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LONDON, ONTARIO, SATURDAY, OCTOBER 27, 1894.

NO. 836.

DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century." For the CATHOLIC RECORD.

CONTINUED.

Having resolved to investigate secret societies, Dr. Bataille proceeded to societies, Dr. Bataille proceeded to gathering in his shekels by creating Naples to see Mr. Peisina, the Grand strife and ill-feeling, to prove some of Hierophant of the Egyptian Rite of his defamatory statements.

Manaphis With the information ob-(500 fres.) he obtained the diploma and insignia of the 90 degree, i. e., of Sovereign Grand Master ad vitam (for life) without initiation or oath of any kind. Thus equipped and instructed in all the signs, passwords, etc., etc., Bataille was prepared for his important work of investigation.

In his book the doctor intends to give a complete, systematic treatise on the occult sciences of the past and present. Consequently he does not follow the chronological order in relating his discoveries, but marshals his facts under the different headings to which, by their nature, they belong. professo; but, presupposing the truth of the revelations made by Leo Taxil and others, he occupies himself principally with the societies above and

for a while, and then went west. After considerable roaming he settled down in Little Rock, where he studied law and practised it. He soon gained fame and wealth and became an important factor in the politics of Arkansas, as well as in the war with Mexico and in the civil war. In Little Rock he joined the Freemasons, and in 1859 he was elected Grand Master of the Supreme Council of Charleston, S. C. In 1866 he moved to Memphis, and in 1868 to Washington, D. C. He instituted the new Reformed Rite of the Palladium on the 20th September, 1870—a date dear to the Luciferians, because on that day Victor Emmanuel entered Rome and destroyed the tem-

poral power of the Pope.

The Palladium was founded to pave the way for the reign of Lucifer, or anti-Christ. It is the religion and worship of satan in the lodges above the ordinary Freemasonry, while Freemasonry is an organization outside of the Palladium, with its own adminis-tration, but subject to and working towards satanism. Certainly the chiefs of Freemasonry act in concert with, and receive direction from, a higher authority, in order that their work may be the more effective. But among the Freemason chiefs there are some who are not Luciferians. Even among the permanent general inspectors and inspectresses corresponding direct with Charleston some are found who are not affiliated with the Palladium, low a devil worship of their own choice. On the other hand, there are a few Palladists who do not belong to ordinary Freemasonry, but are, nevertheless, spiritists.

In founding the Palladium, General Pike did not create Masonic occultism and devil worship. These existed ever since Freemasonry was founded, and centuries before; but they were neither organized nor grouped international ly, and worked according to different systems and rituals. General Pike organized and united them the world over and gave them a new ritual, which, however, is not the only one in Pike was the Dogmatic Chief and Supreme Pontiff of Luciferianism, while Mazzini, who went to Rome the day after its conquest (21st September, 1870), had himself recognized as political chief of the secret societies and as Sovereign Executive Director.

Two years later the Supreme Administrative Directory was organized at Berlin, Germany, composed of seven directors, taken by turns from the Supreme Councils of all the Grand Lodges of the various rites in different countries. It is through this Supreme Administrative Directory — the decisions of which are subject to the approval of the political and the dogmatical chiefs at Rome and Charleston -that a common understanding and united action of Freemasonry are secured. The fact that the Palladium is not directly represented in the Supreme Administrative Directorate, but controls it through its political and dogmatic chiefs, is sufficient proof, if such were required, that it is an organization over and above all rites of Freemasonry. It is indeed the organization of Luciferian religion—the real, hidden power which the perfectly initiated, the truly elected, recognize and obey knowingly, and of which Freemasons know little or nothing, but they follow blindly its

mischievous direction. TO BE CONTINUED. THE POWER OF THE POPE.

Ed. CATHOLIC RECORD:

Sir:—I see by an editorial in the Philadelphia Catholic Times of the 13th inst. that the Rev. John O'Brien, publisher of the Sacred Heart Review, challenged one of those A. P. A. incendiaries, who go about the country

gave as his authority an encyclical letter of Leo XIII., dated 10th January, the wise and energetic never fails to 1890. In view of the fact that this statement implied a denial of the loyalty of Catholics to the civil government, thus engendering suspicion and distrust in the minds of non-Catholics at large, Father O'Brien proposes a commission of four or five Protestant gentlemen whom he names, to decide "whether the encyclical referred to can be fairly construed so as to justify the charges of Reverend Dunn." In order that the A. P. A. gongman may not have any loophole of escape the Sacred Heart Review undertakes to deposit \$1,000 with the Daily Advertised. tiser to defray the expenses of the proposed commission, and \$500 additional to pay counsel fees for the A. P. A., Again, he does not propose to treat of ordinary Freemasonry, as such, expressed; but, presupposing the truth like business. If the A. P. A. have any confidence in the position they assume now is the time to show it. If they toe the mark and endeavor to

> in the case of Mr. Dunn were tried in our own Province of Ontario it might prove effectual in silencing those P. P. A. croakers who are so ready to impugn the loyalty of their Catholic neighbors. As long as this species of agitation is confined to ex priests, and fourth-rate Protestant preachers of the 12th of July variety, we can afford to treat them with silent contempt, but when a daily journal, having some pretensions to respectability and profess-ing to be an exponent of enlightened public opinion, descends to such questionable methods, it is time to take action. I refer to the Toronto Mail. In the course of an editorial that ap-In the course of an editorial that appeared in its issue of the 10th inst., under the caption, "Mgr. Satolli's twist," the writer, in speaking of a joint pastoral that was issued by the passing welfare of the body, let us the passing welfare of the body, let us under the caption, "Mgr. Satolli's wonders which claim our attention in the religious creation which God mercifully provided for our sanctification." 1877, uses the following remarkable language: "It was maintained that the Pope, as Head of the Church, was also head of the State. As he was the supreme ruler, the Bishops and the clergy were rulers under him. He had a thing-always excepting the Papal States which form the patrimony of the Church and of which the late lamented Pontiff, Pius IX., was despoiled by Vicor Emmanuel and his gang of Italian brigands and the members of the secret societies which infest certain parts of

It would be no difficult matter to show from Papal utterances alone that the power claimed and exercised by the Popes over the Catholic world is purely a spiritual one; but the truth would not suit the purposes of the Mail at all.
This journal is merely repeating the calumnies that were invented for political purposes in the days of bigotry and rapine: the object in view is, of course, to marshal the bigoted and vindictive elements of the population into hostile array against a Church that has withstood the assaults of all the powers of darkness for nearly nineteen centuries, and which is destined to outlive the Mail and all its friends. Junius.

17th Oct., 1894. INFLUENCE OF COMPANION-

SHIP. It is a common saying that men are known by the company they keep. The sober do not naturally associate with the drunken, the refined with the coarse, the decent with the dissolute.
To associate with depraved persons augurs a low taste and vicious tendencies, and to frequent their society leads to inevitable degradation and loss of character. Even if it does not do immediate harm, it leaves its seed in the mind and follows us, sure to spring up in future resurrection. tercourse with even commonplace, selfish persons may prove more jurious by inducing a dry, dull re-served and selfish condition of mind, more or less inimical to true manliness and breadth of character. The mind soon learns to run in small grooves, the heart grows narrow and con-

weak, irresolute and accomodating, which is fatal to all generous weak, irresolute and accomodating, which is fatal to all generous ambition or real excellence. On the other hand, association with persons wiser, better and more experienced than ourselves is always more or less inspiring or invigorating. They enhance our knowledge of life. We correct our estimates by theirs, become partners in their wisdom. We enlarge our field of observation through their eyes, profit by their experiences, and eyes, profit by their experiences, and have a most valuable influence in the formation of character, increasing our resources, strengthening our resolves, elevating our aims and enabling us to

CENTRAL FACT OF FAITH.

exercise greater dexterity and ability

in our own affairs, as well as more effective helpfulness of others.

The Presence of Jesus in the Most Holy Sacrament of the Altar.

The Right Rev. Bishop Maes of Covington recently addressed the following pastoral letter to the clergy and laity

of his diocese:
Priests as well as people are aware of the bad influences which the materialistic tendencies of the age exert upon our daily lives. Man is so busy making nature and science yield their secrets, so anxious to profit of the en-hanced enjoyments which his invenand others, ne occupies immsel plus they toe the mark and endeavor to prove their charges it will show that they are sincere, otherwise they will achievements, that, contrary to the arm of they are sincere, otherwise they will drop below zero in the opinions of all they are sincere, otherwise they will drop below zero in the opinions of all intelligent persons—and drop they will, and then went west. After they are sincere, otherwise they will show that they are sincere, otherwise they will am of his creation, he walks through life with his gaze fixed upon the toy will stand to their guns.

If some such method as that adopted to realms above. The wonders of earth have become so many and their they are sincere, otherwise they will show that they are sincere, otherwise they will am of his creation, he walks through life with his gaze fixed upon the toy will stand to their provents. multiplication so rapid, that we lose sight of the wonders of heaven. We limitless sources of enjoyment in this world, instead of remembering their fleeting existence for each individual, instead of seeking for the never-ending and inexhaustible delights of the

> An intelligent use of these temporal advantages cannot be found fault with; let us, however, remember that they are but a means to an end. Aware of the spirituality of our soul, and of the fact that its interests far outweigh, in extent and in quality, the passing welfare of the body, let us fix our gaze upon the never ceasing wonders which claim our attention in in conscience, and under penalty of

The central fact of the soul-life of man here below is the actual corporal existence of the Lord Jesus Christ in our midst. God, the Son, who about the power to dictate a policy for the State; and seeing that he possessed this man for us, who lived as a man among State; and seeing that he possessed this authority, those acting for him could properly exercise it in his name."

Now I never read the pastoral letter alluded to by the Mail, but I have no hesitation whatever in stating that the Mail that the heart alluded to be the Mail that the mail that the heart alluded to be the Mail that the possessed this man for us, who lived as a man among men the while vindicating by miracles a man on the wood of the cross and asserted His divine power over death by rising again unto the life of His Mail's statements, as given above, are false and calumnious. How absurd it the same God-man who established His are not affiliated with the Palladium, because they are too much inclined towards atheism or freethought, or follow a devil worship of their own marvellous manner. He lives with us to-day in the Holy Sacrament of the Eucharist, if not in as visible a manner because of the form of bread which obstructs our eyes, in an even more accessible manner than He did live eighteen centuries ago in the retired town of Nazareth and in the arid fields of Judea and Galilee. Christ Jesus is truly present on our altars, He lives an actual ever-present life in our churches. Such is the Christian be-lief of centuries, the most learned men of which bowed their limited understanding to the plain assertions of God,

with Whom no word is impossible. This great and incomprehensible wonder is, I repeat, the central fact of Catholic life, and it is to impress and urge upon both clergy and laity the practical duties toward Jesus Christ which result from that well-known and accepted truth that I recall it to your minds and hearts to day.

The most important public duty of Catholic life derives its force from the real presence of God made flesh in the Eucharist. That wonderful act Jesus Christ whereby He, by His omnipotent word, changes the substance of bread and wine into the substance of His own body and blood, and which by common Christian con-sent is called the Mass is enacted every Sunday morning in every Catholic church of the world. In obedience to the positive command of Christ Himself, conveyed to His apostles and their successors in the words, "Do this in commemoration of Me," every priest in the land steps up to the altar of God, Lamb of God for the remission of the sins of the people. All Christians for whose benefit that unbloody sacrifice of the Mass is offered are ordered by Holy Church to be present at it, thus to give a public proof of their belief in the real presence of God upon the altar and to adore under the sacramental what torture of soul, what agony of the sins of God for the remission of the Lord?" "Therefore," says St. Paul, "are there many infirm and weak among you and many sleep." On next Sunday evening the Rev. Father the heart from infancy."

In older countries, and even in por story of our own, it is customary for families to gather at nightfall into one soul, what a mystery of love and angular to guish is hidden in the real presence of Jesus Christ in the Holy Eucharist!

What torture of soul, what agony of the society what agony of the society who are in poor circumstances.

What torture of soul, what agony of the society what agony of the society of the heart from infancy."

In older countries, and even in por the heart from infancy."

In older countries, and even in por donor own, it is customary for families to gather at nightfall into one sea large congregation present. The lecture will be a literary treat, and we feel sure that a guish is hidden in the real presence of Jesus Christ in the Holy Eucharist!

What torture of soul, what agony of the society where a sermon in St. On next Sunday evening the Rev. Father O'Bryan, S. J., will deliver a sermon in St. Paul, when heart from infancy."

The heart from infancy."

In older countries, and even in por the heart from infancy."

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Paul, "are there many infirm and out of the heart from infancy."

In older countries, and even in por the heart from infancy."

In older countries, and even in por for own, it is customary for families to gather at nightfall into one

redemption.

Memphis. With the information obtained from Carbuccia, he had no difficulty to convince Peisina that he was already well informed about Cabalistic practices. For a consideration (500 free) he obtained the displacement of the convenience of the carbuctian absolute and supreme authority in all the seems that this reverend bigot, whose name is J. B. Dunn, stated in the Boston Advertiser, among other things, that "The Vatican claims absolute and supreme authority in all the renewal of the Sacrifice of the Cross for a consideration (500 free) he obtained the displacement of the carbon of the crucified learn not only from what they have sufficient the practices. For a consideration of the sacrifice of the Cross absolute and supreme authority in all the control of the crucified services. The control of the crucified services are the crucified services of the crucified services of the crucified services. The crucified services of the crucified services. The crucified services of the crucified servic who were privileged to witness the first bloody consummation.

> Oh! dearly beloved children of the true faith, why are you so dilatory in starting for the church, where the starting for the church, where the divine act is to be consummated? Why do you so frequently busy yourselves of a Sunday morning with many things, when you should hurry to the feet of Jesus Christ who awaits you in the temple to shower special benedictions upon yourself and family? Young men, why do you act so lightly and stand without the church unto the very last minute and even beyond the time for the beginning of the tremendous sacrifice? I know it, your faith is not at fault, but should not your practice of it be attended to with a little more intelligent endeavor and with more serious attention to the meaning of it?
> Why are you in such a hurry to leave the temple of God, sometimes before the gospel words proclaiming that the "Word was made flesh and dwells among us," are finished, when even if dire necessity compels you to go to work, the same diligence applied along the street would enable you to reach your destination in good time? And during the short hour which you spend in shape, in chediance to the presents. sight of the wonders of heaven. We feel a tendency to confine our aspirations for happiness to the seemingly limitless sources of enjoyment in this Mass is the most mysterious and efficient expression? Remember it well, attention and devotion are neces sary conditions to the fulfillment of the sacred duty of assisting at holy Mass. The total neglect of them makes you guilty of mortal indifference to the presence of Jesus Christ and a sin of omission which may be the source of your eternal damnation.

Nor should you forget, that even if dauger of losing an opportunity to work dispenses you from the law of abstaining from servile labor, you are, serious sin, obliged to hear Mass on holidays of obligation. The fact that the majority of the citizens, being non Catholics, do not observe these festival days of rest, is no reason why we should neglect that religious duty just as it is no excuse for manufac turers and merchants to ply their daily avocations, or for workingmen who are not threatened with permanent loss of a job to go to work, because non-Catholics do not feel called upon to mind the precepts of the Church.

II.

To partake of the Body and Blood of Jesus Christ in Holy Communion is another most important duty of Catholic life which flows from the abiding presence of Jesus Christ in the Holy Sacrament of His love. Holy Church did well to impose it upon all at least once a year under pain of mortal sin, while the Lord Jesus emphatically declared that "Unless you eat of the flash of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the Son of Man and drink of the Son of Man and drink of the Son of Man and drink of the Son of the Son of Man and drink of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the Son of Man and drink of the Son of the So lesh of the Son of Man and drink of His blood you shall not have life in

What a sad commentary upon the

religious torpor of many Christians

that a yearly Communion should have to be made a duty! And whilst it is consoling to see so great a number frequent the holy sacraments with edify ing regularity, how many of our people who stay away for months from that sacred food! No wonder you cannot overcome temptations! No wonder overcome temptations! you are swayed by your passions and you complain you cannot get the mas-tery over them! No wonder you find the duties of Catholic life irksome, and and you grow daily in indifference to religious matters! No wonder you are perhaps driven so far by the evil spirit as to envy those whose spirit is quite dead to God, and whose heart is ansensible to the supernatural inspirations and appeals to the Creator who made us all to enjoy Him! St. Paul already knew the symptoms of that spiritual anemia among the Romans although it was not so sadly prevalent as to day "For they who are according in the flesh, relish the things that are of the flesh—the wisdom of the flesh is death -and they who are in the flesh cannot please God." Under the influence of that worldly spirit have you not, when forced by the law to eat the Paschal Lamb, neglected the recommendation of the Apostle to "prove yourselves," and thus exposed yourselves to eat

tracted, and the moral force becomes | veil of bread and wine, the atoning | heart must He not undergo when He, ones round them at eventide. Let weak, irresolute and accommodating, God who shed His life's blood for their | the God of Life and Love, is received each member of the family lead in a the God of Life and Love, is received each member of the family lead in a so carelessly by His own, who seem to ence endures after Communion; avail admirable Christian home life which yourselves of it to thank and adore your God to deplore your weaknesses and for the promotion of which he has and sins, to beg for strength. Abide established the devotion to the Holy with Jesus Christ in loving and confidential colloquy of heart unto heart.

We hope that this beautiful practice may ere long be introduced into every it is to dwell in the tabernacles of the Catholic household in the land; and Lord," and your belief in the Eucharist that the present month may be signalwill be to you a new light to guide | ized by increased devotion to Our Lady you, an abiding joy, a strength of the Rosary, Mother of Fair Love and hitherto unknown to "do all things of Holy Hope.—Ave Maria. for Him who fortifies you," a new light to guide you unto life eternal.

> Although repeated visits to the Sacred Host of our tabernacles is not a strict duty of conscience, yet it seems reasonable that a true, earnest believer should avail himself frequently of the In the morning he went to Montreal privilege to meet his Lord and God. How many are there not who, if they

is healthy neither for body nor soul, could daily attend the Holy Sacrifice of a very learned theological debate on could daily attend the Holy Sacrifice of a very learned theological debate on the Mass? If they thus sanctified the "The Prescience of God." The dogma beginning of every day how easy it was attacked by Rev. M. Perrin and defended by Rev. M. Kinney of the mission to God's holy will, how steadily Diocese of Grand Rapids, Mich., object they would overcome that ever ready tions being raised by the Rev. Abbes temper which arises at the slightest Brophy and Labrosse, two of the form-

annoyance with children or neighbors. about Sunday's rest, which lead scores of Catholics to spend the Lord's day in because the conclusion of the debate Mgr. Sarah of Catholics to spend the Lord's day in because the conclusion of the debate Mgr. Sarah of Catholics to spend the Lord's day in because the conclusion of the debate Mgr. Sarah of Catholics to spend the Lord's day in because the conclusion of the debate Mgr. Sarah of Catholics to spend the Lord's day in beautiful Latin. It was impossible for at home, or the homes of your friends, and you will retire with the conscious-ness of a day well spent in the service

to have the Rosary a family devotion.
There is no reason why this beautiful studies of his youth. After retaking devotion should not be practised in his seat amid loud applause he rose to every household. The five decades add an appendix to his lecture. He may be recited in ten, or at most fifteen, had not been sent on a mission to Canminutes. What devotion could be ada, but, nevertheless, he would more appropriate for night prayers? assume jurisdiction in Canada, and, therefore on his authority the students mysteries of the Holy Rosary?

ecent encyclical, the more we consider of the institution. Five this devotion, the more we are moved covers had been laid for the clergy and to wonder at its excellence. "If the students. Mgr. Fabre presided, wonder at its excellence. rightly considered, the Rosary will be having on his right Rev. found to have in itself special virtues, whether for producing and continuing a state of recollection, or for touching the conscience for its healing, or for Colin to his right and Sir Alexander lifting up the soul." Of its very Lacoste to his left. Among the other nature this devotion helps us to pray laymen invited were Senator Murphy, well, and it is adapted to every stage of mental capacity. Again we may employ the words of the Vicar of Christ:

"It is remarkable how well adapted to Villeneuve; M. Kleckzowski, the every kind of mind, however untrained, is the manner in which the truths of religion are proposed to us in the Rosary. They are proposed less as truths or doctrines to be speculated struths or present facts for our large truths of selections. They are proposed less as truths or doctrines to be speculated sent. Three priests of the Diocese of Nicolate former results of Mar. Satulting the property of the property upon than as present facts for our Nicolet, former pupils of Mgr. Satolli, upon than as present lacts to devout contemplation. Thus pre-devout contemplation. Thus pre-sented, with the circumstances of place, ing he was the guest of the Sulpicians time and persons, these mysteries pro- at the Seminary, and he left by the duce the most powerful effect; and night train for Quebec. this without the slightest effort of imagination; for they are treated as

MONSIGNOR SATOLLI IN MONT-REAL.

Montreal, Oct. 16.-Mgr. Satolli was busy to-day visiting the religious and College and afterwards to the Grand How many are there not who, if they did not engage in tardy slumber which welcome in both places. At the latter welcome in both places. At the latter mnoyance with children or neighbors.
Whence the false notions so common the conclusion of the debate Mgr. Saturback and some the conclusion of the debate Mgr. Saturback and some the conclusion of the debate Mgr. Saturback of Catholics to spend the Lord's day in frivolous amusements, aimless walks and worldly gatherings? Is it not because the evening service, during which Christ Himself in the hands of His priest is made to bless His people, is not appreciated at its true value? Sanctify the Lord's day, for it is holy unto Him. After having assisted at the parochial Mass and imbibed the words of instruction which have fallen in the morning from the lips of your pastor, come in the evening to receive your God's blessings, like the dew of heaven upon the spiritual seed which has been sown in your heart. Assist has been sown in your heart. Assist at Vespers and benediction with the Blessed Sagrament. Enough of Sagrament the Sagrament of Sagrament the Sagrament of Sagrament the Sagrament of Sagra Sacrament. Enough of the Aquinas, which the Holy Father in Blessed Sacrament. Enough of the day will be left for honest recreation to be introduced into the schools and colleges. He said that St. Thomas had long been neglected, but the Sulpicians had always given his works to their students. His panegyric of the THE ROSARY IN THE FAMILY.

In his frequent recommendations of that St. Thomas be the author of the In his frequent recommendations of the Holy Rosary, the Father of the Faithful has expressed the hope that it might become popular everywhere as a family devotion. In the encyclical just published His Holiness exhorts the flock of Christ to renewed fervor in their devotion to the Queen of the Holy Rosary, and increased confidence in her patronage. "It is our ardent wish." writes the Holy Father. "that in her patronage. "It is our ardent wish," writes the Holy Father, "that this devotion shall be restored to the exponents of such grand principles,

impossible, what better substitute will have a holiday. At 1 o clock the could there be than the prayers and mysteries of the Holy Rosary?

What better substitute will have a holiday. At 1 o clock the visitors, including Mgr. Decelles, coadjutor Bishop of St. Hyacinthe, sat As the Holy Father observes in his down to dinner in the large refectory

CHARITY SERMON.

ally respected both of the vil-om Learning-in experience inder, and has the vicinity of believes it will

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room where a enquiry she her eightieth she is the picher readiness of her sufferle she did not e newspapers, swe others sufferle she did not e newspapers, swe others sufferle she did forego any en related the "About six sciatica rheupapearance in ook possession months after let oleave my dithe most expression which was in the ree king years (unable to put way I could wheeled in a ally left me sh for food of hin and weak, loctoring with the neighbors of medicine homore, but I ed any benefit tony kept intowing weaker, have been a rings. After

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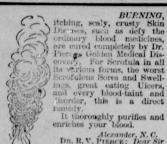
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ARMINE.

After Miss Dorrance had withdrawn attended by her cousin, and also by the young gentleman to whom she had been devoting her conversationa powers when Egerton entered, the latter felt as if fate was kind to him. The pretty room, the sunset light, the fragrance of flowers, and Sibyl Bertram's fair face made a whole very pleasing to the artistic perceptions which he possessed in considerable degree. And he fancied that this face regarded him with a kinder expression than usual, as its owner sat down in a

to those people. If I were a man l should long since have gone to hear what they had to say. It seems to me that in these latter days they are the

confess that it makes one a little uncomfortable. Earthquakes may have their uses; but to feel one's house trembling around one-the sensation is not pleasant.

But if it fell one would find one's self in a fresher, purer air," she said.
"That might be worth the shock. One artificial atmosphere in which

smile. "If it fell," he said, "it might carry all the setting of your life with it, and you can hardly fancy what it would be to find yourself in a crude,

"And do you think, then, that the setting of life is of such importance to me?" she asked, with a subtle tone of scorn which he had often before heard

toward her surroundings — "is not be compared to the higher beauty

But, before resigning what one has one would like to be sure of what one is to gain.

quickly. "All great this achieved by faith and courage

of the green tree-tops of the Parc Mon-ceaux, golden in the last light of even-ing. An animated twitter of conversation came from the sofa where Mrs. Bertram and her visitor sat, but no distinct words reached these two who suddenly found themselves halting before the great problem of modern It was Egerton who at length spoke again.

imagine nothing too arduous to be , nothing too great to be attempt ed, if one were so happy as to possessit. But to desire a thing is not to see one's way clear to obtaining it. may try to delude one's self into a state

AYER'S

Sarsaparilla

ADMITTED

READ RULE MV.



"Articles AVER'S that are in gerous or offensive, also patent medicines, nostrums, and

empirical preparations, whose ingredients are concealed, will o not be admitted to the Expo-

ition."
Why was Ayer's Sarsaparilla admit of ted? Because it is not a patent medicine not a nostrum, nor a secret preparation cause it is all that a family medicine

At the WORLD'S FAIR

Chicago, 1893. Why not get the Best?

THELPS DIGESTION



of enthusiasm for this or that cause; but deep underneath is the chilling sense, which sooner or later will assert itself, that the feeling has a fictitious basis and that there really is nothing

CHRISTIAN REID.

CHAPTER VIII.

worth troubling one's self about in the world. "That may be so with you and men like you," said Sibyl, turning her eyes back on him. "But there are others, many others, in the world who think differently. "Yes," he said, "and I envy them I do more than that—I try to share their beliefs. But I have either too much logic or too little enthusiasm. have never been able to do so. honestly, Miss Bertram, are you much better off? Have you a strong faith in

anything?" quaint, luxurious chair and motioned him to another. Now, this was taking an unfair Now, this was taking advantage, Sibyl felt. It was not pleasant for her, who had always made evident her con-"I hope you have come to tell me about the Socialist meeting," she said. "I have a great curiosity with regard tempt for this pleasant trifler, to be forced to own that she was not much better off in the matter of earnest be lief than he was. She colored and hes itated a little before replying. Then she said with some emphasis:

tottering

only people who are in earnest.

"They are certainly in earnest," said Egerton: "terrible in earnest you would think, if you heard them. "Yes; I have faith in heroism and virtue and unselfishness, and in the ultimate triumph of good over evil." "Have you?" said Egerton, smiling a little. "But can you define in what heroism and virtue and unselfishness consist? And what form will the triumph of good over evil take? Nay, what is good and what is evil? You see this

feel sometimes almost suffocated by the

Egerton glanced around him with a hard existence, without anything soft or delicate or beautiful about you."

"I think that it must be of impor tance to all people who love beauty as you most surely love it," he answered "Yes, I love it," she said. "Bu beauty such as this"—she made a slight, disdainful motion of her hand "is not to thought and feeling and conduct. And if one had that one might willingly,

nay, gladly, let the other go."
"Perhaps one might," he said, though somewhat surprised, "if one were certain of the higher beauty.

"If we waited to be sure we would never gain anything," she replied quickly. "All great things are "The courage might be easily forth-

coming," he said, as if to himself "but where is one to find the faith?" There was a moment's silence. Apparently Miss Bertram was not ready with an answer to that question. She looked away from him, out of the window, through which there was a glimpse

"I can imagine nothing," he said, "which would be a more desirable possession than such a faith, as I can

"One thing at least is not tottering, but daily growing stronger," she said, "and that is our conception of the imperative duty which we owe to those around us—I mean to all humanity." 'That certainly is the creed which is being proclaimed on all sides as the new hope of mankind," he answered, and therefore I went last night to

hear the fullest and most complete exposition of it. "And what did you hear?" she asked little eagerly. "You have not told a little eagerly.

is an age of universal scepticism and

the very foundations of thought are

me yet."
"What I heard," he answered, "was the logical outcome of modern political and religious theories. I heard a democracy preached which will not tolerate a plutocracy more than an aristocracy-which demands an equal share of the goods of life for all, and which will not hesitate at any means to gain this end. I heard the destruction of all forms of government, the annihilation of all existing society, decreed; and I heard the ideal of the future painted—that future in which, recognizing fully that there is and can be no certainty of any future life, man is to be trained to make the utmost of this present existence, and put not in any personal immortality but in the progress of his race. I must add, also, that these statements which I make so barely were presented with an eloquence which I have never heard equalled.

"One of the leaders of the extreme Red-Republican party, whose name is Duchesne. If earnestness is your ideal he would be a man after your heart. There is in him none of the stuff of which Gambettas and Clemenceaus are made-that is, the stuff of the demagogue who inflames the people with wild and dangerous doctrines merely to serve his own ends and secure his own aggrandizement. This man has a strong nature, a deep, fiery heart, and I do not think there is a doubt his absolute sincerity. He would die on a barricade to morrow, if he thought that his death would serve the cause of

humanity."
"Ah!" said she quickly, with a sud den light in her eyes, "I should like to know such a man. One grows weary of men who believe nothing, who hope nothing, who are plunged in selfishness and indifferentism.

Egerton had an uncomfortable feeling that he was one of the men thus described, but he said with a smile: "It might be possible for you to know him, if you really wished to do so. He is not a man of the people, though he espouses their cause as passionately as if he were. Everything about him indicates inherited as well as personal refinement. And he has a charming daughter with a face like a poem.

So you have not only heard him speak in public—you know him?" said Miss Bertram, with some surprise.

"I have that pleasure, though my acquaintance only dates from yester day evening. But having been presented to him after the meeting, invited me to his house, in order that he might expound the socialistic doctrine more at length: and there I met the daughter.

Who is, of course, an enthusiastic Socialist also.

"It would seem to follow naturally that she should be; yet I do not think she is. As far as I was able to interpret a few words which she said to me, they were words of warning rather than encouragement. " OF

warning? How strange Against what? "Against being led to join the party of destruction.

"But if they are pledged to destroy is it not in order that they may rebuild on a better basis?

"That is what they declare, and men like Duchesne descant with passionate eloquence on the wonderful fabric which will rise upon the new founda-But it is part of the wisdom of experience to distrust untried theor-

"Exactly," she said sarcastically. That has always been the wisdom of sible to retard human progress. if there had not been people in all ages | stead of at last.

to listen to and believe in some untried theories we should still be dwelling in caves, most likely."

caves, most likely.

"Then we should not be tormented with the problems of modern civilization," replied Egerton; "and that would be a most decided gain."

But it was evident that his view of matters could by no possibility please Miss Bertram. There was an incorrigible lightness about him which pro-

voked her now as ever.

"Yes," she said, "it would no doubt
be much pleasanter for those whom
chance has elevated to the top of forchance has elevated to the top of for-tune's ladder, if those below would only be quiet, take their few crumbs of daily food, live in penury, die in misery, and make no clamor for some better ordering of affairs. But people who think of something besides enjoying life are willing to bear their share of the burden of modern perplexity, if out of all the upheaval and rea juster social state may evolved.

The old note of scorn was in her voice, but for once Egerton did not heed it. He was thinking more of the eloquent expression of her face, of the

light in her fine eyes.
"I see," he said, "that you are deeply imbued with the social theories of the time. But, though you talk of perplexity, you seem to have scant sympathy with it. You are apparently unable to realize that one may stand in doubt amid this strife of ideas, this war of contradictions.'

"No," she answered, "I am not unable to realize a state of doubt, for it is very much my own ; but I confess cannot understand an attitude of indifference in the face of a strife on which so much depends."
"I am not indifferent," he said.

"Just as one may have a heart with-out wearing it on one's sleeve for daws to peck at, so one may feel the need for some anchor for one's thought, some end for one's life, without proclaiming such a need all the time in tragic accents.

She looked at him for an instant before replying, and then she said:
"I realize that also. But it seems to me that one ought to be able to find

such an end.' "Perhaps one ought," he said.
"Probably it is my fault as well as my misfortune that I have not found it. But, at least, I am endeavoring to do so. And you hardly need for me to so. And you hardly need for matter tell you that in these days the matter is not easy, for all old standards are everything which we have taken on faith is being questioned, analyzed, and flung aside. But this grows too egotistical. Pray forgive me; let us

talk of something less serious."
"Do you remember what I said to you last night?" she asked, with a slight smile. "I said that I should be glad to hear something besides social platitudes. You have given me some-thing else, and I am obliged to you— as much obliged as for the flowers, for which I have not yet thanked you. "I wish I had been fortunate enough

to send you some yellow roses," said Egerton, looking at those which she "Oh! I like the others best," she answered carelessly. "It is only by an accident, or rather by the necessity of harmony in toilette, that I am wear

ing these to-day." Yet they seemed made for her, Egerton thought; their fragrant splendor matching her fair, stately beauty and the rieh dress of black and gold, in which she looked like a figure stepped from one of Titian's pictures. Other visitors coming in just then, he took his leave a few minutes later. But he seemed to carry the fragrance of the roses with him—a fragrance which by contrast recalled that of the violets that had filled Armine's salon with their sweet, subtle odor the night before-and seemed to set beside the woman he had left the slender figure. the delicate, sensitive face and soft, dark eyes of the Socialist's daughter.

TO BE CONTINUED.

HOW TO MAKE MONEY.

Minister Advises Drinkers to Get Their Whisky in Large Quantities Buy It of Their Wives by the Drink.

The Rev. J. Garland Humner of Essex County, N. J., is nothing if not original. He is a rigid churchman and doesn't mince words when condemning sin. He has just issued a tract which is in ten times greater demand than any paper of the sort ever circulated in that place. In bold letters written outside are the words:

"How to make money. The money-making scheme detailed inside is :

"A gallon of whisky costs three dollars and an ordinary drink of the same in any saloon costs ten cents. In a gallon there are sixty-five ten cent drinks. Now, then, if you must drink buy a gallon of whisky, make your wife the barkeeper, and whenever you take a drink give her ten cents. When you dispose of the whisky, you will have paid for it and have three dollars and a half left. Let your wife save the sum, and add to it the proceeds of each successive barrel.

"And then, when you are an ineb-riate, despised and shunned by everybody, unable to call one man a friendwhen you have become so rum soaked that you feel your days are numbered— your wife will have money enough to bury you in a drunkard's grave.

In many cases, the first work of Ayer's Sarsaparilla is to expel the effects of the other medicines that have been tried in vain. It would be a sav-ing of time and money if experimentexperience—to endeavor as far as possible to retard human progress. But ers took Ayer's Sarsaparilla at first in-

THE SPREAD OF FREE THINK-ING IN ENGLAND.

The spread of Freethinking in Eng land naturally suggests the enquiry, is Protestantism responsible for evil? And if it be so, then is Angli-canism or Nonconformism the greater sinner in regard to its mischief? High Church Anglicans are wont to scold the dissenters for multiplying both schism and heresies, and, by so doing, encouraging a habit of pleasing which must naturally lead downwards to Freethought. I consider this an unreal imputation. If Dissent lead to Freethinking, Anglicanism-no matter of what school-was the parent, the originator of Dissent; for the principle of Anglicanism, like the principle of Dissent, is the choice of one's own Teaching Authority. Let us linger for one moment on this identity of principle, before enquir-ing, "who is to blame for English Free Thought?"

Now it can be shown in few words

that an Anglican, like a Dissenter, takes himself for his Sovereign Pontiff, and is therefore, as to First Principles, a Free Thinker. An Anglican may be dissected perhaps in this way: is a Protestant who believes in Church authority, but claims the right to be the judge of that authority. He accepts certain councils, on the condition of his interpreting every one of their doctrinal rulings to his own He even fixes the number of likings. Councils to be accepted, and can tell you exactly when the Church ceased to be infallible, and came to require his sanction of its decrees. He believes moreover in a priesthood, provided he may fix its powers: in cer tain Sacraments, provided he may fix their number; in a Real Presence, provided he may define its character and in just so much of the teaching of the Roman Church as he may account scriptural or primitive. An Anglican is therefore a Free Thinker. He stands in exactly the same relation to Living Authority as does the Wes leyan, the Quaker, or the Baptist. The only difference between him and the Dissenter is that he professes to accept rather more of Catholic Teach than does the Protestant who re jects Episcopacy and priesthood: and so claims to differ less from the "Eastern and Western Churches," with which he affects to have affinity.

The difference then between an Anglican and a Dissenter is not in kind but in degree. Both repudiate the living authority of the living Church; both prefer their own ruling as to doctrines to the ruling of God vicegerent upon earth. The Ritualist, who looks with scorn on the Dissenter, is every whit as much his own Supreme Pontiff as the Protestant who starts a new sect; the sole difference being that the Ritualist judges Popes, Councils, Saints, Doctors and all the ages; whereas the Dissenter contents himself with interpreting the Holy Scriptures, upon all points of doctrine as well as morals.

Thus we have arrived at the conclusion that the principle of Freethinking is every whit as much Anglican as it is non-Conformist; for that principle is not to be tested by doctrinal tenets, but by the submission to or the rejection of Living Authority. There is the same principle of Freethinking in deciding the orthodoxy of one doctrine as of al the doctrines contained in Catholic creeds; Freethinking being egometism n action, irrespective of the sphere of

its operations. It may be objected: "Are you not going a little too far, when you confuse really pious Protestants with free thought? But I am not considering the piety or the sincerity. I am considering the first principle of free thought—which is rationally the first principle of heresy. A Catholic says: "In regard to divine doctrines I submit myself to the divine authority of the Living Church;" a Protestant says (whether Anglican or Dissenter): "In regard to divine doctrines I submit myself to myself, and claim to judge both the orthodoxy of the living authority and the orthodoxy of all authority through nineteen cen turies." Here then we have Egomet ism - which is free thought. dently, this free thought claims to be Christian; and it is Christian in the sense of a belief in Christ; but essentially, or in regard to first principles

the man who rejects the living author ity of the Church (and there is only one Church which even claims living authority, or which has ever claimed it, from the day of Pentecost to this hour) is in the same plight with every victim of modern thought, who is grop ing about to find something that he can believe in. In one sense, indeed, the freethinking Anglican is much worse off than the freethinking sceptic, for the latter does not care for divine truth; whereas the Anglican sincerely cares for divine truth, yet affirms that he himself is its sole interpreter. The object of these remarks has been

to justify non-Conformists in their repudiation of the paternity of Free Thinking. I will go further. I have no doubt in my own mind that non-Conformism (that is, in England) has been auxiliary to all that is good in the National Church. It must be remembered that throughout the Georgian period—down to the time of John Wesley's "awakening" preachwhole ing-the whole Church of England was fast asleep, equally as to doctrinal teaching and to public worship. The present Dean of St. Paul's cathedral in London, Dr. Gregory, has published his estimate of what the Church of England was, before the time when "Dr. Newman" woke it up. He has described its Church Services as more dismal than funerals — suggesting "the abomination of desolation; he has told us that "the most solemn services of sive setting forth of the truth.

the Church were so negligently performed as to be productive of evil rather than good;" while as to clerical ministrations, "the sick and dying were uncared for, the poor were un-visited, and the children were untaught. Cardinal Newman has de-scribed the religion of the whole Georgian period—nay, from the time of the last of the Stuarts down to that of the Oxford movement-as "Paganism minus its gods;" and he might, in truth, have gone farther back still, and have said that, after the Elizabethan apostacy, Church of England-ism was the very dry bones of secular-ism, a mere State-machine for preserving moral order. It was from this Church that the Dissenters begged to differ! And I believe that it was their Christian sentiment and warm enthusiasm which kept Anglicanism from sinking lower and lower; and, above all, that it was their preaching of Christ's Divinity which fostered the Anglican school of Evangelicalism out of which sprang the earnestness of Tractarianism, with its subsequent re-

vival of Sacerdotalism. When, therefore we inquire, "was it Dissent or was it Anglicanism which was responsible for the present growth of English Freethinking?" we may say at once, it most certainly was not dis sent; it was the High and Dry crys-

talization of Elizabethanism.

And now let it be asked, can the Church of England undo what it has at least largely helped to engender Three things have to be borne in mind in the reply, (1) The new relations of Anglicanism to the Catholic faith; (2) the misconception of that faith by most Anglicans, and (3) the indisposition to reason logically about religion - consequent upon three centuries of heresy

(1) The Catholic faith is row presented to the English mind — at least sufficiently to make a demand upon the conscience. Hence the necessity of making an act of the will, to accept or to reject the invitation. Most Angli-can are therefore, in the state of deliberation. (2) But to find excuses for either delay or cold refusal, all sorts of misconceptions are fondly cherished: the High Church clergy and the High Church newspapers disseminating Church numerous fallacies in regard to Catholic facts and Catholic doctrines. And now comes the great temptation to the Anglican. He suspects that Ritualism is a mere hollow imitation. He suspects that, if there be Divine Authority, it can be found only in the Catholic Roman Church. But his tra-ditional habit of private judgment has so dulled his religious instinct that he cannot be made to realize that submission to Authority must precede a full intelligence of the Truth. His habit of life has been always to judge everything; to judge authority as well as every doctrine; to judge the course of Divine Providence as well as the course of natural events, as though ne were the competent arbiter of both; and, becoming wearied and disheartened by such fruitlessness, he falls back upon the disbelieving in certainties—which is the believing in the non-necessity of truths. This is Freethinking. It is the state of mind of many millions of Protestants. There is not always the abandoning of the idea of Christianity, nor of the fact even of an historical Redemption ; there is the abandoning of the hope of assured doctrine, on the ground that the natural intelligence

cannot fathom it.

The English freethinker, be it re membered, is not like the French freethinker, keen, witty, and often diabolical; and for the simple reason that the English freethinker has never known the Catholic faith; and therefore cannot hate it while believing in it. The French freethinker hates the Cath-olic faith because he has fully known and believed in it; he becomes, to all appearance, "possessed," like the demoniacs we read of in the Gospels. But the English freethinker is simply callous and indifferent. He will not take the trouble to be in earnest, but prefers to persuade himself that there can be no certain truth because Protestantism cannot tell him what it is Now how is it possible that the Church of England can successfully combat a state of mind which its own philosophy has been generating for three centur ies? With no supernatural aids to faith, no Confession, no Holy Communion, no Priesthood; and with the repudiation of infallible authority, how is it pessible that it can persuade those whom it cannot teach, or nourish those whom it has robbed of its heritage? Freethinking in England is the offspring of effete Anglicanism. There is no cure for it save the acceptance of the Catholic faith, whether logically, philosophically, or Christianly.—B. A. Oxon in Chicago New World.

How Many of us Think of This?

The Catholic faith, says Canon Moyes, is a possession which we hold in trust, and it is our mission so to preserve, profess, and preach and practice it, that we may leaven the non Catholic masses by which we are surrounded, that they may be brought to share with us the treasure of truth in the beautiful bond of Catholic unity. But between us and the achievement of that mission there stands a vast wall of disbelief and distrust, resting on a huge earthwork of prejudice, misrepresentation, and traditional misconcep tion which has been the accumulation

of centuries. Our task is clear.

We have to break down the barrier, to clear away the obstacles, to over-throw miśrepresentations, to correct misconceptions, to dispel misunder standings, to allay misgivings, to disarm prejudices, and to do all that, by the patient, preserving, and unobtruchurch were so negligently permed as to be productive of evil ther than good;" while as to clerical nistrations, "the sick and dying nistrations, "the sick and dying are uncared for, the poor were un-sited, and the children were unlight. Cardinal Newman has de-ibed the religion of the whole orgian period—nay, from the time the last of the Stuarts down to that the Oxford movement—as "Pagan-minus its gods;" and he might, in th, have gone farther back still, d have said that, after the Elizathan apostacy, Church of England-han apostacy, Church of England-han was the very dry bones of secular-han, a mere State-machine for preservg moral order. It was from this urch that the Dissenters begged to fer! And I believe that it was their ristian sentiment and warm enthusm which kept Anglicanism from

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FROM SWORD TO CHALICE.

Sketch of the Soldier-Priest, Rev. John Augustine Hill, O. P.

The remarkable case of a man and wife abandoning the world for a more severe devotion to the service of their Maker deserves public notice, while commonplace men are paraded before us in the minutest details of their common life. Like many saints this modest Dominican died uncelebrated by any sacred poet. But the good he did will not have perished with him, but throws a long and healing shadow over the land of bis apostolic labors. — Extract from Lord Hipon's letter.

About a mile south of the city of Somerset, Perry country, Onio, where the great soldier and the greatest cavalry commander of whom history western missions and all scattered western missions are set of the missions and all scattered western missions and all scattered western missions are set of the missions and all scattered western missions are set of the missions are set of the missions and all scattered western missions are set of the missions and all scattered western missions are set of the missions and all scattered western missions are set of the cavalry commander of whom instory makes mention, Gen. Philip H. Sheridan, was born, there lies waiting the resurrection another soldier who had seen service on the two continents. as Ma: But the subject of our sketch passed to Lisbon his reward almost four years before

Sheridan was born.

John Augustine Hill was born in the northern part of England in August, 1772. Died in Canton, Ohio, Sept. His remains were removed to

St. Joseph's, Sept. 20, 1848.

He was a nephew of Lord Hill, and a relative of Rowland Hill, the famous Methodist orator who died in 1833.

He came from a military family, his uncle, Vincent Hill, having been a commander in the British army, and the nephew, John, would have been his successor to titles and estate, he being the eldest of his brother's family, but at this time a Catholic could not have inherited the title or estate.

During the Napoleonic war in Bel-ium he was an officer under Wellington, and at the battle of Waterloo, in June, 1815, commanded a regiment. Some time previous to this he and his wife became converts to the Catholic Church. Mutually impressed after-ward with the idea that they must devote their lives to the service of the Church, they agreed to separate, she entering a convent of Augustinians in Italy, while he went to Rome to an institution of learning to qualify him-self for the priesthood. After his or-dination in the spring of 1821, he started at once for his chosen field of labor, the United States, accompanied by M. M. DeRymacher and John by M. M. DeRymacher and John Hines, both novices in minor orders, the latter afterwards Bishop of Demerara (in partibus) also several lay brothers, all of whom had been secured by Bishop Flaget on his visit to Europe

They arrived at St. Rose, Bards-Ky., September 23, 1821, the party having stopped a week or two at St. Joseph's, Perry county, and at Lan-caster, Ohio, where Father Hill said Mass and preached, leaving behind an agreeable impression. Their arrival in Kentucky, at the home of Bishop Wilson and Fenwick. Father Hill had known Father Wilson and his compancollege in Bornheim, Belgium, on the breaking up of which house they had and American Catholic families for the

education of their sons. classical education without any intention of studying for the priesthood; in Pozzo, Chas. D. Boling, Philip D. fact went from the college to the novitiate and was ordained there. After Dominic Young the violent breaking up of the college, the place at St. Rose in Kentucky was purchased with Bishop Fenwick's patri-

The Bulls erecting the See of Cincinnati and nominating Father Fenwick its first incumbent, dated June 19, 1821, arrived in Bardstown, Ky., October 13, following. He was consecrated at Bardstown, January 13, completed in July, 1824, a rafter fell from the hands of a fellow-workman, for Cincinnati, taking with him striking him on the head. He Fathers Wilson and Hill, the former as lingered six days and expired July his Vicar-General, for he had agreed with his superior to accept the Bishop- 1t was built under the direction of ric on condition that Father Wilson should go in that capacity. remained so until his death. Father Hill besides being a very devout priest was an accomplished scholar and doctrines of the Church, called out Hammond, then editor of the Gazette, between Father Hill and the editor, which appeared weekly in the

As well may be imagined this controversy attracted much public attention. It did much good in awakening the serious to the claims of the Church. and wrought conversions, some among the first families of the city.

It was the first clearing up of the ground and a worthy prelude to that noted controversy of a later day before a large audience, on the same theater in which the banner of truth was so triumphantly defended and up-

and Fathers Wilson and Hill to Cincinnati in 1822, the one small church stood quite outside of the inhabited part of the city. The lot on Sycamore street, on which St. Xavier's church now stands, was soon afterwards bought and the church moved on roll-occasionally tried his skill with William bought and the church moved on roners to this site, where it was put on a
foundation high enough to admit of
living rooms below, in which the
Bishop and Fathers lived for some
time

The little stone, seen in front of St.

The twenty-five or thirty pews in the church brought but \$80 per year, so John's Church, marked his grave under

the same purse was the support of the the shadow of the church he had built Bishop and his clergy until his death, of that dreadful scourge, the cholera. Bishop Fenwick was first taken sick at Sault Ste. Maria, but continuing his M. Henni; going by the only mode of travel in those days, the stage, he got as far as Wooster, where he died Sept. 26, 1832.

nati, his labors were not confined to that place alone, for by virtue of an agreement with Bishon Flacour. agreement with Bishop Flaget, Indiana was placed under the jurisdiction of Bishop Fenwick for some years, and as Marietta, St. Clairsville and New

While Bishop Fenwick was in Europe in 1823, Father Hill made a conditional bargain with General Lytle of Cincinnati, for the purchase of his mansion and grounds for \$20,000, intending it for church and educational purposes This was subject to the approval of the Bishop, who on his return felt unwilling to incur so large a debt, and accordingly disapproved of the purchase, a result so mortifying and disappointing to Father Hill that he asked leave to withdraw to the convent of St. Joseph's, Perry county, O.

From there he devoted himself to the missions, chiefly in the north, and finally took charge as resident pastor at Canton, in November, 1824, which fact places Canton as the third parish in chronological order in Ohio, the first being St. Joseph's, dating from October 11, 1812; second, Cincinnati, 1822.

The first time the Sacrifice of the Mass was offered up in Ohio, of which any record has been kept, was at Gallipolis, in October, 1793, when the Rev. Stephen F. Badin, the first priest ordained in the United States, officiated for the French of that vicinity, and his name appears on the records in Canton in the years 1835-36, as being sent occasionally after Rev. John M. sent occasionally after Rev. Henni, late Archbishop of Milwaukee, who was recalled to Cincinnati by Bishop Purcell. Father Badin died at Cincinnati, April 21, 1852, aged eighty-five.

Before the erection of the first church in Canton, divine service was held at the residence of John Shorb, the first Catholic to arrive in this vicinity, who came in 1807 and who lived a few hundred yards west of the site of the present church. And when the weather permitted a temporary altar was improvised under the large oak tree yet standing at the south end of in Kentucky, at the home of Bishop Fraget, was a great consolation to him and his over-worked assistants, Fathers Wilson and Fenwick. Father Hill had 1818 and 1824, to meet one of that known Father Wilson and his companions while they were at the Dominican the cradle of Catholicity in Onio, five of whom afterward attained the purple; two of the five an Archbishopric. Emcome to the United States. These balmed in the holiest recollections, are, Fathers received Father Hill into the Church in 1814. The establishment at Ohio and adjoining States such names Bornheim had been a very successful as Rev. Edward Dominic Fenwick, one and was resorted to by English John A. Hill, Richard Pius Miles, Joseph O'Leary, Thomas Martin, Jno. T. Alemany, Jas. H. Clarkson, Augus Bishop Fenwick went there for his tine P. Anderson, Chas. P. Montgom-Noon, Jos. F. Jarboe and Nicholas

The first church in Canton was begun in 1823 and finished in November, 1824. John Shorb went to Balti mony, as a refuge and new centre for more and other eastern cities to collect funds for that purpose and superintended its erection. He also donated the ground. Mr. Shorb also went to Somerset two or three times in connec tion with building the Canton church.

the Dominican Fathers, chiefly that of Father Rev. John A. Hill. The cost was Wilson remained but six months, when about \$5,000, and it was enlarged in Father Hill became Vicar General, and 1864 by Father Lindesmith, as the wants of the increasing congregation demanded.

On completion of the church in orator. His sermons naturally attracted much attention in the little city, and a course of lectures on the time to officiate the first Sunday of November, when the Catholics from all comment and criticism from George the surrounding counties and as far west as Crestline took the opportunity ending in a series of controversial to worship in what was then a large

> His wife, at the convent in Italy, had made a beautiful set of vestments of white velvet, embroidered and painted and richly bordered with gold lace. She sent them to him while he was in Cincinnati, and after his location at Canton, at his request, they were sent to him.

To Canton alone his labors were not confined, for it was while on a visit to his parishioners around Sandusky that he contracted a cold, and his food being principally milk and bread, his consti tution gave away under the ordeal. held by the almost boy Bishop.

On the coming of Bishop Fenwick at his residence, September 3, 1828, aged 56 years, exactly seven years, less twenty days, from the time he reported

for duty at St. Ross, in Kentucky He was a man of strong social turn. loved the company of children, and was

(for such was his desire) with the em-blem of a sheathed sword and raised chalice, was erected in 1830 by his successor, Rev. John M. Henni In ourney to Canton he visited Rev. John | time the elements have almost obliter-

The Ohio Repository, published in Canton, in its issue of September 5, 1828, has the following notice:
"Died, on Wednesday evening, 3rd

nst., Rev. John Augustine Hill, Vicar-General of the Diocese of Cincinnati, and Catholic clergyman of this place. His superior talents and amiable man ners won for him the esteem of all who had the happiness of his acquaintance and in whose useful life shone forth with peculiar lustre, every virtue The "kid-gloved" and "silk-stock-inged" regiments have ever had a way ster. In the discharge of the various God. And to the large circle of his flock, as well as to those of his dissentthe Gospel cannot but prove consoling, and must mitigate in no small degree their poignant sorrow. May he rest in peace

Such, briefly told, is the history of the soldier who had seen service on two continents, on the Eastern in the service of his earthly king, on the Western in that of "the God of peace and good will among men." "Augustine" — the name no doubt that was chosen on his reception into the Church in 1814, influenced no doubt by the memory of that great missionary Augustine, sent by Pope Gregory the Great, who lauded on his native shores, on the island of Thanet, in 596, and by

He rests on his arms in the little graveyard adjoining St. Joseph's, awaiting, the "reveille" that is to be awaiting, the "reveille" that is to be sounded in heaven, calling the soldiers to arise and march; and in the legions their fathers' bank accounts, nor even

A soldier who left the sounding camp, For holy thoughts came o'er him: And gallant men with martial tramp, Unenvied march before him.

Minerva's sacred shade he sought, Then loosed the sword that bound him; And war was hushed with silent thought, And priestly robes were round him.

In Dominic's holy steps he trod, His father's rules he cherished; And raised his suppliant voice to God, To save us ere we perished.

Through him in woods and deserts wild, For ages undiscovered; The tear was wiped from Sorrow's child; And o'er them the dove of mercy hovere

In life beloved his virtues flung A sacred holo o'er us; And thoughts came burning from his tongue, And faith walked pure before us. Oh! hallowed earth, here lightly treat,

Till time's last trumpet wake him, Till light from heaven his relics bless, And He that made shall take him. The above is a translation of an inscription on stone now almost obliter-ated and was composed by his succes-

sor, John M. Henni, late Archbishop of Milwaukee. The writer is under the obligations to the Marquis of Ripon, England; Rev. J. P. McGuire, present astor of St. John's ; Hon. P. B. Ewing of Lancaster, Ohio, for information accession to records, manuscripts, etc., in his search for information regarding the subject of this sketch.

J. V. CARR-

Our Angelic Patrons.

The present life is the time for work the future life is the time of rest and reward. Those who have already gained this rest and this reward are angels and saints. The angels are pure spirits, who at the moment of their creation, in the beginning of time adored Jesus Christ, incarnate upon earth, and revealed to them by God from afar, and thus merited by this act of faith, submission and humility, all the glory and the blessedness of Paradise. At their head are the great Archangel or seraph, St. Michael, the Archangel Gabriel, and the Archangel Raphael, whose sacred names are all mentioned in the Holy Scripures. The holy angels are in heaven-that

is to say, they are enjoying, in the bosom of God, and in union with the Lord Jesus Christ, a beatitude which no creature can at all comprehend, seeing God face to face, fully participating in His infinite blessedness and bathed in the infinite ocean of the joy and the peace, the light, and the life of the Holy Ghost They are lost in the fulness of infinite and immeasurable love; and by one single act of love, which never ends, and of which we cannot, here below, even comprehend the perfection and the rapture, they adore the Father, the Son, and the Holy Ghost; they praise Him and bless Him through Jesus Christ, who is their heavenly King and the principle of their happiness

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DISCIPLINE.

"Manners maketh the man."
"The dandies fought well at Waterloo."

The careful observer can not have failed to notice that it is often the gently nurtured who bow most grace-fully to the storms of life, who endure pain with the least outery, who best suffer exile and want, who never prate of having seen better days, and who toll like slaves, if the need arises, with no word of lamentation. Who has not in his mind some woman to whom the refinements of life were as her very breath, who when overtaken by re verses not only accepted her changed fortunes patiently, but even welcomed them smilingly? Who does not remember some hero who had been a curled darling of fashion, meeting the bullets in battle as calmly as he would greet a friend?

of leaving many dead upon the field duties of his calling, he evinced a zeal that well bespoke the true minister of been in its peaceful militia days foreflock, as well as to those of his dissenting friends, the reflection that he fell a victim to the cause of desseminating from the mansions which graced an the George cannot but praye consoling. avenue whose beauties have given it a world-wide reputation. Most of the names on its rosters had been distinguished in the republic for generations. When this regiment left for the front there were not wanting thos who said it was no time to send dandies the word dude was not then invented into action: that brave men were needed. And the sequel? In a few weeks that regiment had gained the name of the fighting —th, and most of its curled darlings were sleeping in shallow graves far away. When the pitiful little remnant of them came home, a bluff old fellow, the tears streaming down his cheeks at sight o his eloquence converted Ethelbert, King of Kent, with 10,000 of his Anglo-Saxon subjects, in 597. and the crutches, called out: "Boys, the silk-stockinged fellows could fight, after all !"

Now, those lads did not gain their marching under the banner of the from their long lines of honorable cross, we can see:

from their long lines of honorable ancestors; but they did possess it because they were born to lives of dis-cipline. They were of a class which disdained the vulgarity of display; and almost without exception, training which was to make them comprehend the higher courtesies and practise the kindly amenities of life began with their babyhood. As soon as they could walk they knew by ex-perience the meaning of discipline. The graces do not flourish where the weeds of revolt abound. Teachers and mothers who had never known the "mistaken impulse of an undis-ciplined heart" dealt out the whole-some doctrine of self-restraint to those tiny wearers of the purple.

Manners are not religion, but they are one of its handmaids; for they do, in a sense, make the man. The same training which prevents the boy from seeming to notice the deformity of the girl from the poverty or uncleanness of the family to which she goes to ninister, may make of the one a man eady to die at duty's call if need be f the other one to be silent and un complaining in the most profound grief or bitterest privation. They are not to be found in the ranks of those who go about with hearts on sleeves loudly demanding sympathy—which they seldom get. The same routine which trains the child to be respectful to his elders, mindful of his inferiors, and obedient to the slightest wish of him for any untoward circumstance which may befall. One fancies that the martyrs must have been taugh good manners, and one knows that the essed saints were well-bred, though nany of them were humbly born.

It is not alone the rich or well-born who can possess this shield against disaster. Proper discipline can be had without cost, and often the most winning manners are found among the very poor; for it is the kind hear only in which the flowers of courtesy flourish. The affluent may have the wealth with which to purchase many of the means of discipline, but the eggar can have the same gift fo his children if he will; for it is founded on the Golden Rule-the one golden hing which no monopoly controls.

Teach your children the manners which are the outcome of self-restraint, and they will fight as valiantly and pear as patiently as the Duke of Wellington's dandies at Waterloo.

—Louise May Dalton, in Ave Maria.

Do Right: Leave the Rest to God. Don't torment yourself about what people are going to think, about this and that action. No matter what you do or leave undone someone will criticize you severely, and the very best rule for getting through life with comparative comfort is, after you have made up your mind as to the propriety and advisability of a certain course, pursue it calmly, without paying the slightest attention to the criticisms of the lookers-on from the outside. You see, just because they are on the outside they can only see the surface. It does not matter in the least what they

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A JESUIT ON DIVORCE.

The Boston Globe of last Sunday ontains a symposium in which various writers discuss the question "Should Divorced Persons Marr Again ?" The Catholic idea is sup plied by the scholarly president as Boston College, Rev. Timothy Brosna-

han, S. J., who writes as follows: I am asked my opinion on this question, and answer as did Cardinal Newman on a certain occasion, "I have no opinion on the matter." I am certain that a marriage legitimately contracted by Christians and consum mated is indissoluble. That, there fore, marriage after a legal divorce does not differ from concubinage, except in its immunity from legal

Only a trifler would think of deny ing this after reading the words of Christ, (Matt. 19, 6,) "What God hath joined together, let no man put sunder.

In fact, a candid consideration of the nature and purpose of matrimony will show it is a contract which is just only when it is permanent. The better instinct of civilized and rightly-cul-tured people have always recognized A certain social impropriety this. attaches to marriages contracted after divorce. These convictions are more deeply founded than they seem. permanent well-being of society de

pends on them.

Grant the possibility of the dissolution of the marriage tie by the decision of a judge, and those who find the duties or obligation of the marriage state onerous need only commit some of the crimes or misdemeanors requisite to obtain legal separation. That this is often actually the case will not, I think, be denied by any one of moderate experience and observation. possibility, therefore, of obtaining divorce increases crime and render homes unhappy in which, under other circumstances, self-control and mutual forbearance and respect would have finally produced happiness and developed character.

The reasons generally advanced in favor of divorce are such as ignore man's higher nature, and would, if carried to their logical conclusion, justify us in evading any moral re straint that comes in conflict with ou lower inclinations.

The Divorce Evil.

It is hard for many people to get ri of the foolish idea that all the evils he world can be cured by law. Al that is required to combat any increasing evil, they seem to think, is t frame new laws or to reinforce exist ing enactments. The most recen statistics of divorce, however, prov that the legislation designed to check the spread of immorality resulting from ill-assorted marriages had the contrary effect, The number of divorces among Protestant whites alone in the United States during the past year is estimated at 35,000 against -10,000 in 1867. And it is found that illegitimate births are most frequent in localities where divorces are most numerous. This certainly goes to show that no amount of legislation can make people moral. The sense of duty to society must be based on the ense of duty to God. -Ave Maria.

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and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

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Boulface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

London, Saturday, Oct. 27, 1894.

A REMARKABLE MARRIAGE

After all the difficulties which have arisen in the way of the projected marriage of the Czarovitch and the Princess Alix of Hesse, it has been settled that the marriage shall take place on November 20. The Greek Holy Synod has made an important and curious concession in the form of the reception of the princess into the Greek Church. It is commonly required that converts to Greek orthodoxy shall condemn as accursed the heresies they abandon, and declare them to be false, but this the Princess refused to do; and the Holy Synod has agreed to accept her simple declaration that she joins the Greek Church that she may be of one faith with her future husband.

The anomaly of the proceeding lies on both sides; first on the part of the Holy Synod in virtually declaring that the obligations of Princes toward God are different from those of common people, and in practically acknowledging that the Greek faith is not so absolutely true as it has hitherto been held to be. On the other hand, the Princess virtually declares that the profession of one religion rather than another is not a matter of conscience or conviction, but altogether of expediency. This anomaly exists also in regard to the Emperor of Germany, who as head of the German Church and of the Hohenzollern family, has given his consent to the proceedings taken, thus admitting that Luthero-Calvinism is not the one true faith in which all Christians should believe. This admission is the more remarkable as all the doctrines of Greek orthodoxy are very stronghold of the proscriptive order. olic Church. With the exception of the single article of Catholic belief in the authority of the Pope, they are absolutely identical; so that the transaction is equivalent to an admission brought out prominently the fact that that those Catholic doctrines and prac- there is no prospect at present of any tices which Protestantism has hitherto union among the Protestant sects, held to be superstitious and unscrip- which were understood to be to some tural, may be conscientiously believed extent represented there. The annual in and practiced by those who have reunion at this romantic spot was prehitherto been strict Protestants. If sided over by Dr. Lunn, of London, this be the case, it may well be asked. Eng., who takes great interest in the why, during the last three centuries Union movement, and the hope was and a half, have the Protestants of entertained that by means of it much Germany insisted that the Catholic remight be done toward preparing a ligion is idolatrous and superstitious? way for a corporate union of the sects.

Another feature of this remarkable transaction is that the Protestant press stand it, the various denominations

There is yet another side from which the matter may be regarded.

It is not a mere possibility, but recent events point to it as a probability more or less likely to become a reality, that there will be at some future time not far distant a reunion of the Greek with the Catholic Church, in which case the only remaining doctrine which separates the two now will become a dogma of the Greek Church equally with the Catholic: that is to say, the universal supreme authority of the Pope over the Christian Church. Should this union take place, there is every good reason to believe that the Princess Alix and her sister the Princess Sergius will become Catholics in full standing, and all this will be done by virtue of the consent and sanction already given by the head of the Luthero Calvinistic Church!

We suppose it is true that wonders will never cease; but the event which established to teach the one faith He gives occasion to our present remarks "delivered to the saints," is a problem is not the least among the curiosities which remains to be solved. Neverinto existence.

Holy Synod of Russia accommodates its in accordance with the Christian idea Mail, and in the manifestoes of such faith and practices to political ex- of a Church having its branches associations as Orangeism and the A. tion by paying the Jesuits about twenty igencies is an evidence that the Rus-spread throughout the whole world. P. A., but not a particle of evidence has

would preserve a character of consist essay on heresy and schism, which been more interferences on the part of the principle of equality can it be denied certainty of an eternal punishment ent with itself until it takes the step of acknowledging the Pope's authority. It is at present nothing more than a puppet in the hands of His Majesty the Czar.

REPUDIATED BY ALL.

A Mr. Oliver Magnuson, a justice of the peace, until recently editor of a Menominee (Michigan) A. P. A. paper called the New Era, and a leader in the A. P. A., has publicly renounced all connection with that organization. He expresses the deepest regret for having lent himself to the A. P. A. cause, the pledges of which he declares to be incompatible with the duties of a good citizen.

In a letter which appeared in an Escanaba paper on the 12th inst. Mr. Magnuson says:

"I hereby give notice that I am no longer a member of the A. P. A. organization. I consider it an injustice to discriminate against a man on account of his religion, and I positive y refuse to be bound by any A. P. A. I, with hundreds of others, oined the organization without being apprised of the real nature of the pledges before being admitted to the tactics in this free country. I have fully kept my pledges to this hour, not because I thought they were right and just, but because I thought it was dis-

honorable to take a pledge and break it. My experience has taught me that great injustice has been done to our Catholic citizens by men bound by oath to discriminate against them, and I think any fair-minded man will say that an individual thus bound by oath cannot be a good citizen. I desire to be a good citizen, and cannot therefore be an A. P. A. I am once more a free man. OLIVER MAGNUSON.

Mr. Magnuson's defection, or, rather, his return to common sense, has created a great sensation in the A. P. A. ranks throughout Michigan, and it is believed that it will be a serious blow to Apaism in that State, especially as at the present critical moment, just before the State elections, the society is occupying a very ridiculous position, the politicians of both parties being engaged in endeavoring to convince the public that they have no connection and no compact with it in any shape or form.

Even the rats desert a sinking ship, and Apaism appears to be in a sinking condition in Michigan, which State, until now, has been looked upon as a

NO HOPE OF UNION.

The Reunion Conference, held this year at Grindelwald, Switzerland,

By a corporate union, as we underof America and Great Britain regards would continue to hold their peculiar the affair with equanimity and as a doctrines, while preserving also to matter of course. Can we believe, some extent their own forms of Church under such circumstances, that they government, and acknowledging some are serious in proclaiming their con- central authority on which would deviction that the dogmas of Catholicity volve the duty of deciding to what are subversive of Christian truth and extent differences of belief on the most salient doctrines of Christianity would be tolerated by the new Christian Church thus constituted. The clergy of the various denominations would be recognized by the different branches or Churches composing the Confederated Church: and there would be frequent interchanges of pulpits among them, just as freely as there are such interchanges at present among ministers of the same denomi-

> It is easy to see that such a union as this would ignore the fact that any positive doctrinal teaching was given by Christ to His Apostles when He commissioned them to preach His gospel to every creature, teaching all nations "all things whatsoever I have commanded you." How a Church, constituted as the Grindelwald gathering propose to constitute the newlyfashioned organization, would be the true Christian Church which Christ

should be allowed to Christians in the matter of doctrine.

The conference at Grindelwald, however, appears to have realized the difficulty of carrying out these ideas to a practical result. The London Review of the Churches gives a full report of the addresses there given, and it appears therefrom that the clergy of the Church of England present insisted strongly on the necessity of retaining "the historic Episcopate in the United Church it is proposed to establish." They could not readily do otherwise, for it has been laid down by the Bishops of England and America alike as an essential principle that the Episcopate is necessary to the Church. One minister, the Rev. Hugh Price, expressed himself to the effect that the term "historic Episcopacy" is a happy and conciliatory one.

It was far, however, from having a conciliatory effect. The Non-conformist ministers did not hesitate to inform the Anglican divines that the "historic Episcopate" is a mere fiction as the Episcopate exists in Anglicanism. Its history only extends back to the days hall, and I for one rebel against such of Queen Elizabeth, and any attempt to connect it with the Episcopate of the Catholic Church in England, which extends back for more than eighteen centuries, is ludicrous and futile. A Christian hierarchy must date back to the days of Christ Himself, if it claims to be historical in the sense that it is the primitive form of Church government; and, if it falls short of this, it is a mere sham.

The Non-conformists do not claim any historic ministry in this sense, but they assert that such a ministry is not needed, and that their clergy are as truly authorized ministers of the gospel as if they had been Episcopally ordained. They say that the Anglican idea of terms of union, if accepted by them, would be an acknowledgment that they have hitherto had an irregular and unauthorized ministry - an admission they are unwilling to make. They say, also, that the mode proposed by the Anglicans to effect a union would be an absorption into Anglicanism, and not a corporate union such as they desire to effect; so that they refuse positively and unanimously to come to such terms.

The Grindelwald Conference is in no sense a representative gathering of the denominations; but it represents fairly enough that section of each denomination which really has some hope that a union can be effected on the confederation plan. It would appear, however, that, as a huge picnic party, visiting the grand Alpine scenery, it was a success, if not so as an ecclesiastical gathering with a great purpose in view.

CATHOLICS AND POLITICS.

Indian Commissioner during the administration of President Harrison, has been once more exhibiting his spleen against Catholics. This time it was in an address delivered at Minneapolis before the Minnesota State Baptist Convention. The subject of his address was "Rome in Politics:" and in the treatment of it he maintained the oftrepeated and as oft-refuted calumny that "Pomanism is a political organization.

We would not consider it necessary to offer any refutation of Mr. Morgan's absurdities here if such statements as he makes were confined within the limits of the United States; but as they are identical with charges which are constantly being made in Canada, we deem it useful to say a few words in regard to them.

He continues:

"The Pope will soon try to have the Ablegate recognized at Washington as an ambassador from a political sov-The Catholics secured the de feat of Harrison on account of his administration of Indian affairs. Ninety nine out of every one hundred Cathoare Democrats, only enough re maining Republican to keep up ap-Archbishop Ireland is a man who carries a United States Senator in his vest pocket for convenient use, and the Archbishops of America are at this moment behind closed doors plotting against free schools and the free institutions of America.'

It does not make such charges one whit the more true that they are frequently repeated both in Canada and which this age of wonders has brought theless, it is the fashion nowadays to foundation. We have been accusthe United States, without a shadow of imagine that such a Church as the Contomed to see charges precisely like The readiness also with which the federationists propose would be quite these in the columns of the Toronto sian Church is badly in need of re- This is, indeed, even Mr. Gladstone's been produced in any case to sustain If the Protestant clergy assume the employed in His service, will sacrileg-

maintains that the greatest latitude various Protestant denominations with politics than have ever emanated from the Catholic clergy, or from the Catholie body in any shape.

We do not mean to deny that Catholics feel a deep interest in the school question, and that they will use their influence to maintain Catholic schools, whether it be to preserve them in Ontario against the attacks made upon them by enemies of every kind, or to assist our fellow-Catholics of Manitoba to recover the rights of which they were unjustly deprived by the Legislature of that Province; but in so doing we do no more than maintain our rights as citizens to employ the powers granted by the constitution under which we live to have our views on these subjects carried out, just as our enemies exert themselves to restrict our liberties to the utmost. This they do without the least scruple of conscience, or the least thought on their part that they are doing anything more than they have a right to do. They thus interfere with the natural right of Catholics to educate their children according to their own conscientious convictions; and, when we show this to be the case, we are told we must yield to the wishes of the majority. Our opponents think, or pretend to think, that they have a perfect right to impose their will upon us if they can secure a majority to adopt their views. We deny that, even if they could secure such a majority, their tyranny would be justifiable; but they are impudent as well as tyrannical when they virtually assert that we have no right to prevent them if we can from obtaining a majority in the Legislature to enforce their views upon us on the education question.

We promise that we shall not relax our efforts in these respects, even though our adversaries raise the absurd cry that we interfere in politics as a religious body. We interfere in politics, and shall continue to do so, not as a religious body, but as individual citizens who hold the right of the franchise equally with our Protestant neighbors.

It was not in consequence of any special action by the Catholic clerical authorities, whether of the hierarchy or the priesthood, that Catholics have at any time chosen their side in Provincial or Dominion politics, but because they have formed their political views in the same way as Protestants have done, from their judgment of the political principles of parties. We may presume that it may be said of many Catholics, just as it may of many Protestants, that they have chosen their party from motives of self-interest rather than from the higher consideration of the welfare of the country; but in this respect it cannot be asserted that Catholics are any worse than their neighbors. On the contrary, if it be true, as our enemies have frequently General T. G. Morgan, who was dinned into our ears, that Catholics the same number during the first three cast a "solid vote" such as Protestants cannot be induced to give, it must come from the fact that Catholics are more influenced by the consideration of good principles in the candidates who ask for the suffrages of the people. If this be the case, it redounds to the credit of the Catholic body, instead of being a cause for reproach against them.

In asserting that there was not any action taken by the Catholic clergy to induce the Catholics of both Canada and the United States to unite their forces in favor of any political party, we state what we know to be the truth; but we are not to be understood as meaning that there would be any impropriety committed if the hierarchy or the clergy recommended the Catholic body to sustain Catholic rights when those rights are attacked. It is certain that Anglicans, Presbyterians, Methodists and other denominations would resent an attack made upon their religion by any party; and why should not Catholics do the same?

It is a matter of notoriety that the Anglican synods have frequently made pronouncements in favor of religious education in the schools. Presbyterian assemblies have done the same, at least to the length of advocating the introduction of the use of the Bible into the schools: and it is not many years since all the synods, conferences and general assemblies of Canada passed violent resolutions attacking a highly- is the case, for in countries where the no other cause than that the Legislature of Quebec, attending to its own those where free-thought and atheism business, recognized that a debt was

to Catholics?

The truth is that there are persons : occupation is to endeavor to ostracise Catholics, but Catholics will not submit to such ostracism, whether it be in Canada or the neighboring Republic, however much ex-preachers like ex-Commissioner General Morgan may desire it.

As regards General Morgan's charge that ninety-nine out of every hundred American Catholics are Democrats, we are satisfied that is is false, though it is certainly true that the large majority of Catholics do belong to that there is a reason for this quite independent of any desire on the part of he Pope to rule the politics of the United States, or to have his Ablegate received as the ambassador of a political sovereign; yet even if the Pope's Ablegate were received in such a capacity, it is difficult to see how it would bring the Pope any nearer to becoming the sovereign of the country. It is evident that General Morgan's hatred of Catholicism has run away with his common sense, as the same hatred has done with quite a number of persons in our own Canada.

The fact that General Morgan has been making such an exhibition of bigotry ever since his resignation of the Indian Commissionership is proof sufficient, if there were no other, that he was unfit to do justice in the position he occupied under President Harrison's administration, and it fully justifies the Catholics for desiring the ex-Commissioner's recall. It might be also a sufficient reason for President Harrison's defeat in 1892: but we know that other causes beside this contributed to bring about that defeat, not the least among which was that the Republican party in many States coquetted with the A. P. A., and in other ways showed that they were more inclined to exhibit bigotry than were the Democrats.

As to Mr. Morgan's statement that the Archbishops are plotting against the Public school system, we need only say that it is another malicious falsehood. The Catholics sustain Parochial schools for their own children; but they have no wish to prevent non -Catholics from having such schools as they prefer. The plotting is altogether on the side of those who are, like Gen. Morgan, endeavoring to destroy Catholic parochial schools; but they will find themselves unable to effect their design.

SUICIDE AND FREETHOUGHT.

Our readers cannot have failed to notice that during the past couple of months the number of suicides which have been reported in the papers has been alarmingly great. During the month of August there were thirty reported in New York city alone, and weeks of September, while from all parts of the United States and Canada similar cases have occurred to an extent hitherto unheard of.

To what is this sudden mania to end ne's own life attributable?

Possibly the general depression of business which has thrown so many out of employment is responsible for a certain number of cases; but this is free-thinkers, and don't care which certainly not a sufficient explanation of the unprecedented increase of this terrible crime against God, our fellowmen and oneself. In only a very few principles. cases have the persons who have committed the irrevocable act been in want or in a state bordering upon want. Besides, even in the extremity of want, there are very few who desire to set themselves directly against the divine will or the innate love for life which Almighty God has implanted in the human heart.

extreme distress, such provision is really made in most places, and this fact is sufficient to remove one temptation to commit the terrible deed; but there can be no doubt that the general religious sentiment and conviction that suicide is a sin forbidden by Almighty God, and which will be surely punished for all eternity, is the greatest of all restraints upon its commission. Statistics prove abundantly that this

respected order of Catholic priests for belief in God and His law prevails, suicide is much less frequent than in are widely spread. It is not likely that persons who believe that the life which God has given us is a sacred trust it anything like that which is attribplaced by Him in our hands, to be uted to him by the Christian Union. formation in its constitution, if it idea, set forth in his recent theological them. As a matter of fact, there have right of such interference, on what iously destroy their own lives with the been made by any Protestant divine,

awaiting them. A Christian must feel that it is his duty to bear patiently there is, indeed, a party, whose whole the trials and afflictions of this life, in order to lay up for himself a heavenly reward. Besides, the examples which are placed before the Christian of those many saints and martyrs who have borne with tribulation and have attained the reward of their patience and their fidelity to God must be a strong incentive to men to do likewise.

There is no doubt also that strong family affection is a preventive of suicide, though probably not so strong as the conviction of faith. of which we have already spoken. party; but we may well presume that It is true that there is often strong family affection even where there is no religion, and those who have this sentiment may often be prevented by it from being guilty of suicide, even when they are suffering from what they consider to be an intolerable humiliation, or severe depression; but merely natural affection is usually not sufficient to enable the sufferer to bear his troubles to the end. Christian faith and the conviction of duty are necessary to make the ties of natural affection solid and strong.

It is the universal experience that where there is no religion, families are easily broken up, divorces are common, children are separated from or abandoned by irreligious parents, brothers and sisters, even parents and children, grow selfish and forgetful of their most sacred obligations.

In addition to all this, even that despondency which is usually the cause of suicide is a product of irreligion for the most part, for religion affords effectual consolation in sorrow. while irreligion holds out no future hope to the despondent.

From all this it is not much to be wordered at that Colonel R. G. Ingersoll published an essay in the New York Herald some few months ago in which he maintained openly that suicide is no sin, but is a happy means whereby the despondent may obtain that rest which they so much need.

In fact it is noticeable that the suicide mania followed immediately upon the publication of Mr. Ingersoll's defence of the act. It would seem that many persons only needed the bad excuse which the noted infidel gave for the crime to determine them to commit it. There can be no doubt that he is of all men the one most responsible for the now raging suicidal mania. It is, of course, difficult to prove positively that in any particular instance self-murder was committed because of Col. Ingersoll's article on the subject, but the facts point strongly towards his responsibility, the more especially as in one instance two persons, a young man and a young woman, committed suicide in Central Park on the 20th of August, by agreement, and in the pocket of the young man was found Colonel Ingersoll's article on the subject cut from the New York World.

The responsibility of Col. Ingersoll in this instance would be clear enough if this were all the evidence to bring the matter home to him; but there was in addition a letter signed by the two self-destroyers showing that it was through the free-thinking principles which the colonel has so persistently propagated that the crime was committed. They wrote: "We are both cemetery we will be interred in. They seem to have taken this method to show their devotedness to infidel

The best antidote to the tendency to suicide is to remember that it is a crime against Almighty God, and that it will surely be punished with everlasting

CHRISTIAN REUNION.

Under the title "Reunion of Christendom," a recent number of the Imperfect as are the provisions made Advertiser of this city published an in many localities for those who are in article from the New York Christian Union having reference to the terms on which Protestant denominations might or would be admitted to unite with the Catholic Church. The Christian Union says that in an address delivered by Cardinal Vaughan, that eminent prelate stated that in order to effect a union, "there are three things which the Roman Church would surender," viz., "She would allow her priests to marry; she would give Communion in both kinds; she would allow the Mass to be said in the vernacular."

In the CATHOLIC RECORD of the 6th and 13th inst. we published in full the excellent address of the Cardinal, and it is needless to say that there is not in

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in reference to doctrine, sible to say that such state not have been made, how ordinary they may be ; know by experience that e of contradictory assertion made by Protestant clergy the same denomination ; h so with Catholic divines, w belief and practice of the guide them. Even if seen the address in questio assert confidently that H had not stated what the I uted to him; but with the address before us, the ti what His Eminence said is He stated that

"There are compromis cessions which the Ch not accept: there are of she is free to adopt. First not accept re-union on a ba mon formularies or creeds one is left free to give to d pressed in them his own minterpretation. Unity of t Catholic Church repudiates must be based upon Christ divine teacher. On the three points indic Christian Union, it would

for the Church to make because they are matters, or doctrine, but solely of o Church government, and them the Church may legi deems proper or most Under certain contingen fore, she might make con garding them. For good reasons the

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It is not an article of priests must be unmarried article of faith that the ibacy is the more perfect embraced for God's sake article is simply the doctrin by St. Paul in 1 Cor. vii, effect: "He that is with solicitous for the things the the Lord, how he may p But he that is with a wife for the things of the wor may please his wife, and he For this reason, the Church priests from among those w ing to take the vow of gre tion, and she will not read

her discipline in this regar There are also good reas laws of the Church on the points. Those laws may b but it would be difficult to they will be easily change very solid reasons be show for making such changes. of doctrine, however, th Church cannot make any she must always continue t faith as it was commanded be taught to all nations. exact words of Cardinal V regard to the celibacy of

etc., are these : "The Church is free for some greater good to adm and modifications in her and in legislation which times and circumstances. power over her own comm and over questions of disci as clerical celibacy, commu both kinds, over her liturg language in which the clothed. Nor would she hes to make concessions, as she past, for the sake of some could it be shown to surpa adhesion to the points of d

be relaxed.' The same article of the

Union also says: "So long as the High Ch byterian puts the Presbyter and Assembly above the Bil High Church Anglican t book and the rubrics above and the Roman Church the of the Pope above the Bib long as other Christians insi right of private judgment is of the Bible, put pretation and the individual conscience ecclesiastical authority, so lo union of Christendom canno pated as an immediately

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and other Protestants, the c the Christian Union are co they are not correct as reg Catholic Church. The Catho does not place the author Pope above the Bible, but proves the authority of the the Catholic Church insists be received equally with the Bible; and again, the Pop authority to inform us wha meaning of the Bible is. above the Bible, but he with t and not every private ind the authorized doctrinal int the Bible. It is therefore that the authority of the Pe cepted as part of divine l

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Under certain contingencies, there-

fore, she might make concessions re

For good reasons the Church has

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points; but before it can be asserted

that she would change them, it would

have to be shown that the requisite

It is not an article of faith that

priests must be unmarried. It is an

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embraced for God's sake; and this

article is simply the doctrine laid down

by St. Paul in 1 Cor. vii, 32, to this

effect: "He that is without a wife is

solicitous for the things that belong to

the Lord, how he may please God.

But he that is with a wife is solicitous

for the things of the world, how he

may please his wife, and he is divided.'

For this reason, the Church selects her

priests from among those who are will-

ing to take the vow of greater perfec-

tion, and she will not readily change

There are also good reasons for the

laws of the Church on the other two

points. Those laws may be modified ;

but it would be difficult to assert that

they will be easily changed, unless

very solid reasons be shown to exist

for making such changes. On matters

of doctrine, however, the Catholic

Church cannot make any changes, as

she must always continue to teach the

faith as it was commanded by Christ to

be taught to all nations. Hence the

exact words of Cardinal Vaughan in

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cide mania followed immediately upon the publication of Mr. Ingersoll's defence of the act. It would seem that many persons only needed the bad excuse which the noted infidel gave for the crime to determine them to commit it. There can be no doubt that he is of all men the one most responsible for the now raging suicidal mania. It is, of course, difficult to prove positively that in any particular instance self-murder was committed because of Col. Ingersoll's article on the subject, but the facts point strongly towards his responsibility, the more especially as in one instance two persons, a young man and a young woman, committed suicide in Central Park on the 20th of August, by agreement, and in the pocket of the young man was found Colonel Ingersoll's article on the subject cut from the New York World.

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When a statement is said to have been made by any Protestant divine,

in reference to doctrine, it is impos- before Christian re-union can be sible to say that such statements could brought about. not have been made, however extraordinary they may be; because we know by experience that every species

can

EDITORIAL NOTES.

THE Catholic party in Belgium have of contradictory assertion is apt to be once more gained a most decisive vicmade by Protestant clergymen, even of rory at the general elections, 77 supthe same denomination; but it is not porters of the present Government so with Catholic divines, who have the having been elected as against 7 belief and practice of the Church to Liberals and 12 Socialists. In 56 con. guide them. Even if we had not stituencies there must be a second balseen the address in question, we might lot, as no candidate secured a full assert confidently that His Eminence majority of votes cast, and the despatch from Brussels states that it is expected that the Socialists will win most of address before us, the true sense of be the case, and contrary to all experience; and in fact a later despatch says the Socialists expect to have thirty members of their party in the new chamber. If this hope be fully realized, they will only win 18 seats out of the 56 for which a choice is still to be made. The secret of the continued success of the Catholic party lies in the fact that when the so-called Liberals were in power, they did violence to the religious instincts of the country by abolishing religious teach-Christian Union, it would be possible ing in the Public schools.

A FEARFUL occurrance took place a few days ago at a Public school at Brighton, West Virginia. This was a quarrel among the boys in which knives and pistols were used. One boy aged fifteen was shot dead, and his brother, aged eight, was fatally stabbed. The teacher of the school was also severely cut while endeavoring to preserve order. Of course, it does not follow from a single fact of this kind that there is something radically wrong in the system of education, but the frequency of such occurrences, or of things equally horrifying, does very strongly impress upon us the magnitude of the evil of having a system of education which entirely ignores God and our responsibility to Him as the basis of morality. Yet this is the kind of an education which the anti-Catholic party in New York State are now endeavoring to saddle on the people of New York forever, by making it part of the constitution of the State

No one suspects or accuses the Protestant Episcopal Church of the United States of plotting against the American Constitution; and yet the evidences are numerous that its members are of the same opinion as Catholics in regard to the need of religious education. Thus, a recent issue of the Chicago Living Age has the following:

"If Christendom is to remain Christian, it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. Persons who profess belief in religion should realize before it is too late that the Catholic Church takes the proper stand in this matter. Making the educational system utterly exact words of Cardinal Vaughan in regard to the celibacy of the clergy, etc., are these: religion. \\Anarchy!" What will be the result?

It is because Catholics utter the same the United States, accuse us of aiming to destroy the institutions of the country.

ROSEBERY'S SPEECH.

The successive declarations made last week by George Shaw-Lefevre, president of the local government board, Herbert Gladstone, missioner of works, Sir John T. Hib bert, M. P., and Sir George O. Tre velyan, secretary for Scotland, that government had definitely decided to deal with the question of abolishing the veto power of the House of Lords, have prepared the mind for a statement from Lord Rose bery on the subject upon the occasion of his making a speech at Bradford,

Expectant interest in this matter has become so keen that the premier will explicit pronouncement of the Government policy. In his recent declara-tion, Mr. Herbert Gladstone said the time was near at hand when the Government should publicly announce its intention in regard to the House of and other Protestants, the comments of Lords, and expressed his opinion that the Christian Union are correct; but the Prime Minister's statement would though, as he undoubtedly meet with the entire con-

they are not correct as regarding the Catholic Church. The Catholic Church currence of the rank and file of the

Tenants' Bill and the utter impossibility of securing a Liberal majority in that body for any measurable time to come, are facts now recognized as preventing the passage of any Irish re form measure whatever, so long as the Lords remain a co ordinate legislative body. The Prime Minister, therefore, will be expected to say at Bradford means to introduce a measure framed upon the resolution adopted at the Leeds confer ence of Liberals last August the practical abolition of the Lords' these seats. This is most unlikely to veto power. Otherwise he will be put out of office and an appeal to the coun try forced on this issue. This is the exact condition of affairs to-day. But it is to be added that Lord Rosebery is expected to make this pro nunciamento at Bradford and that Mr McCarthy and the Radical leaders have such assurances of it that they now keep silent so far as any public state ment of their intentions is concerned

THE SEE OF KINGSTON.

Difficulties in its Foundation. Bishop Macdonell and Cardinal Weld

A LETTER FROM ARCHBISHOP CLEARY

Editor of the Catholic Register: Dear Sir-Although busily engaged with the Pastoral Visitation of Western division of my diocese, I feel it due to the venerable See of Kingston, which I unworthily occupy, that should call attention to an error which appears in the first column of the first page of your issue of ere yesterday You state, "Cardinal Weld, at th time he was made a member of the Sacred College, was the coadjutor of Bishop Macdonell, the first prelate of Upper Canada." The error consists in the designation you give to the Right Rev. and Hon. Alexander Macdonell. He was never Bishop of Upper Canada nor has any prelate possessed such a title at any time in the Catholic Church No blame can attach to you for making this mistake, seeing that so well informed and accurate a writer as Cardinal Wiseman has slipped similarly by stating in his "Last Four Popes" (Pius VIII. Chap. III.,) in reference to Mgr. Weld, "The Bishop Vicar - Apostolic of Upper Canada obtained his appointment as his coad jutor, and he received, accordingly the Episcopal Consecration on the 6th of August, 1826." "Quandoque dormitat et bonus Homerus."

The following compendious narrative will explain Bishop Macdonell's hierarchical status at the time of Mgr. Weld's appointment to be his coad jutor. So early as the 24th of Oct. 1789, the Right Rev. J. F. Hubert, Bishop of Quebec, opened negotiations with the Holy See for the dismemberment of his vast diocese, extending more than four thousand five hundred miles in length, through which he had made a pastoral visitation that occupied ten years, and still left the

work of visitation incomplete. The correspondence, whereof I hold a copy in the Archives of the Palace in Kingston, is exceedingly interest ing in many points of view, and especially in regard of the political conditions that hampered the action of the Church in Great Britain and her dependencies at that time, as compared with the religious free-dom we now happily enjoy under Her Most Gracious Majesty, Queen Victoria. The several possible forms of diocesan dismemberment and new ecclesiastical distribution of the warning that slanderers of the General territory subject to the Bishop of Morgan stamp, both in Canada and Quebec were considered with most attentive and practical eye by the correspondents on both sides, the animus of the British Government being promi-

nent in the programme of every suggested solution of the question. The last quarter of the eighteenth entury was, indeed, a dark period in England's history. The revolting cruelties of the penal code against the The revolting Catholic Religion were then enforced as barborously in Great Britain and Ireland, as they had been in the days of Queen Elizabeth and Queen Anne. The fact of the existence of the venerable and saintly Cardinal Henry, Duke of York, was constantly alleged in Parliament and in the press as sufficient and imperative reason for stringently maintaining the laws of persecution against the Catholics, on the assumption, forsooth, that this holy and aged Cardinal Bishop might possibly take to himself a wife and beget a son, who would not dare to omit from his address an be the third Jacobite Pretender to the British Crown. Despite the stipulations of the Treaty of Paris, guaranteeing to the Canadian Catholics the free exercise of revolution. He had effectually terror-their religion, Monsignor Hubert in ized the European monarchies generformed the Holy See that Catholicism here was barely "tolerated." alstates, the Catholics were nineteen-twentieths of trade. But when he presented his Catholic Church. The Catholic Church does not place the authority of the Pope above the Bible, but the Bible sind again, the Pope above the Bible is. He is not above the Bible, but the Bible is. He is not above the Bible, but the Bible is. He is not above the Bible, but the Bible, but the Bible, but the Bible, but the Bible is. He is not above the Bible, but the Bible is. He is not above the Bible, but the Bible is. He is not above the Bible, but the wind the Church, and not every private individual, is the authorized doctrinal interpreter of the authorized doctrinal interpreter of the authorized the authority of the Pope be accepted as part of divine Revelation, the entire

would free the Irish members from a charge of deserting the Liberal party.

ACTION OF THE LORDS.

The defiant rejection by the Lords of the Bigh, and the Evicted the Hope Rule Rill, and the Evicted the Rishop states less disagree.

This method of providing for the ment, and without interchange of a word of sympathy with his dearest friends. This unexampled ill treatment of the gentle, high-souled Pope the penal laws against our holy religion. Penal laws against our holy religion. Penal laws against our holy religion. be, as the Bishop states, less disagree-able to the Civil Authorities, appeared with which he endured it: and, above to the Holy See more difficult of successful operation in the ecclesiastical

close of the eighteenth century, and the negotiations with Rome were resumed by his successors, Bishop Denant and days of Attilathe Goth, gave to the Chief Bishop Plessis, in turn. During the of the Catholic Church and his religior Episcopate of the latter zealous and a moral and social elevation in the minds of all men, surpassing the glory lic feeling on the part of the Government and people of Great Britain to wards the Catholics underwent a salu-

tary and felicitous change.

The Cardinal Duke of York, grandson of King James II., and brother of "Bonnie Prince Charlie," died in 1807, full of years and merits, leaving after him numerous monuments of his piety and princely munificence. His death was the extinction of the male line of the House of Stuart. The bugbear of a third Pretender and a new Civil War in favor of Jacobism vanished from the British mind on the day of the Cardinal's death.

The unswerving allegiance of the Canadian Catholics to the British Crown during the war with the United States in 1812 operated most forcibly on the minds of English Statesmen at home, and of the King's representative Governors in Canada, for the mitigation of the spirit of hostility against our holy religion and its development and extension through the British North American Territories. idea began to develop and gradually prevail, that England had need of Canada for her defence against her Republican neighbor, and that the loyalty of the Canadian Catholics was

her best assurance of safety. The patriotic and vigorous action of the Reverend Alexander Macdonell, then parish priest of St. Raphael's, in Glengarry, and subsequently first Bishop of Kingston, who raised two regiments of Scotch Fencibles from amongst his own people, and led them forward, and cheered them on by his presence and bravery in several battles with the enemy in Eastern Ontario, profoundly touched the hearts of statesmen in the Foreign Office in London and in the Governor General's citadel in Quebec; so much so that, in token of high appreciation, he received from the King a pension for life, which was afterwards doubled, and then quadrupled, and made hereditary in per-petuity to his successors in office after he had become Bishop of Kingston.

Another element of reconciliation etween the Protestant mind of England and the Catholic population was the remarkable exhibition of steadfast allegiance of the Irish Catholic soldiers to the British Crown thoughout the ong series of Napoleonic wars in When British suprema Europe. was in danger, the Catholics did not allow their spirit to yield to the sense of grievous wrong inflicted on them through hatred for their religion by the Government under whose flag the fought. They took their lives in their hands, and marched bravely against England's foes, and shed their blood profusely on countless fields of battle emembering only their duty to God and their King. The Duke of Wellington frequently bore testimony to their heroism and fidelity; and on one occasion related how, in a critical moment of the fight, he turned to an Irish regiment resting on the battle field and awaiting his orders, and with the free and friendly words Up, boys, and at them," fired their souls with enthusiasm in their advance against the enemy and won the for Impossible that the hard crust of sectarian bigotry should continue to withstand the influence of arguments such as these in the appeal for conciliation and peace to Catholic consciences.

But of all the facts that concurred t

bring about a kindly disposition of the English Court and Cabinet and the masses of the people towards the per-secuted Catholics, none was more effective than the action of the great and glorious Pope Pius VII., who ruled the destinies of the Universal Church in those most troublesome times When Napoleon Bonaparte had overturned thrones and constitutions al round him, as children demolish castles of sand, and trampled the nation of Europe under his iron heel, and England was almost the sole kingdom that dared to oppose him in his career of universal subjugation, he formed a project, styled the Continental System for the overthrow of the British power among the nations and destruction of social peace within the Island by the annihila-tion of her commerce, which would mean cessation of her industries, and consequently starvation, sedition and revolution. He had effectually terrorally into acceptance of his decree to exclude British goods, and all British commerce from their ports and cities of population. Therefore, decree to the Sovereign Pontiff, the

all, the sublime example he thus gave to the world, to princes and peoples, of his unflinching assertion of justice and Monsignor Hubert died before the right in opposition to the despotic will of the most powerful military mander the world had known from the of all military conquests, and distin guishing him and his office as the central pillar of social order, the living principle of true conversatism and stability of the peace and prosperity of public life in Europe. Thenceforth a spirit of reverential regard animated the English people towards the unarmed monarch of the Vatican, and amity and courtesy governed the relations of the British Government with him.

The providential confluence of con-ciliatory forces supplied a most favor

Monsignor Plessis,

able opportunity to

Bishop of Quebec, for the execution of his project of the territorial division of his diocese. Correspondence with the Foreign Office in London and with the Governor-General in Canada became more easy and friendly, and, to make a long story short, it came to pass after thirty years of negotiation and struggle with difficulties, chiefly political, that the good Bishop, aided powerfully by the truly noble Earl o Bathurst, the Secretary of State the truly noble Earl of for the Colonies, effected his scheme in chief part by the crea tion, with the British Government's consent, of two Apostolic Vicariates in the extreme East of British America. whose rulers were to receive Episcopal Consecration; and the appointment of his Vicar General, Reverend Alexander Macdonell, to the special charge o Upper Canada, with the character and dignity of Episcopal Orders, for the more effectual discharge of Vicarial duties in this extensive The Bull of Pope Pius VII. constituting the Reverend Alexander Macdonell, Mgr. Plessis' Vicar-General, Bishop of Rhaesina, i. p. i., is dated 12th January, 1819; and it defines the relations of the new Bishop with the Bishop of Quebec in these words tu, episcopali charactere insignitus, Vicariatus praesenti munere tanquam suffraganous et auxilians Quebecensis Antistitis, utilius fungi valeas, et Catholicorum degentium sub

illius dependentia curam exerceas. It is worthy of notice, that the finally adopted scheme of territorial distribu-tion gave two Apostolic Vicariates to the remotest Eastern districts of British America; whilst, for Upper Canada, the fiat went forth from the Vatican with the approbation of the British Foreign Office and Bishop Plessis, that no change whatever was to be made in the relations of Upper Canada with Quebec: that this immense region was still to b e part of the Diocese of Quebec; and its Catholic people and its residen ecclesiastical ruler, although a consecrated Bishop, were to continue subjects of Mgr. Plessis, "subillius dependentia" -that Rev. Alexander Macdonell was not to be Bishop in ordinary ; nor Apos tolic Vicar; nor Coadjutor cum jure successionis of the Bishop of Quebec nor anything more than he had been for many years previously, viz., Vicar of the Bishop of Quebec in the General region of Upper Canada; and that he was consecrated a Bishop, i. p. i., solely for the purpose of enabling him to discharge more usefully his "present office of Vicar General and have pastoral charge of the Catholics in this territory, who are subject to the jurisdiction of the Bishop of Quebec. to this date, 12th January, 1819, there was no Bishop of Upper Canada, nor was anything yet heard of the Rev. Thomas Weld being made coadjutor to the Vicar General of the Bishop of

The foregoing arrangement was not intended to be permanent. The con-cord between England's rulers and the Head of the Catholic Church was gradually becoming more and more firmly established. On the 27th January 1826, Pope Leo XII. issued a Bull. withdrawing Upper Canada from the jurisdiction of the Bishop of Quebec, and constituting it a distinct diocese in canonical form, with Kingston for its See; and, by a Brief of the same date, sealed under the Fisherman's Ring, created Right Rev. and Hon. A. Mac donell first Bishop of Kingston. Almost immediately after his elevation to his new hierarchical state and dignity, the Bishop of Kingston postulated the Holy see for the appointment of the Rev. Thomas Weld to be his coadjutor with episcopal orders. This petition re-ceived the ready assent of Pope Leo XII., and on the 6th of August, in the same year, little more than six months from Mgr. Macdonell's institution as Bishop of Kingston, Rev. Thos. Weld received Episcopal Consecration as Titular Bishop of Amyclae, i. p. i. and coadjutor to the Bishop of Kingston, cum jure successionis

Settlement of family affairs (Mr.

the penal laws against our holy relig-ion, Pope Pius VIII, of his own free will and without solicitation from Court or Cabinet, created the Coadjutor Bishop of Kingston a Cardinal of the Holy Roman Church in the Consistory held by him on the 25th of May, He was the first Englishman raised to the Sacred Purple since Reginald Pole had been elevated to this position of dignity and danger after the murder of Cardinal Fisher by Henry "The Pope has sent Fisher the red hat," said Henry to his amiable courtiers, "but I will not leave him a head to place it on."

Be pleased, Mr. Editor, to take in

kindly spirit this my remonstrance and my hurried summary of the public events that led up to the dismemberment of the Diocese of Quebec and the election of the Coadjutor Bishop of the See of Kingston — the Mother See of Ontario—to the Cardinalitial rank and dignity. If you claim, as you justly do, that Upper Canada derives honor from a member of its Hierarchy having een the first Canadian prelate raised to this eminent position in the Church, this honor assuredly belongs more directly and more intimately to the Venerable See of Kingston, sacred traditions I am the official guardian.

I remain, dear sir. Yours faithfully, † JAMES VINCENT CLEARY, Archbishop of Kingston Picton, 7th Oct., 1894.

ARCHDIOCESE OF KINGSTON.

Confirmation Service.

His Grace Archbishop Cleary, administered

Deseronto Tribune, Oct. 19.

His Grace Archbishop Cleary, administered the rite of confirmation in the church of St. Vincent de Paul last Sunday forenon. His Grace, accompanied by Mgr. Farrelly, of Belleville, Archdeacon Kelly (his secretary), and Rev. Father Hogan, drove up from Napanee and was met at the Boundary road by the members of Deseronto Branch, C. M. B. A., who, to the number of fitty-two, had turned out to honor their chief pastor. In the church, notwithstanding the unpropitious weather, a vast congregation, including representatives from all the churches in town, had assembled; in fact very many people were unable to gain admission to the sacred edifice, so great was the number who desired to see the ceremony. The Archbishop, having robed and taken his seat near the altar, thanked the members of the C. M. B. A. for their great kindness and courtesy in turning out in such inclement weather to meet him. He would assure them that their attention was appreciated. Mass was then celebrated by Father Kelly, assisted by Father Hogan. His Grace then proceeded to confirm the candidates—seventy-four in number, forty-nine being from Deseronto and twenty-five from Napanee. The girls were all dressed in white, while the boys had white badges on heir arms. The impressive ceremony was observed with deepest attention by the whole congregation. After the ceremony His Grace proceeded to address some words of instruction to those confirmed. He said that, in accordance with a custom agreed upon by the Bishops of Ontario, he would first ask them to make two propises. The Catholic Church sanctifies the memory of the child at an early age and to that end asked that religious truths should be learned. It was true the child might not comprehend what was taught, but it was lodged in the memory and

ious truths should be learned. It was true the child might not comprehend what was taught, but it was lodged in the memory and would be understood in later years when the intellect was matured. He asked them, therefore, to promise that all, both old and young, would attend the Christian doctrine classes in the church for one year at least. In this connection he complimented the children upon the excellent examination which they had passed the previous day. He had been particularly well pleased in that respect, and Father Hogan, their teachers, and the candidates themselves deserved great credit. Those confirmed having made the promise asked, the Archbishop proceeded to state that now that they had received the seven fold gifts of the Holy Ghost, by confirmation, they should delight to obey and please their priest and parents by exhibiting a Christian behavior. Too often parents allowed their boys to be out after dark, to go where they liked, mix with all kinds of company, to make visits to distant places, etc. The result was that they became independent—or rather impudent—mixed with bad boys, went to drinking places, played cards, stole money. For this the neglect of parents was largely accountable. The second promise he would require from them was that they should not taste or touch intoxicating liquor until their twenty-second year, at least. If they kept this promise, temperate labits would be formed and the probability was they would then renew the pledge. Those confirmed also promised, in compliance with Archbishop Cleary's request. After congratulating Father Hogan on the result of his labors in Deseronto the Archbishop proceeded to address the parents of the children at great length in reference to their daties to the children. He explained the nature of confirmation as a sacrament. Christ had promised the Holy Ghost to His disciples, and the Holy Ghost was to be the great teaching principle in the Church. The world—the material world—would not know Him, but the true disciple would be taught by Him. The

Our attention has been attracted by the following letter which appeared in a late number of a Protestant Episcopal contemporary: To the Editor of the Churchman :

What is the principle of Authority in the Church? It seems to me that this is the most important and urgent of all questions. It is impossible to answer many questions that have been asked until this is answered, and answered very definitely. The Church has declared for Unity and urged her historic claims as the ground of that Unity. We believe she is right, but will others heed and accept until she can show some definite voice or principle of authority? It is very well to talk of liberty. Liberty without authority is license. What is the Principle of the ciple of Authority in the Church? Is it the voice of the Bishop of each dio-cess? The late utterances of some of our Bishops seem to give the negative to this question. Is it the voice of the House of Bishops? In the last pastoral we read: "We feel assured that the clergy and their congregations will gladly order the details of public worship and of the administration of the acraments and other rites of the Church strictly according to its (i. e. the Standard Book of Common Prayer) The charges of some Bishops to their dioceses, the usages of some parishes seem to give the negative to this question. Is it the voice of the General Convention? The voice of the Convention is expressed in the book of Common Prayer. The letters in your paper on "Variations from the Standard" give the negative to this In your paper on "variations from the Standard" give the negative to this question. Is it the voice of Catholic tradition? The uncertainty of what Catholic tradition is, when it begins, where it ends, seems to give the negative to this question. Is it the voice of the conscience of each presbyter? Then we have almost as many answers as there are presbyters. What is the Principle of Authority? What voice am I to obey? How am I to order the worship of a parish? Is there any authority? Is the Church a Church of authority or license? John Gass.

Those are certainly very pertinent questions, and they go right to the point and as they have evidently been asked by an Episcopalian who is sincerely anxious for light on a vital subject we have anxiously looked for any answer that might be given. Thus far no notice has been taken of his letter. "Is there any authority? Is the Church a Church of authority or not?" Those are indeed, so the state of th Those are, indeed, very solemn questions, for if there be no recognized authority in the Church for deciding the truth and settling disputes they may well ask what is the use in having a Church? How can you be sure that you are in the Church? The Apostle Paul says, "The Church of the living God is the pillar and ground of the truth." Now if you can not be sure as to what the Church teaches; if it speaks with "stammering lips and double tongue," what will be the result but confusion worse confounded? trumpet give an uncertain sound who shall prepare himself to the battle?

The difficulty with the Episcopal

Charleston, S. C.

Church is that it is founded in compromise between two utterly incom-patible systems. When the English Church cut itself off from the centre of unity it became a Protestant Estab lishment with the elements of the old Catholic teaching and tradition, still remaining. The XXXIX. Articles represented the Protestant element, and so far as there could be an official never been cordially accepted by the Catholic party which to be consistent has felt compelled to put upon those articles a non-natural sense. In other words they have contended and do still contend that the protest against Catholic doctrines was not really aimed at Catholic doctrines but at some exaggerated and false teachings and practices under the Catholic name. Whereas the Low Church party claims -and justly-that the Articles are the true exponents of the Reformationthat the Church is necessarily Protes tant, and the Articles are to be under stood in their natural, obvious sense

These two parties, with every grade of opinion in each, are pitted against each other and the consequence is end less controversy and irreconcilable hostility. In all their legislation they to recognize these two parties. Hence in England when any great council or synod is held they studiously avoid all discussion of important doctrines about which there are differences of opinion. The same may be said of the General Conventions of the Protestant Episcopal Church, in the United States of Amer-The fact is every man judges for himself and adopts such opinions as he

There could not be a more striking illustration of the necessity of a central authority, a head and centre of unity of the whole Church, than is furnished by the present condition of the Protestant Episcopal Church in this country and the Establishment in England.

It is really surprising that our Pro testant friends are so slow to appre hend and acknowledge the important truth that there must be an infallible tribunal, and final court of appeal to decide great questions of faith and morals and end disputes. Without such a tribunal there will be no end of Without controversy, even on the most funda mental principles of the gospel, and est enquirer is necessarily left in a condition of endless doubt and un-certainty. If there is anything in Christianity; if it is what it claims to whilst a constant interchange of good

be—a supernatural revelation of the will of God—then it follows as a necessary consequence that there must be some inerrable authority upon which we can rely with implicit confidence to determine what that truth is. Other wise we are left, as we have said, to endless doubt and uncertainty, and we might as well have no professed revel-ation. Thank God! the Catholic Church has such an authoritative tribunal, established by our Lord Himself. She alone claims that prerogative and that very claim is *prima facie* evidence of her truth.—N. Y. Catholic Review.

THE COMMUNION OF SAINTS.

Sermon by the Rev. Luke Rivington M. A.

On Sunday (the Feast of St. Anne the annual sermon in aid of the liquidation of the debt on St. Anne's Church, Rock Ferry, Birkenhead, were preached by Rev. Luke Rivington, M. A., in presence of large congregations.
The sermon in the morning was
preceded by Pontifical High Mass, at
which His Lordship the Right Rev. Dr. Knight, Bishop of Shrewsbury, pre sided. The celebrant was Rev. James O'Reilly; the deacon, Rev. P. New man; subdeacon, Rev. Father Giles master of ceremonies, Mr. M'Cabe deacons at the throne, Fathers Carton and Arnoux; assistant priest, Very Rev. Canon Lynch. The music of the Mass (Gounod's) was excellently rendered by the choir, under the conduc-torship of Mr. C. H. Barker, organist, the solos being taken by Mrs. M'Cabe, soprano; tenor, Mr. Murphy; con-tralto, Miss Barnett; bass, Mr. Thomas. The altar was handsomely decorated by the nuns of the order of the Immaculate Conception, whose convent is ad jacent to the church.

The Rev. Father Rivington, M. A. was the preacher, taking his text from the 15th chapter of the 1st Book of Kings, 32nd verse—"Doth bitter death separate in this manner?" He said he remembered a few years ago going in the early morning to read some prayers in the company of a number of men who were just proceeding to build a house intended for religious purposes. It was the 15th of July, and he remarked to the man in charge of the workman that it was St. Swithin's Day, and he hoped that they would have fine weather. The man answered that he did not believe that a dead man could affect the weather. The belief in St. Swithin's power over the weather, he (the preacher) need not say, was no a matter of faith or a matter of fact, but what the man (who was a Protes tant) meant by saying that he did no believe in St. Swithin was, that he did not believe in the "Communion of Saints"—that no one could come be tween the living and the dead. The belief in the Communion of Saints is, of course, with Catholics a matter of faith, and the question—" Doth bitter death part us in this manner?" is an swered by the Church saying—"I believe in the Communion of Saints. When they spoke of the Church trium-phant, the Church militant, and the Church suffering, they did not speak of three Churches, but of one, and in that one Church there is a perpetual circulation and interchange of good offices, services, and prayers—in other

THE COMMUNION OF SAINTS IS A LIVING REALITY. This was one expression of the great

law running throughout God's tion, that the circulation of all good things is in proportion to the closeness of the relation which the members bore to each other. In the life of a nation there was a continual interchange of expression of opinion they represented thought, of work, of power, of gratitude, of sympathy, of fortune and mis fortune, between the various classes and communities, and in proposition to the unity and closeness of fraternal feeling which distinguished them was the circulation of the privileges, advantages, blessings and misfortunes of the whole. And it was the same in the case of a family, where the unity was closer still than in the case of a nation. There the life of virtue led by the parents re-acted for good on the children, and the sufferings and blessings and enjoyments of the one were felt and reciprocated by the other. How often had they seen the daughter sacrifice all her future in order to devote hersolf to the care of the mother who was confined to a sick bed. In their own persons they found a similar illustra-

THE GREAT LOVE OF UNITY THE GREAT LOVE OF UNITY.

In the marvellous unity and closeness of connection of the soul and the body; the soul giving to the body its intellect, its memory, its understanding, and all the mental wowers it possessed, whilst the body savged as the sessed, whilst the body served as the tabernacle and instrument of the soul. The word "body" had been used by the Apostle Paul to illustrate the closeof unity in the Church. "The Church is a nation—a holy nation; the Church is a family—a holy family, says St. Paul, and he recurs again and again to this thought of the unity of the body and soul to show the unity of the Church of Christ, which is called the mystical body of Christ, and this body is not the exalted dream of the mystic, for it was stated in Scripture that when the Holy Ghost came upon the Apostles He found them all of one heart and one mind. They had all things in common, and so close was their union that those who had much shared their worldly goods with those who had little. This was but a sign and sacrament of the closeness of the unity of Christ with His Church, a

UNITY THAT WAS NOT CIRCUMSCRIBED BY TIME OR SPACE OR PLACE,

offices was going on day by day and ham' in Norfolk, where the names of hour by hour between all portions of this mystical body of Christ. And so the Church says, "I believe in the Communion of Saints." Protestants in speaking on this subject contended that when the last breath was drawn the soul returned to God or was con demned to hell, and that no power of further communication with earth existed. But Catholics believed that there was a place where souls who had not fully satisfied the offended majesty of God would be allowed a time to purge themselves and give satisfaction to the Divine justice. Protestants also contended that those remaining on earth could derive no assistance from their friends in heaven, because they cannot hear us, and that if we ask them to hear us they will do nothing! Didn't ALL THE GENEROUS INSTINCTS OF OUR

SOULS rise up against such teachings? Turning to the teachings of the Catholic Church, they found that she taught belief in the Communion of Saints and the unity of all in Christ. We, continued the speaker, are in active service here on earth, as our friends in heaven were before us. They have fought the battle and won the fight. We are the soldiers left on the field of battle, and we look to our friends at home in heaven to supply us with fresh ammunition, and to aid us in the

strenuous fight we are engaged in,

WE HAVE A RIGHT OF APPEAL to them, too, for aid that we may fight the battle to a successful and glorious Our friends who have left us and gone to heaven have not lost their memory of us. God enlightened them as to our wants, and they knew those wants better than we do ourselves The men now in heaven who, while on earth, had been enabled by the power God, to raise the dead to life to heal the sick, had surely not lost the power to assist those who were still engulphed in the sea of sin and trouble. and it was comforting to know that the Communion of Saints was a reality. The speaker concluded by a public appeal on behalf of the fund to reduce the debt on the church.

In the evening Father Rivington again preached on the same subject, which he amplified and elaborated in an eloquent and convincing man-ner. Benediction of the Most Holy Sacrament was afterwards given by the Bishop of Shrewsbury .- London

EARLY ENGLISH CATHOLIC PASTORS.

The current number of the Nineteenth Century has a most interesting paper on "The Parish Priest in England before the Reformation," by Rev Augustus Jessopp, D. D., an Anglican minister. The essay was first read as a lecture by Dr. Jessopp at a convention or "movement" of ministers and professors at Cambridge University. It pays a glowing tribute to the Catholic parish priest of ante-reformation days, which is somewhat remarkable if one considers the religious tendencies of its author and his original audience.

First of all, Dr. Jessopp avers that the parish priests of the early days were good and worthy men. They were recognized as the guides and eachers of the people, and "their nfluence was an influence for influence was an influence for good." Moreover, they enjoyed the confidence of the people, for Dr. Jessopp says: "Nevertheless, though the parish priests were growing poorer and poorer from the con-quest to the reformation, it is noticeable that they never ceased to retain confidence and esteem of their people from first to last." The Catho ie pastors were men of learning and ability. Dr. Jessopp says: while, all through the Anglo-Saxon era we find the parish priests quite able to hold their own as teaching, preaching, working clergymen."

Again he adds that "there were among those parish priests no inconsiderable number of men deserving in that age to be called scholars and students." They had other gifts, too.

"There are among them," the same "There are among them," the same writer says, "men of consideration and weight who were perfectly qualified to take their places in council side by side with the greatest abbots in the land, to travel from one end of Eng land to the other that their voices might be heard in the debates, and, moreover, when the religious houses had been harried and burned by the Vikings, that these same priests were ready to fill up the vacant seats in the assemblies of the church and to rally round their Bishops whenever and whithersoever they might be summoned to attend and deliver their judgments or tender their advice in

times of peril and perplexity. Dr. Jessopp dwells at length on the generosity and charity of these early fathers of the church. Their charity is especially noted in their contributions to the cause of religion. "It is the rarest thing," says their historian "to meet with a parson's will in which some legacy is not left to the church in which he officiates." Nor did they Nor did they wait till death called them before giving generously to the church. They not only contributed their own mite to the support of the churches mite to the support of the ended the then standing, but they influenced the people to assist financially in the building of new temples. These hardworking parish priests were great church builders. "Everything goes to show," says Dr. Jessopp, "that the immense majority of the old churches in Findand reasoning." in England were built not by the great men, but by the small people with the clergy at their head." "In the famous 'Black Book of Swaff-

the chief benefactors to the church are set down with rare minutenesses, there appear the names of not less than nine rectors and vicars of the parish who, in a period of less than a century, had very materially contributed to the sustentation of the fabric of the church (one of the finest in Nor-folk), and had restored some really splendid gifts in the shape of service books, plate, vestments, candlesticks and ornaments of all kinds for rendering the ritual and the service of the sanctuary as splendid and imposing as it could be made." And the churches that they built were not few, as witness what Dr. Jessopp says: Thus, in the diocese of Exeter, the Bishop was called upon to rededicate between the year 1259 and 1268 - actually in years-no less than eighty-eight nine rebuilt or enlarged churches." Summing up the results of his researches Dr. Jessopp comes to this conclusion:
"Take them all in all, I cannot resist the impression, which has become deeper and deeper upon me the more I have read and pondered, that the parochial clergy in England during the centuries between the conquest and

the reformation numbered among them at all times some of the best men of their generation." Our readers may wonder that such a tribute to priests of the Catholic Church should come from such a source. But Dr. Jessopp is not a disinterested party in the matter, for he has an axe to grind. He concludes his essay by attempting, somewhat egotistically, to trace an analogy between the early pastors and himself and his fellow ministers of the present day. For Catho-licity and Catholics in general he has no words of praise. He can say noth ing bitter enough about the monks and the members of religious orders. But without admitting the truth of his assumption, that he and his fellowministers of the Anglican fold resemble

the early secular pastors—an assumption which is indefensible, we can se down as worthy of belief his statements about the priests of old, for he is, evidently, a deep student of history. The types of the early pastors of England are to be found in that country to day They do not exist in the Anglican fold however. They are the rectors and pastors of the Catholic faith.—Boston

Republic.

Our Common Heritage. To every Protestant, looking at the luminous periods and personalities in historic Catholicism, comes times of profound regret at the loss of a birthright necessarily sacrificed by religious schism, says the *Independent* Divorce in politics does not destroy radical affinity nor the heritage of national and literary traditions, as witness England and America. Separation in doctrine, or more particu larly in ritual, does obscure similar origin and widens a chasm, acros which no appeal can be made to former community of development. Yet the lines of curve start at a common spring, run concurrently and broadly through centuries in a common chan nel, and though separated by natural or artificial obstructions, must inevit ably unite, sometimes returning to a mutual flow in the glorious tide water of a common faith and future. It is in this sense that the ponks of the mediæval Church and the saints of the Catholic calendar are still our spiritual fathers, and that men must be more than narrow not to glory in the ances tral Church which can boast among se many others the saint that bore the name of Francis, and far greater than that - St. Francis of Assisi.

Boyle O'Reilly and Cardinal Man-

ning. In a recent number of the London Month, the Rev. John Morris, S. J., who served as diocesan secretary both to Cardinal Manning and Cardinal Wiseman, tells the story on the author-ity of John Boyle O'Reilly, who heard Cardinal Manning preach to the prisoners at Milbank;—"While at Milbank," he said, "the favorite topic for sermons to the prisoners was the Prodigal Son. They were all weary of the Prodigal Son, and hated his the Frontier Son, and hater his very name. One day a stranger came to preach in the jail chapel. They knew by his violet cassock that he was one out of the ordinary. As usual he began about the Prodiganl Son, and the convicts settled themselves down to sulky inattention. But in a very few minutes they were all listening eagerly, and, after a few minutes tears began to steal down the rough cheeks of several. Before the ermon was over hardened ruffians were sobbing, so touching was the simple description of the home of the predigal, the picture of his old father and heart-broken mother, of the innocent joys of his childhood, and its con trast with his after-degradation and self-reproach. That sermon left a deep mark on the remembrance of all who heard it; and John Boyle O'Reilly said that apart from all his love for Cardinal Manning for his devotion to the cause of his country, the remem-brance of that sermon had endeared him to him for the rest of his life.'

A Prominent Lawyer Says: "I have eight children, every one in good health, not one of whom but has taken Scott's Emulsion, in which my wife has boundless confidence."

How to Get a "Sunlight" Picture.
Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man") to Lever Bios., Ltd., 48 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framins.

Lidh, 48 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framins.

This is an easy way to decorate your home. The soap is the best in the market, and it will only cost to postage to send in the wrappers, if you leave the ends open. Write your address carefully.

Minard' Liniment is the Best, How to Get a "Sunlight" Picture.

AWAKENING OF THE SPIRIT.

An awakening of the spirit is an earnest, thoughtful consideration of the responsibilities of life, and precedes a change of heart, or what is sometimes called conversion. It was an effect of grace, and may be produced in us in answer to the prayers of the Church, or the supplication of friends or relatives or others in our behalf. Christ has produced the occasion and fitted the circumstances to our needs, for He has said: "With-out Me you can do nothing." When you behold a sinner turning from his or her sin, if you have a kind look, or hopeful word, bestow it freely, for God and the angels are looking. power and supernatural influences are at work on a human soul producing a change that produces a joy in Paradise. The Lord tells us that "There is joy before the angels over one sinner that repenteth." You see, there is a divinity in repentance that operates on two worlds in a miraculous manner, pro-ceeding as it does from the Holy S, irit.

Is it any wonder that the Apostle Paul said: "Work out your salva-tion in fear and trembling?" I have not the least doubt that if the gates of hell were open and visible, it would strike such terror to the hearts of men that they would commence to repent in fear and trembling night and day. The still small voice—the whisper of the soul—we cannot hear in the confusion of the world we worship. Concience pleads in vain. We are be witched by the world.

WE MUST REPENT

the privilege?
We read in St. Luke 13: 3, that our

repent ye shall all likewise perish." He said: "My words will not pass away." They have the same force to-day that they had then. If these words were traced on the

sky all would read them with an extraordinary interest, and the whole city would repent.

After reading these lines and know

ing your startling condition; being sensible, too, that God is watching your decision, then what will they do?

your condition with the eyes of the Spirit, you would fall as one dead. If you were told that your time for re-pentance had closed you would shriek in wild dismay the words, "My God!"

ere you fainted to earth. How startling is the tolling of the death bell! Not one is alarmed! If you could see the anxiety of your guardian angel you would pity that radiant creature who loves you more than you dosowy. even for one moment.

nearly every case is a fearful tragedy, only divested of its terrors because it is so common. Men and women are afraid of death. All they need is to have it forced on their attention. If you knew how little time you have left you would be alarmed. If all the men and women who are to die within twelve months were to be informed by the death angel, a wail would go up from here that would be heard in all the neighboring villages, and the greatest excitement would prevail.

launched into an eternity so vast, so endless, as to bewilder thought. Commence to night and let your repent ance be the most extraordinary effort of your life. Eternal salvation is the prize. - Philip O'Neill in Catholic Mir-

A Grand Feature

Of Hood's Sarsaparilla is that while it purifies the blood and sends it coursing through the veins full of richness and health, it also imparts new life and vigor to every function of the body. Hence the expression so often heard: "Hood's Sarsaparilla made a new person of me." It overcomes that tired feeling so common now.

Minard's Liniment for Rheumatism.

WILL REDUCE Your HOUSEHOLD LABOR

Suppose the Angel of the Trumpet could announce that the time for re-pentance had closed, how many thousands would cry to the Lord to restore

Saviour was preaching repentance, and He said in unmistakable lan-guage: "I tell ye nay; but except ye

IF YOU COULD SEE
If you could behold the horror of

radiant creature who loves you more than you deserve. Does the danger of dying in your sin bring no alarm? Has an eternity of suffering no feature of dread? My friend, it is a frightful thing to be in enmity with the living saw the terrible flash of his sleepless eye as He looks deep into your heart with an infinite loathing for your shocking sins, you would turn white. Will you have the hardihood to insult that awful Being by remaining indifferent?

How awful is death! Death in

A number died since they read the last article, who did not expect so sudden a call. A few hours' or days' sickness ended their probation here, and they

Hood's Pills are purely vegetable, perfectly harmless, always reliable and benefi-

ONE HALF

CONSUMPTION



Given Over by the Doctors! LIFE SAVED BY AYER'S CHERRY PECTORA

"Seven years ago, my wife had severe attack of lung trouble wh the physicians pronounced consumpti-The cough was extremely distr The cough was extremely distressing especially at night, and was frequent attended with the spitting of blood. The doctors being unable to help her I induced her to try Ayer's Cherry Fer I toral, and was surprised at the greaterlef it gave. Before using one whole bottle, she was cured, so that now she I quite strong and healthy. That this medicine saved my wife's life, I have not the least doubt."—K. Morris, Memphis, Tenn.

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR







-OBJECTS OF THE-

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholestale rates of the metropolis, and has completed such arrangements with the leading manufacturers and protes as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its at the lowest wholesale rates, and guide it is any quantity at the lowest wholesale rates in getting its any quantity at the lowest wholesale rates any quantity at the lowest wholesale rates in getting its any quantity at the lowest wholesale rates and giving them besting at the actual prices charged.

3rd. Sould a patron want several different of this Agency will insure the prompt and correct fliting of such orders. Besides, there will be only not know the address of freight charge.

4th, persons outside of New York, who may not know the address of houses selling a partioular line of goods, can get such goods all the same by sending to this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Gatholic Agency, 42 Barclay St. New York.

TRY THAT MOST DELICIOUS SOLD ONLY BY

James Wilson & Co. 398 Richmond Street, London.

Twenty-For "Brethren. you may walk

OCT

FIVE.

These a say to the pointed the things, com lies, but w with wonder that which confident prayer ; pr the other's other to re and both u love and de

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Review.

NSUMPTION

MO COUGH

Over by the Doctors!

CHERRY PEGTOR

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ed Highest Awards

E WORLD'S FAIR

ORNAMENTS.

reduced prices

K'SBEST FRIEND

BJECTS OF THE-

k Catholic Agency

this agency is to supply, at the prices, any kind of goods imfactured in the United States. ges and conveniences of this ay, a few of which are: aced in the heart of the whole-metropolis, and has completed; aced in the heart of the whole-metropolis, and has completed; aced in the heart of the whole-metropolis, and has completed; as the lowest wholesale rates, thus to or commissions from the imfacturers, and hence—a commissions are charged its or commissions are charged its accommissions are charged it in a commissions are charged it in a commissions are charged it in a commissions are charged it in a commission sare that got the whole and a commissions are charged it in a commission are charged. The patron want several different in patron want several different in patron want several different in the orders. Besides, there will ess of freight charge, outside of New York, who may dress of houses selling a particisis, can get such goods all the contributed of the selling of this Agency. To this Agency, will be strictly sily attended to by your giving act as your agent. Whenever anything send your orders to A.S. D. E.G.A.N., v. 42 Barcley St. New York, New York,

THAT

Wilson & Co.

mend Street, London.

PAGE STEEL STORY

Brothers

LIFE SAVED BY

By the Physicians

SEVERD

At Night

Splitting Blood

OCTOBER 27, 1894

Twenty Fourth Sunday after Pentecost.

INTERCESSORY PRAYER.

"Brethren, we cease not to pray for you, that you may walk worthy of God." These are St. Paul's words taken from the Epistle of to day. It is just what every devoted priest might truly say to the people over whom he is ap-pointed the paster. Among the many things, common enough among Catho-lics, but which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the deeply is our constant use and confident reliance upon intercessory prayer: priests and people each asking the other's prayers, each promising the other to remember them before God, and both undoubtedly doing so with love and devotion.

If it is surprising to non-Catholics it ought not to be so, for the Christian reought not to be so, for the Christian re-ligion is evidently a system of inter-cessory prayer. As it was the sublime divine office of our Lord to intercede for all mankind, so it is also the duty of every Christian to intercede for the brethren, a loving duty which keeps Catholies firmly and closely united in the bonds of divine charity.

That both doctrine and practice were given up by that unlovely and unlovingly make believe Christianity called Protestantism, as that heresy was obliged to do in denying the merits of good works, is one of the chief reasons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is supersubstantial bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but cannot explain. To pray earnestly for the spiritual needs of another, to intercede with the divine justice for the for-giveness of another; this is the highest and purest act of Christian love. this is what Catholics are all the time doing for one another. "Pray for me is as natural and ordinary a salutation as "Good morning" or "Good night." The priests like to be asked for their prayers, and they, in turn, count upon people's prayers that they may have the grace and strength to worth-ily fulfil their high and difficult voca-

What, indeed, would become of the people, exposed to all the strong temp-tations of the world, the flesh, and the devil, if the priests were not all the time lifting up their hands in supplication at the altar, lifting up the Divine Victim, imploring forgiveness for sinners, pity and mercy for the err ing and the lost, grace for the hard-ened heart, comfort for those who suffer and mourn, help for the tempted and despairing, restraints for those who are rushing blindly to their own destruc

And be assured, dear brethren, that your priests need and count upon your prayers. Their life, at best, is a hard one, full of trial and hardship; but the knowledge that those for whom they labor are interceding for them gives them courage and most sweet consola

None know better than they how precious your loving prayers are held to be in the sight of our all merciful and compassionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibilities are so great! But it is by your prayers that their sins are forgiven, their graces increased their tions overcome, their spiritual enemies driven off, their hours of sadness com-forted, and their bed of death smoothed.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still nearer to us, they are still numbered among the great assembly who worship the Lamb of God who taketh away the sins of the world, for ever interceding for us.

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living; intercede for the dead. Pray for yourselves, but pray much for others, for so will you show that you are filled with that charity of Christ, who prayed and died not for His own sake, but for the sake of those who whether friends or enemies, would never otherwise have been saved.

To Whom it May Concern.

The subscriber who doesn't pay is the drag on the Catholic press. The Kansas Catholic says of him: "The worst enemy of Catholic literature is the delinquent subscriber. We have been sending out bills for the past two weeks, and are certainly entitled to a prompt remittance. How can a Catholic paper be published with subscrib-We have so far sent ers in arrears? out five hundred and fifty bills, and that is about one fifth of the number that we will have to send out. How can a paper improve and properly represent you with one half its subscribers in arrears?" The Catholic Review believes that it has the best lot of subscribers in all America, yet even some of them keep it back from the development possible to it by not paying their subscription bills promptly when sent. Of course you are not among these few, are you?-Catholic

OUR BOYS AND GIRLS.

How Grandfather's Place was Kept.

"It's worried I am, for fear grand father'll father'll lose his place," sighed Maggie's grandmother, sadly. "If he does, I am pretty sure it will be the doings of the new superintendent. I've heard tell that this go ahead, loud-talking gentleman means to turn off the older men, and hire young ones in their stand. Wisher pays heard their stead. Wisha, new brooms sweep clean. Everyday I'm expecting himself to come home saying he's been discharged."

Mrs. Ryan was "putting up" her husband's supper. When it was neatly packed in a little "bucket," like those generally used by laborers, she said:
"Now be off with it, alanna! And hurry back, for the dark is coming

Maggie donned her hat, caught up the can, and set out. All the way to the railway crossing she pondered the words which grandmother had let fall for the good woman had been really only thinking aloud. The little girl was puzzled to know what "new brooms" had to do with the case, but two things were clear: grandmother was troubled, and there was reason to fear that grandfather might soon be without employment.
Thomas Ryan had been flagman at

the crossing for ten years, and in that time had never been found wanting in his duty. For he had been brought up according to the good old method, which makes attention to one's work a matter of conscience. He could hardly be called an old man yet; his hair was only just growing gray; and, as the neighbors said, "barrin' an occasional twings of rhoundariem" to the born twinge of rheumatism," he was still as hale and hearty as when appointed to his post. But the new superintendent, being a young man himself, had an idea that all the employees on the shady side of fifty were superannuated, and ought to give place to those who would make more show of "hustling."

When Maggie reached the flagman's little house at the crossing, a stranger was stationed there. The superintendent had, in fact, sent for grandfather to inform him that his services were no longer required. "All right, little girl. You may leave the can. I reckon Ryan'll be back in a few minutes," mumbled the

new man, gruffly.
With some hesitation, Maggie complied, and turned away. It was now dusk, and the evening express was due. A "wild" engine was passing up to the turntable near the depot. On the approach of the engine, the crossing tender came out, waved his lan-tern, and then, setting it down on the ground, returned to the house, where

he had been chatting with a compan-

Maggie knew that this was wrong. Grandfather always stood swinging the lantern until the express went by. There it was now, coming onward like some fire-breathing monster. Again she glanced back at the crossing. O horror! A carriage was just driving onto the track. No doubt the driver, having seen the wild engine pass, supposed all danger was over. The gates on the other side were closed, and the vehicle was caught as in a terrible

Poor Maggie realized this. With terrific speed the train came nearer and nearer. For a second the child seemed paralyzed with fear; but her heart involuntarily cried out to God, asking what she should do. An agonized shriek went up from the people in the carriage. The two men in the front seat leaped out, but for the other occupants there was, to all appearance,

no escape. At this supreme moment a little figure sprang out of the darkness, and appeared actually to fly across the trank-across the awful path of light cast by the blazing headlight, now so close. A child's strength threw open the gates, and a shrill voice screamed to those in the carriage to drive on.
The horses dashed forward. The next instant the express thundred by, just as the carriage cleared the rails.

When, having somewhat recovered from their fright, the occupants of the carriage looked around for their preserver, they saw a little girl crouching half fainting by the roadside, and crying nervously.

After this there was no further question of grandfather's being discharged. His position was henceforth understood to be a permanent one.

The people whose lives Maggie had saved at the risk of her own were not ungrateful, and the Humane Society sent her a medal in commemoration of

When the subject is mentioned to Mrs. Ryan, she says, with a shudder at the thought of the risk the child

"Well, the Lord gave it to her to do, and it was He that saved her."-Mary Catharine Crowley, in Ave Maria.

The earlier symptoms of dyspepsia, heart-burn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla to be

cured.

Fagged Out.—None but those who have become tagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmeticles entering into the composition of Parmeticles. ticles entering into the composition of Parme-lee's Pills.

lee's Pills.

Free and easy expectoration immediately relieves and frees throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

Minard's Liniment Cures La Grippe.

AN IRISH LANDLORD.

Went Mad When His Tenants Voted Against Him

"The Recollections of Aubrey de Vere," printed in the Century, are full of striking stories of life in Ireland a generation ago. In the October number he tells of the great struggle in which the cry was "Repeal of the Union." Mr. de Vere writes:

An election took place in the county of Limerick, and both sides prepared for the conflict. Nearly all the pro-prietors were banded together against repeal and O'Connell, including the few who had advocated Catholic Emancipation. The candidate on the oppo-site side was a man of ancient family excellent character, and not, I think, a Repealer, but it suited the Repea game to support him, in order to separate the tenants from their landlords. Of these, the most powerful by far was a certain nobleman, the Earl K whose territories, 60,000 acres, with a rental of £46,000 per annum, extended through a large part of three counties, and included much of those Desmond lands, some 600,000 acres of which had boen confiscated by Queen Elizabeth in a single day. He was also, I believe descended in the female line from the "White Knight," to whom that title had been given after a battle fought, many centuries previously, by the "White Knight's" father, the Earl of Desmond.

The despotic temper of the Earl of K — was no doubt increased by scenes which he had witnessed as a boy. When he was but fourteen, during a great social gathering at his father's residence, a profligate neighbor, one of the county gentry, though a married man, induced a daughter of the house to elope with him. The moment the crime was discovered the earl, accompanied by the boy, went in pursuit of the criminal. After several days pursuit the outraged father arrived, late in the night, at an inn which the fugitive had reached a few hours previously. He got out of his carriage, accompanied by his young son, and with a pistol in each hand mounted the stairs. was pointed out to him. It was locked: but the earl kicked it open. A man rushed forward; the earl fired two pistols, and the betrayer fell dead at his feet. his feet. The earl was arraigned for this act before the Irish House of Lords, and made no defence. The peers walked processionally in their robes, and each, as he passed the throne, laid his hand on his breast and pronounced the verdict, "Not guilty upon my honor." A few years later the boy witnessed another important event. He had become a young officer; the Irish rebellion of 1798 burst out, and with several other persons of importance he was suddenly captured, and detained as a hostage. When fortune turned against the insurgents, in the first rage of disappointment a massacre ensued, and he had a narrow escape from death.

When the family estates had become his own, the earl is said to have ruled with a sway almost as absolute as that of one of his forefathers, who, as was reported, transported several persons to America on his own sole authority. He had been for a long time kept out of the family residence by the pro-tracted life of his mother. On her death he sent at once for an architect. 'Build me," he said "a castle. I am no judge of architecture, but it must be larger than any other house in Ireland, and it must have an entrance tower named the 'White Knight's Tower.' No delay! It is time for me to enjoy." When the castle was half When the castle was half finished a wealthy manufacturer built a huge chimney in the square of the town which crouched beneath the hill on which that castle stood. The earl sent him orders to pull it down or depart, two invitations which the man of ousiness declined. The earl drove down into the town, and, as usual, a crowd collected about his carriage. He said: "I am come to wish you good-bye, boys. This place is but a small place, and there is not room enough in it for me and that man (pointing to the factory). He says the law is on his side, and I dare say it is. Consequently I go to England to morrow morning." During the night the lord of industry received a visit from uninvited guests; the next morning no smoke went over the towers and woods, and on the third day he had taken his departure.

On the day of the election the earl sat with his candidate in the house of a friend at Limerick, surrounded by a gay company, while the K—— tenantry marched past the window. Mr. de Vere thus describes the scene that fol-

After an hour or two a dullness spread over that gay apartment, and many talked in whispers. The earl soon perceived that all was not right, and its usual sternness returned to his strong face. "You are hiding some-thing from me," he exclaimed; "something has gone wrong; what has hap-pened?" After a pause a gentleman moved forward, and replied, "My lord, what has gone wrong is this: the Ktenantry have voted." "What of that?" "My Lord, they have voted with the enemy to a man The other tenants are following their example

The election is lost.' During the whole of the next day he sat alone in his castle, speaking to none and seen by none. Late the second night the bell of his bed room rang without intermission, and a short time afterward mounted couriers were scouring all parts of the estates, commanding the attendance at a certain specified hour of all the tenantry in occupation of its 60,000 acres. When the appointed hour arrived, he cause it is pleasant, adults like it because it elieves and cures the disease.

Minard's Liniment Cures La Grippe.

sat enthroned on the dais, at one end of a gallery a hundred feet long;

his official persons were ranged near him in a line at each side of that gallery. The tenants thronged in at the lower end of the his official gallery, advancing nearer each mo-ment, as their numbers increased to where the earl sat. His eye was fixed upon them with that look for which it was framed, but he spoke no word. Suddenly its expression changed; he leaped from his seat, raised his arms on high, and exclaimed: "They are on high, and exciained: They are come to tear me in pieces; they are come to tear me in pieces!" The next night but one he was in a madhouse. There he continued to live for many years, faithfully attended by a devoted wife; but he is said never to have had a lucid interval.

THE DIVORCE QUESTION IN THE CHURCH OF ENGLAND.

According to the cable dispatches of last Sunday, the Archbishop of York, a high dignitary of the Established Church of England, took it on himself last week to forbid his clergy to solem-nize marriages where either of the persons desiring to be married was a divorced person; whereupon an individual who is described in the cable dispatch as Lord Grimthorpe, Q. C., the Chancellor of the Diocese, and who it evidently a layman, undertook to tell the clergy that their duty in this matter was to disobey the Archbishop and to celebrate such marriages as the law declared to be legal.

It is one of the most absurd of the

anomalies of the Church of England that it has not only a lay person as its head, but that grave questions of doctrine and morals are constantly decided in that Church by lawyers and other laymen, whose decisions are binding on Bishops and clergymen. In the present case, it may be said that in many countries, as well as England, the civil law undertakes to say what shall be legitimate in the matter of marriage and divorce. That is true. But the civil law does not, in those other countries, undertake to command clergymen of any creed to celebrate marriages which they believe to be immoral. The law of this country allows a Catholic to get to divorce and to get married again, but it does not attempt to make it the duty of a Catholic priest to celebrate the marriage of a divorced Catholic, where no other objection exists. It is in the strange character of its relation with the State. and the still more strange character of the tribunals by which questions of the ology and morals are decided, that the

Church of England is unique.

If we remember rightly, it was a decision of the Court of Arches regard. ing the necessity of baptism which first led Manning to perceive the hopelessly illogical character of his position as an Anglican. If the recent order of the Archbishop of York is to be overruled, as appears likely, by a lay trsbunal, this may lead to conversions. - Chicago New World.

A Protestant Brotherhood.

If imitation, as it has been said, constitutes the sincerest commendation of what it copies, the action of the Episcopalians of New York, who have just instituted "a religious brotherhood in that city, must be regarded as a tribute to the Catholic Church, from which the idea of such an institution was manifestly taken by Bishop Potter

The "Order of Brothers," as this new Episcopalian community calls itself, is to consist of laymen who, without aspiring to ordination, shall elevate themselves to various forms of missionary work. At present the order has but one member, but the assurance is given that others will soon enter it and these Episcopalian "brothers" propose to look after the welfare of boys and young men in the larger

The idea is a good one in many repects. It is also no small tribute to the excellent work which the Catholic Church, through its various Brotherhoods, is accomplishing in this country; but our Episcopalian friends are doomed to disappointment if they expect that their imitation order, with its imperfect vows and accomodating discipline, is going to accomplish anything like the work the Catholic Brotherhoods perform. — Catholic Col

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C. M B. A.

Resolution of Condolence,
Branch 13, C. M. B. A. Stratford, passed the following resolution of condolence at our regular meeting, on October 10, 1894:
Moved by Brother D. J. O'Connor seconded by Brother W. Daly,
Whereas it has pleased Almighty God to remove by death, Mr. John Brophy, a respected merchant of Port Huron, Michigan, and eldest son of our worthy Brother, James Brophy,
Resolved that the members of Branch 13, extend our heartfelt sympathy to Brother Brophy and his tamily in their affliction.
Resolved that a copy of this resolution be sent to Brother Brophy, spread upon the minutes, also published in the CATHOLIC RECORD.

J. J. HAGARTY, Pres.
JAMES O'CONNOR, Sec.

E. B. A.

Davitt Branch, No. 11, Toronto, held their regular meeting on Tuesday last, and the quarterly report of the Fin. Sec. Treasurer shows the funds of the branch to be in a satisfactory state. A vote of condence was adopted and tendered J. J. Maloney, President of St. Patrick's, No. 12, upon the death of his child. After the usual routine of business a pleasant time was spent in recreation.

of his child. After the usual routine of business a pleasant time was spent in recreation.

St. Helen's Circle, No. 2, had a very good attendance at their meeting. They initiated one member and elected Mrs. T. Barff Pres., and Mrs. Murphy Vice-Pres., (in place of Mrs. Brick and Mrs. Loughlan, resigned). The newly elected officers were afterwards installed by W. Lane, G. S. T.

RESOLUTION OF CONDOLENCE.
At the last regular meeting of St. Patrick's Circle, No. 1, the following resolution of condolence was unanimously adopted:

Whereas, the all wise Providence, in His infinite wisdom, has called to Himself the beloved daughter of our esteemed sister, Mrs. J. J. Moloney, be it

Resolved, that while we view with profound regret the sad loss sustained by our esteemed sister, we wish to render to herself and husband our sincere sympathy in this their hour of sorrow; and we fervently pray that Divine Providence may console and fortify them to bear their sad loss with resignation to His holy will. Be it further Resolved that a copy of this resolution be spread on the minutes of this meeting, one sent to sister Moloney, and one to the G. S. T. for insertion in the official organs.

MISS J. HEALY, President.

MRS. J. J. NIGHTINGALE, Rec. Sec.

BLANTYRE PARK INDUSTRIAL SCHOOL.

ANTYRE PARK INDUSTRIAL SCHOOL. BLANTYRE PARK INDUSTRIAL SCHOOL.

The following talent has been engaged for the concert on Nov. 16: Mrs. J. C. Smith, soprano; Miss May Flower, contraito; Miss Marguerite Dunn, elocutionist; Her Rudolph Ruth, cellist; Herr Klingenfeld, violinist; Mr. A. M. Gorrie, tenor; Mr. F. Anglin, baritone; Mr. J. Costello, baritone; Mr. Bert Harvey, humorist; Miss Fanny Sullivan, pianiste and musical directress. Sullivan, pianiste and musical directress.

C. O. F.

Toronto, Oct. 20, 1894.

Toronto, Oct. 20, 1894.

Ed. CATHOLIC CECORD:
Sharp at 8 o'clock Chief Ranger, John J. Moran called the members of Sacred Heart Court to order. The attendance was large and enthusiastic. It was decided to postpone the regular business of the Court until our next regular meeting, so as to afford ample time for the concert, which took place immediately after the Court adjourned. When the doors of the large and spacious hall were thrown open over two hundred ladies and gentlemen flocked in to enjoy the performance of the evening.

Brother J. Malloy, President, opened the evening's amusements with a few remarks, explaining the object of holding open meetings—to encourage our young Catholic gentlemen to take advantage of this insurance and become members of this society.

After the President's address a lengthly programme, consisting of thirteen numbers, was well executed by the following ladies and gentlemen: Miss Lea Be Gruchy, Mide Belanger, Mide Blagdon, Miss L. Dufour, Mr. A. Belanger, Mr. H. Fletcher, Mr. J. Judge, Mr. T. M. Harris, Mr. F. Richard, Mr. J. Reed, and the Bissonette brothers. Rev. Father Lamarche and Bro. W. T. J. Lee delivered thoughtful addresses on "Forestry." The court passed a unanimous vote of thanks to the ladies and gentlemen who took part in the entertainment. Our next meeting will take place on Friday, Nov. 2, at 8 p. m.

ANDREW KERR, Rec. Sec.

A. O. H.

The following address, delivered by Hon. O'Brien J. Atkinson, State President of Michigan, on the occasion of the eleventh annual meeting of the A. O. H., held at Sault Ste. Maria, on July 5, 1894, will prove most interesting reading to our readers, more especially those who are members of that organization:

organization:
BROTHERS OF THE ANCIENT ORDER:

especially those who are members of that organization:

BROTHERS OF THE ANCIENT ORDER:—
It has been our pleasure to receive a warm greeting and to be royally entertained in the city of Sault Ste. Marie, and it pleases us to note that the Irish-American population in this part of Michigan has been assisted in this entertainment by citizens of every other class, and thus we learn that the Irish-Americans are an essential and pleasant part of this great community.

If I should indulge in a pleasantry, it would be only to say that the island of our ancestry in the far eastern Atlantic is near the latitude of Lake Superior, and the "Soo" river. In fact it is farther north than the city of Sault Ste. Marie; yet in Ireland the snow spirit has but little dominion, and the frost king has mild sway, so I suggest to the people of this region a possible reason for this difference in the warm, affectionate temperament of the Irish people, and if this be true, you might change your climate in Northern Michigan by increasing Irish emigration. Your beautiful river would then never be silenced by the congealing chill of a northern winter, and along the banks on both sides you would be raising banans and magnolias where ice and snow seem to have undisputed dominion. I am not surprised, then, that the sturdy Americans of Northern Michigan are proud of their Irish fellow-citizens, and we are invited here and detained here in order to aid in this marvelous change of climate.

You have given me "The Ancient Order of Hibernians" as the subject of my toast. This order has two sustaining principals — the Irish race and the Catholic Church. Its constitution and literature are public property, and its object by several and except.

order has two sustaining principals—the Irish race and the Catholic Church. Its constitution and literature are public property, and its object is benevolence, social culture and general advancement. We are the only society in America entitled to the use of the word "ancient" in connection with Ireland and her history, because we are affiliated with a Celtic corporation existing in that fair land, whose years extend back to the establishment of Christianity in that marvellous island. Our membership in ancient times assumed a self imposed duty of guarding and defending Christian congregations when assembled for worship in the groves and valleys of Ireland. Every student familiar with the penal laws of Great Britain will know that it was felony at once time to be a Christian teacher in the Catholic Church. It was a penal offence to be a worshipper in that venerable fold, and it was a crime to persist in prayer after the manner of the apostles, and the fathers of Christianity.

The Irish government during those dark days was in the hands of invading foreigners whose merciless soldiers honestly believed that our faith was criminal, and in their blind zeal pursued our priests and our people with a fanatical fury unequalled in instory. Still the Irish people remained faithful to the Irish Church, and when houses of worship were destroyed, they assembled in groves and sometimes in the open field, where the sky's blue canopy was their only covering, and the distant horizon was their only temple walls. Of course those assembles were unlawful, and it became necessary to have

trusted guards upon the hills and roads near where the people were worshipping. Out of this necessity our society was born, and with its history is interwoven much of the chivalry and saintly literature for which Ireland is so famous. As an ancient society, then, we look pleasantly into the past. We look back down the sloping sides of the mountain which our race has ascended. We cast our eyes across to the valley beyond, and we see the roads which our people have trod to reach their present state. We love the past because it leads back to God. We love it also because its lessons inspire present efforts and give future hope. We love the past of this society because it is nervoven with the history of Ireland, and the vaintly literature of the Catholic Church. In associating ourselves with the past, we renew our study of the Saviour in the court of Pontius Pilate, and of St. Patrick before the Irish kings at Tara. We believe that our nation has angelic guidance, and that the same guardianship which protected St. Patrick and moved along with every century of Irish history is still guiding us to a nobler and better destiny.

We also love the present, and we fully recognize the important duties assigned to our people as a part of the multitude which composes this mat-lhess republic.

The men and women who stand out in Irish history as saints and patriots were students of their own time and acted up to this ideal. We have buried the past, but we have not forgotten its rich lore, or its valuable lessons. We are living in the front rank of the present. We are struggling to adorn the places which American citizenship has assigned to us. We know that Ireland is older than America, and we bring all the richness of our Irish natures to invigorate our American citizenship.

Our advent across the Atlantic in such great numbers is due to the blind statesman.

us. We know that Ireland is older than America, and we bring all the richness of our Irish natures to invigorate our American citizenship.

Our advent across the Atlantic in such great numbers is due to the blind statesman-ship of the British Empire. Long before the revolution, Ireland was emptied of her noblest sons to fill the void in America, and when the supreme struggle for independence came, those exiles were with Washington and Sullivan fighting the battles of the republic. To the brothers associated with me in this society, I wish to extend a word of congratulation. We may call ourselves the Irish Republic organized in America. We have a right to assume front rank amongst all Catholic societies upon this continent, and yet we have a strange class of critics. The men who object to our existence may be found in place where you least expect to find them.

A class of critics is found in, the narrowest channels you will find men whose ancestry runs back to Plymouth Rock and Jamestown; but you will not find the sturdy nobility, enterprise or broad comprehension which such an ancestry should guarantee. Such men move under a low sky. They are in the nineteenth century, but are entirely unconscious of its lofty ideals and its marvellous advance. They criticise us because we are Irish, and they would censure us if we should change at their suggestion. When I meet a Yankee of that class, I pray for the power which will enable me to produce his counterpart. I would like to duplicate him for a few moments, and then let him sit with himself in close quarters, so that I might study the conflict. Such men are oborn for the tantalizing purpose of pointing out the faults of others, and you and I are only to be congratulated when their shafts are leveled against us.

As children of the Irish nation we have no home.

animalizing purpose of pointing out the faults of others, and you and I are ouly to be congratulated when their shafts are leveled against us.

As children of the Irish nation we have no home. We have no national capital. The maps of the world are made, but our kingdom is not there; the flags of all nations are grouped together, but our flag has no place. The rulers of the earth often meet each other and affect the destinies of men, but our country has no voice; yet in the hands of Providence we are a nation, with national aspirations, national hopes, with cohesive elements which constitute national existence. We have a history full of national achievements. We have a literature in advance of all other people. We have a literature of the middle ages which power and persecution were unable to suppress, and we have a living literature clike pent-up fountains, full of life, light and clearness. We have guides which are apparent to every Irish heart. We have a flag with music and light (the Harp and the Sunburst) as its principal emblems. We have joyous dispositions and peculiar mentality which the world loves and respects; still we are not a nation, and some of our friends tell us that there is no more excuss for the French, Austrians or the Germans to organize. Those kind people even go so far as to say that we should not be known as Irish-Americans in this republic, but I fancy they forget an important trait in the American mind, which always recognizes us as belonging to Eria. Whoever speaks of Sheridan as an American? And yet he was born under the flag of this equality. When the great achievements of Shields, Clayburn and Kearney in the recent American war, are narrated, where is the historian who does not associate them with the island across the sea? If yor at it in the galley of our lower house at Washington and notice the manly form of Bourke Cockran in the American congress, you will say, "There is the greatest commoner of all the earth; there is one of the most distinguished men in all this parliament; t

he most distinguished men in all this parlia

gress, you will say, "There is the greatest commoner of all the earth; there is one of the most distinguished men in all this parliament; there is the first lawyer in the Empire state;" but you will always wind up by recognizing him as an Irish-American, and in some way associate him with his own country and his own people. This is not our fault, because it is no fault at all. It is a blessing. We cannot occupy any exalted place in this country without carrying with it the freshness, the fervor and the fullness of our Irish manhood. It is our blessed privilege then to ingraft an Irish ideal manhood on an American ideal citizenship, and it is the sublime duty of every son of Ireland to struggle for excelence in such a rank. Irish organization in America was the strong arm which created this republic. Irish organization in Philadelphia came to the assistance of Washington at Valley Forge and Princeton and made the American revolution possible. It is Irish organization in this country which constitutes a conservative force against all that is lawless, communistic, or cruel, and as Irish organization has dore so much good, and is capable of performing so many blessings for this republic, why not encourage its existence as an aid for a greater republic which we are extending beyond the sea? If any man suggests to the Irish people that they should cut loose from the land of their ancestors, look upon such a man as one who does not understand the divinity which works within our natures; such men would say to us, "Be less than destiny desires; be such a man as God intended you should not be; develop a part of your natures instead of the whole;" and to such a man I would ask you to respond by expressing a desire to be just such Americans as Bourke Cockran; just such soldiers as Phil. Sheridan; just such lawyers as Charles O'Conor, but always respond by expressing a desire to be just such a mational hunger which assails us, because we are of the Irish race, and in which we nourish a national appetite which God has given

nourish a national appetite which God has given us.

If we reject this good angel of Ireland's love, we may be called Americans, but our life will be gone; our ardor will be cooled; our fellowship will become a matter of contract and cold calculation, and we would look about like deserters to feel our way into a new camp, or else escape pursuit. The Americans would know we were masquerading, and the lofty respect which we now hold would be changed into contempt. It was to nations that the Apostolic mission was given, when the great Master spoke to the Eleven and said: "Go teach all nations, etc." It was in response to this command that Saint Augustine [went to England: Saint Francis to India; Saint Peter to Italy; Saint Denis to France and Saint Patrick to

Ireland. The Irishman who could be lured aside from these associations would be listen-ing to the song of a deceptive syren, and would soon regret his new position and his new associates.

would soon regret his new position and his new associates.

When the penal laws of Ireland were enacted, the inspiring cause was to make our people 'cease to be Irish." Those laws have grooved rivers of blood into the pages of history without effect upon our people. Those ugly statutes were called 'reforms," and their apologists always put them upon the plea that the Irish people should mingle with the English and all be good Englishmen. That plea has caused seven hundred years of sorrow, and all the volumes of Hume and Lingard fail to record one instance of its success.

and Lingard fail to record one instance of its success.

This same plea comes to us in another form when we are requested to abandon Irish organizations and be only Americans. Put that plea behind you as an evil suggestion. If an Irishman wishes to be a good American, let him cultivate the native Irish lore in his brain and body. The altitude of the best American is sure to be attained when you reach the fullest perfection as an Irishman, If you wish to be a better American than those around you develop the sublime possibilities of the sons of Erin, so that the surburst and the harp will give light and music to the stars and stripss.

ARCHDIOCESE OF TORONTO.

Collingwood Enterprise.

Sunday, 14th inst., a large congregation gathered in St. Mary's Church to witness the rite of continuation, administered by Archbishop Walsh, of Toronto. A considerable number of members of outside denominations were present, and were courteously accomodated with the best seats in the church. There were over forty candidates—twenty-two girls and twenty boys. The girls were prettily attired in white, and wore also wreaths of flowers. Rev. Father McCann, Chancellor of the Archdiocese, celebrated High Mass, assisted by the pastor (Rev. Father Kiernan), and Father Moyna, drove up from Stayner, through the storm, to assist in the ceremonies. Peter's Mass in D. was sung by a full choir, Miss K. Doherty being the organist. The singing was of unusual excellence, and added greatly to the impressiveness of the occasion. The solviste were Mrs. Jas. Guilfoyle, Misses K. Mickler, G. Andrews, M. Byrnes, and E. Burgie; and Messrs. T. Tyson, M. Byrnes, and J. Corbett. During the Offertory, the duet 'O Jesu Deis,' was sung with excellent effect, by Mrs. J. Guilfoyle and Mr. T. Tyson. After the officiating priest had given the "He, missa est,"

ARCHBISHOP WALSH Collingwood Enterprise.

"O Jesu Deis," was sung with excellent effect, by Mrs. J. Guilfoyle and Mr. T. Tyson. After the officiating priest had given the "He, missa est," ARCHBISHOP WALSH read the gospel of the day—the Twentieth Sunday after Pentecost—from St. Matthew, 22 Chap., 15th to 22nd verses.

The Archbishop said the image of God and His inscription were on human souls. We must render our souls to God, to whom the love of the human heart belongs. The great work and chief end of life was the salvation of souls. For this God the Father created us and God the Son died. There were other ordinances and works of a secondary nature, but the main purpose, the chief work of life, was the salvation of souls. Time was when nothing existed but God. All was solitude, infinite space and silence. God was infinitely happy, and needed nothing. The act of creation was a work of Divine love. God reached out His creative hands and brought us into existence, giving us bodies and soul; and those souls He destined for Himself, as St. Angustine had said, God is our centre, and though frail and sinful, in their best moments our souls and hearts stretch out to God.

When man fell away by sin, when by that sin our moral and spiritual natures became wrecked, the eternal Son of God came down on earth to save us. Elijah prophesied that God Himself would come to save us. On the 25th of March God left heaven and became man in the womb of the Virgin. God, the Almighty and Eternal, came as a servant, that He might make us His children, and bring us to His home. How valuable souls are, when Jesus went seeking like a shëpherd for them, to carry them back on His shoulders to God. Jesus lived among men, preached to them, and laid down His life in shame, agony and disgrace, that He might make atonement. One drop of His precious biod would have saved the world, but Jesus shed every drop. As St. Paul says, God has purchased your souls. If you want to know the value of a soul, ask the cost—the life, death and sufferings of the Son of God. If you value your souls as Jesu And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." "Seek first the wisdom of God, "I have never seen a just man seeking his bread." The good man succeeds in this world. Nothing is lost by attending to the kingdom of God, and the salvation of souls. An upright life and the observance of the commandments begets the confidence of fellow-men. There is a tremend-ous lever and power in a proper life. The Saviour was insistant on the point "Strive to enter in by the narrow gate." It was not a matter of indifference, or idleness, but a struggle, because "broad is the path that leadeth to destruction." Comparatively few find the narrow path, because people do not seek it; but even the fool cannot miss it if he looks for it. The one path leads to the eternal depths of wow. The Jews are a commercial race, and they loved money then as they do now, so that our Saviour addressed them in the way best to reach them, and said: "What does it profit aman to gain the whole world and suffer the loss of his own soul?" Not a county or a kingdom, but the wealth of the whole world and suffer the loss of his own soul?" Not a county or a kingdom, but the wealth of the whole world. Jesus illustrated the query by the parable of Dives and Lazarus, who might be taken as representing two classes. Not every rich man was bad, nor every poor man good, but these two represent two classes. Which would you occupy? What are men and women at the end of the nineteenth century struggling for? It is an eternal struggle in the pursuit of wealth to be obtained by any means. The curtain falls on the two figures in the parable. When it rises the figures are absent. What became of them? Dives, we are told, died and was buried in heil. Lazarus rests in the bosom of Abram. Dives, in hell, appeals for one drop of water to wet his parched tongue, and is met with refusal. This parable was spoken years ago. During these two thousand years we may imagine that rich man calling for the drop of water, which he never gets, an

We are cowards by descent from our first parents, who hid themselves at the call of God. That fear has come down to us. This parents, who hid themselves at the call of God. That fear has come down to us. This sacrament not only gives faith to profess, but strength to practice, for faith is not enough without works. The Holy Ghost goes into His children by the hands of the Bishop. The day of Pentecost illustrated it. The disciples had walked and talked with Jesus three years, but when He rose they were hiding in a room. When the Holy Ghost visited them in tongues of fire they went forth preaching the Gospel to all men, and sealing their work with their lives. Children must be courageous for God. They must carry the cross of Christ when those preceding them passed away from the sorrows and trials of this life, and hand down the faith to succeeding generations.

THE CONFIRMATION.

At the conclusion of the Archbishop's remarks, the candidates advanced to the chancel railing, the boys going first. There they kneit, and the Archbishop anointed each one on the forehead with chrism, making the sign of the Cross, repeating the formula used, and giving each candidate a name chosen by themselves. The military nature of the sacrament was shown by a slight blow administered with the Archbishop advised the children as to their religious duties and responsibilities. He cautioned the boys against profanity and the widespread evil of drunkennoss, and asked them to take a total abstinence pledge until they were twenty-one years of age. He had given the pledge to sixty thousand children in Canada. Youth was the time form good habits. The boys then all stood up and repeated after the Archbishop this pledge:

"Tesolve, with the grace of God, to abstain from intoxicating liquors until 11 an twenty one

edge: "I resolve, with the grace of God, to abstain omintoxicating liquors untill I am twenty one from intoxicating liquors untill I am twenty one years of age. bless you and help you to keep your yow. It will save you from shame, sorrow and sin." said the Archbishop; and the ceremony was concluded.

His Grace gave the congregation the Papal blessing and retired.

In the evening solemn Vespers were sung, Rev. Father McCann preaching an eloquent

AN INTERESTING DISCUSSION.

A remarkable discussion took place between Professor William C. Robinon, of the Yale Law school, and Justice Simeon E. Baldwin, of the Connecticut Supreme Court, on Sunday evening, October 14, in the United (Congregational) Church in New Haven on "The Mutual Relations of the Roman Catholic and Protestant Churches." The edifice was crowded. Professor Robinson delivered a spirited argument in favor of the recognition of the Catholic Church as the one, infallible, authoritative Church of Christ. Just ice Baldwin dwelt briefly upon the points on which the Churches differed from the time of Henry VIII. to the present day, and, in closing, said: "Our enemies are its enemies. The great danger to Republican government in America now comes from two sources — the spread of anarchy and the incorporation into our society of masses of new-come foreigners, unfamiliar with our institutions and ignorant of the necessary limits of liberty. Against both these forces the Roman Catholics are our best allies. It is full time for all Christian men to pull together in warfare with the bad in the world. Our differences are as nothing compared to the points on which we agree, and it will be the fault of the American Protestant if he does not welcome and solicit the support of Cath-

olic churches on every question of ethics and morality." If instead of ethics and morality." If instead of useless antagonisms, there was cooperation against Anarchy, against the excess of the liquor traffic, against corporate perversions of law, against bribery in elections, and against other evils, how much more effective for good citizenship would be all who call them-selves disciples of Christ?—Catholic Review.

MRS. PATRICK CALLAN, JR., INNERRIP, Seldom has this community been so shocked over the death of one of its residents as when the news spread that Mrs. Patrick Callan had breathed her last.

Deceased, in company with her husband, left her home, in her usual health, on Saturday, Sept. 15, to drive to Woodstock. She had not been there more than an hour when, in the midst of talking and laughing with friends, she was stricken with paralysis, from

in the midst of taking and laughing with friends, she was stricken with paralysis, from which she never regained consciousness, and, after being removed to her home, died, on Wednesday, Sept. 19.

We will not here dwell upon the good qualities of the one whom it has been God's will to take from us. Everyone who had the pleasure of her acquaintance knew what they were. Suffice it to say, the needy were never turned from her door, nor the sick and infirm refused comfort. She was also a most devoted Catholic and a member of the Altar Society.

voted Cathone and a life.

Society.

Besides a large circle of friends and relatives, she leaves to mourn her loss, a sorrowing husband and two children, viz., Mrs.

John O'Neill, Burgesville, and Thomas, at

John O'Nein, Datagoon, John O'Nein, Datagoon, The funeral was conducted by the Rev. Father Brady, who preached a most eloquent and appropriate sermon. The choir, under the leadership of the Misses Murphy, sang it their accustomed beautiful and sympathetic manner. R. I. P.

Lenerkin, Oct. 15, 1894. manner. R. I. P. Innerkip, Oct. 15, 1894.

D. RITCHIE & CO'S SUCCESS.

DETAINED DIPLOMA, ALSO THE ONLY ME DA AWARDED FOR TOBACCO AT THE TORONTO INDUSTRIAL FAIR.

D. Ritchie & company, plug tobacco, cut tobacco and eigarette manufacturers of Montreal, Can., have just been officially advised that they have been awarded a diploma for the fine quality of their goods and an extra Bronze Medal for their excellent display of plug tobacco, cut tobacco and cigarettes.

It dare not be said that the best tobaccos and cigarettes of the Dominion were not exhibited at the Toronto Industrial fair, for they were there. It is, therefore, with pride that it is chronicled that this firm was awarded the highest honors.

chronicled that this firm was awarded the highest honors.

Every dealer who handles their brands will find them indispensable to success. In Montreal and Toronto their 'Derby' plug smoking tobacco is side-tracking the old issues, and wherever it is placed it necomes the leading brand after a very short time.

The award was undoubtedly deserved. The firm is known all over the world, and their success at the Toronto fair is sufficient evidence that the best plug tobaccos, cut tobaccos and cigarettes are manufactured by them.

cigarettes are manufactured by them.

There is something peculiarly sorrowful in the way in which the children of some households slip quietly out of sight when they hear their father's footsteps outside the door. The children must "settle down" then, for father "can't bear noise," and disorder "worries" him. Oh, it does, does if? It makes him nervous to hear the baby cry or the children laugh, does it? He likes to have the house perfectly still, does he? Well, then, what under the sun did he ever marry for?

We should try to understand that the most

We should try to understand that the most productive work in the whole day, both for time and eternity, is that involved in hear-ing Mass.

Down with the Panists!

(Sung at the Lodges of the P. P. A.)

(Sung at the Lodges of the P. P. A.)
I'm a member of an order which is called the P. P. A.
My object is to paralyze all those who cross my way;
I'm a roaring, tearing tiger, and I eat a man a day—
(It's a way we have, who're members of the famous P. P. A.
I tell the trees just when to leave, the autumn when to fall.
I tell the stars when they're to shine, and they obey my call.
I'm a shouter, I'm a spouter, and I don't care what I say;
The earth was made alone for us who've joined the P. P. A.

I dominate elections and I own the caucus

day;
I make my own selections, and none dare dispute my sway.
I tell my slaves for whom to vote, they never say me nay,
For one and all, both great and small, they fear the P. P. A.
And if I tell them day is night, they all believe it's so. it's so; And when I say that black is white, that's all they want to know. I make them traitors to their friends, and sell their souls for pay; And why, in truth? because, for sooth, they've joined the P. P. A.

Mutual Principle. ent System. The Best Kind of Policy.

St. Thomas, Ont., Oct. 10th, 1894. H. S. Miller, Esq., Sec'y, The P. P. I., St. Thomas, Ont.

Dear Sir —:

I have just received my Cheque for \$1,000, in full payment of the insurance on the life of my late husband, for which I heartily thank you. The proofs were only completed a few days since, and the Company was entitled to ninety days thereafter before claim became due. That the money has been paid at once, instead of waiting the expiration of said ninety days, is fully appreciated by myself and family, who could not have been so well or economically pretected in any other way as by a Policy of life insurance in The P. P. I.

Yours truly,
(S) MARY HANDFORD,
Beneficiary.

A GRATEFUL GIRL.

The Experience of a Young Lady in Mont-real Who Expected to Die —How Her life Was sayed.

From La Patrie, Montreal,

From La Patrie, Montreal.

From La Patrie, Montreal.

The full duty of a newspaper is not simply to convey news to its readers, but to give such information as will be of value to them in all walks of life, and this, we take it, includes the publication of such evidence as will warrant those who may unfortunately be in poor health giving a fair trial to the remedy that has proved of lasting benefit to others. La Patrie having heard of the cure of a young lady living at 147 St. Charles Borromeo Street, of more than ordinary interest, determined to make an investigation of the case with a view to giving its readers the particulars. The reporter's knock at the door was answered by a young person neatly dressed, and showing all the appearance of good health. 'I came to inquire,' said the reporter, "concerning the young lady cured by the use of Dr. Williams' Pink Pills.

"In that case it must be myself," said the young girl smiling, "for I have been very sick and laid up with heart disease, and some months ago though It would soon sleep in Cote des Neiges cemetery. Won't you come in and sit down and I will tell you all about it?"

The young girl whose name is Adrienna Sauve, is about nineteen years of age. She stated that some years ago she became ill, and gradually the disease took an alarming character. She was pale and listless, her blood was thin and watery, she could not walk fast, could not climb a stair, or do in fact any work requiring exertion. Her heart troubled her so much and the palpitations were so violent as to frequently prevent her from sleeping at night, her lips were blue and bloodless, and she was subject to extremely severe headache. Her condition made her very' unhappy, for, being an orphan, she wanted to be of help to the relatives with whom she lived, but instead was becoming an incumbrance. Having read of the wonders worked by Dr. Williams' Pink Pills, Miss Sauve determined to give them a trial. After using one or two boxes she began to revive somewhat and felt stronger than before. She slep remedy. Indeed her case points a means of rescue to all other young girls who find that health's roses have flown from their cheeks, or who are tired on slight exertion, subject to fits of nervousness, headaches and palpitation of the heart. In all such cases Dr. Williams' Pink Pills are an unfailing cure. Sold by all dealers or sent by mail postpaid, at 50 cents a box, or six boxes for \$250, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

SECURE AN AGENCY! THIRTY DAYS' CREDIT.

No Capital Required. We Send by Mail Postage Paid.

You Don't Risk a Cent! All Our Agents Are Making Money Selling Our Beautiful

Art Specialties! Teachers, Students, Clergymen, Farmers, Farmers'

Sons, Ladies, Girls and Boys

Ouis, Laues, unis sin unis
Will find our Spiendid Art Specialties standard,
salable at sight and of the best character, and our
lealings prompt, honorable and liberal,
fou can take up the business for two or three
norths, or even for but one month, and make it
and the week, you can employ every spare hour and
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n the week, you can employ every spare hour and make it all count.

We Trust You. We send all pictures have the house were the house were made, and the pictures the house were made, and the pictures the house were made, and the pictures works ever placed in the hands of agents. You can secure without expense an honorable, legitimate and very profitable business. If you wish to become an agent for us fill out the following agreement and return it to us, and we will at once send you six samples of the pictures will all once send you six samples of the pictures. Address GREAT WESTERN SUPPLY HOUSE, Pontine Building, Chicago, Ill.

Fontine Building, Chicago, Ill.

Fill out blank below and mail it to us and we will at once send you six oil pictures. All dutles paid on pictures sent to our Canadian agents.

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AGREEMENT WITH GREAT WESTERN SUPPLY HOUSE GENTLEMEN;—Please send by mail, securely packed, and all charges prepaid, 6 New Fast Settling Oil Pictures, all different subjects, (all bx2l inches in size, which I agree to sell if I can bx2l inches in size, which I agree to sell if I can bx2l inches in size, which I agree to sell if I can bx2l inches in size, and postage paid, within thirty days from the time they are received by me

I WAS CURED of a terrible lumbago by MINARD'S LINIMENT.
REV. WM. BROWN.
I WAS CURED of a bad case of earache by MINARD'S LINIMENT.
I WAS CURED of sensitive lungs by MINARD'S LINIMENT.
MRS. S. MASTERS MRS. S. MASTERS.

Do You Cough?

It is a sure sign of weakness. You need more than a tonic. You need

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the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. Physicians, the world over, endorse it.

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Resolutions of Condelence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. COLLINS, Box 356, Guelph, Ont.

Branch No. 4, London Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Elock Stichmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

\$3 ADAY SURE

TEACHERS WANTED.

WANTED A MALE OR FEMALE teacher, holding a 2nd or 3rd class certificate of qhalification, for Separate school. No. 7, Fallowfield, Ont. Duties to begin January 3, 1895. No applications will be considered after 15th prox. Address Rev. J. A Sloax, Fallowfield, Ont.

Fallowneid, Ont.

TEACHERS WANTED FOR TWO DIVISions of school at Penetanguishene for 1805, school graded, having four divisions. For 3rd division, female, 3rd class, with a certain knowledge of French desirable, though not necessarily required, as French is not taught. For 2nd division, teacher, male or female, with For 2nd division, teacher, male or female, with For 2nd division, teacher, male or female, with rand or 3rd class certificate. Applications, stating experience, testimonials, qualification and salary, received till October 28, by Rev. FATHER LABOUREAU, Penetanguishene.

834-3

MRS. SHEPHERD in fly-sheet form the letter written the letter written by Rev. J. A. Macdonald, Presbyterian minister of St. Thomas, concerning this mischievous woman. Her plan of operation seems to be to go to out-of-the-way places, where her character is not known, and by retailing abominable slanders against the Catholic Church and its institutions, play on the credulity of innocent people, all the while reaping a rich harvest of solid cash. These fly-sheets will be useful for distribution in such places. Single copies will be surplied at 2 cents each; by the doz., I cent each; 100 or over, half a cent each. Address, Thomas Coffey, Catholic Record office, London, Ont.

MARKET REPORTS.

MARKET REPORTS.

London, Oct. 25. — There was medium delivery of grain to day, and wheat remained steady, at 80 to 950 eper cental. Oats 75 to 80c per cental. Beef was easy, at 83.0 to 85.50 per cwt. Lamb 55 to 6c a pound by the carcass, and 6 and 7 by the quarter. A few veals sold at 5c a pound. Dressed hogs 85.50 to 85.50 per cwt. Chickens and fowls could be bought all the way from 25 to 60c a pair. Turkeys sold at 7 to 9c a pound. Oressed hogs 85.50 to 85.90 per cwt. Chickens and fowls could be bought all the way from 25 to 60c a pair. Turkeys sold at 7 to 9c a pound. Greese 5c to 6c per 1b. dressed, and 50c to 65c apiece. Butter 21c a pound for best roll by the basket, and 20 for crocks. Eggs 15 to 1c a dozen by the basket, and 18 to 20c a single dozen for fresh. Pears were in good demand. at 81 to 81.25 per bushel. Potatoes 50 to 65c a bag. Swede turnips 30 to 35c a bag. Hays 8t os 9 a ton. A large number of millen cows were offered at 855 to 850 a piece. Shoults 85 to 87 a pair.

Toronto, Oct. 25.—Market quiet. Wheat — A few cars of red sold, north and west on a low freight at 4%c, and 48 was bid for ordinary freights; wheat is quoted, north and west. 40c; cars of No. 1 Manitoba hard sold west at 61c, and east at 60c. Flour—Cars of straight roller quoted. Toronto freights, at 82.45 to 82.50, and west at 82.50. Barley—There is very little inquiry; round lots of No. 1 nominal at 45c outside, and No. 2 quoted at 40c 50 41c. Oats are offering at 37c west for white. with 29c bid; mixed offered, north and west freights, at 25c a car of mixed sold on track here at 29c, and 30c was asked for heavy white. Peas — Cars offered, north and west, at 49c, with 48c bid. Montreal, Oct. 25. — No. 1 hard, Manitoba wheat 63c; No. 2 hard Manitoba, 61c; peas, per 65 lbs, afloat, 63c; to 83.40; the subject of 83.30; to 84.5c; corn. duty paid. 68 to 70c; barley, feed, 45 to 50c. Flour—Winter what, 83.25 to 83.40; superfine, 82.40 to 82.50; Manitoba strong bakers, best 10 cas, 50c. 10 sec. 50c. Manitoba strong bakers.

18 to 10c

Latest Live Stock Markets.
TORONTO.
October 25—Export Cattle at from around 3 je

October 25—Export Cattle at from around 3½c a lb.

Stockers and Feeders — Large frame beasts for distillery feeding are in demand at 3c to 83.12, and light feeders at from ½ to 2¾.

Butchers' Cattle—A few loads of Manitoba cattle sold a loady, one sale oeing made at less than 2c a lo day, one sale oeing made at less than 2c a lo day, one sale oeing made at less than 2c a lo day, one sale oeing made at less than 2c a lo day, one sale oeing made at Sheep and Lambs — Demand for shipping sheep was after a cound 3½c a lb, weighed off car, for ewes and wethers, and 3c for rams. Lambs were quiet and easy, sales being made at \$1.50 for poor bunches up to 82.50 for selects. Butchers' sheep were slow at \$2 to \$2.75 each.

Hogs—To arrive lots of bacon hogs, brough early in the week, were taken at \$4.80 to \$6.90, but to day's price for best was \$4.75. Thick and light fats sold at \$4.50; stores, at \$4.25; sows, at \$4 to \$5; choice, running, 150 lbs, at \$7 to \$7.50; and an extra fine veal, weighing 200 lbs, brought so.

Milch Cows and Springers—Demand was fair for choice milkers. The range, \$25 to \$45, was unchanged.

East Buffalo, Oct 25.—Cattle—Nothing doing.

for choice milkers. The range, \$25 to \$45, was-unchanged.

East Buffalo, Oct 25.—Cattle—Nothing doing. Hogs—Yorkers, good to choice, corn-fed, \$5,10 to \$5 25; mediums, \$5,40 to \$5,16; good heavy, \$5,15 to \$6,20; roughs, common to choice, \$4,25 to \$4,55; stags, \$3,75 to \$4.

Sheep, and lambs— Sheep, choice to best export wethers, \$5 to \$4,05 fair to good mixed sheep, \$7,25 to \$2,50; common to fair, \$1,25 to \$2; cuils, \$1 to \$1,25. Spring lambs, choice to fancy, quotable \$3,75 to \$3,85; fair to good lambs, \$2,75 to \$3,25; Canada lambs, good to prime, \$5,75 to \$4,10.