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ARMINIE.
BY
CHRISTIAN REID.

CHAPTER VIII.

"After Miss Dorrance had withdrawn, attended by her cousin, and also by the young gentleman to whom she had been devoting her conversational powers when Egerton entered, the latter felt as if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 his owner sat down in a quaint, luxurious chair and motioned him to another.

"I hope you have come to tell me about the Socialist meeting," she said. "I have a great curiosity with regard to those people. If I were a man I should long since have gone to hear what they had to say. It seems to me that in these latter days they are the only people who are in earnest." "They are certainly in earnest," said Egerton; "terrible in earnest you would think, if you heard them. I 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 feels sometimes almost suffocated by the artificial atmosphere in which we live."

Egerton glanced around him with a 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, hard existence, without anything soft or delicate or beautiful about you." "And 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 in her voice. "I think that it must be of importance to all people who love beauty as you most surely love it," he answered. "Yes, I love it," she said. "But beauty such as this"—she made a slight, disdainful motion of her hand toward her surroundings—"is not to be compared to the higher beauty of 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. But, before resigning what one has, one would like to be sure of what one is to gain." "If we waited to be sure we would never gain anything," she replied quickly. "All great things are achieved by faith and courage." "The courage might be easily forthcoming," he said, as if to himself; "but where is one to find the faith?" There was a moment's silence.

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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 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. I have never been able to do so. And, honestly, Miss Bertram, are you much better off? Have you a strong faith in anything?"

"Now, this was taking an unfair advantage, Sibyl felt. It was not pleasant for her, who had always made evident her contempt for this pleasant trifler, to be tempted to own that she was not much better off in the matter of earnest belief than he was. She colored and hesitated a little before replying. Then she said with some emphasis:

"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 is an age of universal scepticism and the very foundations of thought are tottering."

"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 a little eagerly. "You have not told 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, 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 his hopes 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."

"By whom?" "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 Gambetta and Clemenceau 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 of 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 sudden 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 indifference."

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 yesterday evening. But having been presented to him after the meeting, he 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 descend with passionate eloquence on the wonderful fabric which will rise upon the new foundations. But it is part of the wisdom of experience to distrust untried theories."

"Exactly," she said sarcastically. "That has always been the wisdom of experience—to endeavor as far as possible to retard human progress. But if there had not been people in all ages

to listen to and believe in some untried theories we should still be dwelling in 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 provoked her now as ever.

"Yes," she said, "it would no doubt be much pleasanter for those whom chance has elevated to the top of fortune'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 revolt a juster social state may be 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 that I 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 without 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 mistorture that I have not found it. But, at least, I am endeavoring to do so. And you hardly need for me to tell you that in these days the matter is not easy, for all old standards are losing or have lost their value, and 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 something 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 wore.

"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 wearing these to-day."

Yet they seemed made for her, Egerton thought; their fragrant splendor matching her fair, stately beauty and the rich 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 Arminie'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.

THE SPREAD OF FREE THINKING IN ENGLAND.

The spread of Freethinking in England naturally suggests the enquiry, is Protestantism responsible for the evil? And if it be so, then is Anglicanism 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 self-pleasing which must naturally lead downwards to Freethought. I consider this an unreal imputation. If Dissent led to Freethinking, Anglicanism—no matter of what school—was the parent, the originator of Dissent; for 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 enquiring, 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: He 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 likings. He even fixes the number of 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 certain 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 Wesleyan, the Quaker, or the Baptist.

The only difference between him and the Dissenter is that he professes to accept rather more of Catholic Teaching than does the Protestant who rejects 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's 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 all the doctrines contained in Catholic creeds; Freethinking being egotism in 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 centuries." Here then we have Egotism— which is free thought. Accidentally, 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 authority 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 groping 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 whole Georgian period—down to the time of John Wesley's "awakening" preaching—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

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 unvisited, and the children were untaught. Cardinal Newman has described 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 apostasy, Church of Englandism was the very dry bones of secularism, 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 revival of Sacerdotism.

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 was the High and Dry crystallization 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—consequence upon three centuries of heresy.

(1) The Catholic faith is now 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 Anglicans 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 numerous fallacies in regard to Catholic facts and Catholic doctrines. (3) And now comes the great temptation to the Anglican. He suspects that, if there be Divine Authority, it can be found only in the Catholic Roman Church. But his traditional 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 he 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 remembered, 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 Catholic faith because he has fully known and believed in it; he becomes, to all appearance, "possessed," like the demons 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 centuries? With no supernatural aids to faith, no Confession, no Holy Communion, no Priesthood; and with the repudiation of infallible authority, how is it possible 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 leave 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 misconception which has been the accumulation of centuries.

Our task is clear. We have to break down the barrier, to clear away the obstacles, to overthrow misrepresentations, to correct misconceptions, to dispel misunderstandings, to allay misgivings, to disarm prejudices, and to do all that, by the patient, preserving, and unobtrusive setting forth of the truth.

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 London, Saturday, Oct. 27, 1864.

A REMARKABLE MARRIAGE CONTRACT.

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 Luther-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 nearly identical with those of the Catholic 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 that those Catholic doctrines and practices which Protestantism has hitherto held to be superstitious and unscriptural, may be conscientiously believed in and practiced by those who have hitherto been strict Protestants. If this be the case, it may well be asked, why, during the last three centuries and a half, have the Protestants of Germany insisted that the Catholic religion is idolatrous and superstitious?

Another feature of this remarkable transaction is that the Protestant press of America and Great Britain regards the affair with equanimity and as a matter of course. Can we believe, under such circumstances, that they are serious in proclaiming their conviction that the dogmas of Catholicity are subversive of Christian truth and morality. 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 Lutheran Calvinistic Church!

We suppose it is true that wonders will never cease; but the event which gives occasion to our present remarks is not the least among the curiosities which this age of wonders has brought into existence. The readiness also with which the Holy Synod of Russia accommodates its faith and practices to political exigencies is an evidence that the Russian Church is badly in need of reformation in its constitution, if it

would preserve a character of consistency. It will never be truly consistent 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 positively refuse to be bound by any A. P. A. pledges. I, with hundreds of others, joined the organization without being apprised of the real nature of the pledges before being admitted to the hall, and I for one rebel against such 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 dishonorable 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 Apalism 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 Apalism appears to be in a sinking condition in Michigan, which State, until now, has been looked upon as a stronghold of the proscriptive order.

NO HOPE OF UNION.

The Reunion Conference, held this year at Grindelwald, Switzerland, brought out prominently the fact that there is no prospect at present of any union among the Protestant sects, which were understood to be to some extent represented there. The annual reunion at this romantic spot was presided over by Dr. Lunn, of London, Eng., who takes great interest in the Union movement, and the hope was entertained that by means of it much might be done toward preparing a way for a corporate union of the sects.

By a corporate union, as we understand it, the various denominations would continue to hold their peculiar doctrines, while preserving also to some extent their own forms of Church government, and acknowledging some central authority on which would devolve the duty of deciding to what 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 denomination.

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 new-fashioned organization, would be the true Christian Church which Christ established to teach the one faith He "delivered to the saints," is a problem which remains to be solved. Nevertheless, it is the fashion nowadays to imagine that such a Church as the Confederationists propose would be quite in accordance with the Christian idea of a Church having its branches spread throughout the whole world. This, indeed, even Mr. Gladstone's idea, set forth in his recent theological

essay on heresy and schism, which maintains that the greatest latitude 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 Episcopate" 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 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.

General T. G. Morgan, who was 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 oft-repeated 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 sovereign. The Catholics secured the defeat of Harrison on account of his administration of Indian affairs. Ninety-nine out of every one hundred Catholics are Democrats, only enough remaining Republican to keep up appearances. 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."

more interferences on the part of the various Protestant denominations with politics than have ever emanated from the Catholic clergy, or from the Catholic 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 dinned into our ears, that Catholics 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-respected order of Catholic priests for no other cause than that the Legislature of Quebec, attending to its own business, recognized that a debt was due to them and settled their obligation by paying the Jesuits about twenty cents on every dollar of their claim.

If the Protestant clergy assume the right of such interference, on what

principle of equality can it be denied to Catholics?

The truth is that there are persons; there is, indeed, a party, whose whole 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 it is false, though it is certainly true that the large majority of Catholics do belong to that party; but we may well presume that there is a reason for this quite independent of any desire on the part of the 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 the same number during the first three 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 one'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 certainly not a sufficient explanation of the unprecedented increase of this terrible crime against God, our fellow-men and oneself. In only a very few 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.

Imperfect as are the provisions made in many localities for those who are in 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 is the case, for in countries where the belief in God and His law prevails, suicide is much less frequent than in those where free-thought and atheism are widely spread. It is not likely that persons who believe that the life which God has given us is a sacred trust placed by Him in our hands, to be employed in His service, will sacrilegiously destroy their own lives with the

certainty of an eternal punishment awaiting them. A Christian must feel that it is his duty to bear patiently 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. 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 wondered 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 free-thinkers, and don't care which cemetery we will be interred in." They seem to have taken this method to show their devotedness to infidel principles.

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 fire.

CHRISTIAN REUNION.

Under the title "Reunion of Christendom," a recent number of the *Advertiser* of this city published an 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 surrender," 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 it anything like that which is attributed to him by the *Christian Union*. When a statement is said to have been made by any Protestant divine,

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in reference to doctrine, it is impossible to say that such statements could not have been made, however extraordinary they may be; because we know by experience that every species of contradictory assertion is apt to be made by Protestant clergymen, even of the same denomination; but it is not so with Catholic divines, who have the belief and practice of the Church to guide them. Even if we had not seen the address in question, we might assert confidently that His Eminence had not stated what the *Union* attributed to him; but with the words of the address before us, the true sense of what His Eminence said is apparent.

He stated that "there are compromises and concessions which the Church cannot accept: there are others which she is free to adopt. First: she cannot accept re-union on a basis of common formulas or creeds, while each one is left free to give to doctrines expressed in them his own meaning and interpretation. Unity of this sort, the Catholic Church repudiates as dishonest and mechanical. Unity must be based upon Christ as a living, divine teacher."

On the three points indicated by the *Christian Union*, it would be possible for the Church to make concessions, because they are matters, not of faith or doctrine, but solely of discipline or Church government, and concerning them the Church may legislate as she deems proper or most expedient. Under certain contingencies, therefore, she might make concessions regarding them.

For good reasons the Church has made the laws as they stand on these points; but before it can be asserted that she would change them, it would have to be shown that the requisite good reasons for change exist.

It is not an article of faith that priests must be unmarried. It is an article of faith that the state of celibacy is the more perfect state when 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 willing to take the vow of greater perfection, and she will not readily change her discipline in this regard.

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 regard to the celibacy of the clergy, etc., are these:

"The Church is free for the sake of some greater good to admit changes and modifications in her discipline, and in legislation which concerns times and circumstances. She has power over her own commandments, and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy, and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions, as she did in times past, for the sake of some great good, could it be shown to surpass in value adhesion to the points of discipline to be relaxed."

The same article of the *Christian Union* also says: "So long as the High Church Presbyterian puts the Presbyterian Creed and Assembly above the Bible, and the High Church Anglican the prayer book and the rubrics above the Bible, and the Roman Church the authority of the Pope above the Bible, and so long as other Christians insist upon the right of private judgment in the interpretation of the Bible, putting that and the individual conscience above all ecclesiastical authority, so long, the reunion of Christendom cannot be anticipated as an immediately imminent event."

As regards Anglicans, Presbyterians and other Protestants, the comments of the *Christian Union* are correct; but they are not correct as regarding the Catholic Church. The Catholic Church does not place the authority of the Pope above the Bible, but the Bible proves the authority of the Pope, and the Catholic Church insists that it shall be received equally with the rest of the Bible; and again, the Pope has the authority to inform us what the true meaning of the Bible is. He is not above the Bible, but he with the Church, and not every private individual, is the authorized doctrinal interpreter of the Bible. It is therefore necessary that the authority of the Pope be accepted as part of divine Revelation,

before Christian re-union can be brought about.

EDITORIAL NOTES.

The Catholic party in Belgium have once more gained a most decisive victory at the general elections, 77 supporters of the present Government having been elected as against 7 Liberals and 12 Socialists. In 56 constituencies there must be a second ballot, as no candidate secured a full majority of votes cast, and the despatch from Brussels states that it is expected that the Socialists will win most of these seats. This is most unlikely to 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 teaching in the Public schools.

A FEARFUL occurrence 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 a 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 secular means the turning out from the schools of thousands of young infidels who still have no respect for religion. What will be the result? Anarchy!"

It is because Catholics utter the same warning that slanderers of the General Morgan stamp, both in Canada and 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, first commissioner of works, Sir John T. Hibbert, M. P., and Sir George O. Trevelyan, secretary for Scotland, that the government had definitely decided to deal with the question of abolishing the veto power of the House of Lords, have prepared the public mind for a statement from Lord Rosebery on the subject upon the occasion of his making a speech at Bradford, Oct. 27.

Expectant interest in this matter has become so keen that the premier will not dare to omit from his address an explicit pronouncement of the Government policy. In his recent declaration, Mr. Herbert Gladstone said the time was near at hand when the Government should publicly announce its intention in regard to the House of Lords, and expressed his opinion that the Prime Minister's statement would undoubtedly meet with the entire concurrence of the rank and file of the Liberal party.

Unless Rosebery's speech shall contain an unequivocal pronouncement of the Government's intention to promptly introduce an uncompromising measure to this effect, Justin McCarthy, speaking for the 72 Irish votes under his leadership, will call a meeting of the party, which will determine to vote against the Government in the first division taken after Parliament convenes. Since the English Radicals under Labouchere and Samuel Storey, numbering nearly one hundred votes, are of the same mind, the Government would be overwhelmingly defeated. This union with the English Radicals

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 Home Rule Bill and the Evicted 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 reform measure whatever, so long as the Lords remain a coordinate legislative body. The Prime Minister, therefore, will be expected to say at Bradford that he means to introduce a measure framed upon the resolution adopted at the Leeds conference of Liberals last August for the practical abolition of the Lords' veto power. Otherwise he will be put out of office and an appeal to the country 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 prospect unpalatable 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 statement 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 this Western division of my diocese, I feel due to the venerable See of Kingston, which I unworthily occupy, that I should call attention to an error which appears in the first column of the first page of your issue of yesterday. You state, "Cardinal Weld, at the 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 coadjutor, 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 coadjutor. So early as the 24th of Oct., 1783, the Right Rev. J. F. Hubert, Bishop of Quebec, opened negotiations with the Queen of Canada, and the men 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 perpetuity to his successors in office after he had become Bishop of Kingston.

Another element of reconciliation between 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 throughout the long series of Napoleonic wars in Europe. When British supremacy 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 they 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, remembering 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 his soul with enthusiasm in their advance against the enemy and won the fortunes of the day. 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 occurred to bring about a kindly disposition of the English Court and Cabinet and the masses of the people towards the persecuted 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 overthrown thrones and constitutions all round him, as children demolish castles of sand, and trampled the nations 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 the destruction of social peace within the Island by the annihilation of her commerce, which would mean cessation of her industries, and consequently starvation, sedition and revolution. He had effectually terrorized the European monarchies, generalized the European monarchies to exclude British goods, and all British commerce from their ports and cities of trade. But when he presented his decree to the Sovereign Pontiff, the weakest of all monarchs in a military point of view, and demanded that he should close the ports of Civita Vecchia and Ancona against the importation of British goods, he was met by a firm and absolute refusal. Hence the rupture between the Emperor and the Pope, which, with other causes and pretexts concurring, culminated in the terrible tragedy of the violent seizure of the Holy Pontiff's person and his transportation with pitiless cruelty and indignity to the fortress of Savona, where he was incarcerated for five long years, without liberty of communication with the outer world or with the departments of ecclesiastical govern-

ment, and without interchange of a word of sympathy with his dearest friends. This unexampled ill treatment of the gentle, high-souled Pope Pius VII.: the patience and fortitude with which he endured it; and, above all, the sublime example he thus gave to the world, to princes and peoples, of his unflinching assertion of justice and right in opposition to the despotic will of the most powerful military commander the world had known from the days of Attila the Goth, gave to the Catholic Church and his religion a moral and social elevation in the minds of all men, surpassing the glory of all military conquests, and distinguishing him and his office as the central pillar of social order, the living principle of true conversation 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 conciliatory forces supplied a most favorable opportunity to Monsignor Plessis, 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 most powerfully by the truly noble Earl of Bathurst, the Secretary of State for the Colonies, effected his scheme in chief part by the consent, 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 of Upper Canada, with the character and dignity of Episcopal Orders, for the more effectual discharge of his Vicarial duties in this extensive region. The Bull of Pope Pius VII., constituting the Reverend Alexander Macdonell, Mgr. Plessis' Vicar General, Bishop of Quebec, i. p. l., is dated 12th January, 1819; and it defines the relations of the new Bishop with the Bishop of Quebec in these words: "Ut tu, episcopali character insignitus, Vicariatus presentium munerem, tanquam suffraganeus et auxiliarius Quebecensis Antistitis, utilis fungaris, et Catholicoeum degenium sub illius dependentia curam exerceas."

It is worthy of notice, that the finally adopted scheme of territorial distribution 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 whatsoever was to be made in the relations of Upper Canada with Quebec; that this immense region was still to be part of the Diocese of Quebec, and its Catholic people and its resident ecclesiastical ruler, although a consecrated Bishop, were to continue subjects of Mgr. Plessis, "sub illius dependentia"—that Rev. Alexander Macdonell was not to be Bishop in ordinary; nor Apostolic Vicar; nor Coadjutor *cum jure successione* of the Bishop of Quebec; nor anything more than he had been for many years previously, viz., Vicar General of the Bishop of Quebec in the region of Upper Canada; and that he was consecrated a Bishop, i. p. l., 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. Up 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 Quebec.

The foregoing arrangement was not intended to be permanent. The concord 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. Macdonell 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 received 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 successione*.

Settlement of family affairs (Mr. Weld had been married and had a family) detained the coadjutor Bishop of Kingston in England. Whilst he was preparing to transfer his domicile to Canada, and had already sent forward some articles of his personal property which remain to this day in the Palace at Kingston, Pope Leo XII. died, and Pius VII. succeeded him on the 31st of March, 1829. A few weeks later, Catholic Emancipation, or the Roman Catholic Relief Bill, as it is legally termed, had passed through the Houses of the Commons and the Lords, in England. It received the Royal Assent on the 23rd April, 1829. To draw closer the bonds of amity between

the Vatican and the Crown of Great Britain, and to mark in a special manner his gratitude for the abolition of the penal laws against our holy religion, 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, 1830. 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 VIII. "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 Cardinal rank and dignity. If you claim, as you justly do, that Upper Canada derives honor from a member of its Hierarchy having been 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, of whose sacred traditions I am the official guardian.

I remain, dear sir,
Yours faithfully,
JAMES VINCENT CLEARY,
Archbishop of Kingston,
Picton, 7th Oct., 1884.

ARCHDIOCESE OF KINGSTON.

Confirmation Service.

Deseronto Tribune, Oct. 19.

His Grace Archbishop Cleary, administered the rite of confirmation in the church of St. Vincent de Paul last Sunday afternoon. His Grace, accompanied by Mgr. Farrelly, of Belleville, Archdeacon Kelly (his secretary), and Rev. Father Hogan, of Deseronto, and Napanee and was met at the Boundary Road by the members of Deseronto Branch, C. M. B. A., who, to the number of fifty-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 the 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, dressed in robes 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 wore their hair up, white, while the boys had white badges on their arms. The impressive ceremony was observed with deepest attention by the whole congregation. After the sacrament, 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 promises. The Catholic Church sanctifies the memory of the child at an early age and that the child should be taught the truths which he 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 catechism classes in the church for one year at least. In this connection he complimented the children upon the excellent examination which they had passed by their parents. He had been particularly well pleased in that respect, and Father Hogan, their teachers, and the candidates themselves, having great credit. Those confirmed having given their promise asked, the Archbishop proceeded to state that now that they had received the sevenfold gifts of the Holy Ghost, their education, 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, where they liked, mix with all kinds of company, to make visits to distant places, etc. The result was that they became idle and unproductive. The Archbishop then went to drinking places, played cards, stole money. For this neglect of parents was largely responsible. The Archbishop said he would require from them that they should not taste or touch intoxicating liquor until their twenty-second year, at least. If they kept this promise, temperate habits 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 duties 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 be able to enlighten the child, but the Holy Spirit would enlighten the child, and the child would be able to understand the truths which were taught by Him. The speaker showed what a change had been wrought upon the apostles at Pentecost—how brave they became. He reminded his hearers that their bodies were temples of the Holy Ghost, and seeing that this was the case, how careful should they be not to desecrate these temples by intemperance, lying, theft, and other vices. He warned parents against allowing their children to run about at night—no true mother would permit her daughter to do so. He indicated the duty of family prayers and worship. This family was not a society, but God's creation. It was not in the church, but on the family floor that saints were raised. The Catholic Church had appointed women by making her the equal of the man. The mother was the queen of the household, and to her the children while yet tender were committed to be properly trained. Hence the great necessity that she would train them in right principles. The Archbishop then concluded his address asking those confirmed to offer prayers for their blessing on their chief pastor, their own clergyman, and for those of the congregation departed in the Lord. The proceedings were brought to a close by the Apostolic Benediction.

His Grace is evidently far from strong. He said that he was exhausted, as the result of overwork during the past month. "Was to us," he said, "if we do not work."

Father Hogan must have been gratified when he heard the Bishop's deserved words of commendation.

The altar and different parts of the church were very neatly decorated with rare flowers. The altar also was beautifully illuminated with a large number of wax tapers and other colored lights, all producing a fine effect.

Mrs. E. J. Mallon and Miss Lizzie Roban had charge of the confirmation classes from Deseronto; and Mrs. Mary Lawley, Whelan and O'Brien of those from Napanee.

The following ladies attended to the decoration of the church for the occasion: Mrs. M. J. Hynds, Mrs. John Joyce, Mrs. J. Duquette, Mrs. F. Angus, Mrs. Miss Flood, Miss McCarthy and Miss Danahy.

Fifty-two members out of ninety on the roll of Deseronto Branch, C. M. B. A., turned out during the services. Miss Morrison presided at the organ.

Settlement of family affairs (Mr. Weld had been married and had a family) detained the coadjutor Bishop of Kingston in England. Whilst he was preparing to transfer his domicile to Canada, and had already sent forward some articles of his personal property which remain to this day in the Palace at Kingston, Pope Leo XII. died, and Pius VII. succeeded him on the 31st of March, 1829. A few weeks later, Catholic Emancipation, or the Roman Catholic Relief Bill, as it is legally termed, had passed through the Houses of the Commons and the Lords, in England. It received the Royal Assent on the 23rd April, 1829. To draw closer the bonds of amity between

THE PRINCIPLE OF AUTHORITY IN RELIGION.

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 Authority in the Church? Is it the voice of the Bishop of each diocese? 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 the administration of the sacraments and other rites of the Church strictly according to its (i. e., the Standard Book of Common Prayer) rubrics." 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 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. Charleston, S. C.

These 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, 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? "If the trumpet give an uncertain sound who shall prepare himself to the battle?"

The difficulty with the Episcopal Church is that it is founded in compromise between two utterly incompatible systems. When the English Church cut itself off from the centre of unity it became a Protestant Establishment 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 expression of opinion they represented the English Church. But they have 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 Reformation—that the Church is necessarily Protestant, and the Articles are to be understood in their natural, obvious sense.

These two parties, with every grade of opinion in each, are pitted against each other and the consequence is endless controversy and irreconcilable hostility. In all their legislation they are obliged 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 America. The fact is every man judges for himself and adopts such opinions as he pleases.

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 Protestant friends are so slow to apprehend and acknowledge the important truth that there must be an inflexible 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 controversy, even on the most fundamental principles of the gospel, and the honest enquirer is necessarily left in a condition of endless doubt and uncertainty. If there is anything in Christianity; if it is what it claims to

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 revelation. 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, presided. The celebrant was Rev. James O'Reilly; the deacon, Rev. P. Newman; subdeacon, Rev. Father Giles; master of ceremonies, Mr. McCabe; 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 conductorship of Mr. C. H. Barker, organist, the solos being taken by Mrs. McCabe, soprano; tenor, Mr. Murphy; contralto, Miss Barnett; bass, Mr. Thomas. The altar was handsomely decorated by the nuns of the order of the Immaculate Conception, whose convent is adjacent 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 not a matter of faith or a matter of fact, but what the man (who was a Protestant) meant by saying that he did not believe in St. Swithin was, that he did not believe in the "Communion of Saints"—that no one could come between 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 answered by the Church saying—"I believe in the Communion of Saints." When they spoke of the Church triumphant, 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 words,

THE COMMUNION OF SAINTS IS A LIVING REALITY.

This was one expression of the great law running throughout God's creation, 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 thought, of work, of power, of gratitude, of sympathy, of fortune and misfortune, between the various classes and communities, and in proportion 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 herself to the care of the mother who was confined to a sick bed. In their own persons they found a similar illustration of

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 powers it possessed, 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 closeness of 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.

but obtained throughout the whole of God's creation in heaven and on earth, whilst a constant interchange of good

offices was going on day by day and 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 condemned 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, and

WE HAVE A RIGHT OF APPEAL

to them, too, for aid that we may fight the battle to a successful and glorious end. 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 of God, to raise the dead to life, to heal the sick, had surely not lost the power to assist those who were still engulfed 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 manner. Benediction of the Most Holy Sacrament was afterwards given by the Bishop of Shrewsbury.—London Catholic News.

EARLY ENGLISH CATHOLIC PASTORS.

The current number of the *Nineteenth Century* has the 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 teachers of the people, and "their 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 conquest to the reformation, it is noticeable that they never ceased to retain the confidence and esteem of their people from first to last." The Catholic pastors were men of learning and ability. Dr. Jessopp says: "Meanwhile, 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 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 England 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 wait till death called them before giving generously to the church. They not only contributed their own mite to the support of the churches then standing, but they influenced the people to assist financially in the building of new temples. These hard-working parish priests were great church builders. "Everything goes to show," says Dr. Jessopp, "that the immense majority of the old churches in England were built not by the great men, but by the small people with the clergy at their head." Again he adds: "In the famous 'Black Book of Swaff-

ham' in Norfolk, where the names of the chief benefactors to the church are set down with rare minuteness, 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 Norfolk), 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 years 1259 and 1268—actually in nine years—no less than eighty-eight 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 Catholicity and Catholics in general he has no words of praise. He can say nothing bitter enough about the monks and the members of religious orders. But without admitting the truth of his assumption, that he and his fellow-ministers of the Anglican fold resemble the early secular pastors—we can set 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 birth-right 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 particularly in ritual, does obscure similar origin and widens a chasm, across 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 channel, and though separated by natural or artificial obstructions, must inevitably 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 monks of the mediaeval 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 ancestral Church which can boast among so many others the saint that bore the name of Francis, and far greater than that—St. Francis of Assisi.

Boyle O'Reilly and Cardinal Manning.

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 authority of John Boyle O'Reilly, who heard Cardinal Manning preach to the prisoners at Millbank:—"While at Millbank," 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 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 Prodigal Son, and the convicts settled themselves down to sully inattention. But in a very few minutes they were all listening eagerly, and, after a few minutes more, tears began to steal down the rough cheeks of several. Before the sermon was over hardened ruffians were sobbing, so touching was the simple description of the home of the prodigal, the picture of his old father and heart-broken mother, of the innocent joys of his childhood, and its contrast 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 remembrance 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 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 BROS., Ltd., 33 Scott Street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost the ends open. Write your address carefully. Minard's Liniment is the Best.

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: "Without 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. Infinite 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, proceeding as it does from the Holy Spirit.

Is it any wonder that the Apostle Paul said: "Work out your salvation 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. Conscience pleads in vain. We are bewitched by the world.

WE MUST REPENT.

Suppose the Angel of the Trumpet could announce that the time for repentance had closed, how many thousands would cry to the Lord to restore the privilege?

We read in St. Luke 13: 3, that our Saviour was preaching repentance, and He said in unmistakable language: "I tell ye nay; but except ye 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 knowing your startling condition: being sensible, too, that God is watching your decision, then what will you do?

IF YOU COULD SEE

If you could behold the horror of your condition with the eyes of the Spirit, you would fall as one dead. If you were told that your time for repentance 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 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 God, even for one moment. If you 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 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 there that would be heard in all the neighboring villages, and the greatest excitement would prevail.

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

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.

HOOD'S PILLS are purely vegetable, perfectly harmless, always reliable and beneficial.

Minard's Liniment for Rheumatism.

SUNLIGHT SOAP

WILL REDUCE YOUR HOUSEHOLD LABOR ONE HALF

CONSUMPTION

By the Physicians SEVERE COUGH At Night Spitting Blood Given Over by the Doctoral

AYER'S CHERRY PECTORAL

Seven years ago, my wife had a severe attack of lung trouble which the physicians pronounced consumption. The cough was extremely distressing, especially at night, and was frequently attended with the spitting of blood. The doctors being unable to help her, I induced her to try Ayer's Cherry Pectoral, and was surprised at the great relief it gave. Before using one whole bottle, she was cured, so that now she is quite strong and healthy. This medicine saved my wife's life. I have not the least doubt.—K. MORRIS, Memphis, Tenn.

Ayer's Cherry Pectoral

Resolved Highest Awards AT THE WORLD'S FAIR

NEW YORK, 33 & 35 BROADWAY STREET. CINCINNATI, 143 MAIN STREET. CHICAGO, 170 MONROE STREET.

Church Ornaments of our own manufacture. We will send free on application a list, just ready of new, reduced prices of

DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.

COOKS FRIEND BAKING POWDER

Should be used, if it is desired to make the finest class of Goods—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, fine crust. Baked goods result from the use of Cook's Friend. Manufactured from purest and best ingredients. Free from alum. Ask your grocer for McCLELLAN'S Cook's Friend.

—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 wholesale trade of the metropolis, and has completed arrangements with the leading manufacturers and importers as enable it to purchase in quantity at the lowest wholesale rates, thus securing its profits or commissions from the importer or manufacturer, and hence— 2d. No extra commissions are charged to patrons on purchases made for them, and giving them besides the benefit of my experience and 3d. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter will bring of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, orders of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by my giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, NEW YORK.

TRY THAT MOST DELICIOUS TEA & COFFEE

SOLD ONLY BY James Wilson & Co. 398 Richmond Street, London. Telephone 664.

INTRO. "Brethren, you may walk

These are from the Ep what every say to the pointed the things, com lies, but wh with w that which most deeply confident i prayer: pri the other's p other to re and both u love and de

If it is su ought not to iligion is evi cessary prac divine opra for all man of every Ch brethren, a Catholics fi the bonds o

That both given up by ingly make Protestanti liged to do good works, for its disun ting and en

This inter a spiritual given and hearts. In one of the love betwe devoted peo cannot exp the spiritual code with the givenness of and purest t this is what doing for on is as natura "Good in The priests prayers, and the people's have the gra joy fulfil the tion.

What, ino people, exa tations of t the devil, if the time lifting cation at th Divine Viet for sinners, ing and th end heart, and mourn, despairing, rushing blin tion.

And be as your priests prayers. T one, full of knowledge t labor are in their courag tion. None kno precious you to be in the and compass If they we your prayer reason, inde to fall short which they are so onerou ties are so gr prayers that their graces tions overco driven off, th fortified, and smoothed.

See, too, w have in the Death for ou Meath separa spirit. We of intercesso still nearer t bered among worship the l away the sin tending for

Learn, dea truly divine which we be in union wit tion of our br living; i inte for yourse others, for so are filled wi who prayed a sake, but for whether frie never otherw

To Wh the subse the drag on Kansas Catho worst enemy the delinque been sending weeks, and a prompt remi olic paper be ers in arrears out five hun that is about that we will present you w ers in arre vior believes subscribers in some of them development ing their sub when sent, among these Review.

FIVE-MINUTE SERMONS.

Twenty-Fourth Sunday after Pentecost.

INTERCESSORY PRAYER.

"Brethren, we came not to pray for you, that you may walk worthy of God."

These are St. Paul's words taken from the Epistle of today. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor.

Among the many things, common enough among Catholics, which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the most deeply is our constant use and confident reliance upon intercessory prayer.

It is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer.

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 a spiritual, super-substantial bread given and taken by loving, charitable hearts.

What, indeed, would become of the people, exposed to all the strong temptations 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 erring and the lost, grace for the suffering and mourn, help for the tempted and despairing, restraints for those who are rushing blindly to their own destruction.

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 consolation.

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.

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 subscribers in arrears?"

OUR BOYS AND GIRLS.

How Grandfather's Place was Kept.

"It's worried I am, for fear grandfather'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 stead. Wisha, new brooms sweep clean. Everyday I'm expecting myself 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 on."

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.

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.

"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 lantern, and then, setting it down on the ground, returned to the house, where he had been chatting with a companion.

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.

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 track—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 thundered by, just as the carriage cleared the rails.

When, having 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 her heroic act.

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

"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, heartburn and occasional headaches, should not be neglected. Take Hood's Sarsaparilla to be cured.

Fagool Out.—None but those who have become lagged 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 Parolee's Vegetable Pills will do wonders in restoring health and strength.

Free and easy expectoration immediately relieves and frees throat and lungs from viscous phlegm, and a medicine that promotes it is the best medicine to use for coughs, colic, 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.

Minaud'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 proprietors were banded together against repeal and O'Connell, including the few who had advocated Catholic Emancipation. The candidate on the opposite side was a man of ancient family, excellent character, and not, I think, a Repealer, but it suited the Repeal 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 £16,000 per annum, extended through a large part of three counties, and included much of those Desmond lands, some 600,000 acres of which had been 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. A door 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. 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 protracted life of his mother. On her death he went 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 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 business 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 followed:

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 his usual sternness returned to his strong face. "You are hiding something from me," he exclaimed; "something has gone wrong; what has happened?" After a pause a gentleman moved forward, and replied, "My lord, what has gone wrong is this: the K— tenantry 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 bedroom 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 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 gallery, advancing nearer each moment, as their numbers increased to where the earl sat. His eye was fixed upon them with that look for which it was famed, but he spoke no word. Suddenly his expression changed; he leaped from his seat, raised his arms on high, and exclaimed: "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 mad-house. 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 solemnize 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 theology and morals are decided, that the Church of England is unique.

If we remember rightly, it was a decision of the Court of Arches regarding the necessity of baptism which first led Manning to perceive the hopeless, 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 tribunal, this may lead to some new 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 and his flock.

The "Order of Brothers," as this new Episcopal 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 Episcopalians "brothers" propose to look after the welfare of boys and young men in the larger cities.

The idea is a good one in many respects. 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 Episcopalians are doomed to disappointment if they expect that their imitation order, with its imperfect vows and accommodating discipline, is going to accomplish anything like the work the Catholic Brotherhoods perform.—Catholic Columbian.

We know whereof we affirm when we state that Ayer's Pills, taken promptly, at the first symptoms of colds and fevers, arrest further progress of these disorders, and speedily restore the stomach, liver and bowels to their normal and regular action.

It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extirpator.

Pimples, blotches, blackheads, red, rough, and oily skin, prevented by Cuticura Soap, the most effective skin purifying and beautifying soap in the world. The only preventive of pimples, because the only preventive of inflammation and clogging of the pores.

Sold throughout the world. Price, 35c. POTTER DRUG AND CHEM. CO., Sole Prop., Boston. "All about the skin and hair," mailed free.

House Full of Steam! A big fire, heavy lifting, hard work is the usual way of doing the wash. There is an easier and cleaner way. A TEA KETTLE will give all the hot water required when Surprise Soap is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way. Thousands use Surprise Soap on wash day, why don't you? 1695.

INSIST Upon having Featherbone Corsets. Refuse all substitutes. See they are stamped thus: PATENTED SEPT. 3rd, 1884. No. 20110. NONE ARE GENUINE UNLESS SO STAMPED. HEALTH FOR ALL.

HOLLOWAY'S PILLS & OINTMENT THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are precisely THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for curing Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 538 OXFORD ST.), LONDON. And are sold at 1s. 1d., 2s., 3s., 4s., 6d., 1s., 2s., and 3s. of all Medicine Vendors, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

ATTEND THE Belleville Business College It is "The Model Business College of Canada." The Courses are so arranged as to enable the graduates to efficiently fill important and lucrative positions in Canada and the United States. Send for Free Circular. BELLEVILLE, ONT. ROBERT ROGUE, Prop. & Manager.

FARMS FOR SALE AT A BARGAIN AND ON EASY TERMS. Lot 19 and E. J. 29, con. 12, Gore of Downie, 100 acres, more or less; soil good, easy farm; modern, bank barn, etc.; 2 1/2 miles from five miles from St. Marys; would sell or rent. W. half Lot 6, Con. 14, Tp. East Williams, Middlesex; 59 acres, more or less; small buildings. E. half Lot 6, Con. 4, Tp. of Sauguenay, Bruce; 50 acres, more or less; house and barn. Lot 23, Con. 7, Tp. of Biddulph, Middlesex; 100 acres, more or less; good house, barn, etc.; orchard; an excellent farm. North half west half Lot 29, Con. 10, Dawn, Lambton; house, barns, etc. Apply by letter to P. O. Drawer 541, London, Ont.

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Merchant Tailoring. MR. O. LABELLE HAS OPENED A FIRST CLASS Tailoring establishment on Richmond Street, next door to the Richmond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times. Satisfaction guaranteed.

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STAINED GLASS FOR CHURCHES. Best Qualities Only. Prices the Lowest. McCAUSLAND & SON 70 King Street West, TORONTO.

The O'Keefe Brewery Co. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation. E. O'KEEFE, J. G. GIBSON, Pres. Vice-Pres. See-Trans.

PLUMBING WORK in operation, can be seen at our warehouse Opp. Masconic Temple. SMITH BROS. Sanitary Plumbers and Heating Engineers, London, Ont., Telephone 588. Sole Agents for Peerless Water Heaters.

CONSUMPTION SO PROMPTLY CURED BY THE PHYSICIANS SEVERE COUGH At Night Spitting Blood Over by the Doctors! LIFE SAVED BY CHERRY PECTORAL years ago, my wife had a attack of lung trouble which was pronounced consumption. It was extremely distressing at night, and was accompanied with the spitting of blood. Being unable to help her, her sister, Mrs. A. Cherry Pectoral was surprised at the great cure. Before using one whole bottle was cured, so that now she is well and healthy. That cure saved my wife's life. I have no doubt.—K. Morris, Men.

Banister Brothers' Cherry Pectoral. Highest Awards at the World's Fair.

CHEAP SILVER. We will send free on application a list of new, reduced prices of

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STRENGTHENING POWDER.

Catholic Agency. This Agency is to supply, at the lowest prices, any kind of goods manufactured in the United States. It is the lowest wholesale rates, and the lowest retail rates. It is the only agency of its kind in the world. It is the only agency of its kind in the world. It is the only agency of its kind in the world.

AS D. EGAN, NEW YORK.

DELICIOUS & COFFEE. Sold only by Wilson & Co. 1000 Broadway, New York. Telephone 664.

C. M. B. A.

Resolution of Condolence. Branch 13, C. M. B. A. Stratford, passed the following resolution of condolence at its regular meeting, on October 10, 1894: Moved by Brother D. J. O'Connor seconded by Brother W. Daly.

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.

RESOLUTION OF CONDOLENCE.

At the last regular meeting, 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 dearly beloved daughter of our esteemed sister, Mrs. J. J. Moloney, be it

RESOLUTION OF CONDOLENCE.

Resolved, that while we view with profound regret the sad loss sustained by our esteemed sister, we sincerely sympathize with her husband and her family in their grief, and we fervently pray that Divine Providence may console and fortify them to bear their sad loss with resignation to His holy will.

C. O. F.

Toronto, Oct. 20, 1894. Ed. CATHOLIC RECORD. Sharp at 8 o'clock Chief John, John J. Moran called the members of Sacred Heart Court to order. The attendance was large and enthusiastic.

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. Marie, on July 5, 1894, will prove most interesting reading to our readers, more especially those who are members of that organization:

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 intertwined much of the civility and literary literature for which Ireland is so famous.

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 paths of history without effect upon our people.

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

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We are cowardly by descent from our first 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 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.

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Down with the Papists! (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. 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 for 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 discuss my way. I tell my slaves for whom to vote, they never say me nay.

I'm a shouter, I'm a spouter, and I don't care for the earth was made alone for us who've joined the P. P. A.

ARCHDIOCESE OF TORONTO.

Collingwood Enterprise. Sunday, 14th inst., a large congregation gathered in St. Mary's Church to witness the rite of confirmation, administered by the Rev. Father Walsh, of Toronto.

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AN INTERESTING DISCUSSION.

A remarkable discussion took place between Professor William C. Robinson, of the Yale Law School, and Justice Simon E. Baldwin, of the Connecticut Supreme Court, on Sunday evening, October 14, in the United Congregational Church in New Haven.

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THE BEST KIND OF POLICY.

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

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Do You Cough?

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

Scott's Emulsion

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.

Resolutions of Condolence, etc., enclosed for presentation at a very small cost. All kinds of work executed promptly and mailed with care.

Teachers Wanted. Wanted a male or female teacher, holding a 2nd or 3rd class certificate of qualification, for separate school, No. 2, Fallowfield, Ont. to duties to begin January 1, 1895.

Market Reports. London, Oct. 25. — There was medium delivery of grain to-day, and wheat remained steady, at 90 to 91c per cental.

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. We will send you our splendid Art Specialties standard, suitable for all classes, at the best character of price.

Great Western Supply House. We will send you our splendid Art Specialties standard, suitable for all classes, at the best character of price.

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