parlance of their own. Catholics are designated as No. 11's, A. P. A.'s are called No. 13's, and Protestants opposed o the A. P. A. are known as No The popular name of the society is

'The Armoreans."
Their permanent password is 'Omer," and the semi-annual passvord is now "Peace."

Thus sayeth Moran's Town Talk.

An Irishman named Barrett, and for oany years a bridge cleaner, has been discharged on account of his religion, A. aldermen of the

### DIOCESE OF LONDON.

LECTURE IN THE CATHEDRAL.

It was announced by His Lordship the Bishop of London, last Sunday morning, that a lecture would be delivered on Thursday evening of this week, in St. Peter's cathedral, by the distinguished preacher, Rev. Father Ryan of Toronto. The subject of the rev. gentleman's discourse will be "Catholic Education." Particularly at this time, when the Church is assailed on all sides by those who know very little concerning its teaching and practices, and care not to enquire, the lecture will be of particular value. We hope to see a very large congregation present on the occasion. A cellection will be taken up in aid of the school fund.

BLESSING OF THE BELL.

part in the city elections. Mr. Anderson believes that the boasted membership is a fable; still he admits that it may be the case, as the society is a secret one and but little can be learned of it outside its ranks. He adds that "Probably no city in the country presents a less hospitable field for the work of a secret religious order than Milwaukee, and the A. P. A. will not receive a cordial welcome in the political arena."

When Napoleon I. was first consul of France, after the Reign of Terror, he entered into an agreement called the Concordat with Pope Pius VII., for the restoration of religion, but it was made a condition that the number of Bishops should be reduced; whereupon the Pope asked several of them to resign their Sees so that the Concordat might come into operation. Nearly all made the sacrifice asked of them, but a few Catholics refused to admit the right of the Pope to blot out the Sees of Bishops still living, and a schismatical Church, called Le Pelite Eglisc, or the Little Church, was kept up by the malcontents. Until a few months ago, there were still some adherents to this Little Church in the dioceses of Lyons and Poietiers, but they have at length yielded and submitted to the Holy See, and the schism is now happily ended.

This solemn and morning to be placed the self-live. Blosson and McCornack Blessed Sacrament. At High Mass at 10:30 His Lordship clearly explained the Church his the way of blessing the bell and why the Church in her wisdom blesses inanimate the care of the proper sents a less hospitable field for the work of the sacrifice asked of them, but a few Catholics refused to admit the right of the Pope to blot out the Sees of Bishops still living, and a schismatical Church, called Le Pelite Eglisc, or the Little Church was kept up by the malcontents. Until a few months ago, there were still some adherents to this Little Church in the dioceses of Lyons and Poietiers, but they have at length yielded and submitted to the Holy See, and the schism is now happily ended.

This solima

### THE FUNERAL OF MRS. ANN DOWL-

Rev Father Burke, parish priest of the church of St. Columbkil, and a former pastor of the Dowling family.

The Rev. Father Fitzsimmons, rector of the cathedral of the Holy Name, Chicago, and the Rev. Father Muldoon, Chancellor of the diocese, were also present in the sanc-

the diocese, were also present in the sanctuary.

After the sermon the Bishop of Harrilton gave the last absolution, and then in a few words, full of emotion, thanked both priests and people for the great kindness and sympathy shown to himself and the other members of the family on this sad occasion.

The remains were taken by train to Calvary cemetery, and the Bishop, assisted by Rev. Fathers Burke, Fitzsimmons, Muldoon and McEvay, read the prayers over the grave, and the body of Mrs. Ann Dowling was laid to rest.

### ST. JOSEPH'S CHURCH, OTTAWA,

### THE EDUCATIONAL EXHIBIT.

It has been found that the decisions of the World's Fair judges on the Ontario Educational Exhibit are incomplete, and it is expected that a supplementary list of awards will be issued; if not, the Ontario Commissioner will appeal.

"The Illustrated Catholic Family Annual" for 1804, with calendars calculated for differ-ent parallels of latitude and adapted for use throughout the United States, has been i-sued by the Catholic Publication Society Company, 12 East 17th Street, New York City.

### OUR SEPARATE SCHOOLS. (WESTERN DIVISION.)

### THE PUPILS' GAZETTE.

No. IV. Being a Series of Literary Specimens n by Fourth Form Children.

circular issued by the Inspector at the be-ginning of the present session. The cordial response universally given by both teachers and pupils is worthy of the highest com-mendation. It is confidently hoped that the experienced reader will allow to these juve-nile authors the indulgence due their yet immature minds. The places are named in alphabetic order:

Some Great Cities.

Venice is the most wonderful city in the world; it is built on a number of little islands, which have no streets, only little alleys that can, be used only by people journeying on foot. All traffic is carried on in the canals of 'the city, which take the place of streets, and boats take the place of carts or carriages. The grand canal is lined on both sides with such beautiful palaces that it is called the finest street in Europe; and the church of St. Mark is celebrated for its rich interior. Paris, which is the capital of France, is the most beautiful city in the world, and, next to London, the largest. In its public buildings, institutions, museums, libraries, art galleries, bridges, churches, palaces and parks, Paris is unrivalled. It is also one of the greatest cities in the world in respect to literature, sculpture, music, painting and drama. Rome is the capital of Italy, that boot shaped country, and is the most celebrated city in the world in ancient times, and has been for centuries the centre of the Catholic Church, and the residence of the Popes. Its palaces and churches are magnificent. St. Peter's Church is the largest and most splendid ever erected and the wonder of all sight-seers. The residence of the Pope is the most famous in the world.—George Whalen, Port Arthur. Some Great Cities.

A Busy Letter.

Preston, Sept. 28, 1893.

My Dear Mary—I am going to tell you how I spent my holidays. In the morning I always had to work till about 10 o'clock, then I had to take my violin practice. After dinner I went out for a walk or to play. I made a visit to Galt of two weeks, and I had a splendid time; while I was visiting there, there was a concert with people dressed in French, Spanish, English, Grecian, and Chinese costumes, and I enjoyed it very much. When I came back, I intended to go to Hamilton and see all my companions, but I was detained. My cousins, Lottie, Maudie and Frances, were up to stay a week with me, and we enjoyed ourselves very well. We had a Sanday school picnic in a grove about a quarter of a mile out of Preston, called Bowman's grove, and it was such a beautiful day; the band played, and there were seven swings up and there wore benches for people to sit upon. We played all sorts of games till about 4 o'clock, then we had our tea. The table was set feur times, and there were four hundred people in the grove. After we had our tea, the men took down the swings, and we went home. All had enjoyed themselves very well. From your loving friend, Rosa Ro &.

A Friend la Need. A Busy Letter.

During my visit to Chicago I was one evening returning to the hotel by way of a crowded trolly, and at the corner of Main and Queen streets a lady, advanced in years, signalled the driver to stop. Reluctantly he put on the brakes, and would have passed by had he half an excuse for so doing. The conductor rather roughly and hurriedly helped the lady into the car. When he called for her fare she fet in the corner of her mitten for a nickel, but by the expression on her face everybody in the c r knew that the money was not there. Men mmediately became intensely interested in newspapers and women looked every way but at the embarrassed old lady, whose kind and good face evinced pain. The conductor was about to speak, when a bright school girl, probably fourteen years of age, walked from the end of the car, and laying a tive cent A Friend in Need.

we see a dwelling and some trees in front of it, and in the back a line of hills. We might say the birds travel around the whole world, for when it gets cold and they find no food in one place any more, they assemble and wander off into another place. If they come to a woods, and they see it will grow dark soon, while on their journey, they will not go further but will make their lodging there till morning dawns again. They are so skilful in building their nests! And what care they take of their young ones! They sow not, they reap not, and they do not gather into the barns, and do not worry about their clothing, and Our Heavenly Father cares for them; how much more will He care for us.—Margaret Farwell, St. Clements.

A Girl's Visit.

A GIPI's Visit.

St. Mary's, Oct. 4, 1893.

Dear Friend—School has re-opened after nearly two months' vacation, during which I was over visiting in the beautiful city of Detroit for one week, where I had a very pleasant time. We went to Mass at St. Aloysius' Church; there are three white altars in it, but it is a very low, dark, little church. We were also to see Trinity Church, which has three dark altars. It is larger and nicer than St. Aloysius' Church, but neither of them is as nice as our own new church here in St. Mary's. We went on the boat to see Belle Isle, which is a beautiful park, about lifteen minutes' sail from the city. We went all around and saw some lovely flowers. We went to see Wonderland, where we were very well entertained. We saw there, also, some fine pictures. While I was in Detroit I saw a military funeral, that of Gen. Logan Shipman. He was one of the United States' great statesmen, and they showed him great respect at his funeral. His body lay in state in the City Hall in the beautiful coffin laden down with flowers. Policemen at all the doors showed the people in and four soldiers guarded the body. At his funeral, which was very large, were mounted soldiers at each side of the body, and at the grave they fired three times over him. Yours truly,—Margeret Branch.

Pattence and Impattence.

Not very long ago there lived a little boy whose name was Charles Gibbs. His mother had promised to take him for a walk by the seaside. Charlie had been looking out the school-room window, and after a while he said to his governess, "I do love the sea." His governess, Mass Grant, replied that she was sure he did, but if he trifled his time away at he window he would not get through with his lessons and would lose his walk as well. Then Charlie went to work with a will and studied hard and got through with his lessons. Then he went to his mother to go for his promised walk, but his mother to go for his promised walk, but his mother said she could not go because it was going to rain. He coaxed and coaxed until at last he got his mother to go. While they were amusing themselves it began to rain. As they walked along the road they came to Mrs. Goodyear's neat little cottage, where they stopped and knocked at the door, and Mrs. Goodyear bid them come into her parlor. Mrs. Gibbs asked Mrs. Goodyear how her invalid was. She replied he was getting along splendidly, but oh! he was so patient. He would give anything to be strong like you, master Charles. He has not been out for two months. They went in to see the invalid. There they saw a lady asleep by the bed with lovely curls and the sick child playing with them. Then the ladies began talking together, and the two children began conversing also. Joe, the invalid, showed Charlie his ships and engines which he had made himself. They were talking away until Mrs. Gibbs was going to go home. When Charlie got home he thought overhow patient Joe must have been to have stayed in the house for two months while he could not stay in even one half hour. After some years Charlie was a wise, patient, ittle man. True is the saying, "Patience is a virtue."—Mary A. Walsh, Stratford.

f about 10:45 a. m., where we secured our ticktets and passed in. The first building we visited was the wagon and buggy department, in which we saw some grand buggies, hacks, sleighs, etc. In this building we also saw some of the harness which took first prize at the World's Fair in Chicago. After seeing all, all that was to be seen in this building, we lunched; after which we went into the Palace, in which we saw some fine chemical instruments and also two skeletons. We saw some of the different patterns of bicycles and also some of the row boats manufactured in Galt. After this we visited the Picture Gallery, in which we saw some grand and picturesque oil paintings. We then visited the dairy building, where we saw many different machines in which milk is put through. In this building we also saw some of the little busy bees' work. We next visited the fruit department, where we saw some of the fruit department, where we saw some of the many kinds of fruit that is grown in the Ningara f District. Some very fine grapes and plums were also there. Beautiful flowers of many kinds were also there in another branch of this building. We paid our next visit to the music pavilion, where we saw some of the finest pianos in Canada. As there was not much to see in this building, we went out and visited many other buildings, where we saw many pretty scenes. The Exhibition of this year was one of the finest in years.—Geo. Purdy, St. Catharines.

Happiness.

Happiness is the agreeable sensation which springs from the enjoyment of good. Happiness depends on a clear conscience, for we can never be happy when we are in the state of sin; it also depends on a desire to please others, a cheerful disposition, a contented mind, and a habit of seeking the bright side of all events and occurrences of life. Happiness, the highest and greatest blessing we could possibly crave, has its sources in the love of our Lord and of our neighbor. It is impossible for us to possess happiness if we are selfish. To obtain this great blessing we must love and think well of others. Happiness may be greatly increased by looking steadfastly and firmly at all events of life, even under the most umfavorable circumstances. It may be also increased by submitting patiently to whatever trials or crosses God may be pleased to send us, and by gratefully acknowledging His great wisdom and goodness. — John O'Donohue Rennie, St. Catharines. Happiness.

It is said that there is no royal road to learning, but it would be more true to say that all the avenues leading to education are royal. Education is the development, the bringing out of all the faculties that are in our minds, and the cultivating of these should be the end of education. This process need not end with a person's school days; in fact, if during school life one acquired a true desire to obtain knowledge, and had learned the means of advancing himself, he would have employed his school days advantageously even if he had not advanced in learning. Knowledge should be regarded as pleasure as well as power. Yet, unfortunately, many young people look upon studies as something most laborious and which they would willingly give up for more pleasing pursuits. How many an hour of true enjoyment has not he who is educated been enabled to spend pouring over some interesting book or solving some intricate problem! How differently men of education and uneducated men will act in society! One may easily distinguish one from the other. Fortune may be acquired at any time in life, but if education is neglected in youth it is almost impossible to make it up.—Emma Durnin, St. Catharines.

A Trip to Niagara Falls.

A Trip to Niagara Falls.

I live about nine miles from the worldrenowned Falls of Niagara. I have taken
many trips to this wonderful place by rail
and driving. But I think driving is the
more pleasant of the two. It takes about
forty five minutes to drive, and in that length
of time you can view all the scenery along
the way. When you get there you may feel
tired, but the reward is worth it all. The
Falls is in the shape of a horse shoe, and right
above it is Geat Island, to which you can get
by means of a bridge leading from the
American side of the river. The river too is
a beautiful sight. In the winter the ice
bridge is magnificent, and all the schools
take a trip to see it. When it is frozen the
boys sleigh ride down the hills of ice. The
last time I was to the falls I saw Calverley
walk the tight wire, and first he walked frontwards then he walked backwards. He lay
on his back on the wire, then he hung by his
toes; after he had done this he untied a chair
from the wire and sat on it, put his balance
pole across his knees, then folded his arms
and sat there for a short time; then fastening
it to the wire again he walked to the American side of the river, and we saw him no
more.—John McMahon, Thorold.

belief the last of the design. The heighed the large than the second parts of the large that the heighed the large that the the large that th

Description of a Pleture.

In this picture we perceive quite a number of birds perching on a dry branch of a tree which is lying in a field among some nice at must the whole way, and before parting and green shrubs. I suppose they are sparrows. It is really a delightful company of birds to look at. They all have a different position. One has been gone looking for food and has just perched on the branch with a kernel in his bill. Another is seeming to be tired of its work and is resting there. And another is singing and calling to some other birds coming up to them on the branch. The exhibition of 1835 began on the 4th of another is singing and calling to some other birds a coming up to them on the branch. The birds farther away are seeming to an area coming as fast as they can. One has been done the birds farther away are seeming to an arived a laready and is resting on a tiny twig, for it is tired flying so far. The others on the branch are seeming to keep a conversation with each other. Farther back

resorts on the islands that dot it, the most beautiful of which is Belle Isle Park, on Belle Island, opposite Detroit. Fighting, Sugar, and Hickory are also pleasant summer resorts. The Detroit river, in summer, with its beautiful expanse of water, its beautiful grassy and wooded islets and its magnificent fleet of vessels, continually passing up and down, makes one of the most picturesque scenes in Canada.—Charlotte Reaume, Tilburu.

TO BE CONTINUED.

### RELIGIOUS UNION.

Fraternity, Equality, Peace and Hap-

at the Parliament of Religions by the Rev. John Gmeiner, of St. Paul, on "Primitive and Prospective Religious Union of the Human Family:" It is not rivers or seas, mountains o

deserts, language or race, that cause the deepest and widest separations between man and man-but religion. Differences of religion constitute the most marked dividing line between people of even the same language, same race and same country; wherever people may meet, no matter what different language they may speak, to what different races the nay belong, or what tint of color their features may exhibit, as soon as they know they are one in religion, a pro-foundly felt bond of sympathy unites them as members of one great family, as children of one great supreme power. Hence there is no greater means to promote among all men sin-cere fraternity, equality, peace and happiness, and no greater blessing on earth, that could be conferred on numan society, than religious union founded on truth. To promote the same, as far as our limited ability may permit, we have assembled from all parts of the surface of the earth, here in the center of the great continent of human liberty, happiness and pro-

These, then, are the great truths which are to engage our attention at present: First, God has made of one all mankind. As there was originally but one human family, so there was also but one primitive religion. Secondly, as mankind separated into various tribes and nations "to dwell upon the whole face of the earth," men came naturally estranged, and the up in a great number of different religious forms. Thirdly, as mankind under the guidance of Providence is now-a days becoming daily more united again, socially and intellectually, we may hopefully look to the comparatively near future when this union of man kind will be fitly crowned by religious will reign supreme all over the earth, "Love God above all and every fellowman as thyself."

While we profoundly respect the God-given sentiments in every human heart, we, as children of one heavenly Father, cannot but deeply deplore th lamentable religious disunion in the human family. Can it be the will of the one good, common Father of us all that this chaotic disharmony of His children should be a permanent state? Certainly not. He whose guiding hand has led order and harmony out of the discordant conflicting elements of the universe, who has made a cosmos out of chaos, will undoubtedly also lead His children on earth again to religious unity, so that they will live to gether again as members of one family with but one heart and one soul as you read of the first Christians.

Judging the future by the past, we cannot but look upon the religion of Christ as the one evidently pre-destined from the very dawn of human history o become under the guiding hand o Providence the religion which will ultimately unite the entire human family in the bonds of truth, love and

Thanks to the Eternal Father of u all, the time has come, as this ever memorable congress of religions proves, when mankind will gradually ease to be divided into mutually hos tile camps by mere ignorance and blind bigotry. A feeling of mutual respect and mutual fraternal charity is beginning to pervade not only Christendom, but the entire human family. With the gradual disappear-ance of the mists and clouds of prejudices, ignorances and antipathies there will be always more clearly seen the heavenly majestic outlines of that house of God, prepared on the top of the mountains for all to see, and count less many on entering will be surprised how it was possible that they had not sooner recognized this true home for all under God, in which they so often professed to believe when they reverently called it by its providentially given and preserved name known all over the world—"the Holy Catholic Church.

Bickle's Anti Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst csse of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints.

Prevailing Sickness. Prevailing Sickness.

Prevailing Sickness.

The most prevalent complaints at this season are rheumatism, neuralgia, sore throat, inflammations and congestions. For all these and other painful troubles Hagyard's Yellow Gil is the best interna and external remedy.

Street Car Accident.—Mr. Thomas Sabin, says: "My eleven year-old boy had his foot badly injured by being run over by a car on the Street Railway. We at once commenced bathing the foot with Dr. Thomas Eclectring was removed, and, in nine days he could use his foot. We always keep a bottle in the house ready for any emergency."

No other Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sarsaparilla.

Minard's Liniment cures Distemper.

### WILLIAM SEWARD ON THE KNOWNOTHINGS.

In 1856 Honorable H. Seward made the following reference to the Know-Nothing party of that day, of which the A. P. A. of to-day is a supplement and duplicate but more vicious and

"I am not allowed, sir, to reach the merits of the question before the Senate without alluding to the body of men who bear the name of "Know-Noth-They are said to have conings. trived their disguise with so much in genuity that even a person who is not a novitiate can not disclaim a knowl-edge of their ceremonies and principles, without implying his commun-ion and membership with them. Nevertheless, sir, I must be permitted to deny all connection with this new I am under no responsibility for its doings, and I have not the leas sympathy with its principles or senti-

ments.
"I belong to one voluntary associa tion of men; one which has to do with spiritual affairs—it is a branch of the Christian Church. That association is an open one; it performs all its rites licity; it invites every man to come in and partake of its privileges. I belong to one temporal society of men, and that is the political party which embodies most fully and truly, according to my notions, though I confess, very inadequately, the principles of the Declaration of Independence and of the Constitution of the United States. This also is an open association. All its transactions are conducted in broad daylight; and it invites all citizens to co-operate with it in maintaining good government and advancing the cause of human nature.

"These two are the only voluntary associations of men to which I shall

ever suffer myself to belong. "Secret societies, sir—Before I would place my hand between the hands of other men in a secret lodge, order class or council, and, bending my knee before them, enter into com-bination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed. and that I might become an object of the pity, and even of the mockery, of my fellow-men. Swear, sir-I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrender ing my own judgment to their judgment, and my own conscience to their keeping? No, sir, no!

"Proscribe a man, because he was not born in the same town, or country, in which I was born. No! Mr. President you know now the length and the breadth of my connection with the nev and mysterious order of patriots, the Know-Nothings!"

### Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. It effects remarkable cures when other preparations tail.

HOOD'S PILLS cures biliousness.

Mrs. H. Hall, Navarino, N. Y., writes:
"For years I have been troubled with Liver Complaint. The doctors said my liver was hardened and enlarged. I was troubled with dizziness, pain in my shoulder, constipation, and gradually losing flesh all the time. I was under the care of three physicians, but did not get any relief. A friend sent me a bottle of Northrop & Lyman's Vegetable Discovery, and the benefit I have received from it is far beyond my expectation. I feel better now than I have done for years."

so I continued its use and am now completely cured. JOSEPH PHILLION, Quebec, Que. The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual mediator.

GENTLEMEN.—Having suffered over two years with constipation and the doctors not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakeview, Ont. FOR CUTS, BURNS, SORES OR WOUNDS, Victoria Carbolic Salve is the best healing and soothing ointment.

APPOINTED SOAP MAKERS
TO
ROYAL WARRANT, THE QUEEN IF YOU USE

YOURE

RIGHT.

HAS NO EQUAL FOR **LAUNDRY & HOUSEHOLD** 



That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value. To make use of any other than the old stan-dard AYER'S Sarsaparilla—the Sudard AYER'S Sarsaperilla—the Superior Blood-purifier—is simply to invite loss of time, money and health. If you are afflicted with Scrofula, Catarrh, Rheumatism, Dyspepsia, Eczema, Running Sores, Tumors, or any other blood disease, be assured that

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NOVEMBER 25, 18

FIVE-MINUTE SER

There is a precious tr dear brethren, which is alv but only partly, in our Now and then we wake up viction how valuable it is. something which must be there is only just time to wish there were more, by just so much is allotted to we realize how priceless tin sinner, suddenly struck do terrible accident, and with minutes to live — what we give for a half-hour more; look into his confused an conscience; for time to re to real contrition for his time, at least, to send for a with his help make some paration for eternity ! But it is not only at the

lives, or in moments of su importance, that we wou

upon which we set great Often we would give muci to put ourselves back a day hour in our lives; what ar many hours and days in the they were, once at our serv squandered and gone for e Time, then, is this precio which we shall never who we pass out of this world for away from us, but still so The uncertainty how much left should make us put to each instant as it passes. not draw prudently from which his whole fortune wa the next demand might each penny that he drew? This is the instruction. ing that the Apostle

unwise, but as wise, red Saving it - that not letting it slip by us i profitably not only havin lasts, but receiving also fruits with which it is lade How much this caution How careless we are about less possession which is or ment to moment! Some p deed we are generally ob ploy-and fortunate we ar in some occupation of p selves or to others. Yes for that man must earn I the toil of his body or mis after the fall a curse, by

blessing. Place fallen hu in the paradise of our first But the rest: how often when work is over, the thought, even of Christian rid of this invaluable gift, time which God has g They seem to have no the sensual pleasure, to fritte gossip or some foolish a diversion, or to forget it away in slothful and Brethren, some day we all this time that we are n

Then it will stand out bet true value; we shall see t have been redeemed, an now irredeemable. And God, who gave it to us, wi account of it at our hands it to us for an object; th minute of it that He did to turn to good use. carry out His purpose if v Let us, then, beware of id our recreation and rest sh that we can feel that He prove of them, and that th us in our remaining hou work that He has required us to do. To kill time word unheard among us; is to trample down the see

life and to invite death to A Disgusted Drun One woman determine husband should know he

when he was drunk. She he looked well enough, a that any man should te children also knew by sad but the man himself had perfect idea of the state So once when he came and fell into a maudlin s sent for the photographer t with, and on his arrival, s him his work. She ordere grapher to photograph he he sat in the chair. The p did his work, and did and when the photogra-ished and laid beside th plate at breakfast, it was and the sobered gentler enced a decidedly nev There was no need of expl thing explained itself. chance for contradiction ; no lies. There was no ro There was only do, and that was to quit ; a fortunate that the man had and sense enough to do it.

The smallest "cat-boi enough to show that the purifying-a warning w needed, may result, not is heeded, may result, not in but in something very re Avert the danger in time Ayer's Sarsaparilla. C will cure you. Dr. Wood's Norway Pi

Dr. Wood's Norway Pine coughs, colds, asthma, bromes, croup, and all diseaser and lungs. Price 25c. and 50 gists

Minard's Liniment cures

### FIVE-MINUTE SERMONS.

The Value of Time.

There is a precious treasure, my dear brethren, which is always partly, dear brethren, which is always partly, but only partly, in our possession. Now and then we wake up to the con-viction how valuable it is. There is something which must be done, and there is only just time to do it in; we wish there were more, but no, only just so much is allotted to us. Then we realize how priceless time is. The sinner, suddenly struck down by some terrible accident, and with only a few minutes to live — what would he not give for a half-hour more; for time to look into his confused and disturbed conscience; for time to rouse himself time, at least, to send for a priest, and with his help make some sort of pre-

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paration for eternity!

But it is not only at the end of our lives, or in moments of such supreme importance, that we would pay for time with gold, or with other things upon which we set great value here. Often we would give much to be able to put ourselves back a day or even an hour in our lives; what an advantage it would give us! We look back on many hours and days in the past; there they were, once at our service, but now

squandered and gone for ever.

Time, then, is this precious treasure, which his whole fortune was locked up, if its amount were unknown to him, if

This is the instruction, the warning that the Apostle gives us: "To walk circumspectly; not as unwise, but as wise, redeeming the time." Saving it—that is to say, not letting it slip by us idly and unprofitably not only having it. not letting it silp by us fully and di-profitably not only having it while it lasts, but receiving also the precious fruits with which it is laden.

"But it would be such a Kind act, said Mary. "And Dick may get so much better in the country, that he may be a help instead of a burden."

How careless we are about this priceless possession which is ours from moment to moment! Some part of it in be kind." deed we are generally obliged to employ-and fortunate we are that it is so in some occupation of profit to ourselves or to others. Yes, fortunate for that man must earn his bread by the toil of his body or mind is hardly after the fall a curse, but rather a blessing. Place fallen human nature in the paradise of our first parents, and its final loss could hardly be averted. But the rest: how often do we see, when work is over, that the only thought, even of Christians, is to get thought, even of Christians, is to get rid of this invaluable gift, the precious time which God has given than time which God has given them! They seem to have no thought but to lose themselves and it in some mere sensual pleasure, to fritter it away in gossip or some foolish and needless diversion, or to forget it and throw it

sleep.
Brethren, some day we shall want all this time that we are now wasting. Then it will stand out before us in its true value; we shall see that it should have been redeemed, and that it is now irredeemed. And what is more, God, who gave it to us will receive the second of the fastidious Dermot gave place to a grin of expectation. God, who gave it to us, will require an account of it at our hands. He gave it to us for an object; there is not a minute of it that He did not mean us to turn to good use. And we can carry out His purpose if we only will. Let us, then, beware of idleness; even the preparation of the sauce.

"Well boys? What do you say?"

"Oh, I say let 'em come!" exclaimed Brian. our recreation and rest should be such that we can feel that He would ap prove of them, and that they will help us in our remaining hours to do the work that He has required and expects us to do. To kill time - let this word unheard among us; to kill time is to trample down the seed of eternal life and to invite death to our souls.

### A Disgusted Drunkard.

One woman determined that her husband should know how he looked when he was drunk. She knew how he looked well enough, and need not that any man should tell her. Her children also knew by sad experience; but the man himself had a very im-perfect idea of the state of the case. So once when he came home drunk and fell into a maudlin slumber, she sent for the photographer to come forthwith, and on his arrival, she set before him his work. She ordered the photographer to photograph her husband as he sat in the chair. The photographer did his work, and did it well; and when the photograph was finished and laid beside the husband's plate at breakfast, it was a revelation, and the sobered gentleman experienced a decidedly new sensation. enced a decidedly new sensation. There was no need of explanation; the thing explained itself. There was no chance for contradiction; the sun tells no lies. There was no room for argument. There was only one thing to do, and that was to quit; and it is very fortunate that the man had the courage and sense enough to do it.

The smallest "cat-boil" is large heeded, may result, not in more boils, but in something very much worse. Avert the danger in time by the use of Ayer's Sarsaparilla. Cured others, will cure you.

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Minard's Liniment cures Diphtheria. the bat.

### How They Worked Their Way.

By MAURICE FRANCIS EGAN, LL. D.

IV. -CONTINUED,

The spelling was very fair, and the writing, although a little shaky in some letters, was not so bad.
"Well?" said Mrs. Beresford. "What do you want me to do?" Mary looked up at her mother and

asked in her turn—
"What shall I ask you to do?"

Father and mother both laughed.
"We'll think it over until luncheon Lunch time did not come soon enough to suit the boys, who were always hungry. Under a wide spreading oak, Mary and Kathleen laid the dath as weach soft grass. The solids

cloth on smooth, soft grass. The solids provided soon disappeared; copious draughts of cool spring water which Mr. Beresford said was more delicious than champage, followed the solids, and then Mary drew from a smaller basket, an immense apple pie and a large bottle of cream. This unexpected desert was greeted with acclamations. When Brian had finished the last

morsel of pie, Mary proposed to read Anna's letter.

"Now," said Mr. Beresford, stretching himself on the grass and looking up at the blue sky, "I shall leave the which we shall never wholly lose till we pass out of this world for ever. Its golden sands are running rapidly away from us, but still some remain. The uncertainty how much of it is still left should make us put to the house. away from us, but still some remain.

The uncertainty how much of it is still left should make us put to the best use each instant as it passes. Who would not draw prudently from a chest in which his whole fortune was locked up.

invalid here?"

The boys looked at each other.

They had work enough, without hav-

"Sick men are always nuisances," murmured Brian. "Poor people can't afford to be kind. We're too poor to

"Poor people need not be selfish," said Mary

"What do you say Dermot?" Dermot's face was rather gloomy. He did not like strange faces, and for all he knew, the Dorans might eat with their knives and have very bad man-ners. They might interfere with him in some way. It was all very well for Mary to have somebody to help her, but it would be very uncomfortable to have strange people in the house.

"Well?" said Mrs. Beresford.

Mary saw that the boys were against her, and she also saw that Brian's eyes were fixed with regret on the remains of the apple pie. With a demure smile, she opened her basket again sway in slothful and unnecessary sleep.

"Oh my!" cried Brian, involuntarily.

"It may save Dick's life," said Mary, and Anna will help us so much about the house. She has never had a

really cheerful home. Dermot did not want to give in. He asked himself whether he was selfish or not, and he was honest enough to conclude that he was.
"I don't like the idea," he said,

"but if it's going to help the fellow along I'm not going to object."
"All in favor of the proposition,"—

began Brian.
"What proposition?" demanded Mrs. Beresford, smiling.
Mrs. Beresford, smiling.
Mrs. Beresford, smiling.
Mrs. Harding having man.
All in favor
of having Dick and Anna Doran here for a visit, please say 'Aye.'"
"Aye!" they all exclaimed.

"All of a contrary opinion, say

Nobody answered.
"The 'Ayes' have it! Mary may

write to ask them to come."
"Oh, thank you!" said Mary. "I
am sure we shall never regret it." A little while after this Dermot shot

two rabbits, and Brian "hooked" a fair number of fish. The spoil was blought back to their father and mother in triumph.

Dermot and Brian found a clump of chestnut trees separated from the rest of the wood by a deep ravine. They had brought with them a base-ball bat. Dermot used it for clubbing down the chestnuts, much to Kathleen's delight; the ground under the trees was soon strewn with chestnuts en closed in their burrs. Once, when Dermot had thrown the bat higher

"Findin's keepin's!" he yelled, with a grin. "Us boys on this side always keep what we find!" "You shall not keep my bat," cried

Dermot. Job grinned defiantly.

"Pop says you're only Papists, and ignorant Idolators!"

"Let's go for him!" cried Brian. Dermot was rushing across the ravine to recover his bat, when Job, who had been grinning and waving it with a triumphant air, made a leap into the air, suggestive of great and gleeful happiness. He certainly had the advantage. He was in possession of the bat, and Dermot and Brian would find it hard work to reach him, for the ravine was filled with creeping vines and prickly blackberry bushes.

Job Fitts felt that he was safe, enough. He knew the capabilities of that ravine for tripping unwary feet better than the other boys did. He muddy stream at the bottom, hidden by luxuriant weeks. He grinned, yelled, and danced in a warlike man ner, swinging the bat.

"Let me catch him, that's all "cried Brian, "I'll teach him to steal our

Just as our boys had made a descent partly into the ravine, Job, carried away by his feelings, climbed on a rock and stood on one leg. Not satisfied with this, he mounted higher, the better to show his indifference to

the approaching enemy.

He miscalculated his skill in climbing, however, and, making a mis-step, he fell a distance of at least twenty feet. Down he went like a shot into a mass of tangled vines. The Beresfords heard the changed tone in the yell of their tormentor and paused.
"Where is he?" asked Brian, be

wildered. "Didn't you see him fall?"

"He must be dead."
Instead of rushing madly through the ravine as they had intended to do at first, Dermot and Brian made for some stepping stones they saw among the

rank vegetation.

When they reached the other side, they found Job lying ou the ground, moaning as if all the bones in his body were broken.
"You elet me go!" he cried, vic-

iously. "It's just like you fellows, to kick a man when he's down. I did'nt want your old bat, I was only fooling."
Just at this utterance, a burly man, in shirt sleeves and straw hat, rushed from the woods and seized Job by the

"I'll teach you," cried the new comer, "I'll teach you to let down the bars of my fence, so that your cows can get into my corn, and to steal my fodder, you young scamp!"

Job yelled with pain. The man shook him until Job's howls filled the

wood, and his eyes seemed starting from their sockets. Dermot noticed a cut on the side of

his head. "Look here," he said, "that boy has hurt himself and you've shaken him quite enough, you might kill

"And is it any of your business, if I did?" asked the farmer. "I'd shake the life out of you for half a

cent."
"Try it!" said Dermot, facing him. The farmer was three times Dermot's size, but he was not afraid. "This boy has hurt himself, and you've no

The gloom on ...
ious Dermot gave place to a game ious Dermot game ious Mary, "he said, "did you bring any sauce?"

Mary had given special attention to the preparation of the sauce.

"But you shall not shake him again."
Brian, who had recovered the bat, brought it down heavily within an inch of the farmer's toe.

"You're the young Romanists up"
"You're the young Romanists up"

"Well, we're going to make this neighborhood too hot for you, as sure as my name's Jim Windsor.

as my name's Jim Windsor.

"Are you?" returned Dermot.

"Two can play at that game. Now"—

"Oh, my back—my back!" cried
Job. "I can't get up. Go away all of you."

Go away? you young thief, is that the way you speak to me? And Jim Windsor, white with rage, raised his fist, as if he would bring it down

on the prostrate boy's head Brian intercepted the blow with the bat. Jim Windsor's arm felt the metal of the boys, as he looked at their fine faces. Job, moaning with pain, looked anxiously at the three.

"You had better get away," said Dermot, contemptuously "You are worse than a thief, to sneer at our religion, and to hurt a boy that cannot defend himself. You had better get

Jim Windsor shook his fist at the boys and went off, muttering that "he'd knock the pluck out of the pesky Romanists."

TO BE CONTINUED.

Many a Young Man. When from over-work, possibly assisted by inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

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Job looked around, saw, and grasped he het.

"Will you please throw over my jat?"

Job looked around, saw, and grasped Sarsaparilla.

Minard's Liniment cures Colds, etc.

HELPLESS AND HOPELESS.

Two Years of the Most Intense Suffering— Mrs. John W. Cope, of Port Stanley, Sur-fers From Malarial Fever Followed by Ulcers—Her Friends Dispaired of Her Re-covery — A Cure Found After Doctors De-clared There was no Hope.

From the St. Thomas Journal

One of the happiest couples in the county of Eigin are Mr. and Mrs. John W. Cope, who live in the house at the toligate, on the London and Port Stauley road. The cause of their John happiness is that Mrs. Cope, who for three years are covery was not a great sufferer, and whose recovery was not a great sufferer, and whose heen conjunctely cured by P. Williams Pink Pills in different plants and many remedies had failed. The many reports of the marvelous cures effected by the use of Dr. Williams Pink Pills in different proof is wanted it is afforded by the wonderful cure of Mrs. Margaret Cope. Hearing of this remarkable case a Journal representative was detailed to investigate it. The lady, who is sixty four wars of age, was found engaged in the very been and as active as many women not half her age.

"Yee, I was completely cured by Dr. Williams Pink Pills," says Mrs. Cope, in reply to the reporter's query, and I will be pleased to give you all the facis in regard to my case, in the some other sufferer to try these wonderful Pink Pills and find relief. In August or September, 1800, when we were living in Tileonburg, I was taken ill with malarial fever. After I recovered from the fever my limbs began to swell. They continued to swell for nearly a year, Two years ago red, sore spois, the size Agent, and the proof of the proof of

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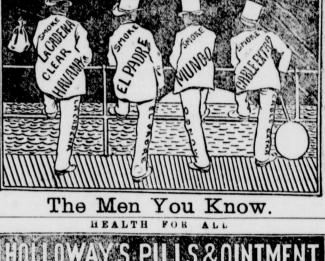
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MONDAY, NOV. 27th, 1893,

MONDAY, NOV. 27th, 1893,
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For the following institutions during the year 1891, viz. :—At the Asylums for the Insance in Toronto, London, Kingston, Hamilton, Mimleo, and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene, the Institutions for the Deaf and Dumb, and the Bline at Brantford.
Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be held on making application to the Bursars of the respective institutions.

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R. W. BARKER, signed.

R. W. BARKER,
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the purchaser it may be returned at our expense.
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CANCER PERMANENTLY CURED.
No Plaster. JNO. B. HARRIS, Fort

Branch Bo. 4, London,
seets on the 2nd and 4th Thursday of every
tenth, at \*tight o'clock at their hall, Albiot
clock, Richmond Street O. Laseline,
res. Wm. Corcoran, Recording Secretary

### C. M. B. A.

"A Representative and an Alternate are to be elected in December this year, to serve in the Grand Council which meets in September, 1984. Never mind seeding cranks to the Grand Councils. Choore the best men of the branches.—C. M. B. A. Weekly.

But supposing there is only one chancellor in a branch and he happens to be a crank, in such case how is the difficulty to be overcome. Speaking for ourselves, we always held the opinion that the chancellor system is a useless, often pernicious, piece of humbug, as it frequently prevents the selection of the most suitable person for a representative position. If the association will retain the position in its list of officers by all means, we say, let such provision be made that it will not stand in the way of putting the right men in the right places.

### A Successful Entertainment.

A Successful Entertalnment.

The dramatic and musical entertainment held by Branch 153, in St. Patrick's Hall Carleton, N. B., on Monday evening, was a grand success in every patricular. There was a large audience and the entertainment was most pleasant to all. The musical part of the programme included songs by Miss Beatteay, Miss Clara Quinton, Miss Maggie Coffey, Mr. George McSorley, Mr. John T. Kelly and Mr. Markey, which were all well rendered and favorably received by the audience. Prof. White played a violin solo, which was enthusiastically encored. The vocal duet by the Misses McCaffrey, the piano duet by the Misses Gallagher and Moynehan, and the readings of Mrs. Landry and Mr. Francis McZafferty also contributed greatly to the enjoyment of the audience. The feature of the evening was the production of Mr. John L. Carleton's one act drama, "The Convict's Daughter." The cast was as follows:

John Lispenard, an ex-convict... Mr. Carleton Chibble Gribber, of the P. D. K. King.

cast was as follows:

John Lispenard, an ex-onvict. Mr. Carleton
Cribble Cribber, of the P. D. A..... H. King
Billy the Crook, wanted. Mr. McGonagle
Dick Chambers, a lover. J. D. Burns
Jess Lispendard, a sweetheart. Miss Donovan
Mother Jefferey, an injured huckster.

Miss Morrison

It was put on in a manner highly creditable to all who took part. Mr. Carleton as John Lispenard, the ex-convict, was particularly good, his fine acting being the subject of much favorable comment, while all the other members lent a good support. On the whole the performance was about as good an ameteur one as has ever been seen here. A good orchestra rendered some taking selections.

Branch 26 celebrated its tenth anniversary by an At Home in the Glenvia Hall, Montreal, on the evening of Tuesday, 13th Nov. The event was both successful and enjoyable. It was the regular meeting night of the Branch, and the members assembled an how carlier than usual for the transaction of the Branch, and the members assembled an how sariler than usual for the transaction of the Branch, and the business to come before the Branch was promptly transacted. And four the ladies and friends of the Branch had begin to arrive in numbers, and in a very few minutes the handsome little hall of the Branch had begin to arrive in numbers, and in a very few minutes the handsome little hall of the Branch presented a very animated scene. President Feeley opened the At Home by a few remarks which though brief were hearty and well put, and made all feel that they werein for a pleasant evening. Secretary Costigan read a letter which he had received from Grand President Fraser regretting his inability to attend. Then tollowed a choice programme of vocal and instrumental music, in which the following took part: Miss Mary McCaffrey, Miss Tansey, Misses Reynolds, Mr. W. J. McCaffrey, Mr. T. C. O'Brien, Mr. J. Palmer, Master Palmer, Miss May Milloy, Jas. Milloy, G. Parks, and others. Dancing was next indulged in, and was well kept up by the lovers of the light fantastic.

Refreshments were in order at 10:30, served by the officers of the Branch; and after full justice was done to the good things provided, dancing was again resumed and kept up until midnight. Miss Mary McCaffrey presided at the plano and Brother W. J. McCaffrey was the master of ceremonles. The committee in charge of the affair were Brothers Costigan, O'Callaghan, McCaffrey and Connaughton. The officers and members of the Branch were most assiduous in their efforts to make all present feel at At Ho ne, and their efforts were successful, so much so that before closing President feeley announced the he had been requested by the laddes to have the affair repeated at an e

### Election of Officers. Branch 39, Neustadt.

Branch 39, Neustadt.

Pres. Victor Lang, first vice. pres. S F Herringer, second vice pres. Basilins Oberly, treas.
Wm. J. O'Reilly, fin. sec. M Karl, rec. sec.
Jacob J Weinert, asst, sec. Charles E Sullivan,
mar. B Ellinghausen, guard Adam Stroeder,
trus. Weinert, Lang, Oberly, Kirchner,
Schmidt, representative to grand council Jacob
J Weinert.

Schmidt, representative to grand council Jacob J Weinert.

Branch 39 is prospering, and all its members are in good standing. Our brothers would like to see some move made to have our Grand Council meet every three years, instead of every two, as at present. They would prefer some change in sending delegates—say, one delegate for every district, to be divided similar to parliamentary ridings. Take for instance, Neustadt, Ayton, Deemerton, Carlsrhue and Mildmay branches, all in a circuit of five miles. One delegate representing these five branches could represent them just as well as five. By adopting this method a great saving would be made. Kindly let some one give their views on this question. their views on this question.

JACOB J. WEINERT, Sec.

### Resolutions of Condolence.

At the regular meeting of Branch 59, Montreal, it was moved by Brother P. Kehoe, seconded by Chancellor T. P. Tansey, that the members of Branch 50 sympathize with their worthy Brother, First Vice-President W. Smith. in the loss he has met by the death of his son, Joseph R. Smith.

ved that the members of Branch plague. 111 tender our sincere sym-to him in his affliction and pray God him fortitude to bear with patience

sent to the CATHOLIC RECORD and Cath-olic Register for publication. EDW. CASSIDY, P. P., Pres. JAS. H. PEGG, Sec. protem.

Jas. H. Pegg, Sec. protem.

Berlin, Ont., Nov. 14, 1893.
At a regular meeting of Branch No. 12,
Berlin, the following resolution of condolence
was moved by Alloyes Bauer, seconded by
Alex. Von Neubroun, and adoptet:
Whereas, Almighty God in His wise
providence, has been pleased to afflict our
honored Spiritual Adviser, Rev. William
Kloepfer, and our Brothers, Aug. P. and
Christian D. Frank's father and Rev.
William Kloepfer's brother-in-law, to His
heavenly kingdom to enjoy the reward
justly merited by him as a good and faithful
Catholic, be it
Resolved that we, the members of Branch
No. 12, do join in heart and hand and tender
our heartfelt sympathy to our afflicted
Brothers, and pray that God the Father
may grant them grace to bear their bereavement with Christian resignation. Be it
further
Resolved that a copy of this resolution be

ment with Christian further
Resolved that a copy of this resolution be forwarded to Rev. Wm. Kloepfer and August P. and Christian D. Frank, and also inserted in the CATHOLIC RECORD.

JOHN F. STUMPF, Rec. Sec.

At a regular meeting of Branch No. 12, Berlin, the following resolution of condolence was moved by Henry Lang, seconded by Cas. S. Miller, and adopted:
Whereas, it has pleased the Almighty God in His infinite wisdom to remove from our midst Mrs. Joseph Hubschman, the beloved wife of our Brother, Joseph Hubschman. Resolved, that we, the members of Branch No. 12, do tender Brother Joseph Hubschman and family our sincere sympathy in the sad loss which they have sustained, and we commend them in their sad affliction to Him who orders all things for the best. Be it
Resolved, that a copy of this resolution be forwarded to Brother Joseph Hubschman and also inserted in the CATHOLIC RECORD.

JOHN F. STUMPF, Rec. Sec.

At a regular meeting of Branch No. 12.
Berlin, the following resolution of condolence
was moved by Joseph Fuhrman, seconded by
Fred. Rohleder, and adopted:
Whereas, it has pleased Almighty God to
call from our midst, Mrs Martin Reidel, the
beloved wife of our Brother, Martin Reidel, the
beloved wife of our Brother, Martin Reidel, Resolved that the sincere and heartfelt
sympathy of this Branch be extended to
Brother Martin Reidel and family in their
sad bereavement, trusting that a merciful
Providence will give the strength necessary
to sustain them in their sad affliction. Be it
Resolved that a copy of this resolution be
forwarded to Brother Martin Reidel and also
inserted in the Berlin Journal and CATHOLIC RECORD.
JOHN F. STUMPF. Rec. Sec.

### E. B. A.

RESOLUTIONS OF CONDOLENCE.

Hamilton, Nov. 13 1893.

At the regular meeting of Sarsfield Branch. No. 1, Hamilton, held in the C. M. B. A. hall on Monday evening, November 15, the following resolution of condolence was adopted:
Resolved that the members of Sarsfield Branch, No. 1, Hamilton, in meeting assembled do tender to Brother Patrick McGrath and family their most sincere sympathy in the loss they have sustained through the death of a loving wife ond mother, trusting that God in His infinite mercy will heal and sustain them in the hour of their sad affliction.

Resolved that a copy of this resolution be forwarded to the bereaved Brother and family, recorded in the minutes of the meeting and a copy sent to the CATHOLIC RECORD for publication.

N. J. CURRAN, Rec. Sec. 41 Wood St. east.

### IRISH BENEVOLENT SOCIETY.

There was a large attendance of members at the meeting of the London Irish Benevolent Society Wednesday evening. The President W. J. Mitchell, M. D., occupied the chair. The Financial Secretary, Mr. P. F. Boyle, read his annual report as follows:

194.0

DISBURSEMENTS Relief account, picnic and general expenses of Society.

Balance on hand.

The Treasurer's (Mr. J. M. Keary.) report howing the assets of the Society, was read as follows: Paid up stock in Canadian S. & L. Co....8500,00 Paid up stock in Agricultural S. & L.

Balance in Bank of Toronto. Cash on hand Financial Secretary ....

### OBITUARY.

MRS. M. BROUGHAM, WINDSOR, ONT. MRS. M. BROUGHAM, WINDSOR, ONT.
The many friends of the Brougham family, (formerly of this city) will regret to hear of the death of Mrs. M. Brougham, wife of the late Mr. M. E. Brougham of the Inland Revenue Department. The death occurred on the 10th inst., at her residence on Glengarry Avenue, Windsor, Ont, after an illness of three months, of typboid fever. The funeral took place on the 14th inst. from St. Alphonsus Church to St. Alphonsus' cemetery. Two daughters of deceased — Misses Marie and Lizzie—were also stricken down by the fever, and are only now able to go about.

### Establish the Boycott!

We hope there is no foundation for the report recently published in the Enquirer regarding the mooted indictment of the A. P. A. conspirators. There is no doubt as to the criminality Neverthe laws of the commonwealth. less, we are opposed to any measures that could be tortured into a seeming

Toronto, Nov. 9, 1893.
At a regular meeting of Branch No. 111.
C. M. B. A., held this evening it was moved by Bro. Madigin, seconded by Bro. Powers, and unanimously adopted:
Whereas it has pleased Almighty God to remove from our midst the beloved wife of our esteemed Brother, John Hand, be it therefore

Resolved that the Neither subscribe for nor bis loss. Be it further

Accolved that a copy of this resolution be

Apairst cause. Under no account of the foldering in the votation of the private circumstance employ an Apaist lawyer ness for the brutal sport of "hazing" which Catholic training alone eradi-

know who are among the conspirators. cates; in grown up men and women Never cross their threshold. And so in the multitude of robberies by band Never cross their threshold. And so on to butcher, baker, tailor, shoe-maker, and every branch of trade— let there be a general boycott all along the line.

This is fighting the devil with fire

and will be far more effective in smok-ing out the nest of know-nothing vipers than martyr-making indict ments.—Buffalo Union and Times.

### THE CATHOLIC CHURCH THE BEST SAFEGUARD OF MOD-ERN CIVILIZATION.

Those who consider "civilization the great panacea for the evils that afflict mankind have never given a correct and exhaustive definition of its neaning. They will never do so, in our opinion, as long as they ignore the truth that whatever is best and mos asting in it has grown from roots that were entwined, long centuries ago, in priest from the penitent in the Catholic confessional. We base this opinion upon the admitted facts that it was ipon the wreck of the Roman civiliza ion that our own was built, and that he Catholic Church was the chief fac or in building it. Indeed she alone could have accomplished the mighty ask. For it is manifest that what has changed the selfishness and cruelty of barbarism into the justice and kindliness of civilization has been the incul cation of the Christian doctrine as to the relation between God and man, and as to the human rights and the reciprocal human duties that grow out of that relation. But it is only in the Catholic Church that this doctrine has ever been taught in that authoritative manner which prevents private judg ment from taking the divine law into its own hands, and thereby making it, for the most part, inoperative as a practical restraint upon man's natural elfishness.

But according to many modern vriters, civilization is the result of a natural "law of development," which mankind tends to improve in tellectually, morally and socially. Who the author of the law is, how its obligations are to be learned, how men, one by one, are to be made to ac knowledge its sanctions and submit to ts swav, they do not make very clear. They only say that it is all to be done by education, by which they mean merely the education of the intellect. They assume that this of itself is enough, not only to secure, but to perpetuate the blessings of the highest

possible civilization.

Now leaving aside all criticism of this position as a theoretical one what is the teaching of experience on the subject? We may learn from St George Mivart, the profound student both of history and of nature. In his work on Truth he quotes Tylor's Primitive Culture with appropation as follows: "It is obvious that intellec tual and moral life are far from advancing with equal steps. That separation of intelligence from virtue, which accounts for so much of the wrong doing of mankind, is continually seen to happen in the great movements of civilization. As one conspicuous instance, we may see in the early ages of Christianity, men with minds prevaded by the new relig-ion of duty, holiness and love, yet at the same time actually falling away in intellectual life, thus at once vigorously grasping one half of civilization, and contemptuously casting off the other.

The reference in the last clause is 81,212.98 perhaps to the much magnified ignorance of the so-called Dark Ages, which Greece and Rome. But even granting that that ignorance was as deplorable as it is often represented to have been, still it was not fatal to the growth of civilization. For even admits that in the mediæval Catholic schools "nearly all the inventions and civil institutions whereby we yet live as civilized men were originated. Clearly, then, in the ebb and flow of in tellectual and moral forces, the world may continue to advance and improve even after casting off, as it is said to have once done, the intellectual half of civilization, provided it holds fast to the religion of duty, holiness and love

is taught by the Catholic Church. But it will continue to do so if it reverses this process by casting off the authoritative teaching of the Church, and relies only or mainly upon intel-lectual culture? Here again Mivart gives us an answer and a warning He says : "We are too apt to suppos that tastes and sympathies due to culture must be permanent acquisitions, which no subsequent intellectual change can possibly destroy or degrade. The history of mankind teaches us a very different lesson. The world is sown broadcast with the traces of civilizations that have passed away, and bears many a scar due to the triumph

Are we safe then in assuming that of the conspiracy. As shown by the our civilization at least is permanent oaths and yows of its members, it is and assured for all future time? Many subversive of the Constitution of the indications to the contrary suggest United States and contrary to the grave doubts on that point. For the laws of the commonwealth. Neverthe-Goths and Vandals are at our doors to day in the persons of men who, by the rejection of Catholic teaching, have lost all divine certainty as to their relations atics; and would urge the boycott as the to God and a future life, and in their desperation at the disappointments of proper method of retaliation.

Let this boycott be as complete against the conspirators as they have the letter days should come the conspirators. The letter days should come the conspirators as they have the letter days should come the conspirators. that in the latter days should come the lic fellow-citizens Shun the store of the merchant Apaist as if it had a plague. Neither subscribe for nor hand. They are seen in the child, in advertise in a paper that in any way upholds the Apaist cause. Under no the widespread disregard for parental authority; in the youth, in that fond-

of armed desperadoes; in the lynchings, the murders, the assassinations, the suicides, the divorces that are of every day occurrence. Here is what the writer found yesterday in a single column of a small daily paper. 'Eight cranks threaten murder in one city-An eighty year old doctor kills a young girl by producing an abortion — Another prize fight to-night — Crushed to death while drunk — A woman sent to prison for throwing vitriol in the streets — One man marches two others through the streets at the point of a cocked gun-Armed Socialists attack the police-To pre vent the usual Thanksgiving Day disturbances the Faculty of Princeton order all students to be in their rooms

by midnight." By the side of such things as these, published ad nauseam every day of every week, there stands a fact which goes far to prove that the best safe guard of our threatened civilization is the positive, authoritative inculcation of Christian morality by the Catholic Church. That fact is that religious pelief restrains Catholics, far more than any other class of our citizens, from those crimes that are most frequent, most lawless, and most ominous of evil for the future of our civiliza tion. It is nothing to the point that many so-called Catholics are notorious criminals; they become so only after and because they have ceased to be Catholics in anything but the name What we contend for is that the spirit of desperation and lawlessness, so characteristic of the age, is much less common among real Catholics than it To begin with the earliest manifes-

tations of this evil spirit, not a single case of "hazing," that speak so ominous of moral rottenness in the coming generation of men, has ever been known in an American Catholic school or college. In all her history, the Church has never granted a single divorce from the bond of matrimony The suicide of a Catholic is rarely if ever heard of. Among the hundreds of defalcations the writer has read of in the last fifteen years, he has never read of but one committed by a Catho-lic. The sad words "Prominent in church circles," or "Superintendent of a Sunday School," or "A member of the Y. M. C. A." almost always betrays the fact that the criminal was not a Catholic. In the most recent and flagrant case of lynching, in which a frenzied mob put a man to death without a trial, burned his body in fiendish revenge, and forced every officer who tried to defend him to fly for his life, the writer is in a position to know that not a single Catholic took any part.

There were many of them in that com

munity, but no one helped to bring it

into disgrace by this outrage upon the laws of God and of the State. It would be well, then, for those who put such implicit confidence in the moral effects of merely intellectual training to heed another warning from Mivart. "No error can be greater or more fatal that to suppose hat speculative philosophical views de not carry with them far-reaching and inevitable practical consequences." Before entailing upon posterity the probably fatal consequences of their that secular education and morality must go hand in hand, it would be better for them to study the lessons of the past, and to look at the fruits of their theory as they seem to be developing before their eyes, in our own day.—N. Y. Catholic Review.

### Bible Societies.

Ave Maria.

Protestant friends often wonder and express profound indignation at the scant courtesy extended to wards the colporters of their Bible Societies in Mexico and other Catholic lands. Perhaps these persons would entertain other ideas on this subject if they were to reflect on the view taken of it by one of the most distinguished of their fellow-religionists. The celebrated historian, Professor Leo, a scholar whom modern German Protestants much admire, in answer to a letter from the Minister Krummacher, expresses himself thus: that the Pope styles the Bible Society a pest. Well, let him do so. But, first of all, you will allow me to distinguish between the Holy Scriptures and a private society: and you will admit that in some circumstances, even though the object of a society may be good, it may be a veritable pest, if its means and methods are not proper. Now, be of sufficient good faith to inquire into the want of shame and of due considerateness displayed by many of the emis-saries of the Bible Societies in Catholic countries. You will find that they regard every means of circulating the Scriptures as proper, showing no dis ernment as to persons who are the east capable of understanding them. will find that they propagate teachings, which perhaps they deem enough, but which be nnocent gets confusion, destroy morality, apset social and ecclestiastical order, and have merely a revolutionary influence. When I consider the inrigues of the English in Italy during the last ten years, I can not blame the Pope if he calls the Bible Society a pest, since it has been an instrument in the hands of those conspirators who have rendered Italy such an unhappy Such is the gratitude which England shows to Italy for having in the olden time converted her to Chris tianity! . . . This inconsiderate zeal opens a road to the commerce and policy of England, and she introduces herself with Bible in hand. The Bible is the lamb's skin which hides the wolf; and it will produce religious savagery, together with the annihilation of all

authority, even that of truth. Unhappy land, how beautiful thou wert of old, both in thy sentiments and in thy customs! Yes, my dear friend, if I were the Pope or an Italian, I also would cry out against these aberra-

### Whiskey and Unhapiness.

A young man staggers by you, un heeded, and, you may think, deserving to be unheeded. Aye, but he was once a mother's joy and pride; she cared not for wealth or empire, when she pressed her boy to her bosom. Now he is a daunkard and her old age is steeped in sorrow. The next one was the hope of a father's declining years; he spent upon him riches of hand and affections of heart; to day the father is friendless and famishing, and the son's heart has but one love, whiskey. How often the happy bride of yesterday finds herself ere the voice of the holy promises spoken before God's altar has ceased to reverberate in her ear, the wife of a drunkard! For years she leads a life of sorrow and misery, the horrors of which no one realizes who has not witnessed them. He has pledged undying affection, knightly protection; when he comes home from the saloon his mouth opens to curse, and his hand rises to strike. Only alcohol could produce the hellish scene of a weak, timid, loving wife, weltering in her blood, and a brutal man, her husband, gloating over the scene! And the little ones! Is there no spark of human feeling left in the drunkard? No. The tiger of the forest, the lion of the desert, feed and protect their young; a drunkard leaves his children to starve, if he does not in his cruelty hasten their death.—Archbishop Ireland.

### An A. P. A. Misrepresentation.

One of the charges against Catholics current among members of the A. P. A. is so outrageously false and can so easily be disproved, to the shame of the accusers, that one is surprised at the obtuseness if its author. It is sought to fan the flame of bigotry by alleging that "the Catholics fill the penitentiaries." It is sad, of course, that children of the Church should de serve imprisonment; however, if they were the sole criminals, penitentiaries would not be so numerous, and might be less spacious than they are. The Northern Indiana state-prison, for instance, contains at present 846 inmates, the largest number ever confined there. Of these, at most, only 80 are Catholics, according to the statement of one of the prison officials. A former warden of the institution used to say that he had often remarked that Catholics were seldom to be found among prisoners charged with the more atrocious crimes outrages such as members of the A. P. A. are disposed to commit were punshable by imprisonment, the number of penitentiaries would have to be in creased in every State where this in famous organization has obtained a

### MARKET REPORTS.

MARKET REPORTS.

London, Nov. 28. — Wheat 95 to 81.04, per cental. Oats 95 to 97c per cental. Peas 92 to 95c per cental. Barley 80 to 85. Rye 99 to 81. Corns 11 to 1.02. Beef 81 to 85 per cent. Lamb 6 to 62 per cental. Peas 92 to 85. Rye 99 to 81. Corns 11 to 1.02. Beef 81 to 85 per cent. Lamb 6 to 62 per cent. The policy stress of 62 per cent. Fowls 40 to 62 and 12 per cent. Policy 81 to 82 appears 12 per september 12 per september 12 per september 13 per september 14 per september 14 per september 15 per sept

o 88 a pair. Live Stock—Horses, 95 to 200. Milch cows, 5 to 45. Live hogs, cwt., 6.25. Pigs, pair, 2.50 o 5.00. Fat beeves, 4.00 to 4.50. Spring lambs, LIVE STOCK—Horses, 95 to 200. Milen cows.

55 to 45. Live hogs, cwt., 6,25. Plgs, pair 2.50 to 5.00. Fat beeves, 4.00 to 4.50. Plgs, pair 2.50 to 5.00. Fat beeves, 4.00 to 4.50. Spring lambs, 35 to 4.50. Nov. 23.—Flour — Straight roller, 82,80 to 82.50; extra, 82.50 to 82.75. Wheat, white, 560; goose, 560; No. 1, Man. hard, 600; No. 2. 680; No. 3, 660; peas, No. 2, 51½ to 500; barley, No. 1, 400; feed, 34 to 360. Oats, No. 2, 288c. to 290c. Montreal, Nov. 23.—Wheat—No. 1 hard Manitoba, 90 to 700; No. 2 do. 67 to 680; peas per 60 to 8a float, 68 to 690c; oats, per 34 lbs, 36 to 370; corn, duty paid 62 to 66; parely, feed, 45 to 440c; feed, 100; parely, feed, 45 to 440c; feed for the first pair of the first parely for 68,00; straight rollers, 85 to 83.00; extra, 82.50 to 83.00; straight rollers, 85 to 83.00; extra, 82.50 to 83.00; straight rollers, 85 to 85.00; extra, 82.50 to 83.00; superfine, \$23.00 to 83.00; extra, 82.50 to 83.00; straight rollers, 85 to 85.00; extra, 82.50 to 83.00; superfine, \$23.00 to 84.00; extra, 82.50 to 83.00; straight rollers, 85 to 85.00; extra, 82.50 to 83.00; straight rollers, 85 to 85.00; extra, 82.50 to 83.00; superfine, \$23.00 to 84.00; extra, 82.50 to 83.00; superfine, \$23.00 to 84.00; extra, 82.50 to 83.00; straight rollers, \$30.50 to 84.00; extra, \$25.50 to 83.00; superfine, \$25.50 to 83.00; extra, \$25.50 to 83.00; superfine, \$25.50 to 83.00; extra, \$25.50 to 83.00; superfine, \$25.50 to 83.00; extra, \$25.50 to 83.00; extra, \$25.50 to 83.00; straight rollers, \$25.50 to 83.00; extra, \$25.50 to 83.00; superfine, \$25.50 to 83.00; superfine,

### Latest Live Stock Markets.

Nov. 22.—Export Cattle—0 dy one lot was sold and the price paid was 85.55 per cwt.
Butchers Cattle—Prices ranged from ½ to 3c for rough cattle, ½ to 3% for south cattle, 3% for exira choice, with one lot selling at 4c.
Stockers—Prices were steady at from 3½ to 3% for point and from 2% to 3c for rough small cattle. Hogs—Straight fais, weighing from 160 to 225 bs. sold off car at 85.50 per cwt, with one or two

5.10. and Lambs—Prices for lambs \$1.50 for

at 56 v 5. 10.

Sheep and Lambs—Prices for lambs \$1.50 for culls up to \$3 for extra choice. Butchers' sheep sold at \$8.55 to \$8.50, and straight fat shipping sheep at \$4.50.

Calves—Prices ranged from \$2 for culls up to \$8 for fat stock weighing about 15: 1bs.

Mitch Cows and Springers—One medium good milker sold at \$45 and another at \$47.

Choice well-bred springers and milkers are held at from \$55 to \$50.

Buffalo, Nov. 23.—Cattle—114 cars through, 3 sale; market strong. Sales: Good light steers, \$5.50 to \$1.50; bulls, \$2.65 to \$2.80; market lower; Yorkers, \$5.50 to \$8.50; bulls, \$2.65 to \$2.50; bulls, \$1.50; bulls, \$2.65 to \$2.50; closing 10 to 15c lower, with \$2 cars left over.

Sheep and Lambs—7 cars through, \$20 sale; market steady owing to light supply of natives; eastern reports bad and out look unfavorable, with a \$2.50; bulls, \$2.60 to \$2.60; bulls, \$

The negro priest, Father Augustus Tolton, is building a \$35,000 church for the Catholic colored inhabitants of Chicago.

### Kill Bugs With Cannon Shot.

Should Catholics organize against the A. P. A.? ask some of our contemporaries. No, while the vile organization is being convicted of malice, bigotry, falsehood and forgery by Protestant clergymen like those of Columbus, Ohio, and while it is being

held in contempt by all good citizens.

Sneer it down, laugh it down, crowd t down with the force of honest, manly American public opinion and Catholic rectitude and loyalty. Apaism is merely a spasm of the bigotry that is the child of ignorance. And it is a foreign product anyhow, born in Orange Ulster, nursed in loyal Ontario, and brought hither, not by Americans, but by prejured scoundrels who have pretended to become naturalized citizens of this republic while they are under oath to be forever loval to the Protestant English Crown. Organ-ize against Apaism! Kill bed bugs with cannon shot. - Chicago World.

### Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, Catholic Record Office, London, Ont.

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PEMALE TEACHER, HOLDING SECOND f or third class, for the Intermediate Department of the R. C. S. School, Almonte. State salary expected. Applications received December 1st. Address John O'REILLY, Sec

A FEMALE TEACHER CAPABLE A teaching French and English and also capable of taking charge of the choir and playing the organ. State salary and recommendations. John Labourt. Sec. R. C. S. S., Hay, No. 1, Drysdale P. O., Ont. 788-tf. TEACHER WANTED FOR THIRD FORM

The Brockville Separate School. States ary and qualifications. Applications receive up to 3rd December. Address James F. Keller, Secretary Separate School Board Brockville, Ont. TEACHER WANTED FOR SEPARATE school, No. 2, Hullett. Duties to commence 1st of January, 1894. Section small. Salary 8225. Address Thomas Carbert, Sec. Treas., Clinton P. O., Ont.

TOR THE SEPARATE SCHOOL OF THE I town of North Bay, two teachers. One for the Senior and one for the Intermediate Departments. Duties to begin on 2nd January next. Persons capable of teaching French and English preferred. State salary and references. REV. EUGENE BLOEM, P. P., North Ray.

A Second or third class certificate, for Catholic Separate school, Sec. No. 10, Arthur. Dutles to began Jan. Srd. 1894. State salary, qualifications, experience, etc. Applications received up to Nov. 30th, 1893, by the undersigned trustees, JAMES PURTEL, GEORGE LANG, Derrynane P. O., Ont. 786-3.

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VOLUME X

Love's Sac Love's Herald flew o'er all Crying: "Love's altar w And all folk answered, lik With treasured offerings

Toward high Olympus eve With pilgrims streaming Each bore rich tribute, so And some for blisses ling The plous peasant drives h
The fisher youth bears tr
A wife brings honey for th
A maid brings roses for t Here strides the soldier

No more to glitter in his There walks the poet with And smiles at Eros' mild r But 'midst these hearers o Behold where two, a She bears no boon : his ar Save her dear fingers hand.

Their touch ignites the so Whose rays the very alt Their eyes are on each oth And yearning passion to So fair—so strong! Ah, wiles
Have brought these two
blest?
But see! Instead of anger
And lo! he crowns their

Their hands are empty, filled;
Their gifts so rare for a Before the altar is their li
The love they long for i

HOLINESS OF T Further Reply to Dr. Bri

Catholic | Washington The articles revieweek do not limit the supposed inefficacy of teaching authority; moreover, that she dence of the holiness the bride of Christ. who find so little in still less in her Church," says Dr. I the confidence of the

This surely is a things. Nor is the way relieved when promise of Christ to "all days, even to to of the world." Wha ing or the indwell Spirit if the people His life no longer he ter no longer her c ing even that the g not prevailed again enough that the gat ion are shut in he still that seekers afte forced to find Him w Church, is not. The has gone forth in resurrection. Is than the first?

Let us admit fran

deal of room for in

lives of most people

crease of honesty, I Christians, in a wo become more Chris admission as sweep what follows? I novel in the need of answers in the neg necessity was felt Eden, and will con long as Adam has d Himself knew that a daily personal inte of the apostles or get beyond it : b the Church with H was aware that not were models; yet the Church is witho And much as we a periods" of the C read St. Cyprian or feeling that the rule was well confirmed For all that there Gospel tound its apo its martyrs, and eve

ious examples, tl

'alienated "from t

But now, we are t

alienated, among t confidence in the be found. Here a We read saints that they ofte their own holiness, were fearful lest, thers, they should But the anxiety of not so selfish; what shakes their confide condition of the Che sanctity. Verily th exceedingly high; is not sharp enoug truths at their feet. pretend that their or their standard higher than that Church. And if this, they must adm with the Chur who fall below what if they have gon Church, with a shor tity, the short age the alleged lack of take an introspecti since they are the Church, they m support and help

It is remarkable