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OUR IRISH LETTER.

SPECIAL CORRESPONDENT OF THE CATHOLIC REGISTER.

Dublin, Oct. 8.—Mr. Stead's character sketch of Archbishop...

in point. Not even Mr. Harrington's command of language...

articulate, hoarse shout crashed out on the restful Sabbath twilight...

parishioners have the most implicit confidence in his good judgment...

THE LATEST! JOHN LABATT'S LONDON ALE AND STOUT AWARDED GOLD MEDAL...

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MATCHES THAT LIGHT in any climate and at any time are the only ones to be relied on...

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND... E. B. EDDY'S MATCHES...

I happened to be in Cloro during the General Election. The contest in the two divisions was so keen that the very air seemed charged with intense, subdued excitement...

The new Commander-in-Chief in Ireland received a perfect ovation on his arrival in Dublin. Lord Roberts of Clifden crossed over by Larne and travelled from Belfast to Clifden in a carriage attached to the ordinary passenger train...

So many Canadians have subscribed generously towards the building of the new church in St. James' Corner Toronto, that some readers of The Register may be interested to know that it is almost completed...

THE O'KEEFE BREWERY CO. OF TORONTO, (LTD.)

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TRAVELLING AGENTS: Messrs. Patrick Mulvaney, C. N. Murphy, John P. Malton and L. O. Byrne.

THURSDAY, OCTOBER 24, 1895.

Calendar for the Week.

October 24.—St. Raphael, Archangel, 25.—St. Boniface, Pope, 26.—St. Evaristus, Pope and Martyr, 27.—Commemoration of all the Holy Roman Pontiffs, 28.—St. Simon and Jude, Apostles.

The Montreal Gazette says construction [was] created in St. Patrick's Church on Sunday morning, when Mr. O'Byrne, of Rome, fainting during the offering of the Mass. It will be learned with joy that the distinguished priest is progressing favorably. He had overtaxed his strength by traveling and hard work.

An unknown "Dr." Sullivan, alleged to hail from Limerick, was lecturing here in Canada a few weeks ago. As we had never heard of the gentleman we deemed it prudent not to mention his name in the paper. The Limerick Leader cannot enlighten us; but it will be interesting to those who listened to the lectures in Montreal and Quebec to read what the Leader says:

"There is only one Doctor Sullivan known to and esteemed by Limerick men, and that that gentleman is engaged at present in his professional duties in the city. The delegate 'doctor' is unknown in Limerick."

Mr. Wm. M. Murphy, Mr. Healy's candidate, recently defeated in South Kerry, was in Montreal last Friday attending the convention of street-railway magnates. A reporter of The Gazette asked him if he had an opinion to express upon the correspondence between Mr. Blake and His Grace the Archbishop of Toronto. Mr. Murphy, with that prudence which is characteristic of him in all matters apart from politics, declined to speak upon the subject. At all events he will be able to take back to Ireland a good impression of what the 'feel' of our people here is.

Our esteemed contemporary, Mr. John F. Finerty of Chicago, tells the readers of his paper, The Citizen, that he has read with "hilarity" (he does not specify the quantity), the correspondence between "the Archbishop of Dublin and Mr. Blake." His "hilarity" prompts him to assert that Mr. Blake has "ice water in his veins," and that the Archbishop of D... "is a clinging curse to the Irish cause." That is just like Finerty, always picturesque in regard to language, but away off on the facts. If he has read current Irish opinion as correctly and "hilariously" as he has the correspondence between Mr. Blake and the Archbishop of Toronto, it is no wonder that he makes an exhibition of himself very often. He ought to stay at home when he feels "hilarious" and let the office boy run the paper.

An undergraduate friend of the late Cardinal Newman writes in the New Budget a most affecting little account of the reception of the great Cardinal into the Catholic Church, fifty years ago. Here it is: "The 9th October, 1845, was a day of pouring rain at Littlemore, the little village two or three miles from Oxford, whither Newman had gone to quest. It was not weather fit for a cat to be out in. But if any Littlemore'ns were about they might have met a remarkable looking man, evidently a foreigner, and shabbily dressed in black. This was Father Dominic, a Palestinian priest, who had begun life as a shepherd boy on the Apennines, and who even then dreamed of a spiritual conquest of England. He entered the little Parsonage House—as Newman called it—'at Littlemore,' and the 'vicar'—for so Newman was then called, though he had resigned the University pulpit in St. Mary the Virgin many months before—knew before him and whispered the profession of faith which which all England was to be singing ere many days were over."

There was one side of Pictet's life concerning which the secular press, although not yet tired of talking about France's greatest man of intellect, has said singularly little. As a devout Catholic he lived the Catholic life with the utmost simplicity and purity. His love and reverence for his father and

mother and his devotion to his wife may be offered as the best proof of the fact that the pure domestic life of French Catholics is and has been the salt of the Republic, and no matter what morbid money-grubbing fellows like Zola may write, family life in France to-day can still command the admiration of the world. What more touching testimony of this can be found than the text of the will of the great Pasteur? It might well, indeed, be framed and preserved in every Catholic home:

This is my testament I leave all that the law permits me to leave her. May my children never forget the law of duty, and ever cherish for their mother the tenderness which she merits!

L. PICTET, Paris, 24th March, 1877. Arbois, 23th August, 1880.

The London Times, commenting on the letter of Cardinal Vaughan, which appears elsewhere, says:

"It is fitting that Cardinal Vaughan should have led the way, for the case of the Roman Catholic schools is in some respects the strongest and most pressing of all. They are those of a Church constituting in many localities a small minority of the population, and often of the poorest class, yet unflinching in their determination to maintain day schools in which their children shall be taught their own faith by teachers who profess it, no matter at what pecuniary sacrifice or under what difficulties. We all know perfectly well that rather than abandon this position our Roman Catholic fellow-citizens would continue to pay in rates and taxes their full quota of the cost of elementary education for others, and yet also to provide, at their own expense, schools to which they could, with a clear conscience, send their children. No settlement can be either just or permanent which does not completely remedy this wrong."

Rome's Care of the Bible.

Such is the heading of an editorial in the Presbyterian Review, Oct. 10th. That Rome ever cared for the Bible, or made any efforts towards its preservation, or recommended its careful perusal, or recommended to priests and people, is made the subject of cynical ridicule by our Calvinistic contemporary. A self-styled religious weekly journal should soar higher in the field of polemics than to employ persiflage and low jeering where solid facts of history and argumentative disquisition are in order. The Presbyterian Review was aroused to this display of bigoted dishonesty by the reports published in the Australian journals of a magnificent lecture lately delivered in St. Patrick's Cathedral, Melbourne, by the eminent scholar and ecclesiastical historian, Archbishop Carr. The Archbishop would have us believe, writes the Review, that "the Bible is the private invention of the Romish Church, its magnificent gift to the world, and but for it we are assured there might be no Bible to-day." The Romish Church, in a word, has been a sort of ecclesiastical Providence which has kept the Bible from simply disappearing.

If the Review had any honest argument to adduce, instead of sneers and sarcasm, it should have endeavored to prove as false all the statements of credible historians, and all the written records of past centuries. For fifteen centuries the Roman Catholic Church was the sole guardian and depository of the Bible. The name Bible was not known as containing the Word of God, until Rome, in the fourth century, gathered in one book all the Sacred Scriptures, after rejecting the Apocrypha, and named that book To Liblion, and established the Canon of Scripture in the Council of Laodicea (A.D. 363). If the Bible is not "the private invention of Rome," it is very certain that little was known of the Bible, until, by command of Damasus, Pope of Rome, St. Jerome made a popular translation of both the Old and New Testaments into Latin. St. Jerome had spent many years in Palestine and was thoroughly versed in the Greek, Syrian and Hebrew languages. He was, besides, a man of exalted piety, and had been ordained to the priesthood by Paulinus, Bishop of Antioch. On returning to his native city in the company of Paulinus, he was most heartily welcomed by Pope Damasus who named him his secretary, in order to have his assistance in replying to consultations from the Eastern churches. Later on, by request of the Pope, he was induced to undertake the great work of translating the Bible into Latin, the knowledge of which language had been at that time established by Roman civilization and laws in every part of Europe. St. Jerome's

translation called the Vulgate (or popular) was reproduced in thousands of copies by monks ordained for that purpose and distributed over all Christendom.

During the general panic and disruption of the Empire caused by the invasion of barbaric hordes, the Goths, Vandals and Huns, at a subsequent period, all traces of religion and civilization almost entirely disappeared; churches, monasteries and halls of learning were pulled down, and magnificent libraries were committed to the flames. The monks, however, retired with their sacred treasures into arid deserts or the fastnesses of the mountains. Away in the British Isles, especially in Ireland, they continued to bend night and day to their hallowed task of preservation; in copying, transcribing and illuminating the sacred writings. And after all this, which is the common property of history, the Review has the effrontery to sneer at an Archbishop for the statement: that were it not for the Catholic Church "there might be no Bible to-day." On this very question, Cardinal Gibbons says: "What has become of the millions of once famous books which were written in past ages?—they have nearly all perished. But amid the wreck of ancient literature the Bible stands almost a solitary monument, like the pyramids of Egypt, amid surrounding wastes. That venerable volume has survived the wars and revolutions and the barbaric invasions of fifteen centuries. Who rescued it from destruction? The Catholic Church. Without her fostering care the New Testament would probably be as little known to-day as "the book of the kings of Israel." Little do we imagine in our age of steam printing, how much labor it cost the Church to preserve and perpetuate the Sacred Scriptures. Learned monks who are now abused in their graves by thoughtless men were constantly employed in copying with the pen the Holy Bible, when one monk died at his post, another took his place, watching, like a faithful sentinel, over the treasure of God's Word." (Faith of Our Fathers, page 118.)

My Church Allegiance.

Professor Rentoul, Moderator of the General Assembly of Victoria, Australia, has issued an address to his Presbyterian flock, in which several propositions are advanced as reasons for his allegiance to Calvinism.

We have no fault to find with Prof. Rentoul or with any other human being, for believing according to his lights, if he be but sincere, or for acting in accordance with the dictates of an enlightened conscience, so long as his actions do not interfere with the freedom of his fellowmen or with the just laws of his country. If we undertake to offer objection to any of Prof. Rentoul's propositions, it is because they are legitimate subjects of debate and because neither he nor others can be injured by looking at the other side of each question, and viewing it all round in the light of Scripture, tradition and common sense. For brevity's sake, we select a few of the reasons given for Prof. Rentoul's allegiance to his peculiar creed.

The first is his belief in "one headship"—that of Jesus Christ. No Christian would be guilty of the blasphemy of denying the headship of Christ, or of maintaining against St. Peter that "there is any other name given to man by which he can be saved."

But Christ is invisible to human eyes—He is the invisible head. He will not come down from Heaven at our bidding to settle our church wrangles and determine for us the Scripturalness of having an organ in the church to aid in His service, or to lay down for us the exact meaning of the words: "This is My body." Nor will our Blessed Lord, in whose headship all believe, leave His throne in Heaven to enlighten our assemblies and pronounce upon the books of Scripture, deciding for us which is Apocryphal and which is authentic or of divine inspiration. Our Blessed Lord appointed one who would be a visible head to do all that. He appointed one, we are told, in "His saving Gospel," whose duty it would be to feed, with wholesome truth, the whole flock—both sheep and stag-herds, both pastors and people. He appointed one whose "Faith should never fail," who would be treated

with power from on high "to confirm the brethren," and in whose hands He would place the "keys of the Kingdom of Heaven," who would be present and visible at all times and all days, even to the consummation of the world. For Christ promising to be with him, to sustain him in his mighty and arduous work, to communicate to him His power and to prevent a possibility of error by sending him the Comforter, the Paraclete, who would teach him all things and abide with him forever.

This is the visible head to whom our Lord sends us in time of difficulty and doubt, that He may comfort us in time of trial with heavenly counsel and infallible truths; thus keeping God's children united in one body, one Faith and one true Church. So that His wish be realized in us, and His prayer heard; "that they may be one Father, as Thou and I are one."

The second reason adduced for allegiance to Calvinism is that in the Apostolic Church the stated ministry or office bearers consisted of two kinds, viz: Elders or Presbyters and Deacons. The latter attended to the physical needs of the Church, and took aims to widows and orphans; the former looked after the spiritual wants of the congregation. There were no priests, no bishops, no archbishops, no cardinals, no pope; all officiating in the church were either Elders or Deacons, and blessed Presbyterianism is the nearest approach to so holy and yet so bald a state of things. Prof. Rentoul quotes the sayings of Bishop Lightfoot and Canon Gore on the subject, as though both authorities were infallible. St. Paul and St. Peter are also maintained in all cases where the word Presbyter or Elder caves in. But there is no mention made of the priesthood so largely spoken of by St. Paul in his Epistle to the Hebrews wherein it is shown that there must be priests, not high priests, to offer sacrifice and holocausts.

There is not a word said about priests being appointed as ambassadors of God, and dispensers of the mysteries of Heaven. Prof. Rentoul, the right rev. Moderator, forgets to tell that the priest besides being an Elder or venerable, is also a King ruling over the hearts and affections of his people; a Shepherd, leading his flock into wholesome pastures; the sacraments established by Jesus Christ, a Father, breaking the bread of life to children whom he has begotten in Christ Jesus through the Gospel and the sacraments of Baptism and Penance; a Judge, whose office it is to pass sentence and to grant or refuse pardon according to the words: "Whose sins you shall forgive, shall be forgiven them, and whose sins you shall retain, shall be retained;" a Physician, because he heals their souls from the loathsome distempers of sin. So that far from being confined to two orders or ranks of ministry there may be many. As St. Paul says: "God gave some, indeed Apostles, and some Prophets, and others Evangelists, and others Pastors and Doctors for the perfecting of the saints for the work of the ministry, for the building up of the body of Christ—which is His Church."

The great difficulty with Prof. Rentoul and other heretics is that they confine all their attention to a few texts and never consider other passages of Holy Scripture wherein much more is added and much more required. This might be pardonable on the score of invincible ignorance, but there is no excuse for disobedience to the Apostolic authority which still prevails and shall obtain to the end of time. Our Blessed Lord not only has ordained that priests or Elders, if you like, should preach the Gospel and forgive sin, and dispense His sacred mysteries as ambassadors and representatives of His power and authority, but also that they should be respected and received and listened to by all. "Whosoever will not receive you nor hear your words, going forth from house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me."

True Public Education.

It only needed the most ordinary intelligence to perceive that the cabled version of Cardinal Vaughan's letter on the education question which recently appeared in the daily paper

had been garbled for American readers. The American papers do not dare to tell the truth about education in England and the reason is not far to seek. They have a skeleton in their closets, and neither freedom of speech nor liberty of the press is permitted them upon this subject. Cardinal Vaughan's letter is, however, marked by extraordinary firmness and clearness, and it is peculiarly interesting to Canadians in its presentation of the true principle of national education.

The essential to the establishment of a really national system—i.e., of a system acceptable not to a section, but to the various main component parts of the nation—seems to me to be this—that a just and considerate measure shall be meted out to all alike, contentious convictions constituting no longer a disability.

By some extraordinary method of reasoning—or is it blindly following the lead of the United States?—some Canadians have arrived at the conclusion that national, or public, schools must of necessity be purely secular. God bless the nation when its schools have been purified! Theoretically public system says Cardinal Vaughan is that which no longer accounts conscientious convictions a disability. Manitoba has for years been suffering from the brutal enforcement of the very reverse of this principle. And the most remarkable argument now urged in palliation of the outrage is that it was perpetrated in the name of national education. The politicians who are keeping up this for cry must believe that the people may be made to swallow anything.

Religion in England.

Our exchanges by the latest mails might be put in evidence in any court of common sense in the world as proof that the people of England are struggling more mightily to-day than at any time since the Reformation to find a religion to satisfy their spiritual craving.

The Church Congress has been meeting at Norwich, the Baptist Union has been deliberating at Portsmouth and the National Protestant Congress at Preston. And all have been discussing with more or less moderation the Pope's letter to the people of England.

The opening of the Church Congress was somewhat marred by an intolerant demonstration on the streets of Norwich. The procession of clergy in their robes seems to have irritated the extreme ill-contented who imagined they saw the Reformation passing away before their eyes. So these poor people, looking for a religion, shouted and cast ridicule upon the representatives of the Church whose mission to them had failed. Surely this conviction must have been forcibly borne home to the conscience of the Archbishop of York when addressing the Conference subsequently upon the letter of the Holy Father, he said: "As for the invitation to pray for unity, the Church of England had always done this." But others were not quite of his mind. Grieved and disappointed at the admission that Protestantism is really outside the Holy Catholic Church, we read by the Press Association report that they "assailed the speakers with protestant and abusive epithets. The uproar barely stopped short of violence." What a contrast to the unity of the true Church which earnestly invites these men to her embrace once more!

The feature of the Baptist Union meeting was the address of the President, Rev. J. G. Greenough, who, dealing with the Pope's letter, said: "It was not their division which retarded the Gospel, but envies, jealousies, pride and uncharities which they brought into them. It was not by defeacement of denominational lines that they would attain the end they all desired, but they were ready to work with all good men in furthering a moral and righteous end." In this there is at least the expression of a wish for peace though not for union. Yet the whole history of the creeds since the Reformation is but one long record of unrest, and history should convince the Baptists that divisions must continue as long as the cause of dissatisfaction which is Protestantism itself, remains. The Baptist Union decided to draw up a reply to the Holy Father's letter.

The Protestant Congress at Preston did not, as far as we can see, accomplish anything in themselves. Yet their frankly expressed hard feeling towards the Catholic Church is perhaps the strongest proof they were capable of offering of the indefensibility of their position. The day is gone when prejudice can sway the nation; the people are willing to hear the truth, and the reception of the Holy Father's letter proves this no matter what individual extremists may say to the contrary.

Denominational Education.

Cardinal Vaughan's Plea for United Action by the Friends of Religious Teaching.

The following important letter from His Eminence Cardinal Vaughan appeared in the London Times. To the Editor of the Times. Sir: You have repeatedly urged upon the friends of denominational schools the necessity of coming to a common agreement. Attention to this view also becomes the more urgent as the time draws nigh for legislation.

Were an agreement come to upon the fundamental principle, the various questions concerning ways and means and other details might easily be dealt with by compromise. The essential to the establishment of a really national system is that of a system acceptable not to a section, but to the various main component parts of the nation—seems to me to be this—that a just and considerate measure shall be meted out to all alike, contentious convictions constituting no longer a disability.

Has not the time come to deal with the education problem, not by a tinkering legislation as heretofore, but by the adoption of a comprehensive policy which shall place the whole of elementary education of the country upon a common basis, which shall as far as possible omit or minimize all privileges?

Set on a common basis cannot be a common religion, but it may be a common standard of secular instruction, paid for out of the public purse at one and the same rate, wherever the article is supplied to the satisfaction of the State. It is difficult to go at present into the question of the advisability of a system of popular control to be conceded in the management, &c., can we come to a common agreement affirming that in all efficient public elementary schools the whole cost of maintenance shall be borne by the State? In other words, that there shall be equality of treatment for all public elementary schools. If we can agree upon this we shall have secured a common basis upon which to work out a settlement of the other practical questions which must arise.

In furtherance of this proposal, I would observe that both parties in the Legislature have assented to a law asserting that compulsory education shall be free. Advantage has been widely taken of this provision to the injury in many places of denominational schools. But why should a heavy financial burden be laid upon denominational Board schools? The Exchequer may be glad to effect an economy by forcing the friends of religious education to draw largely upon their private resources rather than abandon the religious character of their elementary schools. But since the enactment of the law of free education there is no longer justice or equity in religious education. Moreover this, why should national and compulsory education be made to rest on the elementary principle in denominational schools while it is given gratis and without aim, at the sole cost of the State? The setting up of two classes of schools in the country—the one wholly State paid, the other partly State paid and partly elementary—is not even dealing by the white of the population in a matter common to the whole of the population.

The Church of England and the Catholic Church have no doubt made immense sacrifices, which must be taken as proofs of sincerity; but I see no just reason why they should profess anxiety to come to a compromise, while education has become a recognized legal public right, to be had at the expense of the State. It is said that these plans will conciliate the good will of the Legislature as effecting a public financial saving. If the national religious educational education are not a minority pleading for their life, but a majority. And I submit that they ought, without hesitation or apology, to demand a full measure of justice, and not to pray and say for mercy. If the national right is to be based on just principles, it is far better to fight to get them clearly defined at the outset than to run the risk of muddling the public mind for ever in order to gain some present temporary expedient.

When we have bought sites and built schools and are ready to carry on their management to the satisfaction of the State, without any charge for officials, secretaries, officers, legal expenses, &c., the cost for such a system of national education is transparently moderate and equitable. The basis of a popular system of national education will never be satisfactorily laid until religion ceases to be a matter of party. The treatment in the matter of State religion of elementary and compulsory education. The Spotswood system, as Sir T. Hope has shown in your issue of the 24th, recognises this principle of equality as fundamental, and provides accordingly. One more point: it regards the Non-conformists. They also have a grievance, and no legislation can be final which leaves them out in the cold. The Non-conformist districts where they are bound to send their children to the Church of England schools. You may refer them to the conscience clause, but this will not reconcile them to perpetual exclusion from the management and the tuition. The Bishop of Chester has proposed a generous mitigation of their grievance. If his proposal fails to satisfy them, let them propose a remedy which shall meet their case without injustice to ours. There may be the question of cost, but we have gone too far along the path of party to stop for mutual consideration and are too deeply committed to the principle of free national education to make it possible to halt before an additional cost where justice and equity are concerned.

Finally, I would observe that it is possible for the friends of denominational education, who accept, as a common basis, the principle of equality in payment for maintenance, to meet in conference on the future questions of ways and means? Yours, &c., HERBERT CARDINAL VAUGHAN, Archbishop's house, Sept 29.

CONFIRMATION AT LOURDES.

Address by His Grace the Archbishop—Instructions to Parents and Children—Solemn High Mass (Coram Pontifice) was celebrated at the church of Our Lady of Lourdes, on Sunday, at 10 o'clock, when His Grace the Archbishop of Toronto administered the sacrament of Confirmation to forty-eight candidates, among whom were many converts. The celebrant of the Mass was Rev. Mr. Gray and Rev. Mr. Jones Campbell and Walsh assisted the Archbishop at the throne.

The pretty church was crowded and the music was a beautiful feature of the occasion, although it may be added that such a church and such a choir might have a more suitable organ. The choir was under the leadership of Miss Sullivan.

Before giving Confirmation His Grace the Archbishop addressed the congregation, and then proceeded to the examination of the children that they were well prepared for the sacrament, the administration of which is calculated to remind us, he said, of the infinite goodness and love of God for our souls. The Sacrament of Confirmation is a gift of the Holy Spirit, which imparts to the soul the courage that is required to profess our faith like soldiers of Christ. St. Paul tells us we must never deny our faith, and there is but one true faith in the world, the faith of our fathers; but one true faith, the faith that Christ handed down to His successor, the holy Catholic and Apostolic Church. There is but one shepherd and one Shepherd; one kingdom and one King. It was only the other day that the whole world rose up in wonder and admiration of that faith shown in the life of our Catholic priest—Father Damien—and built a monument to his memory. But we must not only profess the true faith, we must also live up to it. Faith is a necessary condition to our salvation; but it is not sufficient. We must live up to the faith we profess. Confirmation, as he had said, is the sacrament of the soldiers of Jesus Christ, for all Christian men and women are engaged in a battle against the devil, and against the passions of our nature. The time was when every man and woman present had received this sacrament of Confirmation from the hands of the bishop. So that the present occasion was one for deep emotions; a time, too, for examination of conscience. How many have faithfully observed the resolutions made at the time of Confirmation? May Almighty God continue to enrich their lives with the light He had shed upon their young hearts.

After the sacrament had been administered His Grace gave the pledge of abstinence until they had reached the age of twenty-one, to the boys confirmed. He also addressed to all who had received the sacrament touching and fatherly instructions to stand steadfastly by and to live up to the faith they had just been confirmed in. He pointed the lesson by an graphic illustration which had impressed itself upon his memory when traveling in Wales. A ship had been wrecked on the coast and all lives lost. Those who had gone down were men who had been in the most perilous ends of the earth to look for wealth. They had digged in mines, had escaped the perils of the ocean, and were returning with their gains, only to perish on their own coast. The admonitions were addressed also to the parents who were bound to guard faithfully against the constant dangers that beset the young. Let each peaceful Christian family hold the attachment of the children; let it have a good Catholic newspaper and Catholic books, and above all let the parents be watchful of other books that come to their children's hands.

GIVEN UP TO DIE.
A Victim Beyond Hope With Incurable Diabetes.
Twenty-seven months' Suffering and Helpless—In the Family of the Famous Dr. J. J. McCall, who was to look for "Dodd's" Kidney Pills Again.
Richmond Ont., Oct. 21.—Inquiry satisfied your correspondent that wonders were not confined to this town. I drove out a few miles to investigate the case of Wm. McCord, a farmer, and found him at work in the field. "Are you Mr. Wm. McCord?" asked I. "I am, sir," said he, in a brogue that jarred every R in his speech. "A friend of yours in the village recommended me to see you about your cure that the neighbors are all talking of," said I. "And well they may talk, for they all had invited themselves to my funeral," said he. "It was really something serious, then?" said I. "No to be sure, sir," said he. "Every one around here knows me, for I am sixty years old and have lived here forty years. I had twenty-seven months of great misery, could barely crawl, and when in bed could not get up without help. If I got at the gold in Canada, I didn't do a stroke for nine months. I was done up entirely, and the doctors none of them could fetch me around." "But what ailed you?" and what cured you?" For I see you are working all right now," said I. "Why the doctors all said it was diabetes. One day I was reading about a doctor down towards Kingston who was cured of the same thing by Dodd's Kidney Pills. I went for a box, and before I had finished it I felt better. No one could be worse and live. But I am cured and it only needed a few boxes. I tell my neighbors to buy those pills the same as groceries and not get all run down, as I was, before commencing. No medicine has ever been known to cure diabetes except Dodd's Kidney Pills.

WEDDINGS OF THE WEEK.

MARTIN GORDON.
On the 16th St. Peter's Cathedral, Peterborough, was the scene of the interesting wedding of Martin Martyn to Mary L. Gordon, daughter of Mr. Clement Gordon, Rev. Father Scollard officiated. The bride was assisted by Miss Ada Gordon, bridesmaid, newly attired in a brown travelling suit. Mr. Alex. Gordon, brother of the bride, supported the groom. Mr. and Mrs. Martyn will take up residence in Peterborough, where the many friends of both unite in wishing them a prosperous and happy future.

O'CONNELL DELANEY.
The Mitchell Advocate reports the marriage on the 10th at Irishtown, of Miss Margaret Delaney to Mr. John O'Connell, eldest son of the well known and highly esteemed Bernard O'Connell, of Mitchell's The Brantford. Miss Mary Delaney, a sister of the bride, wore a neat and becoming costume of bronzo tulle silk, with hat to match, and also carried a spray of orange blossoms. Mr. Jas. O'Connell, Seaford, brother of the groom, acted as best man through the ceremony, which was performed by the Very Rev. Deau Murphy. Mr. and Mrs. O'Connell left for their honeymoon trip to Niagara Falls, Buffalo and other eastern cities.

St. John, N. H.
Messrs. T. O'Brien & Co., the well-known Catholic publishers and book-sellers, 60 St. John, N. B., are agents for THE CATHOLIC REGISTER. All persons who desire to subscribe, or renew their subscriptions to this paper, may do so through that firm. Single copies of THE CATHOLIC REGISTER may always be obtained at their store, 82 Germain street.

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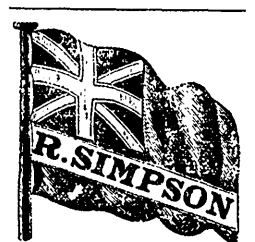
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ALL subscribers who send us their arrears for subscription or one new subscriber before November 1st will receive FREE a copy of the Catholic Almanac for 1896, now in course of Publication.

Ottawa and the Irish Fund.
Freeman's Journal: Mr. Justin McCarthy, M. P., has just received the following letter:—
Justin McCarthy, Esq., M. P., 73 Eaton Terrace, S. W., London, England.
Mr. Justin McCarthy—I am authorized by Mr. E. B. Hayes, Treasurer of the Ottawa Committee, to request you to draw on him at three o'clock on 15th October in respect of the General Election Fund. This is in addition to 500 dollars already subscribed under his auspices. Pray let the fact be published. Yours faithfully,
EDWARD BLAIR.

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SOME FEATURES.
Introductory and appropriate selection specially written for this Almanac: the Calendar for each month, History of Manitoba School Question—F. A. Anglin, Catholic Members of Ontario Legislature—Illustrated—J. D. Ward, R. C. Hopkins in Ontario—Illustrated, Short Stories and Sketches by Mrs. Sadler, Dean Egan, W. Scott, J. C. Walsh, Father Stafford, with portrait, Father Dawson, with portrait—J. E. O'Hara, Catholic Societies, Poems by Jas. Sadler and Dr. O'Hagan, The Church in Ontario, Complete and accurate directory of parishes and religious houses, Clergy List corrected to date, Published by the Sisters of the Precious Blood, 113 St. Joseph St., Toronto. Single copies 25c, dozen copies \$2.50. Postage paid on mail orders. Canvasers wanted outside the city, apply 113 St. Joseph st., Toronto.

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Fancy Parlor chairs, solid oak, 24 1/2 inch top, four legs, one shell, \$1.25.
Children's Folding Cots, 4 feet 4 long, 2 feet 4 wide, woven wire spring, fancy side, best steel wire, \$5.25.
Children's Beds, 4 feet wide, 6 feet 6 inches long, panel rail, very fancy design, bed 4 feet 2 inches high, each, \$7.50; solid oak, bed 4 feet 2 inches long, \$8.50.
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The Escape of Judge Pender.

his excellent cigar and had no particular desire to get out. But Jehu was persistent. "Come on, Mr. II," he said; "you haven't any too much time, and they're all waiting inside to give you God-speed."

pieces. Be sure to find a good place inside the railings, and neither turn nor look back from the moment you leave this place."

I was entirely aroused, I was wide awake and full of remorse for my idiotic foolishness. Great Heavens! What had I led myself into? It was Mr. Justice Pender who lived at 26 Caverton square, the judge who passed sentence upon the Ormsley dynamitards. I had drifted into impersonation of some foreign or provincial member of their league whose appearance was unknown to them, and that horrible glue-pot was a bomb which I was pledged to put upon the judge's forehead.

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salvation it follows as clearly as the night the day, that such a means was never selected to the salvation of men that it never can be applicable to persons of all classes and therefore it was not the means established by Christ for the salvation of all men. Consequently the churches that make use of such means are not the churches that adopted either by their method of teaching religion or by their means of salvation to persons of all classes and conditions of life.

THE CAPITALIST AND THE WORKING MAN and commands the homage of both. To the one she says: "Your money gives you no right to grind the wage-earner. He must have fair wages for the work he has done. You must not oppress him as a brother."

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BISHOP OF PETERBORO

(Continued from Page 1.) Unbounded praise of all present. The first part of the drill consisted in forming, in drill fashion, the letters used in spelling the word "Erim."

poor, and the aged of the diocese were placed under construction and completed by the first of your Episcopacy were to a close. Under your fostering care our schools have reached a point of excellence...

The Archbishop of Ottawa. The Archbishop of Ottawa left on Thursday afternoon on a pilgrimage to Rome. He was accompanied by the Rev. Father Lambert, P.P., of Allard; the Rev. Father Forget, of Perkin's Mills; and the Rev. Father Antoine, of Paris, Franco, who is returning home after having visited the mission stations of the Omroch in the Canadian North-West.

DEATH. Ottawa, Oct. 22, at her residence, No. 223 Lincoln St., Mrs. Elizabeth Jane O'Brien, wife of Thos. A. O'Brien, aged 57 years, in the 5th year of her age.

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From the Ottawa Journal. In a handsome brick residence on the 10th line of Goulburn township, Carleton Co., lives Mr. Thomas Bradley of Goulburn, one of the most successful farmers in the district.

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