h and Bones.

sign saihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

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NO. 832.

#### PAIGN AGAINST THE CATH-OLIC CHURCH.

For the CATHOLIC RECORD.

In the beginning of August, 1871that is, less than a year after Palladism (of the supreme rite) was established-Albert Pike, received an important eyes - and if then some obstinate Albert Pike, received an important preachers of the Evil God still remain, their extermination will be quite easy. of political action of universal Freemasonry, asking the supreme dogmatic ful. but unavoidable, destruction to be head of the order (General Pike) to brought about? draw up an exact plan of campaign group only, our tactics must vary acagainst the Catholic Church.

pal advisers together as requested, and the following document is the result of where the Protestant element domithis diabolical reunion held from the nates. 9th of August to the 15th, 1871. The man Catholics into Freethinking document is in Latin, and the follow- Deists. This requires all our efforts : ing is a translation of it from Dr. Bataille's version into French:

Emerited Masons . . . has had under step from the abyss of darkness to consideration and examined questions take their daring flight through the of the utmost importance, and after mature deliberation has made the following legitimate decisions, which from this day will have force of law.

(The Luciferian titles of the Council well as in monarchies we must have lowing legitimate decisions, which members and the Luciferian date are laws enacted which destroy the ingiven in place of the dots.) Rihab Sabba, Ahta Aptrianoc Ma-

log Hesoram, Lucifer Alleluia! quires long labors, the two works are to human dignity are the aims of the parallel and must be proceeded with bad Catholics; that each individual God of the Christians), thoroughly undermined, shall be ready to tumble forever into total ruins, the same power tion or otherwise, unpopular societies which shall destroy it will manifest to (congregations) and defitly undermine the eyes of humanity, properly pre-pared, the temple of our divine master us still to tolerate: in one word Lucifer), which was until then hidden. Lucifer, the god-king, shall then see

"The name Catholic does reany to belong to the Roman superstition. According to revelation, it is certain from giving their children religious instruction outside of neutralized instruction o the globe; this is written in the heaveration from having their intelligence enly book. The religion of Adonai has indeed already had its greatest development, and is now visibly in de-

Let us glance at the religious condition of the human race in order to perform with certainty the double work of destroying the temple of Adonai and building up the temple of Lucifer. This preliminary review will give us the divine promises; for it will show dividuals to a divine ideal, the superus that the future is ours, and that the natural organizer and director of the

title of Catholic is reserved to us alone. The population of the earth is estimated at 1,400,000,000, of whom

only 210,000,000 are Catholics.

44	How	ever,	let u	s clas	ssify t	he adh	e
						group	
						0.000,000	
						0.000,000	
1	Buddh	ists			42	0,000,000	)
						990 000,00 00,000,00	
						3,000,000	
. ]	Freeth	inkers	and	Deist	8 2	8,000,000	)
	Atheis	sts				2,000,000	,

the priests of Vedas (the Indian group) and that the Mahometans, although new generation for Lucifer by the very not yet possessing the truth, have a tendency of human nature. large number of their priests inspired godless instruction must be kept out of are doomed to disappear through civilization—not as individuals, but as far as their religion is concerned. The tain in principle, but without precise Roman Catholic missionaries endeavor to gain them; but Roman Catholicism Being. will disappear before that conquest in a serious manner.

whole Christian group as equally distant from the true light. Protestant of superstition. In this combat negism, with its many factions, excepting a very small minority, is composed of nor mockery, which strike the masses adherents who reason and constantly seek the truth, and who consequently shall find it. It is from their ranks that we receive the greatest number of But do not adopt the tactics of ridicule faithful followers of the good God. only to please and to create a laugh Even if the Orthodox shall have re-united with the Roman Catholics, they and the religion of Adonai, we number more than 300,-

000,000 adherents. the true light, according to revelation, We must by no means depend on the will be gradual; that of the Mahometans will be brought about unexpectedly by a great event under the sixth entirely of State support, they will cism (Luciferianism). 000,000 souls will be enlightened, instead of being devoted to the accursed diminish the number of these un-

man Catholicism will go on decreasing must be led to be ashamed of their either by our conquests or by their weakness in going to the sacraments desertions to Freethinking Deists, and of superstition. Thus the fear of desertions to Freethinking Deists, and of superstition. we know that these are in a state of railery will accustom them not to transition and are promised to us. marked in the the worst charlatans, - the scum of the heavenly book - that is, when Roman priesthood-every freedom; their evi-Catholicism shall have reached its greatest final extent by the reunion of the Schismatics and the Catholics—it will find over a milliard (1,000,000,-000). Luciferian Catholics opposed to "On the other hand check the recruit-

LUCIFERIAN PLAN OF CAM- itself. Therefore the question may be thus resumed: We must be ready, as soon as we find ourselves a milliard strong or more, to create an explosion that will destroy the temple of Adonai; in other words, superstition must then be so weakened and disorganized that its adherents will come of their own accord to join our ranks - striking the "learned Luciferian Pontiff," miracles promised to us will open their

> "But how is this gradual and peace-"Speaking here of the Christian

against the Catholic Church.

General Pike called his ten princities in which Catholicity dominates,

"Our chief aim is to transform Robecause this will be the transition of the greatest number. Experience teaches how few are the privileged "The Most Serene Grand Council of souls who can detach themselves at one

"Hence we must gain the Governfluence of the priests of superstition and their auxiliaries, the monks, who tog Hesoram, Lucifer Alleluia!

"As the destruction of evil Catholicism can not be accomplished by one selves with the cloak of charity. By single blow, and as the establishment means of the press, whose writers we of good Catholicism (devil worship) re- inspire, we must show how degrading at the same time in such a manner has a right to comforts by means of that when the temple of Adonai (the social reforms and through the assisttance of routine charity. On the other hand, we must dissolve, through legisla-

monks and nuns must disappear. "In the intellectual order particu the whole world consecrating itself to larly we must obtain the neutrality of him in order to adore him; his religion will then be Catholic indeed. that neither priest nor any of his aux-The name Catholic does really not liliaries can alter them; then we will obliterated oy the lies of false dogmas

this is indeed the main point. But we must at the same time take measures that public instrucion remain neutral and not becomgodless: its neutrality is sufficient for us-that is to say, we must extinguish every tendency that might instil false dogmas of Adonai into the youthful minds. For their exists in the human home and country. hope and courage in the realization of soul an innate tendency directing inuniverse. This sentiment being allowed to develop itself freely, that is without being directed towards the superstitions of the evil God, will first swim in the twilight of a vague Deism that is not contaminated with the pestiferous breath of Roman Catholicism. Afterwards when the time shall have come for the good God, who alone is worthy of man's adoration, to reveal

himself the aspirations of the children having become men will readily turn "Observe that the truth is known to to him. Thus in withdrawing the youth from Adonai we will secure the The Idolaters and Fetischists the schools. The priests of Adonai being definition, the existence of a Supreme

"While the rising generation will shall have been made, even partially, thus be formed, we must combat Adonin a serious manner. Now, we must not consider the showing how monstrous is the idea of a lect neither the pamphlet, nor satire better than learned dissertations. Let us never forget the good done us by Voltaire in ridiculing Roman Catholics will discredit the ministers of this detestable religion and we will grad-"The conversion of Protestants to ually render their temples deserted. results of laws only; for after we shall Pontificate of good Catholi receive support directly from the aciferianism). Hence, 320, fanatics that still remain in their inerstition and darkness.

According to our revelation, Ro-Catholic institutions. The wiser ones

which their the teachers present to them under false aspects. We must have reliable women who dall priests a true knowledge of social life once tasted the sweet joys which papal tyranny forbid him, will desert his post and will thereby publicly condemn systematic and absolute celibacy; or he will remain a price. for the young Adonaite priest having once tasted the sweet joys which papal then he will soon be ours, not merely an ally, but entirely ours and he will render us the most important services in undermining the temple of Adonai.

The Catholic clergy must be isolated and thinned out by every possible means. Multiply societies of pleasure in the cities and in the country, secular societies and feasts, etc. Insist on the anti-Catholic rule; no priest at the birth! No priest at the marriage! No priest at death! Estab. lish associations with this programme. If a priest of Adonai goes wrong shout seandal with all your might in order to discredit the priesthood. If there is question of a fault not criminal in itself, but only forbidden by the cruel Papal law of chastity, do not spread the report except when its author is not likely ever to become a secret agent of disreputable.

TO BE CONTINUED.

ours.

ARCHBISHOP IRELAND. ome Noteworthy Traits of the fam-ous Prelate of St. Paul.

From the New York World. Carroll, Hughes, Spalding and Eng-and were notable men in their day; Lavigerie, Newman and Manning claimed a large share of public attention during their lives, but in some ways, and to Americans, John Ireland, Bishop of St. Paul, is not less interest-

ing than any of those dignitaries.

Too democratic to show the princely magnificence of the Cardinal of Carthage, too busy ever to acquire the literary finish of Newman, too active to wear the seerlike look of Manning, Archbishop Ireland is a cynosure of half the New World's eyes.

The future historian will likewise write much of the Archbishop of St. Paul, because he is one of the greatest American tribunes of his age, and because he has helped largely to save his people by broadening out ecclesiastical policies.

In order to be understood and appreciated he must be studied like a work of the old masters—not too near and in a proper light. Push and perseverance have marked his whole career since 1849, when, being but a boy of eleven he made the United States his

THE EXTERNALS OF A MAN. Ambition, strength and will are writ all over him. They confront you in his prominent chin and his large acquiline nose: they speak to you in his big, burly form; they compel notice in his powerful stride as he walks—or rather swings himself—towalks—or rather swings himself—to-ward you; they are conspicuous in his every tone and gesture, even when he the apparent apathy of churchmen in is most winning and persuasive.
CATCHWORDS AND WATCHWORDS.

olics of this country. Not mere shib boleths, like the phrases of Benjamin Disraeli, but words of weight and knowledge. Beaconsfield's phrases, "plundering and blundering,"
"peace with honor," "insolence is
not invective," "abuse is no argument," young men "prattling about protoplasm," young women "uncon-sciously taking atheism in gilded caught the public ear and furnished the peddler of small talk with ammunition. But Archbishop Ireland's watchwords kindle enthu-

He supplies watchwords to the Cath

siasm and arouse action. HE IS OF HIS OWN AGE. Men who would have us live in the ea kettle age instead of in the time of its lusty great grand-daughter, the steam engine, do not see the wealth of wisdom contained in Bishop Ireland's words at the first Catholic Congress held in this country, when he told the layman not to wait for the priest, nor the priest for the Bishop, nor the Bishop for the Pope. Yet the conscience of every one proclaims that no hierarchical command is necessary in order that men may do good. It requires no mean courage to tell the country that you preach a new crusade. When the soldier priest from Minnesota, preaching in the cathedral of Baltimore grasped his pectoral cross, and, holding it aloft, said, in dramatic tones, "I preach the new crusade, showed that the fearless spirit which moved him to become a chaplain in the days of the civil war prompted him to peace.

His masterful mind is seen in every line of his rugged face, and in every glitter of his changeable, great gray

Froude says of the late Cardinal Newman that he was interested in everything that was going on — in science, in politics, literature. The same may be said of Archbishop Ire-

legislative and other means. Good priest in 1861, consecrated bishop in work can be done by teaching young 1875, made archbishop in 1886, there

have reliable women who dedicate prominence was won in connection themselves to the task of initiating with the total abstinence movement; obtained by these means will be great ; cause, his zeal for it to day is as ardent put itself on record as disapproving the liquor traffic and as advising Catholics to seek a more honorable means of

It is hard for a social reformer to be severely philosophical. Yet Arch-bishop Ireland manages to check the fire of the Celt with the philosophy of the Teuton. When in his lectures he shows that intemperance is the cause of poverty and pauperism, that it saps strength and suggests suicide, that it is the well-spring of vice and crime, he is superior to other lecturers in the same field merely in the sincerity and warmth of his thought.

His best work as an advocate of temperance has been done by the forma-tion of a public opinion which wishes the liquor traffic to be looked upon as

FIGHTING FOR THE POOR.
"Come to me, friends and patrons
of the traffic," said His Grace, in one of his memorable perorations, "to garrets and to cellars in back street and in hidden alley, whither the slaves of drink repair from the saloons, and I will show you the poor man and the wife and children of the poor man. And while you stand aghast at the scene of awful wretchedness, I will ask you to take in hand the cause of the poor man. Come with me some morning to the police court and study the poor man as he is introduced from a neighboring cell by the policeman who tells the story of debauch and murderous riot. Come with me to prison, to reformatory, to poorhouse. Follow me to the pauper's corner in your cemeteries - and in pity I will beg you to protect and save the poor man. Protect and save him — from the cause of his poverty, his woe, his sin — the liquor traffic.

PLEAS FOR PURITY. Total abstinence is but one of the many planks in the broad platform of social reform as laid down by the Archbishop of St. Paul. He is strong, almost fierce, in his attack upon the eniemies of social purity. In his efforts to awaken people to a sense of duty he has made a terrible arraignment against immoral literature and impure art. His passionate words recall Tennyson's awful lines in "Locksley Hall Sixty Years After:"

"Authors — atheist, essayist, novelist, realist, rhymster—play your part, Paint the mortal shame of nature with the living hues of Art."

He depends chiefly upon woman to apply an efficacious remedy to the social evil.

No power has kept the workman so

AN AMERICAN MANNING Archbishop Ireland has been doing work in the United States akin to that of Cardinal Manning in England. His ectures on the labor problem have won him the ear of the vast army of workingmen in this country.

While full of sympathetic interest

for the workingman, the Archbishop is very conservative on the labor ques tion. He pleads for the laborer's right to Sunday's rest, to such wages as wil decently sustain himself and his family to a working day short enough not to preclude family life. He holds that all should work; that the rich are the tenants of God, and, therefore, they should spend their superfluous wealth in the interest of their fellow-man. He steadfastly refuses to accept Henry George's theory as a panacea for poverty. He does not damn Mr. George's scheme of land nationalization from an ethical standpoint, but he maintains that the world-famed single tax advocate does not prove his con clusion from the standpoint of politi cal economy. Himself an incessan of those who will not work. He says

Those who have no more ambition in life than to gain a livelihood by begging from house to house and to village have no right even

to what they obtain."
NO COLOR LINE FOR HIM. Men of all races and color command his active sympathy. He pleads successfully with the President of the United States for the red man; he say what he thought from the pulpit of offends the tender sensibilities of the Southerner by his bold words for our black brethren. He has no patience with those who ignore the negro solely because of color—the result of climatic influence. He asks for nothing which he himself is not prepared to grant.

His solution of the negro problem is very simple. I give it in his own

"My solution of the negro problem ame may be said of Archbishop Ireis to declare that there is no problem
to be solved, since we are all equal, as
His advancement in the Church has brothers should be, and we will, in conlist of declare that there is no problem
to be solved, since we are all equal, as
brothers should be, and we will, in conlist of declare that there is no problem
to be solved, since we are all equal, as
brothers should be, and we will, in conlattice the monarch of
nature; the purpose of nature and of
all its forces must be the service of man
He was created Cardinal 1890.

ing of the Catholic priesthood by all been rapid. Born in 1838, ordained sistency with our American and Christine betterment and elevation of man. tian principles, treat alike black and white. I know no color line; I will acknowledge none. I am not unaware there is evil done. Perish trade and that this solemn declaration snall be deemed by many upon whose opinions I set high value rash and untimely. Yet I fear not to make it, for I believe them (young priests) to the favors of and though a quarter of a century has the good God. The results to be elapsed since he actively espoused that words will be to-morrow timely. My fault, if there were fault, would be that I am ahead of my day. The time is not distant when Americans and all other Christians will wonder that there ever was a race problem.'

COUNTRY OR CITY? Archbishop Ircland believes with Emerson that whose cuts a straight path and earns his own bread by the help of God in the sun and rain is a sphere of woman he has a theory. He universal man; he holds that such a one solves the material problem of life, dependent upon the stronger sex. not merely for one, but for all men of And because of her deep charsound body.

Sixteen years ago he proclaimed from the pulpit, from the platform and through the press that his co-religionsts were making a great mistake by living in the large cities instead of settling on the fertile lands of the West. The position was directly opposed to that taken up many years before by Archbishop Hughes, who advised the people to remain in the cities, where they would be sure of the ministration the St. Paul prelate was right, both from a religious and economic stand-

There is about the same difference be tween the moral atmosphere rural Catholic colonies to which the streets of the overcrowded cities as there is between the pure air of the prairie and the foul air of the city.

VIEWS ON EDUCATION. Less complete, probably because the the victory of Archbishop Ireland on the school question. On July 10, 1889, the Archbishop of St. Paul read a paper entitled "State Schools and Parish Schools," before the members of the National Educational Association. This was the opening shot of the war on the school question, the echoes of which have not yet completely died away. He did not propose anything strikingly radical. He emphasized the necessity of religious training. He left upon the minds of his hearers the impression that the solution of the problem lay in the re-adjustment of certain recognized principles, so that all the children of the nation might have that training, religious and secular, which their parents desired, and yet so have it that the conscientious beliefs of all should be respected. "I solve the difficulty," said the calm judgment of the country.

SAINTS SHOULD BE SCHOLARS. Social reformers do not usually pay relation to the poor man's temporal When there was question of establish mergence for twenty four hours under his voice was strongest and his work this much, from personal experience. most unceasing in its favor.

nost unceasing in its favor.

In his own seminary at St. Paul he Irish Celts. They were the most incarries out the same principle. He dustrious, thrifty, energetic, long-makes no secret of his opinion that should the leaders of the Catholic

He belongs to the possumus et vol-umus school of Leo XIII.

The noblest and most far-reaching work undertaken by Archbishop Ire land is reconciliation of the Church and the age. It had almost become fashionable to say that Christianity was an excellent religion in its time, but that, like other and older religions, it had worn out. The Archbishop of St. Paul reconciles Christianity with

the modern world, not by any sacrifice of principle, but by getting both to understand each other. Archbishop Ireland teaches that the

Church can live under any form or Government, but that she flourishes best where there is a Government of the people for the people. And when a few years ago he put forward these views to the cultured audiences of Paris the thoughtful men of France were wild with delight. It was clear that a people's prelate was speaking—voicing the sentiments of the "people's

PresidentCarnot complimented Archbishop Ireland on that occasion. The Archbishop does not take the honor of the new movement to himself. He salutes as its pioneers Ketteler of Mayence, Manning of Westminster, Gibbons of Baltimore and Leo of Rome.

John Ireland is a firm believer in man as well as in God. He does not think there is any strife between God and nature, or that the devil is stronger than God: and hence, he always hopes in the progress of humanity.

His belief in man's progress and in

God's providence is well brought out in his own words:
"Man must remain the monarch of

in his sense of righteousness, and the fibre of his heart is hardened.

"Progress through the whole human family is the progress which God wills, and which we should nome progress.

RESPECT FOR WOMEN.

For a man so busy, so actively engaged in the great policies of the Church, and deeply interested in the affairs of the nation, it has been a surprise to many how the Archbishop has been able to find time for the close study of other things

Even as to the enlargment of the ity and exhaustless energy he thinks her capable of working out great social and moral reforms. Archbishop Ireland's sphere of usefulness has been greatly widened by reason of his immense and broad patriotism, which has gone a great way to stem the spread of the new Know Nothingism. He boasts that he is a Catholic to

the very fibre of his heart. Speaking at a banquet of the Loyal Legion in New York not long ago he f religion. Events have shown that said: "Storms are passing over the land, arising from sectarian batred, and nativist or foreign prejudices.
These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influences.

The Archbishop's manner of living is very regular. He rises at 5 o'clock, makes his meditation, celebrates Mass at 6, which is said by one of the priests of the household, usually his secretary. He makes his thanksgiving and hears another Mass. A few minutes after 7 he breakfasts with the clergy who are staying in his house, reads the papers and retires to his quarters.

Here he works a while writes important letters, gives directions to his sec retary and reads a part of the divine office. After dinner he talks and studies. As a rule he retires shortly after 10. He is a splendid story teller and a vivacious talker.

The archiepiscopal residence is large, old-fashioned, neat, yet severely simple. The most striking part of the house is the library. It has books in all languages, for he is a great linguist.

Praise for the Celt.

Mr. Grant Allen, in an article in the Westminster Gazette, defends the Archbishop, "by submitting it to the Irish race from the assaults of a writer No of a pamphlet which has been sent him question is insoluble to Americans on the supposed "enormous racial diff which truth and justice press home to ferences between Irishmen and Eng. ferences between Irishmen and Englishmen." He says:

"Transfer the Celtic race to London; in twelve months London would much attention to the advancement of be squalid waste. The average Irish higher education. They think their Celt is helpless now; in all past time special field of reform is a panaces for all the ills of humanity. Not so with the Archbishop of St. Paul. His cry is that of the dying Goethe—for "more light," He believes that churches the churches will be, helpless." These are the sort of gems our new friend flings at our heads. We are quite familiar with light." He believes that churchmen them, we for whom such people have should be scholars as well as saints. but one favorite prescription — subing the Catholic University of America | St. George's Channel. I will answer

came across. Starting without capital church here becomes cowardly, then there is no room for a great Church in America.

came across. Starting whence captured as day laborers they saved and scraped till they had earned enough to rent a farm. Then they saved and scraped and scraped appuights have been across and across the saved and scraped appuights have been across and across the saved and scraped appuights have been across the saved and scraped appuights have been across. farm. Then they saved and scraped till they had earned enough to buy it. house and frame house to solid, sub stantial, stone built farmhouse. sons learned Latin : their daughters went to the convent school thumped the piane. Their neighbors had only one complaint against them - "The Irish are so close-fisted!"
What made them differ so much from

"idle, improvident Irish about whom so many ignorant people will rail? Why, just equality of opportunity with that notoriously bad colonist, the Saxon Englishman. Transport your Irishmen to free America or free Australia and straightaway this creature, incapable of par-

liamentary Government, gets at once

into his own hands the affairs of the

city, the county, the State, the federation. Let me end with an apologue. Said the Englishman to the Yankee, "Who built your towns?" Said the Yankee, "The Irishman." "Who built your railways? Who dug your canals? Who laid out your country? Said the Yankee. "The Irishman And what did the native American do?"the Englishman asked. he sat on the fence and looked on, said the Yankee. They call that 'arduous labor of superintendence. Everything else was done by the idle, improvident, good for nothing Irish-

The Cardinal Albin Dunayjewski, Prince Bishop of Cracow, is dead. The dead prelate belonged to a noble family of Austrian Poland. After having fought in his youth for his unfor



and virtue has sometimes dried out," when you get pills in leaky wooden or paste board boxes. For that reason, Dr. Pierce's Pleasant Pilt of indigestion after dinner, or feel a cold coming on, they're always ready for you.

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#### ARMINE.

CHRISTIAN REID.

CHAPTER III.

"That is an interesting face," said the Vicomte de Marigny, as the door closed behind the two feminine figures. " Armine's?" said D'Antignac "Yes, an interesting face, and a more interesting character. You have heard me speak of her—the daughter of a red hot Communist, a man who devotes his life to forwarding revolu-

tionary aims all over Europe."
"And yet she has that Madonna countenance!" said the other, smiling. Nature indulges in odd freaks some

times. "Oh! Duchesne is himself a man of refinement, a man of talent, andthere is some suspicion — a man of birth," answered D'Antignac.

"Duchesne!" repeated the vicomte, with an expression of surprise. "Are you talking of him? But how is it you chance to know such that

I do not know him at all : I have never seen him," replied D'Antignac. 'But in the house in which we lived before coming here he had an apart-Helene used to meet Armine on the stairs and took a fancy to her This led to acquaintance and finally to intimacy. You may conceive my surprise when I found this girlthis child almost-pondering upon the deepest problems of life. Her mother had been a Catholic, and some faint memory of her teaching remained in Armine's mind together with the wild doctrines she had imbibed from her father. When one finds such mental confusion it is usually difficult to clear the ground sufficiently for the reception of first principles; but I have never met with an intel-

ligence which apprehended the logic of truth with greater quickness than that of Armine. It had been so long in darkness that it seemed almost

to leap toward the light.
"And how did the father take her onversion?" asked De Marigny with interest.

"I do not fancy that he knows any thing about it," said D'Antignac. "A man who is busily engaged in trying to overturn all the governments of Europe is not likely to have time to inquire closely into the beliefs of his daughter. The time may come, however, when she will be forced to astonish him by declaring them, for he makes her of use in preparing matter for the revolutionary propaganda, and she begins to question how far it is right to lend her aid to such work. She has just asked my opinion; I confess that I shrank from giving a positive one.

" Has she no director?" D'Antignac shook his head. faith is only an intellectual conviction with her as yet. She shrinks from the practice, learning that it will bring her into some attitude of antagonism to her father. I see that and press her. God. I think, has His own designs with such a soul as hers. But enough of this! Tell me, Gaston, of yourself, of Rome.'

"I will tell you first what will inter est you most," said De Marigny. " received in private audience by MRS. PAYNE the Holy Father and had the happiness plans and hopes. I wish that you could have heard him speak of France.

famous remedy—the Nine Day Plaster. It is so called because it cannot be —by the heart of the father and the Nine Bay Plastic.
It is so called because it cannot be used for a longer period than nine days at a time. This Plastic tor shaed for chronic diseases only, and is diseases only, and is the union of all conservative elements. Lung, Kidney and Female Diseases.

Below are the names of a few in this city who have been cured by the correct plants of this city who have been cured by the correct plants of the plaster, and parties wishing information can obsame by calling on these parties; s. Delay, London West, Mrs. J. J. Mil. 2) Dundas street, London; Mr. and Mrs. Kearney, 32 Blackfrias street, London; Mrs. C. Leffery, 270 Dundas street, on; Mrs. C. Leffery, 270 Dundas street, s. Nine Day Plaster can only be had me, as I hold the patent and am sole fracturer.

Branks Acceptable 1.

ALL RUN DOWN No Strength nor Energy



CURED BY USING Ayer's Sarsaparilla

renewed strength. Encouraged by ser results, I kept on taking the Sar-parilla, till I had used six bottles, and thealth was restored."—A. A. Towns, op. Harris House, Thompson, N. Dak.

Ayar's The Sarsaparilla

Admitted AT THE WORLD'S FAIR 



Orleanists and Bonapartists could meet, he said, 'It is a noble aim.

"Yes, it is a noble aim," said D'Antignac. "But have you forgotten that such a conservative alliance was formed once before and betrayed by

"No. I have not forgotten, "replied the "but I trust to the wisdom which time has taught them. All thinking men must recognize the deadly nature of the peril which menaces us now, must see the darkness of the gulf on which France stands. Those who would blot out every glory of our past will soon leave us no hope in future, if men cannot be roused from their partnership for this or that dynasty to act together as Frenchmen and Catholics and thus save their country and their faith.'

"France is so cursed with party madness and party blindness that I have little hope of their doing so," said D'Antignae; "but ends apparently as hopeless have been gained by courage and ability like yours, my You must expect, however, to be accused of disloyalty to your own party.

"By some of its membersfor example, who have not hesitated to attack even the Papal Nuncio-it is likely. But what then? It does not matter in the least to what misunderstanding or accusation I am subjected, if the end is gained. And if it is not gained—well, then I shall at least feel that I have not been one of those who stood by and saw France fall into the gulf of atheistic revolution without an effort to save her.

"And what battle-cry will you find to unite Legitimist, Orleanist and Bon-

apartist? "We know," said De Marigny, "that there was once a battle-cry which stirred men's hearts and carried them victorious through many a conflict. It was 'God and the king.' But since It was 'God and the king. we are not agreed what king we desire, I shall inscribe on the banner which I wish to raise the name of God alone. For the line of battle is now sharply drawn. It is not for any political pref erence that we have to fight, but for the very existence of faith, right to hold, practice, or teach relig-ion at all. Whatever else they disagree upon, our opponents are united in enmity to all that is signified by he name of God; and we therefore should sink our differences to unite

in defence of it. "But, unhappily while they are fiercely united on that point, you have to overcome the indifference of multitudes of those whe nominally hold the traditions of faith ; you have to awaken generous ardor where there is now

only selfish apathy." Then, in addressing such men one must touch their selfishness by showing them the dangers that lie before a godless people. Surely France, of all countries, should not need to be taught by another revolution of what atheism is capable! Those who have ears to hear may hear on all sides the sound of a coming storm which will not be content with throwing down the church only, but which will not leave one stone of social order standing upon another. If men are prepared to supinely yield their religion they must

be prepared to yield also their property, and probably their lives." "The last arguments may touch them," said D'Antignac, smiling. "I am inclined to think that the world is perishing for lack of logic. Certainly a little clear thinking would make many of the evils which afflict modern society impossible. Well, I can do nothing save wish you God-speed," he added, with a touch of wistfulness: "but you know that in this battle, as in the many we have fought together. my heart is with you though I lie use-

less here. "Useless!" repeated De Marigny, much as Armine had spoken before him. "That you are not, or ever can be while life animates you; for animate others to battles which might else be fought with but half-heartedness. I can answer for myself that when courage or purpose flags I come here for a spiritual or mental aid which has never failed me."

D'Antignac's look of thanks was at once eloquent and pathetic. said, "you do not exaggerate in order to please one who has few pleasures—"
"You must know," interposed the other quickly, "that I do not exagger

ate in the least; that you are what I have said, not only to me but to many

"Then there is compensation for all that I miss or endure," D'Antignac went on; "for to sustain in any degree those who fight is as much as fighting one's self, without the dangers that attend victory. You don't need for me to tell you what those dangers

are," he added, with another smile.
"I do not think that there is any need for me to guard against them. said De Marigny, answering the smile. 'If I succeed it will merely be the success of one who lays a foundation

for others to build upon."

"So much the better," returned D'Antignac. "To dig deep is better than to build high. Foundations are the most necessary as well as the most difficult part of any work, and if you have not glory with men your glory with God will be all the greater. now let me hear your plans in detail. These details the vicomte proceeded

to give, and they were not only istened to with interest, but eagerly canvassed and discussed by this man who, prisoned on his couch of pain, showed, nevertheless, the most intimate acquaintance with the various phases French politics and a striking knowledge of the world in his suggestions and advice.

But the conversation was presently interrupted by Helene, who entered with a card in her hand.

"Do not fear," she said, with a smile at her brother, "that I am going to introduce a visitor. I told Pierre to deny you to any one as long as M. de Marigny was with you. But here is Mr. Egerton's card, with his compliments and hopes that you are better

Egerton!" repeated D'Antignac. "If any one but Gaston were here I should say that I was sorry not to have

"Then I am sorry to have been the "Then I am sorry to have cause of your not having that pleasure," But who said the vicomte, smiling. "But who is this Mr. Egerton who is to be regretted ?"

To be regretted only when you are out of the question," said D'Antig-nac. "Who is he? A young, rich, idle!American, clever and with intellectual tastes—a man of whom something brilliant is expected by his friends but who will probably never verify their expectations, because he has no motive for exertion. " Has he no ambition?"

"None. And, when one thinks of it, why should he have any? He already possesses in large degree that to which all, or nearly all, modern ambition tends—wealth. What has he to gain by subjecting himself to the drudgery of labor in any form?"

"It seems to me," said De Marigny, "that the best answer to that question lies in the fact that in all ages menthat is, some men-have felt that there is much besides wealth which is worth the price of labor: rewards so great, indeed, that wealth will bear no com parison to them."

"This is very true," said D'Antig nac: "but it must not blind us to the fact that in our age those rewards are constantly diminishing in value-are of worth only as they lead, indirectly perhaps but surely, to a golden end. We hear much of work which is to be unselfishly undertaken for the benefit of humanity, but as a matter of fact we see less of it than ever before in the history of the world. Egotism is more becoming a controlling force: men are more and more asking themselves. Cui ono? of any end which does not promise them power or pleasure."
"But the gratification of ambition

does promise both," said De Marigny. "Yes; but wealth can purchase both without the long vigil of labor which is essential to attain any really high degree of excellence in any path of human effort. And when a man has that golden talisman he may say, 'Why should I 'scorn delights and live laborous days' for an object which is certainly remote, and which may prove very unsatisfactory if I gain it, when here in my hand is the key to unlock all the doors of life, to enable me to taste all pleasures and most powers, to fill with varied enjoyment the few years granted me in which to live?

"If he thinks those few years are the sum of his existence there is no reason why he should not ask such a

question," said De Marigny. 'An answer is impossible until you have proved to him that he has a spir itual as well as a physical and mental life, and that these few years are no all in which he has to live,' "As philosophers, if not D'Antignac. as Christians, we must perceive that every disease which is afflicting our age has its root in the same causewidespread extinction of religious faith. When man loses his dignity as an immortal being no end remains to him which is not worthless and illusory save the end of gratifying his personal

tastes and desires. "And has this man of whom you

speak no faith?" Not the least. What man of culture, outside the Catholic Church, has

faith now?" "Yet I am interested in him," said Helene, who, with some needlework had sat down near the open window 'He is intellectual and he is reason able. I have not found in him any of that ignorant arrogance which charac terizes so many of those who are known

as 'positive thinkers.'"

"And who are at least positive in the expression of their crude opinions," said the vicomte, smiling.
"Well, that Mr. Egerton is not,

she said. "He has the good sense not to be positive in anything - not even in denial—when all is doubt with him It is honest doubt, I think - which makes me sorry for him. "There is no need to be sorry for

him on that account," said M. de Marigny. "If is the best ground for congratulating him. If he is honest in doubt he may at length receive light to

say Credo."
D'Antignac made at this point slight negative motion of the head "He does not desire to say it," he ob-served. "That is the worst of eras like this. Men do not wish to be left behind in what they regard as the great intellectual movement of the age They regard it as the highest triumph of human intelligence to be in doubt about everything. Eve for faith is dead in them.' Even the desire

"But it may be wakened," said Helene. "Yes," said the vicomte, "it may be

wakened. He glanced as he spoke at the ivory crucifix, and then at the worn face beneath. "And here," he added, "is a good place to waken it.'

CHAPTER IV.

The same sunlight which was stream ing over the wide boulevards and over pleasure-grounds thronged with people poured on this afternoon some of its rays into one of those narrow streets of old Paris which seem to have been purposely built to exclude all such rays street in the immediate neighborhood of the Sorbonne, where two young men met face to face an hour or so

after Helene d'Antignac had taken to her brother the card of a visitor whom he did not see.

"What, Egerton, is this you?" er claimed one. "How comes it that a butterfly from the Champs Elysees has "How comes it that a fluttered over here into the Quartier Latin?

The speaker was evidently a denizen of the region. On him the stamp of the student was set, in dress and air as well as in the large portfolio which he carried under his arm. He was short and thick set, with little grace of appearance, but his dark, heavily-bearded face was pleasant as well as sensible, and out of it looked bright, good-humored eyes. He might easily have passed for a Frenchman, not only from resemblance of type but from resemblance of manner, acquired naturally by long residence among Gallic people; but when he spoke English it was at once apparent that he spoke his native tongue, though—an English ear would have detected with an American accent.

The man whom he addressed was a much more distinguished looking per-Tall, slender, handsome, with an air of elegance pervading his careful toilet, he was certainly the kind figure more likely to be encountered in the Champs Elysees than Quartier Latin. But that he did not deserve the epithet bestowed upon him was sufficiently evident from the intellectual character of his face and from

the observant glance of his clear eyes Any one who had followed the regard of those eyes for some time past would have seen that he did not move indifferently through this classic quarter of the colleges of Paris, this spot sacred to learning, where for so long Europe sent her scholars and students in multitudes to gratify that passion for which, except among philosophers of Greece, never existed in the world to a greater degree than in the schools and among the schoolmen of the middle ages.

Like most of his generation, Alan Egerton knew little of those ages save that they were generally credited with having been "dark;" but he would not have been an educated, much less an intellectual, man, if he had not known the fame of the University of Paris, and if he had not felt a certain thrill in passing over ground which has been the chosen arena of the human intellect, and where the very stones were suggestive of a thousand kindling memories. Nor was he one of those with whom custom stales such memories. Many times before had he looked on the ancient, time stained walls of the Sorbonne, many times before trod the narrow streets, but never without a keen realization of all that the first had enshrined and all that the last had witnessed. He was looking down one of these streets with a glance which noted all its picturesque ness when accosted by the salutation recorded above

Ah! Winter," he said, with a smile, "you are the man I am in search of. I have been to your apartment, but, not finding you, strolled in this direction, thinking it likely I

"Yes, the lecture is just over," said

Winter, shifting his portfolio a little. "And what may your lordship want?"
"I want," said the latter, " to say that I have changed my mind on the subject we were speaking of last, and that I believe I should like to hear

your revolutionary tribune. Winter gave him a quick glance. "You are in need of a new sensation,

then?" he said. "Partly," th the other answered: "partly, also, I am in need of informon that gentleman. ation. It struck me after our last conversation that I know very little about this tremendous movement called Socialism-

"Very little indeed," put in Win-

"And that since it is well to inform one's self on all subjects, and since I am here in Paris with little to do, I might as well embrace the opportunity you offered me, especially as you promised that I should hear some real elo quence.

"You will undoubtedly hear it," said Winter emphatically. "But you will also hear some very plain speak 'But you ing. Duchesne does not wear gloves when he deals with silken gentlemen like yourself, who, possessing all the goods and pleasures of the world, still find life only a weariness and a bur-

"It strikes me that we should rather be pitied than denounced for that, said Egerton pleasantly. "However, I shall not mind how roughly M. Duchesne handles us, if he affords me

a little intellectual amusement." "Intellectual amusement!" repeated the other. "Yes, that is all you care for. Questions which are convulsing the world, shaking nations to their centre, and making thrones tremble. only serve to amuse an intellectual

sybarite like yourself.'

not?" demanded the other, with undiminished good-humor. "If their importance is so great it surely will not diminish it that they serve to amuse an insignificant intellectual sybarite. That is a good term Winter, by the way. I am much am much

obliged to you for suggesting it."
"Don't let the obligation overpower you," said Winter, " for I don't my-self think it very flattering. But it describes you exactly. I am never with you that I am not struck by the I am never manner in which you trifle with all beliefs and hold none.

"None has ever yet showed me good reason why I should hold it," replied Egerton. "I have not your faculty of enthusiasm. I cannot see a prophet in a revolutionary ranter, or a coming Utopia in the reign of the mob. Winter uttered something like a

growl, but beyond this did not speak. so they walked on in silerce for a moment-Egerton having turned and joined him-until, leaving the narrow street with its high, dark houses, they turned into the boulevard which under the Second Empire was opened through the quaint, winding mediæval ways, bringing daylight to many an obscure spot where crime and wretchedness welt in darkness, but also demolish ing much of the picturesqueness and spoiling much of the charm of this old famous quarter. As they entered the broad thoroughfare which is known on the left bank of the Seine as the Boul evard St. Michel, and which forms a direct line with the Boulevard de Sebastopol on the right bank - the Napoleonic and Haussmannic idea having been to lay out as many straight and tedious avenues, which cannon could readily sweep, as possible—Egerton said:

"You have not yet told me when and where I can hear this Duchesne. "I have not told you, "Winter answered, "because I don't know. I don't even know whether or not he is in Paris now. But if you are not in

haste I may be able to find a man who is pretty certain to know. "I am not in the least haste," Egerton replied.

"Then we will go to a cafe which he frequents and where there is a chance of meeting him-at least he is often to be found there at this hour. They proceeded, therefore, along the Boulevard St. Michel until, after crossing the Boulevard St. Germain, which intersects it, Winter turned in to one of the cafes that are numerous in the neighborhood. It was a darklooking place, not rendered more cheerful in aspect by the clouds of tobacco-smoke rising from the groups of men who were sitting around various small tables, drinking moderately and talking excessively. Winter received a running fire of saluta tions as he passed among them; but he did not pause until he reached a table in a corner near a window only one man was buried in a newspaper, by which stood

a glass of absinthe. On this shoulder Winter laid his hand. "Bonjour, Leroux," he said.

am glad to find you."
"Bonjour cher Winter," returned the other, glancing up. How goes it with you to day? And why are you glad to find me?" "Because I want some information

that you can probably afford," replied Winter. "But first let me introduce my friend Mr. Egerton, and, if you do not object, we will join you. "With all my heart," said Leroux,

adding, with a motion toward his glass as they sat down, Will you join me in this also?" "We prefer a bottle of wine—eh, Alan?" said Winter, "You had

said Winter, much better drink it instead of that poisonous stuff, Leroux. Leroux shrugged his shoulders. "I am getting up inspiration for

my night's work, as an engine gets up steam," he said. "It is a matter of necessity."

"M. Leroux is a writer, a feuille

tonist whom Paris knows well," said Winter, addressing Egerton.

"Whom Paris does not yet know so well as it may, perhaps, some said the feuilletonist calmly. some day," bien, you have not yet told me what it is that I can do for you."

"Briefly, then, you can tell me whether Duchesne is in Paris, and, if so, when and where he is likely to speak. My friend wishes to hear

Leroux turned a pair of keen eyes "Monsieur has heard of Duchesne, then?' he said.

"Yes I have heard of him," Egerton answered; "but what I have heard would not have made me desire to listen to one of his speeches, if Winter had not assured me that he is singularly eloquent: and real eloquence is something very uncommon."
"Monsieur is not, then, interested

in the cause to which Duchesne lends the aid of his eloquence?" "One cannot be interested in what one knows so little about," replied Ererton indifferently. "I confess Egerton indifferently. that I am not very favorably inclined toward it. But I am open to convic-

tion," he added, with a smile.

TO BE CONTIEUED. Converted on the Pilgrimage.

Francis H. Throop, whose wife was one of the leaders of the pilgrimage to Lourdes, which left Brooklyn recently, has become a Catholic. Mr. Throop

went with the pilgrimage, and he was baptized abroad by Bishop Keane. Mrs. Throop became a convert to the Catholic Church about fifteen years ago while visiting a Catholic family in Dublin. Mr. Throop, after his marriage, began to show a leaning toward his wife's faith, and their two children
—a little girl of six and a boy of three and a half years of age, now dead-were baptized in the Catholic faith. Mr. Throop was a High Churchman, and regularly attended St. Martin's P. E. Church, on President street, Brooklyn, prior to going on the pilgrimage. He also attended to Catholic church with his wife. Since the sudden death of his little boy from concussion of the brain, which occurred in January last, it is said that Mr. Throop had inclined more than ever toward the Church to which his wife was a convert and in which his children were baptized.

"All run down" from weak-ning effects of warm weather, you need a good tonic and blood purifier like Hood's Sarsaparilla. Try it

A FAIR TRIAL of Hood's Sarsaparil'a guarantees a complete cure. It is an honest medicine, honestly advertised andit honestly

THE POPE ON PREACHING.

Important Advice from the Holy

been issued by His Holiness, Leo XIII.

from the Sacred Congregation of

Bishops and Regulars, and is addressed to the Italian prelates and the

superiors of religious orders and con-

His Holiness, our Holy Father Leo

people, has learned, not without being

abuses have for some time crept in,

preaching to be despised or, at least, barren and unfruitful. In consider-

ation of this state of things, and fol-

lowing the example of his predecessors

—among others Clement X., Innocent

through the intermediary of the Con

ordered the Congregation of Bishops

and Regulars to write to all the bishops of Italy and the superior gen-

of the religious orders,

specially direct their vigilance and

stimulate their zeal as to the necessity

of each doing his best to put an end to

and radically extirpate these abuses.

In obedience to the august directions of the Holy Father the Congregation

of Bishops and Regulars brings under

the notice of religious orders and ec-

clesiastical institutes the following

rules, in order that they may, with all

their zeal, cause them to be observed

QUALITIES OF A PREACHER.

First of all, as to what concerns the

qualities required in a holy preacher, let them be careful never to entrust

so sacred a ministry to one who is not

full of Christian piety, and penetrated with a great love of Our Lord Jesus

Christ-love without which a preacher

would be nothing but "sounding brass and tinkling cymbal" (Corinth. xiii.,

1); without that love he could never

have that passion for the glory of God

and the salvation of souls which ought

to be the only motive and sole end of the preaching of the gospel. And this

Christian piety so necessary to preachers of the sacred word ought to be

manifest in their exterior conduct, the

latter never being in contradiction to

their teaching, but always such that

it should cause them to be recognized as "ministers of Christ and dispensers

of the mysteries of God "(1 Cor. iv.

1); otherwise, as the Angelic Doctor,

St. Thomas, remarks, "if the doctrine is good and the preacher bad, he is an

occasion of blaspheming the doctrine of God" (Comment, in Matt. v.). He

evident—and experience, moreover, never ceases to prove it—that one can-

not expect a really useful, well-ordered

and fruitful preaching on the part of those who have not developed and

strengthened their minds by sound

studies, particularly of sacred subjects,

and who, trusting to a certain natural

loguacity, have the rashness to ascend

the pulpit with little or no preparation.

They only beat the air, and without

seeing it, cause the word of God to be

turned into derision and despised,

6). It shall only be when a priest shall have given proof of all these

qualities-never before that-that the

bishops and heads of religious orders

will entrust him with the great minis-

try of the divine word, careful that

the preacher adheres to subjects which

PROPER DOMAIN OF PREACHING. Those subjects were indicated by our divine Redeemer when He said,

"Preach the gospel (Mark xvi. 15), teaching them to observe all things

whatsoever I have commanded you (Matt. xxiii. 20.)" Inspired by these

words the Angelic Doctor thus expressed himself: "Preachers ought

to shed light upon things of faith, give

guidance as to what is to be done, point out things to be avoided,

and, at one time threatening and at another time exhorting, preach to men

(loc. cit)." And the holy Council of Trent says: "Pointing out to them

vices that they ought to avoid and

virtues that they ought to pursue that they may be able to escape eternal

punishment and attain to heavenly

punishment and ago glory (Sess. v., c. 2, de Reform)." This thought had been made still more luminous by the Sovereign Pontiff

are within the

as soon as possible.

either by pontifical documents or

The following circular letter

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oop, whose wife was of the pilgrimage to Brooklyn recently, holic. Mr. Throop

rimage, and he was Bishop Keane. ame a convert to the bout fifteen years a Catholic family in oop, after his mar-ow a leaning toward d their two children x and a boy of three of age, now deadthe Catholic faith High Churchman, nded St. Martin's P sident street, Brook-

on the pilgrimage to Catholic church ace the sudden death m concussion of the red in January last, Throop had inclined oward the Church to as a convert and in were baptized.

It evidently follows from these differom weathening effects of need a good tonic and od's Sarsaparilla. Try ent passages that the creed and the deof Hood's Sarsaparil'a e cure. It is an honest lvertised andit honest;y

great eternal truths of that order ought to form the ordinary subjects of preaching. These great subjects are now-a-days unworthily neglected by many preachers "seeking what are their own, not what are Jesus Christ's" (1 Cor., xviii., 5); knowing that they are not the subjects fittest to acquire science and prudence rely more on the reputation they ambition, they their own than on divine arguments, leave them entirely on one side, particularly during Lent and other solemn occasions. Transforming names as well as things, they have substituted an ill-defined kind of conferences, de-XIII., who has so much at heart the apostolic ministry of preaching, so signed to charm the mind and imaginnecessary, particularly under the circumstances in which we live, to the ation without at all moving the will or reforming morals like the old sermons perfect education of the Christian not thinking that sermons are profitable to everyone and conferences genmuch grieved, that in the manner of erally to few, and that these very persons, if we took more pains with announcing the divine word, grave them from the moral point of view, if we helped them more to practise humilabuses which now a days often cause ity, chastity, submission to the authority of the Church, would by that means alone purify the mind of a thousand prejudices contrary to faith and dispose them better to receive light and XI., Innocent XII., Benedict XIII., truth. Religious errors, particularly among Catholic peoples, have generally their roots in the passions of the heart rather than in the aberragregation of the Council or that of the Congregation of Bishops and Regulars, tions of the mind, according to that expression of the holy Gospel, gave, according to the needs of the epoch, wise directions on the subject of preaching — His Holiness has ' From the heart comes forth thoughts blasphemies (Matt.

19)." And St. Augustine upon those words of the psalmist, "the fool said in his heart there is no God" (Ps. xiii., 1), makes this wise remark, "in his heart, not in his mind." It is not that it is meant absolutely to condemn the use of conferences, which, on the contrary, when well delivered, may also be very useful and even necessary in the midst of so many errors opposed to religion disseminated everywhere. is meant to banish absolutely from the sacred pulpit those pompous orations which treat of topics more speculative than practical, more profane than religious, which would be more suitable to the press or to academic reunions but which are certainly not suited to the holy place. As to those conferences which have for their object to defend religion against the attacks of its enemies, they are from time to time necessary, but they are burdens that are not fitted to every shoulder, but only the most robust. And the best orators themselves ought, under those cir-cumstances, to use great discretion; those conferences ought not to be given except in places and at times and be fore audiences who really need them and when a happy result may be expected. It is evident that the compent judges of these occasions are the Bishops of the dioceses. In these conferences demonstration ought to be firmly based rather upon sacred doctrine than upon profane and natural arguments; they ought to be given with much solidity and clearness that the listeners should run no risk of carrying away errors more strongly impressed upon their minds than the opposite truths, and that the objections should not produce more effect than the answers It is necessary, above all, should display learning as well as answers piety and Christian virtue, for it is to see that the too frequent use of con-

ferences should not cause the PREACHING OF MORALS to fall into discredit or disuse, as if the latter were only secondary and of less importance than discussions, and to be left to ordinary preachers and congregations. Moral preaching, on the contrary, is more necessary for all the faithful, it is not of an order inferior to the conference, and on that account the best and most renowned preachers ought at least from time to time to wherefore it is to them these words are particularly applicable: "Because thou hast rejected knowledge I will their zeal before even the most select audiences. Otherwise the latter will be condemned to always hear them speak a few, and never of vices and sins which are more easily found there than in less appreciative assemblies.

If many abuses are observable in the

selection of subjects, others none the less serious have crept into the manner of treating them. On this subject St. Thomas of Aquin teaches admirably that to be truly "the light of the world the preacher of the divine Word ought to possess three things: The first is skill, that he may not deviate from the truth; the second is clearness, that he may not teach obscurely; the third is usefulness that he may seek the praise of God and not his own" (loc. cit) Unfortunately, the style of many sermons now a days is not only far from having that lucidity and evangelical simplicity which ought to characterize it, but is obscured by a strange diction, is lost in abstract considerations above the ordinary capacity of the people and causes that plaint, "the little ones begged for bread and there was no one to break to them, to the lips. The worst of it all is that there is often wanting that sacred character, that breathing of Christian piety and that unction of the Holy Spirit which permitted the preacher to say of himself, "My speech and my Pius IX., of holy memory, speaking in these terms: "Preaching not thempreaching was not in the persuasive selves but Christ crucified, let them showing of the spirit and power. announce to the people clearly and fully, in a grave and luminous kind of Cor., 11., 4). They on the contrary, almost exclusively rely on "the persuas discourse, the very holy dogmas and ive words of human wisdom," paying little or no attention to the word of God precepts of our religion according to the teaching of the Catholic Church and the Fathers; let them explain and the Holy Scripture, which ought to be the first source of sacred eloquence, accurately the particular scope of each, as the Sovereign Pontiff, happily and deterring all from crime, stir up reigning, lately proclaimed in solemn their piety, that the faithful, wholelanguage which we think it useful to somely nourished with the word of God, may avoid all vice, pursue virtue and so be able to escape eternal pun-ishment and attain to heavenly glory (Lit. En. Nov. 9, 1846)."

APOSTOLIC FREEDOM OF SPEECH. calogue, the precepts of the Church and the sacraments, virtues and vices, the duties devolving on each class of society, the last end of man and other

the sacred orator, confers.

" not in word only, but in power also, and in the Holy Ghost and in much fulness" (1st Thess., 1, 5). Wherefore they who deliver discourses on religion and proclaim the divine message in such a way as to use scarcely any they may appear, must be weak and cold, inasmuch as they want the fire of God's word, and must be far inferior to those into which the divine word infuses its power, for "the word of God is living and effectual, and more piercing than a two edged sword; reaching into the division of soul and spirit" (Heb, iv., 12). Of course it must also be admitted by those of such experience that there is in the sacred scriptures a wonderful variety and a rich eloquence worthy of the greatest subjects, as St. Augus tine taught and expressly pointed out (De Doct. Christ. iv., 6, 7), and, as is confirmed by the fact that the most eminent sacred orators have gratefully attested before God that their fame principally to the assiduous use of the Bible and pious meditation " (Litt. enc. de studiis Script S., 18 Nov. 1893.

drawing their eloquence from "the spring of living water," turn, through an insufferable abuse, to the "dried up cisterns of human wisdom." In place of quoting texts divinely inspired, or those of the Holy Fathers and councils, they quote to satiety passages from profane authors, modern and even still living authors, and passages which often lend themselves to very equivocal and dangerous interpretations. "It is also a great abuse in preachers to treat of religious subjects solely from the point of view of worldly interests, without speaking of the future life; to enumerate the benefits which society owes to the Christian religion and not to speak of the duties which that religion inculcates; to re-

A MAN OF THE WORLD goes away persuaded that it is enough for him without changing his conduct to say, 'I believe in Jesus Christ,' to be a good Christian" (Cardinal Bausa, Archbishop of Florence, to his younger clergy, 1892) But what do these kind of preachers care about fruit? It is not that they chiefly seek, they want to charm the "itching ears" (ii. Tim. iv., 3) of the hearers, and provided the churches are full they care little if souls remain empty. It is for this reason they never speak of sin or the last end, nor of other truths of primary importance, which may occasion a salutary sadness ; they only speak "pleasant words" (Isaias xxx., 10). They do it with the eloquence rather of tribunes than apostles, more profane than sacred, capable of drawing forth those clappings of hands and applause

already condemned by St. Jerome. Teaching in the church, excite not the clamor but the signs of the people; let the tears of the audience be thy praise" (Ad Nepotiam). Thus their preaching, as much inside as outside the Church, seems environed, as it were, with a certain theatrical atmosphere which robs it of all religious character and supernatural efficacy. Hence among the people and, it must be said, even among a portion of the clergy, the depravation of the taste preach that kind of sermons with all for the word of God to the scandal of The latter may rush ear these "pleasant in crowds to hear these gress, their native land, modern science; they may applaud and ac-claim the orator "who knows the right way of preaching," but they nevertheless quit the church just as they entered it, "wondering but not converted" (Ex Aug. in Math. ix., 25).

THE SACRED CONGREGATION wishing, in conformity with the august orders of His Holiness, to apply remedy to such numerous and grave abuses, asks all the Bishops and Superiors General of religious orders and ecclesiastical pious institutes to attack them with all their firmness and employ their best efforts to procure their extirpation. Remembering that according to the directions of the Council of Trent "they should secure mer fit to assume the office of preaching in this wise "(loc. cit.), let them display on this occasion all the resources of their wisdom and activity. cerns the priests of their diocese let them employ all their firmness and not entrust them with so august a ministry before testing them either by examination or some other way they will judge opportune, "unless they shall have been previously of words of human wisdom, but in the approved life, learning and morals showing of the spirit and power. "(1 (loc. cit.). If it is a question of priests of another diocese, let them not to authorize one to preach, particularly on solemn occasions, before receiving letters signed by his Bishop or Superior giving a satisfactory testimony of his morals or his aptitude for preaching the sacred word. Let the Superior of any religious order, society or congregation not allow one of their reproduce: "It is this peculiar and special power of Holy Scriptures derived from the divine afflatus of the Holy Spirit which lends influence to assured of the excellence of his conduct and also of his method of preaching the word of God. If the Bishops, after

DIRECTIONS AND RULES

does not suffice, they shall deprive him altogether of the power of preaching, employing even canonical penalties if the property of the matter requires it. He is said to have lost about £15,000 by cards, and then renounced them. He is said to have lost about half the property through some trivial to the property through the property thr it can trust in all security to the dili-gence and zeal of the Bishops and heads of orders; it is confident that, thanks to them, we will soon see corrected this sisting of the sons of farmers, his quite modern method of preaching, or rather disfiguring the word of God. Forever relieved of these worldly seduotions, preaching will soon recover its pristine majesty and, along with it. its sovereign efficacy for the glory of God, the salvation of souls and the general good of the Church and society. Rome, from the Secretariat of the Sacred Congregation of Bishops and Regulars, July 31, 1894.

ISIDORE CARDINAL VERGA, Prefect. LOUIS TROMBETTA, Pro Secretary.

#### QUAINT IRISH STORIES.

Interesting Recollections of Aubrey de Vere of the Olden Days in Erin Beautiful.

Aubrey de Vere, the Irish poet, has written a series of recollections, which will be published in two parts in the Such, then, is the principal source will be published. Such, then, is the principal source of sacred eloquence, the Bible. But Century. The first portion, dealing with his childhood and boyhood, is with his childhood and boyhood, is printed in the September number, and is full of quaint stories of the olden

days in Ireland. Mr. de Vere says: "My earliest recollections are of our Irish home, Curragh Chase, and always see it bathed as in summer sunshine. It was not once however as it is now. At the bottom of the lawn there now spreads a lake, but at that time it was rich meadow-land, divided by a slender stream, with fair green hills beyond. The pleasure grounds now blends insensibly with the lawns and woods, but it had then a wall around it, which, as my fathers old friend and school fellow, Sir Thomas Acland, said on visiting us, when both had left youth behind, gave it a look present the Divine Redeemer as being all charity, and be silent about His justice. Hence the little fruit from this kind of preaching, from which of monastic seclusion. It was then break to break of low spreading oak and birch; the gathering of the poor on Sunday evenings at the gates of the long ash avenue for their rural dance : and the gay, through half bashful confidence with which some rosy, pretty peasant girl would advance, and drop a curtesy before one of our party, or some visitor at the "big house," that courtesy being an invitation to dance. There was also a little opening in the woods in which the neighbors danced ; nor have I yet forgotton the vexation which I found myself once snatched up and carried home to bed by one of those 'merry maids whose tresses tossed returning to the revel.

It was a time at which opposites of all sorts oddly combined. country-gentlemen were then looked up to as so many little princes, and the poor would have gladly adopted them as chiefs, like those of old, had they cared to accept that position; yet there was a great familiarity in the intercourse of classes, it was all strangely mixed with simplicity of My grandmother drove about the park with her four grays and an outrider, while my father, with whom she lived, had his four blacks and an outrider; yet dinner, which was at 5 o'clock, would have been far from satisfactory to a dinner out of the present day. What a stranger would have particularly applicable: "Because thou hast rejected knowledge I will reject thee, that thou shall not do the office of priesthood to Me" (Osee ix., for ward regions which are often shared by these sermons. The latter may rush carried over high hills. I well rewords," particularly when they are but melancholy black eyes: her ways drawn by the sonorious words of pro- at once authoritive and affectionate, and the reverence with which she was regarded by all. Nor have I forgotten bless you child, and make a good man of you;" nor the loud laugh once when the youngest of us, not to be outbless you grandmother and make a

THE OLD GRANDMOTHER.

good woman of you."
My grandfather had no taste for My grandfather had no taste for duels. At a great public dinner amongst the "healths" proposed was that of Lord Castlereagh, to whom my whatever chances you may have. grandfather, then a member of the Irish parliament, was known to have a special aversion. All looked toward his seat wondering how he would meet the dilemma, for the refusal to drink to a toast could then be expiated only by a duel. The glasses filled he was the first to rise; he lifted his own, and said; Here's to the health of my Lord Castlereagh!" adding with a significent expression of face,

Lord be troublesome to him !" A GOOD SPECULATION. My grandfather always gave the sagest advice to a friend, but generally acted himself from whim. Once, when walking in a London street, he passed a room in which an auction was going on, and, attracted by the noise, he entered it. The property set up for auction was the Island of Lundy in the Bristol Channel. He knew nothing whatever about it, but when the auctioneer proclaimed that it had never paid either tax or tithe, that acknowledged neither king nor parliament, nor law civil or ecclesiastical, and that its proprietor was pope and emperor at once in his own scanty domain, he made a bid, and the island was knocked down to him.

It turned out a good speculation. It paid its costs by the sale of rabbits ; and when ever his purchaser chanced to pick a quarrel with England and Ireland at the same time, it was a hermitage to which he could always retire and meditate. He planted minds the planted minds of the planted minds o

there a small Irish colony, and drew of this letter, let them immediately up for them a very compendious code, remind him of his duty; and, if that does not suffice, they shall deprive him case of matrimonial disputes. In offence given to his father. During the war he raised two regiments conown tenants, and those of his neighbors, and bestowed a captain's com mission on his only son, then a boy of five.

THE LITTLE CAPTAIN I remember my father describing the pride with which he strutted about in his scarlet uniform when the general rode out to review these regi ments. "But where is the captain? exclaimed the veteran. "Here I am, shouted the child. "But, my little man you are too young to fight ! ' Not at all," was the answer, "let the French land, and "-waving his sword in the air — "I will cut off their heads!" Alas! the hard-hearted Englishman "disbanded the captain, as the poor people described his act, and the youthful warrior lost for ever the opportunity of humbling that "Corsican adventurer" who had called England a "nation of shopkeepers," and affirmed that the lions on her standards were only leopards.

My grandfather was the most popular of our country gentlemen, because he had a great love for the poor, and always helped them at a pinch. A very old tenant once told me many stories illustrating this side of his character. Here is one of them. young man was tried for murder, hav ing killed a member of a rival faction in a fight. The judge, reluctant to sentence him to death on account of his youth, turned to him and said Is there anyone in court who could speak as to your character?" The youth looked around the court, and then said sadly: There is no man here, my lord, that I know." At that my grandfather chanced to walk into the grand jury gallery. He saw at once how matters stood. He called out: "You are a queer boy that don't know a friend when you see one!" The boy was quick-witted; he answered: "Oh, then, 'tis myself that was proud to see your honor here this day!" "Well," said the judge, "Sir Vere, since you know that boy, will you tell us what you know of him?" 'I will, my lord," said my grandfather; 'and what I can tell you is this-that the very first day that ever I saw him to this minute. I never knew anything of him that was not very good.' old tenant ended his tale by striking his hands together and exclaiming, "And he never to have clapped his eye upon the boy until that minute!" The boy escaped being hanged. Such traits made a man popular in Ireland in light," and who lost little time in and it is said that at his funeral the keening (funeral wail) for many a mile

was such as has rarely been heard. Not long ago I came upon a letter from The an English minister of the day, inform ing him that the patent for his peerage, an English one, was ready. seem, however, that at the last moment he changed his mind and declined it Possibly there was some one to whom he would not give so much satisfac tion" as that of seeing him take a peerage.

#### What to do with the Anarchist.

Mr. Henry Holt discusses in the Forum the subject " Punishment of Anarchists and Others." difficulty in dealing with an anarchist seems to be this: So long as he confines himself to merely denouncing sity, for the roads were generally carried over high hills. I well remember my grandmother's beautiful, in prison or in an asylum, there is no sort of security that he would stay there, for the reason that "his dis-order does not prevent dissimulation," her goodnight to us children: "God and all that he has to do to secure release is to profess a change of heart and stick to it. It is only after he has committed some crime that we when the youngest of us, not to be dut-done in civility, responded: "God are able positively to deal with him. bless you grandmother and make a For this difficulty Mr. Holt suggests

the following remedy: "Let the State You prove yourself not fit for human society, and we shall, as a matter of decency, notify all organized societies of that fact. If you come back here we shall kill you. If you go there, they, if they are wise, will do the same. Your only possible home is your only fit home - the wild and desert places of the earth, with the other beasts of prey that man has not vet exterminated.

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London, Saturday, Sept. 29, 1894.

LUTHER AND LIBERTY.

An age of superficiality this must necessarily foster loose and disconnected habits of thought. We are so intent on the pursuit of the material that we have no time to examine the assertions of our "thinkers," and hence much that we garner and hold as truth is but the offscourings of prejudice-we will not say of falsehood, for many a current opinion has a truthful stamp upon it, and few are there who have the hardihood to relegate it to the domain of the unreal and fanciful. We take our knowledge second-hand, and we must, therefore, stand always in the same groove, thinking the thoughts and crying out the watchwords of past generations. This has always been the bane of intellectual progress. When men begin to think for themselves a new epoch is marked in the world's history. Right reason shakes off the manacles of custom and conservatism and takes a firm hold of the truth. They who have opened up the long vistas of truth, thought well and deeply-examined long and critically, and handed down to us the fruits of their labors. And we also have our work to do. Too many phantoms, vested in the goodly raiment of knowl edge, walk unchallenged among us. We are well aware that progress is the shibboleth of the century, but when we hear a venerable minister declaring that Luther was the champion of liberty - that he burst the chains of priestly despotism - we are apt to wonder what progress means.

Luther is a very old subject, and has been often dissected by historical and controversial scalpel. The world agrees that he was the veriest puppet that was ever pulled by the strings of lust and pride. It knows that his principles are subversive of morality and that his life was stained with gross licentiousness. These are hard say ings, but the writings of the Wittenberg "reformer" prove them to be undeniable.

Who does not know of his fierce de nunciation of chastity -denunciation that pale with rosy the cheeks of all who love virtue, and that has placed him on record for all time as the calumniator of every Protestant mother and maiden. "Awful blindness," he says; "relentless cruelty of the Popes. Diabolical precept of keeping chaste. What! make an obligation of keeping chaste, which is impossible to human Such degrading words would sully the literature of any country. And yet we are accustomed to hear him hailed as the apostle of all that is pure and true! Was he not continent before pride obtained the mastery and perchance the thought of the days when he, in gown and with tonsured head, served God amidst his brethren, may have caused him, in very bitterness of remorseful rage, to pen the words that impugn the chastity of his mother. Let they who doubt our words read his life by Audin, and they will see that we have not exaggerated his hostility to chas-

True, he wrote much on Christian Liberty; but liberty was to him a word of uncertain meaning. He in cited the peasants to revolt, and history has no blacker page than those which describes the part he played in it. Munzer was the leader of the revolt. Everywhere he preached the doctrine of insurrection, and the peasants, eager with the hope of freeing themselves from the despotism of the German princes, flocked to his standard. Munzer, half-educated enthusiast that he was, promised them that God would aid them. Monasteries were sacked and churches were burned and the blood of faithful monks and noblehands of the peasants.

This was the result of Luther's doctrine on liberty. If he believed in it, of his teachings. But he deserted them in their hour of need - and, more, he commanded the princes to slaughter them:

times are come - the wondrous times in which a prince can gain heaven more easily by shedding blood than l by praying. Strike and strangle the

We shudder at the cruel perfidy and cold brutality of the man, and wonder how anyone can hold him up as a defender of Christian Liberty.

Many other passages might be cited to prove that he cared little about human rights and that he was ever the first to use them as a stepping-stone to his advancement. His splendid abilities were directed to the furtherance of personal aims, and history has no record of an unselfish deed that might figure as a merciful angel in the long cortege of his lustful and treacherous actions.

THE FREEDOM OF THE HOLY

Notwithstanding the confident asser tions of enemies of the Pope to the effect that the union of Italy under one king has settled finally that the Holy Father will never regain his temporal power, the question persists in cropping up in a manner very distasteful to the Italian Government. At the Liege International Conference of Catholics, recently held, resolutions in favor of the restoration of the Pope's temporal power were passed unanimously; and similar resolutions were passed at the German Conference of Cologne.

Professor Kurth, of the University of Liege, was one of the principal speakers, and in a speech, which was vehemently applauded, he declared that a question which affects the whole Catholic world, numbering much more than two hundred millions of souls, the dictum of one avaricious Government is not to be considered as settling this momentous question. It is a question which concerns all Catholics, and we must not rest content until the head of the universal Church be really free.

He asked: "Is the head of the Church free now?" and his answer was decidedly negative.

The religious freedom of the Catholic Church requires that its head be not the subject of or under the supervision of any national sovereign whose predilections are at the best local, and often personal, after the fashion of Louis XIV., who laid it down as a maxim: "L'etat, c'est moi :" or, "The State means me.'

Professor Kurth asked :

"Is the Church really free? Pope, Church, sound reason, and the evidence of facts say No. Our adversaries say Yes. This contradiction alone shows which answer is the right one, for where no consciousness of freedom is, there is no real freedom. protest every year, we want to show that the Church wishes in a peaceful way to regain its rights in order to make peace among the nations.'

The unanimity of the conference in 36 per cent.

Protestant nations as well as Catholics understand that for their own interests it is important that the head of the Catholic Church should not be the subject of any local sovereign. This consciousness made England as anxious as any power to secure freedom for of Europe were fixed by the Great Powers after the fall of the first Napoleon; and the same reasons which prevailed then must prevail now with such powers as England, Germany and

France, Austria and the minor powers of Europe, though apparently not anxious at present to intermeddle in the affairs of the Italian peninsula. will naturally turn to the consideration of this matter at some time or other, and the question must be settled yet in a more satisfactory manner

than that of the present state of affairs. The Catholic world may depend upon it that the question of the Pope's independence remains to be settled yet, and that the settlement will come before very long. The Catholic Congress of Cologne but echoes the senti ments of Catholics the world over, and those sentiments will yet be respected. Only a few days ago in a speech at Naples, Signor Crispi declared that

"The social system is passing through a crisis of the greatest import ance. So acute is the situation that it is necessary that the civil and religious authority should unite and work in harmony together against that in trine on liberty. If he believed in it, he should have befriended the victims scribed the motto: 'No God, No king. This band has declared war upon society. Let society accept the chal-lenge and shout as its battle-cry: lenge and shout as ... "For God, King and country."

This is generally regarded as a re

which has hitherto been the policy of the Italian Government. It seems now to be conscious that in nourishing irreligion it has warmed into life a viper which aims at fixing its fangs into the very vitals of the Italian monarchy, and it wishes now to make peace with the Pope.

Crispi's words were uttered while he was declaring that the Government consents to the appointment, long since made by the Pope, of Cardinal Sarto to the patriarchate of Venice-an appointment which the Government has hitherto refused to endorse. Some go so far as to say that at last "the Italian Government has gone to Canossa, like Bismarck." Whether this be true or not, it seems probable that the Government is on the point of beginning a new policy of conciliation which will prove far more beneficial and acceptable to the Italian people than the policy of hostility which has been hitherto pursued, and may end in results which but a few days ago were not expected, or even dreamed of. The Government, which has hitherto favored Atheism, seems to be becoming conscious that its Atheism has brought into existence that very Anarchy of which it is now so much in dread. It is now the business of the Government to destroy the monster it created, and this it cannot do without making peace with the Pope.

THE BOURBON DYNASTY.

The Comte de Paris died as a good Christian and Catholic. We admire especially his last letter addressed on July 23 to his adherents and friends. when he knew that his end was drawing near. He said :

"At the moment I am about to appear before God, I do not wish to trace a line of conduct for my son, who knows my thoughts, but address my self to all those who have expressed wish for the success of the Monarchist cause, and who will pray for me at the noment of my death.

After recalling all he did for the Monarchist cause, the Comte continues:

"My adversaries responded to my efforts with exile, in which I pursued the work begun in France. My object was always to preserve the traditional depository. I transmit it to my son, my friends to rally around him. I do not believe God has abandoned France. I think in order to recover her position she must again become Christian. My last wish is that all honest people may join my friends in accomplishing this work.

The Holy Father, while advising the French people to accept the Republic heartily, did not mean to impose upon them any obligation to believe Republicanism better than the Monarchi cal form of Government. He wished the French people to understand that they are not bound to stand by the effete monarchies of the past, whether Bourbon or Imperial : but he had no approving of the professor's sentiments intention to make them believe that it is an evidence of unanimity on the is their duty to prefer a Republic to a part of German Catholics, and they Monarchy. We believe that the Comte necessarily assist in giving shape to de Paris appreciated the position, and the policy of the German Empire, of though he differed from Pope Leo. XIII. the population of which they constitute in regard to the policy which the people of France ought to pursue, be remained throughout a true Catholic.

But we have too much respect for the dignity of the house of Orleans to admire the temper which the Duke of Orleans, the Comte's son, displayed after his father's funeral on the occasion of the visit of the Duc d'Aumale. the Pope when the national boundaries | The new chief of the House of Bourbon is reported to have burst into tears, saying:

> "Exile killed my father. I will endure anything rather than inaction. will risk my head to return to France, and if I am tortunate to reign 1 will risk my head rather than be driven out.

France has already pronounced upon the pretensions of all claimants to the throne, whether Bourbonist or Napoleonic, and she has decided against them all. The verdict of the country ought to be accepted by all parties: and while we cannot very severely regard the aspirations of the young duke, nor entirely condemn him for believing that the country needs the restoration of the old monarchy, we believe it would be extremely foolish for him to attempt to overturn that verdict by risking the lives of himself and his countrymen to re-establish a dynasty which has now no adherents worth speaking of-a dynasty which has been virtually defunct for half a century

It is too late now to restore, or even to hope to restore, either the Bourbon or the Napoleonic dynasty.

The true salvation of France now deends upon the whole country uniting in defence of the Republican form of Government, which has stood the test of a quarter of a generation, and is now the only form of Government to which the people are really attached, "Come, princes, to arms. The treat from the anti religious policy in spite of all shortcomings.

LOURDES.

Dr. Boissarie, a French doctor, has given to the public a work entitled "Medical History of Lourdes." The author gives a plain and positive statement of facts that have come under his notice, and he has no hesitation in declaring that medical science is unable to explain many of the cures attributed to Lourdes. He takes a fact and views it long and carefully by the light of scientific principles. There is no room for imagination or devotional enthusiasm: he is there simply as an expert. When he cannot explain it he says so; and his example might well be imitated by a great many medical luminaries who go to Lourdes to enlighten the benighted Catholics, and return with much prattle of sublimated condition of nerves. The word "miracle" is not in their vocabulary, and yet they will have to go back some centuries to expunge it from the vocabulary of the world. Every year marks Lourdes as a favored spot of heaven. And no attempt has been spared to destroy its supernatural character. Bernadette was exposed for years to the closest scrutiny of an army of medical men, who examined her and watched her. and to-day they are where they began -baffled and mystified and powerless to explain the phenomena.

The first cures that took place were known quickly enough all over the country. Popular opinion exaggerated some and misrepresented others. Then it was that the Bishop of Tarbes commissioned Dr. Vergeza, a man of the highest reputation in the medical world, to examine the principal cases. The result was published, and provoked much adverse criticism and controversy. Still the facts remained, and the doctors, remembering that discretion is the better part of valor, became silent.

Some years elapsed and the question was again taken up, but the result was the same as before. The doctors classified the cures under three categories 1. Cases which contained only a probability of a miracle. 2. Cases which, though surprising, might vet by some means be accounted for by a natural agency. 3. Cases which, without any contestation, were above the power of nature.

Later on Dr. Buchanan laid down in the Lancet similar principles Medical science has thus proved to the world that there are certain events which have their origin and their being not from nature but from God The scalpel does not mark all knowl edge, and they who would fain believe it are like those described by Platomen sitting with their backs to the window and refusing to see the light.

MR. GLADSTONE ON HERESY AND SCHISM.

Mr. Gladstone, even while he was occupied with the cares of Government, found time to write on theological subjects; but of course it was to be expected that his views on such matters would be written from his own standpoint, the point of view being that of a man who has been accustomed all his life to rely on his own judgment rather than that of the Christian Church through more than eighteen centuries.

This is the standpoint from which Protestants, however honest and talented they may be, necessarily form their judgment on Christian doctrine and practice. They would not be consistent with the palmary principle of Protestantism if this were not the case; but it is a standpoint which is not authorized to be taken, whether we regard the teaching of Holy Scripture or Christian tradition. Hence, we are not to be surprised if even Mr. Gladstone, with all his unquestionable genius, falls into error when he deals with this subject.

Our Blessed Lord in establishing His Church committed to it the duty of teaching all nations, not what the pastors and members thereof might evolve out of their own minds, but what He taught. Even Mr. Gladstone has not grasped this great truth; and from a mixture of right and wrong principles, have brought out conclusions, sometimes very true, though startling to the prevalent Protestant convictions, but sometimes as startlingly erroneous.

His well-known pamphlet on Vaticandefeat of his Government by the votes of Irish members, on the education question. Since that time he has learned that Catholic faith is in no

contained in his pamphlet, he has renounced them by his acts.

On the education question, too, he has learned that it is not the duty of a Liberal legislator to force on an unwilling people the particular kind of education which he deems to be most suitable for them-that kind which would ignore the existence of God, or of teachings which God has ordained.

All this shows that even Mr. Gladstone is not so infallible on questions of religion as he and his most enthusiastic admirers imagined him to be.

Later came his "Impregnable Rock of Holy Scripture," with a purpose with which we are fully in accord. We welcome any reasonable assistance in stemming the tide of rampant infidelity; and Mr. Gladstone has used his powerful pen for this purpose. In this he reasoned on the side of truth, and his arguments are irrefutable. Yet we must confess that his pen was not always wielded in defence of the truth: and we believe no one is more conscious of this than himself, or more sorry for his erroneous views, especially those contained in his work Vat icanism. The retirement of the eminent

gentleman from political turmoil seems to have given him a new opportunity to deal with theological questions, and Nineteenth Century for August there appears an article from him on "The Place of Heresy and Schism in the Modern Christian Church." His natural kindness leads him in this article to great tolerance of almost any degree of doctrinal difference, and he pleads that our ideas of heresy should be modified and readjusted so that Christians of all sorts may co-operate harmoniously. Especially he recom mends that his own Church should make this move so that a common belief in the Trinity and our re demption through the blood of Christ should suffice for a basis of unity between denominations. On this basis, he thinks, all Christians should learn to fraternize: and thus, the old Jewish law forbidding the making of graven images should be now regarded as unnecessary to be observed.

We submit, with all due deference to Mr. Gladstone as a profound thinker, that this way of dealing with what is supposed to be one of the commandments of God, is not respectful to God, if it is really forbidden by the first, or, as Protestants make it out, the second commandment, to make images. Of course we understand, that this is said as a concession to Catholics, but Catholics do not want a concession which implies that we are, or have been, breakers of one of the commandments of God.

This matter is of importance, be cause the Catholic faith does not change to sait the ever-varying whims of men. It is unchangeable, because it is the divine revelation; and so it would be an intolerable inconsistency for us to accept as a concession or favor such a change as Mr. Gladstone proposes to Protestants to make in their belief, as if the error were entirely on our side. The fact that the change is proposed to Protestantism proves that the error to be corrected is also in Protestantism and not in Catholic doctrine.

Scripture makes it clear that the words of the Catholic Catechism are correct, which are to the effect that it is not forbidden by the first commandment to make images "if we do not make them for gods, to adore and serve them, as the idolaters did."

That it was never meant by God to forbid absolutely the making of images, is clear from the fact that not long after God revealed the ten commandments to Moses. He ordered Ooliab and Beseleel, the skilful workmen who were chosen to use all their skill in the erection of the tabernacle and altar, and their appurtenances, to erect two cherubim or images of angels on the sides of the holy propitiatory. (Exod. xxxvii.) So in the erection of Solomon's temple there were cherubim on the oracle, and others on various parts of the temple. It was, therefore, not forbidden to the his theological conclusions, starting Jews to make images which would enliven their devotion, without exposing them to the danger of falling into idolatry.

It is undeniable that the first Protestants adopted the Jewish, in preference to the Christian, arrangement of the commandments, dividing the first ism was published in revenge for the into two for the purpose of parading tawny, resembling that of the Ameribefore the populace an express com- can Indian, but somewhat darker. mandment of God against the making of images under all circumstances, so as to make it appear that the Catholic hymns sung by these Islanders at the way inconsistent with loyalty to practise of showing respect to the State Fair as Methodist hymns. They country; and though he has not made images of saints is thereby condemned were the well-known hymns of the any formal renunciation of the errors as idolatry. To make this representa- Catholic Church, and were sung in

tion of the case more credible the Hebrew word pesel, "a graven thing," was translated "a graven image," whereas its proper meaning is an idol, as is evident from the use of the word throughout Holy Scripture. Thus, in admitting now that Catholics may lawfully use and show respect to images of the saints there is no need of the roundabout and rather absurd method of Mr. Gladstone, first in applying that God forbade entirely the use of images to the Jews, and secondly that the time has come when it is allowable for man to change God's law. That was never God's law; and there is no need of changing God's law in order to admit that Catholicism has at last become admissible into the category of Christian Churches. Mr. Gladstone, well-intentioned as we believe him to be, makes an egregious mistake in putting the matter in this way. It is Protestantism which committed the error in the first place, in asserting pertinaciously that all images and pictures are forbidden by the first commandment. But in taking this stand, Protestantism was never consistent. While maintaining this, Protestants always in practise showed reverence to the images of those who had no claim to be called saints, while they maintained that it is idolhe takes advantage of it; for in the atry to reverence the images of the saints of God.

> We cannot, without considerable difficulty, understand how the truth of the case escaped Mr. Gladstone's notice. The only solution of the matter which we can give is that while making his eirenicon, he wished to let his own Church down easily.

SOUTH SEA ISLANDERS AT MASS.

Detroit was the scene of quite a sensation during two Sundays, the one immediately before the State Fair was to be held, and the other during the Fair. The cause of the excitement was the march of fifty South Sea islanders to hear Mass at the Church of the Holy Redeemer. These island ers were brought to this continent to form the Samoan village at the World's Fair, and they have since been travelling from place to place exhibiting their war dances and other peculiarities under guidance of a manager. They are all Catholics, having been converted to the faith by the Marist religious order who began their mission on the islands in 1836. Many of the early missionaries were martyred and eaten by the savages. whose objects of worship were of the most absurd and frequently disgusting character.

The islanders were followed to the church by hundreds, including many Protestants, who were desirous to see how they conducted themselves. In the church they behaved with the greatest decorum and manifested the most fervent piety. The gentlemen who made the customary collection had been instructed by the priests not to bring the collection boxes to the pews which were occupied by the islanders, but when they saw themselves thus passed by they called the collectors back and each one deposited a coin in the boxes.

Many read the prayers at Mass from books, and others used rosaries, with the purpose of which they are quite familiar. They are very earnest in their devotion to the Mother of God.

Their garb was the usual dress of this country, though at their exhibitions they dress as they were accustomed to do on their native islands. The dress they wear at their homes is decent though light and scanty.

The beholders were edified at their deportment in the church while they assisted at the same Holy Sacrifice at which they are accustomed to worship at their homes in the southern seas.

One of the islanders became very ill while at Mass, but he refused to drink a glass of water in the house of God, and when carried out of the church, parched with thirst, before taking the water he made on himself, and over the water, the sign of the cross.

The earnest piety of these strangers from the Antipodes is a beautiful testimony to the zeal of the devoted missionary Fathers who brought to them the knowledge of the Saviour of mankind, and to the unity of the Catholic Church, which makes brethren of the people of every land. The color of the islanders is not black, but brownish or

The Detroit Free Press made a strange mistake in describing the re credible the graven thing, graven image, ning is an idol. use of the word ripture. Thus, t Catholics may how respect to here is no need d rather absurd one, first in apade entirely the ws, and secondly when it is allow. nge God's law. law; and there g God's law in

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LANDERS AT

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Latin. There are a few nominal ment was so highly pleased with the Methodists among the Fijians, who are educational work of the missionaries part of the company; but it is stated that it gave a large donation of land that their religious ideas are of the and money towards the erection of a crudest kind.

HOME RULE.

THE following letters, which we copy from the Dublin Freeman's Journal of September 6th, testify to Rev. Dr. Flannery's fidelity and promptness in remitting to Hon. E. Blake the sums entrusted to him as treasurer for the Home Rule Fund. It should be explained that when the draft for £80 ceived the letter in which the money delay of acknowledgement.

The contributors to the Irish Parliamentary Fund were:

Biddalph, per Rev. Jno. Connolly... Kinkora, per Rev. Jno. O'Neil. St. Thomas Branch of A. O. H... Corunna, per Rev. P. Mugan. Windsor, per Rev. Dean Wagner... Wyoming, per Rev. P. Gnam... Ingersoll, per P. Kennedy, Esq... \$400.00

The National Trustees beg to acknowledge the receipt of the sum of £80 for the Irish Parliamentary Fund, as mentioned in the following let-

Point a Pic, P. Que, Aug. 24, '94. Dear Sirs - I beg to enclose a draft for £80, payable to me, and by me endorsed to your order. This draft is sent by the Rev. Father Flannery, D. D., of St. Thomas, whose letter I enclose for publication. You will see it represents a part of the subscription to the Irish Parliamentary Fund, from the diocese of London, Ont.

Pray let it be acknowledged and published as usual. Yours faithfully, EDWARD BLAKE, To J. McCarthy, Thos. Sexton, and J. Dillon, National Trustees.

HON. E. BLAKE, M. P. St. Thomas, Ont., July 26, 1894. Dear Mr. Blake-I have much pleas ure in forwarding to your care \$400 for the Parliamentary Fund, contributed from a few parishes in this diocese. Strathroy, Seaforth, Stratford, and other places sent their contributions directly. I may obtain other subscriptions, which shall be despatched as soon as received. Chicago's \$8,000 and the Paris Fund must have given renewed courage our national schools, for whose support to your hard-tried and much-vexed we all pay taxes, these pestiferous friends, whose real enemies are the Factionists, who bring discredit on the sacred cause and dry up the ordinary sources of help and encourage ment from Ireland beyond the seas.

In the hope that God's right arm

will lift up and soon roll back the rock for Ireland's resurrection, I am, yours faithfully.
W. FLANNERY, D. D.

ment to pay him liberally for registering their names.

It is very strange that secular journals that come in for a large share of the Luciferians. The latter, who are Catholic patronage devote such scanty space to Catholic news, and give whole columns to tract societies, etc., and to strey faith in the God of Christians the vapid vaporings of Rev. Mr. So. and to establish a universal church of and So. They pose, of course, as Lucifer worshippers. Dr. Bataille's models of liberality, but it is of the work is a complement and a strong surface and shallow. Rub off the confirmation of the revelations about prejudice.

THE RECORD has been censured for its continued denunciations of the A. P. A. We admit that we are tired of the subject-tired and disgusted-but the revelations already madeby Taxil we have the consolation of knowing and others. Among a mass of importthat we have laid bare the workings of the nefarious organization and Bataille not one perhaps exceeds in ineffected thereby much good. We depounced it not only as a Catholic editor, but as a Canadian, as we will ever denounce any person or organi- the year 1871. Those who will take zation that will have for object the fostering of dissension. And we know that our action has secured the approval of many without the pale of the Catholic Church.

The Fransiscan Tertiary reports that the progress of the Catholic Church among the Egyptians is exceedingly satisfactory. The Franciscans established some years ago a mission at Luxor, and now the Church of that locality is the most flourishing in Upper Egypt. There are some heretical Copts there, the descendents of the

school, and the whole population of the town made it a festival day when the school was opened. Among those present on the occasion were the Turk ish Cadi, and all the prominent citizens. The school is attended by Catholics, Mahometans, Greeks and Jews, of every shade from white to the blackest hues of children from the Soudan.

ITALY is beginning to learn that true progress does not consist merely reached the House of Commons, Mr. in Atheistical Government. This Blake had left England and was with species of Government has brought the his family at the summer resort at country to the verge of bankruptcy; Point a Pic in Quebec, when he re- and now an effort is being made to reduce expenditure, simultaneously with was enclosed. This will explain the Signor Crispi's pronunciamento that it is necessary that Church and State should work harmoniously together for the protection of the country against .\$50.00 | Anarchical principles. To effect economy in administration, the number of 3.00 Provinces is to be reduced from sixtynine to twenty-three. There are to be only eighty nine tribunals instead of one hundred and eighty, and in other respects expenses are to be reduced. It is very questionable if these cheeseparing economies will be enough to save Humbert's dynasty, which has brought on bankruptcy and a general corruption of morals. The spirit of revolution is in the air, and these reforms appear to be mere make-shifts to defer the day of reckoning.

> It will be remembered by our readers that Miss Ryan of Elmira not long since brought to task a lecturer who declared that Catholics are imageworshippers. The lecturer was confounded while the young lady proved him to be a slanderer. The Colorado Catholic has the following appropriate remarks on the circumstance:

Would that there were more like her. The Catholic laity of America is very much to blame for the toleration and countenance given to the bigots in this country. At almost every public gathering where they can gain admission, be it some entertainment gotten up for charitable purposes to which all classes of people are expected to contribute, or the public exercises of bigots never let an opportunity pass to get off some stupid, musty calumnies against the Church. If they were given to understand that they might expect to be called down every time they attempted such a thing they would not be so hasty in their uncalledfor criticisms.

W. Flannery, D. D.

EDITORIAL NOTES.

An individual with a taste for statistics is busily employed in the compilation of what he terms a "Religious Directory." It will give the names of all those who go to church. He is very enterprising, and, though professing to be actuated by a purely religious spirit, he expects a great many who keep the eleventh commandment to pay him liberally for register
The half a million of French Protest Since Your Grace's last visit, some three years ago, when we placed on record our feeble appreciation of your deep and unwearied interest in our welfare and of its happy results which were then evident, progress, spiritual and temporal, among our people has been unabated.

To our beloved pastor, whom in your solicitude for us, you selected for this young mission, we owe much for his helpful sympathy and concern in everything that makes for our advancement. The zeal and devotion so ceivable name and doctrine; but, taken altogether, their number is very small, as the French, when they cease to be Catholics, become Nothingarians. THE half a million of French Protes-

DR. BATAILLE, a Frenchman, is publishing the secrets of Freemasonry and also secretly directly Freemasons, work might and main to utterly deveneering of business interest and you | Freemasons already made by the celebehold the monster of bigotry and brated Leo Taxil, Paul Rosen, and others. Incredible as Dr. Bataille's revelations may appear at first sight on account of their enormity, they will become not merely plausible, but stern, sad realities if studied side by side with ant Luciferian documents published by terest their programme of proceedings against the Catholic Church as laid down in a Luciferian convention in the trouble of perusing this rather lengthy document, and compare the rules laid down in it with the actions of the enemies of the Catholic Church will find therein a strong confirmation of the genuineness of this document.

#### DIOCESE OF LONDON.

On Thursday, the 20th instant, the sacrament of confirmation was administered by His Lordship the Bishop of London, at St. Mary's church, Simcoe. Among those confirmed were three converts to the true Faith—one result of the Scripture class established by

His Grace the Archbishop of Kingston visited Carleton Place on Monday, September 10, for the purpose of administering the sacrament of confirmation in that mission. He was accompanied by Archdeacon Kelly and September 10, for the purpose of administering the sacrament of confirmation in that mission. He was accompanied by Archdeacon Kelly and the Reverend Fathers Stanton, Twohey and O'Connor. At the railway depot he was received by the local pastor, Rev. M. O'Rourke, and by the mayor of the town, the latter in his official capacity extending to the distinguished outspastor had made arrangements for a suitable reception. Accordingly the large concourse that had assembled at the station resolved itself into a procession and escorted His Grace and the visiting elergy from that point to the presbytery. Headed by the Citizens band and including the local branch of the C. M. B. A. wearing regalia, citizens generally, and candidates for confirmation attired in the manner so surgestive of that happy event in the lives of children, the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's parish, for the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's de Mercede, His Grace administering the missing the monther of parents and children to the reciprocal duties of parents and children to confirmation to one hundred candidates, and addressed them on the reciprocal duties of parents and children to the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's de Mercede, His Grace administering the manner so surgestive of the carbonic of parents and children to the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's de Mercede, His Grace administering the carbonic of parents and children the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's de Mercede, His Grace administering the procession was an imposing and picturesque spectacle. On Tuesday, in the church of St. Mary's parish, for the spiritual welfare of your parish, for the city of Brantford who had neglected their that the station resolved itself into a proving the pro candidates, and addressed them on the reciprocal duties of parents and children. The treatment of his theme was admirable, and showed the dren.

fervour and earnestness with which His Grace discharges that most important duty-the instruction of the young. The thought was profound, yet the language in which it was dressed brought it home to his listeners. Striking example, apt illustration, the resources of a mind replete with the learning of the schools and of an experience beyond the ordinary, shed light upon many a recondite proposi-tion and presented the glorious teachings of Catholic truth with a simplicity and directness that readily won for him not only the close attention of the children, but of the entire congregation. The effect produced was visible on every face. Not a few Protestants

were present.

Mottoes of welcome and respect and other special decorations were en evidence, and reflect credit on the taste of those who had arranged them.

The examination by His Grace of the children, preparatory to confirma-tion, was strict and yet considerate; it occupied three hours of the morning. After His Grace's closing advice, Mr. Geo. A. Cornell advanced and read the address from the congregation, to which the Archbishop made kindly re-ference in the course of his remarks to the children. The address was as follows: To the Most Rev. James Vincent Cleary, S. T. D.:

T.D.:
May it please Your Grace —We, the undersigned, speaking in the name of the congregation of St. Mary's, respectfully approach Your Grace to extend to you a hearty welcome to Carleton Place.

Since Your Grace's last visit, some three years ago when we placed on record our

congregation have been associated.
From our hearts we thank Your Grace and
pray that you may long be spared to direct
the great and expanding interests committed

Reverently saking the favor of Your Grace's blessing, we beg to subscribe ourselves Your Grace's most devoted children, G. A. Cornell, James L. Murphy, Maurice Burke, Thomas L. Nagle and James S. Galvin.

On Wednesday the Archbishop, ac ompanied by Father O'Rourke, Archdeacon Kelly and Father Twohey, drove to Ferguson's Falls, which is a portion of the Carleton Place mission, and where a large congregation awaited the party. After addressing the people in the church of St. Patrick in the manner which makes his visit to the various parts of his diocese an incen tive to greater and continued effort for the progress of religion, His Grace returned to Carleton Place, and on the

following day proceeded to Spencer-ville for visitation and confirmation. Truly the labors of the beloved Arch oishop of Kingston, as shown during any one of his visitations and multi plied as these are by the number of nissions in his diocese, are arduous and exactive to a degree, and, prose cuted as they are with an Apostolic his visits invariably result in a quickening of faith and in a cleaver recognition by his people of their duties and responsibilities

A noteworthy feature of His Grace's of respect for ecclesiastical authority

many of them have renounced their heresies and have become Catholics, receiving instruction from the Francis-can Fathers. The Egyptian Governight of the Egy

The following address was recently pre-anted to Rev. Father Keloe of brantford, ecompanied by the presentation of a sum of To the Reverend Father Kehoe, Brantford:

Catholes of East Brantlord soon be acceeded to.

In conclusion we beg to ask your acceptance of this purse as a slight token of the high esteem in which you are held and as an expression of the love and heartfelt gratitude of the Catholics of East Brantford.

Signed by Timothy Cokely, William Brown, John Whalen, Andrew Quinlan, J. J. Lillis, John Golden, John Hickey, W. Schuler, D. J. Monahan, Roger McKinnon, Joseph Quinn, Thos. Brown, Thos. Dwyer, L. McCormack, Nicholas Nolan, M. J. Kew, Robt. Smith, and one hundred others.

Dated this 16th day of September, 1894.

The presentation occurred at the residence of Mr. John Whalen, and although it was an informal gathering, a very large crowd as-

The presentation occurred at the residence of Mr. John Whalen, and although it was an informal gathering, a very large crowd assembled to bid their paster good-bye. Had he remained until evening so that the ceremony could have taken place in the school house it would have been crowded to its atmost capacity; as it was, some fifty or sixty assembled at the noon hour when the presentation was made. The address was read by Mr. T. Brown, barrister, Brantford.

Father Kehoe in reply thanked them most heartly for their kindness and generosity. Any good that had been accomplished since his advent to the parish, he attributed to the blessing of God and the hearty co-operation of the good people of East Brantford. Referring to the postponement of the parish he advised them to be entirely submissive to the judgment of the Bishop, who would see that in any case their spiritual wants would not be neglected. His Lordship will be pleased and editied to hear of your appreciation of what has been done and of your laudable desire to have a resident pastor in your midst. In the meantine you have abundant reason to be grateful to the Bishop for the establishment of the mission here and for the privilege of having the Holy Sacrifice offered here every Sunday in your chapel. For my part I came here through obedience to the same authority. For it is our duty at all times as priests and people to be obedient to our prelates—placed over us by Almighty God—and in this way obtain the Divine blessing, which I now devoutly invoke on yourselves and your families. May God bless you all!

#### A LOURDES MIRACLE.

The following, writes the Reverend E. Martin in the London Tablet, is an account of a wonderful cure of a young Eltham who has lately been to Lourdes with the French National Pilgrimage. The young woman and her mother came to live at Eltham last April Before that they lived in South Kens wonderful that it does not need any addition of mine.

Sarah Arter, aged thirty-five, has been suffering more or less since she was eighteen with some disease of the stomach. For the last five years she has been bedridden. As to the precise nature of the disease, the doctors did not seem to agree. Some said it was cancer in the stomach; others a tumor, others ulcers. She had been others Saint George's five times, and the Cancer Hospital once. At the latter they said it was said in the Cancer Hospital once. At the latter they said it was cancer in the stomach, and treated her for it. The symptoms seemed to favor that opinion. She was habitually in great pain and for years had taken no food without vomiting directly afterwards. She could not even keep down a cup of tea and bread and butter. At times she would vomit blood, which had a Besides this disease of the fetid odor. stomach, she was quite paralyzed from her hip downwards. This paralysis came on by degrees. Ten years ago she began to lose the use of her legs, zeal, it is not to be wondered at that | but walked with two crutches till five years next November, when she lost years next November, when she lost the use of her legs entirely and has ing was prepared at the Hospital des her bedyidden ever sine. One leg Douleurs. They now lost no time in been bedridden ever since. One leg then became contracted. measured her at the Cancer Hospital, visit to Carleton Place was the good feeling evinced by our separated brethren, who vied with Catholics, in tokens the last bone of the spine projecting, and this caused her additional and many of whom were present in suffering. The doctors at the hospitals church and listened with close attention told her that they could do nother tion to the admirable addresses delivered by His Grace.

On Monday evening a large concourse assembled around the presbytery, when the band played several stomach to wash it out, and for three stomach to wash it out. airs with much taste and effect, and weeks administered her food by means the Archbishop in thanking them for of injections. Having been told by the courtesy extended to him, ad the doctors that she was incurable she great number of doctors, who, after ancient Nestorians and Arians, but the pastor, Rev. D. P. McMenamin. the courtesy extended to him, addressed the majority sought for help from Him who can which she had brought from London,

good work going on under Father McMenamin's care.

In the sanctuary were noticed Rev.
P. Corcoran, of La Salette, and Rev. T.
Dominion.

Catholics and non-Catholics alike, to present so welcome a spectacle of union and harmony which he would fain see repeated in every part of our fair Dominion.

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Catholics and non-Catholics alike, to present so welcome a spectacle of union and harmony which he would fain see willed it. When she told Doctor Foulerton, who is a Protestant, that she was going to Lourdes, be laughed at the idea, because he naturally did not believe in the miracles of Lourdes. He used to say to her in joke, "Well, and wasting of the lower limbs. Sarah, if you are cured at Lourdes I shall believe in the Catholic Church."

Added to this she suffers from ulcers in the stomach, which were the cause But what an undertaking this journey was for her! She an invalid, who could not even stand, poor, and her mother who looked after her seventy Without a certificate from a doctor years of age. She used to employ her time while in bed in doing needlework and sold the work to make up an income. Out of her earnings she tried train. Miss Arter returned on Monto save up enough to take herself and her mother to Lourdes and determined to go this next September. Fortunately, however, she had some kind friends, and they arranged for her to before was nearly dead with the fago with the French National Pilgrimage, which leaves Paris every year about August 18. They also paid her fare to Paris and sent Sister Julienne of the "Bon Secours," Haverstock Hill, with her to wait on her. Since this Sister was French and could

speak English perfectly she was well suited in every way for the task. Miss Arter was accepted by the Committee of the National Pilgrimage and was told to be at Paris by August 18, to travel in the white train. The white train is one which takes all the great invalids. It is well described Zola in his recent 'Lourdes." She now began to prepare for her journey; since Sister Julienne was going to take her, we all thought that there was no need for her mother or anyone else to go with her. All we could do was t help her with our prayers. She made a general confession and prepared for death if it should be God's holy will to take her: for, humanly speaking, i was madness for her in her weak to undertake that journey. She re ceived Holy Communion on the feast o the Assumption, and the next day, August 16, after the prayers and bless ing given in the Ritual, started by the 11 o'clock train for Paris. I my I said good-bye to them at the station istrative remnants of Protestant as-

self and a few friends saw her and Sister Julienne off from Cannon street. She had to be carried in an invalid chair to the carriage, and from the train to the boat. I must admit when she was so weak that I felt grave doubts as to whether she would ever reach Lourdes. They got as far as Paris the same day, more dead than Irish Constabulary who are Catholics alive, and after being put to bed, she remained there all the next day, till Saturday afternoon, when the White Dublin Castle the Inspector-General train started for Lourdes. It was arranged that the White train should stop at Poitiers, which is half way, from Sunday morning till the following day, to give the pilgrims time to She was so ill when they arrived at Poitiers that she had to be carried and seven of the eight officers attendon a stretcher to the Convent of the Sacred Heart, where one of her friends, Mrs. Munster, had arranged for her and the Sister to be lodged. slip comfortably into thirty-two out When they arrived at the Convent she of the thirty-six county inspectorships,

was too ill to be taken up to the bed and one hundred and eighty out of the room which had been prepared for her; so the good nuns had a bed put inspectorships. The same, or nearly up for her in the school-room on the the same, proportion applies to all ground floor. After resting all day the officers about Dublin Castle and to account of a wonderful cure of a young Sunday they were to proceed to the very clerks in the constabulary woman living in the neighborhood of Lourdes the following day. On Sundepartment Now, the loyalty and day morning it was decided to give the Holy Communion by way of Viaticum, for it was considered very doubtful whether she would ever arrive at are mainly composed of Catholics, and ful whether she would ever arrive at Lourdes alive. No sooner had she received Our Lord than she, as it were, them the plums go to the Protestant Before that they lived in South Rensington. Since they settled here I have been a constant visitor at their house, and what I shall state I have either seen or have learnt directly from themselves. I will endeavor to tell the facts without, I hope, any extell the facts without, I hope, any example. Indeed the truth is so administer the Holy Communion to the lack of property qualification—as is lamely urged when the disproportionate magisterial appointments are under consideration. administer the Holy Communion to another pilgrim who was very ill in a The injustice is presented to the world room above. We can imagine the astonishment of the Sisters when they returned and found the dying pilg rim out of bed and kneeling at the altar some distance off. After making her thanksgiving she dressed and walked to the chapel which was some distance from the 100m she was in; and there the candles were lit and a Te Deum sung by all the Community to thank At the same time as she regained the use of her limbs the bone in her spine returned to its proper place, and she felt no more pain in the back Now the malady in the stomach seemed to increase, and she suffered the most acute agony on the journey from Poitiers to Lourdes. The train arrived at Lourdes about 5 o'cleck on Tuesday morning, and she was taken as soon as possible to the Grotto and put into the Pisaine. No sooner was she in the water than all the pain in her stomach disappeared, and she felt quite cured. Since she was with the pilgrims of the White train her lodging was prepared at the Hospital des Douleurs. They now lost no time in letting us hear of the cure. Her poor mother nearly fainted when I told her that her daughter was cured. She, who a few hours before could not eat the least thing without vomiting, now found the food given to the patients at the hospital insufficient; so the Sister took her to the restaurant at the Hotel Now the malady in the stomach seemed the hospital insufficient; so the Sister took her to the restaurant at the Hotel d'Angleterre, where she devoured two helpings of chicken, bread, and beans, and drank four cups of tea. She walked from there back to the Grotto, which is a quarter of a mile, and then to the Bureau to be examined by the doctors. She was interviewed by a great number of doctors, who, after reading the certificate of her malady and drank four cups of tea.

of great suffering, and are incurable. (Signed). Alexander Foulerton, 122,

saying that she was incurable I do not think she would have been accepted by the Committee to travel by the White day last, got out of the train, walked down the platform and mounted untigue of the journey from London to Paris, now returned cured and none the worse for travelling from Paris, which she left at 11 that morning. I saw her home, where she ate a good supper of cold meat and pastry, and drank a bottle of stout. She has every day gained flesh and strength and walks about, but is still weak. I have nothing more to add, ex-cept that what I have written is the simple truth without, I hope, any exaggeration. Let others think what they like of this cure, 1 for my part believe it to be a miracle. Before sending this account I have been to read it over to Miss Arter to be sure that there was no mistake, and she tells me that Dr. Sturges, of New Eltham, who has attended her since she came here, saw her this morning and said he could only regard it as a miracle, and that he will give her a certificate to say that what she was suffering from could not be cured by any natural means.

#### JUSTICE | POSTPONED IS JUS-

TICE DENIED." Mr. Gladstone never coined a truer saying than when he declared that justice postponed is justice denied. Justice is still denied, however plausible and even friendly the language in which the refusal is couched. Hence we have had in Parliament the perennial complaints of the humiliation of the Irish people by the admincendancy. Attention was drawn to the small proportion of officers, and especially staff officers, of the Royal as compared with the overwhelming majority of the Irish population. In and three assistants are Protestants. At the depot the commandant, ad jutant, riding-master, medical officer, apothecary, and the four company officers are of the same favored creed; so are four Divisional Commissioners ing them. Others found time amidst the ecstatic contemplation of the beauties of the reformed religion to two-hundred and twenty-four subefficiency and soldierly qualities of the "Royal Irish" have been extolled while praise is lavishly bestowed on forward as an excuse or extenuation. in all its nakedness. It is the curse of ascendancy still working its evil course, a menace and a detriment to the peace and happiness of this great It is but very poor amends empire. It is but very poor amends to the Irish policeman for the bitter disappointment of a lifetime, for the wreck of his legitimate and wellworked for ambition, to be told that Pope-Hennessy was once Governor of Hong Kong or that Lord Russell is the Chief Justice of England The fatnity of this system is now manifest to all men except to its interested upholders.

—Liverpool Catholic Times.

#### OBITUARY.

PERSONAL—We were pleased to have a call last week from an old and respected subscribers Mr. Thos. Woodcock, of Teeswater, formerly a resident of Tweed, Hastings county.

Do you wish to be at peace amidst suffering and temptation? Then make it your principal endeavor to grow in habits of prayer and in union with Christ.

#### THE JAPANESE AMONGST THE JESUITS.

I.

[NOTE.—The following article, contributed by Mr. J. Theodore Bent to The Antiquary some years ago, gives an interesting account of the first Japanese embassy to Europe and to the Holy See in the sixteenth century. Unhappily the cordial relations then established were not destined to continue, but after the long night of persecution to which Christianity was subsequently subjected, and which was fruitful in so many martyrs, the dawning of a brighter day is ushered in by the more enlightened influences now controlling the destinies of that country.]

In the year 1582 the Jesuits, who

In the year 1582 the Jesuits, who had for years carried on mission work in Japan, induced three kings to send an embassy to Europe to present their allegiance to the Holy See. A Jesuit Father was always in attendance on the four Japanese who were chosen for this mission, and from his diary, written at considerable length, the following experiences are taken.

On the 20th of February the ambas sadors left Japan on a Portuguese trad ing ship; they had to tarry nine months at the Portuguese settlement of Macao, awaiting a ship to take them to India, which time they employed in the study of Latin, and in writing in European characters. Many months' delay was caused by contrary winds, but they passed a pleasant time at Goa, where the Portuguese viceroy. Don Francesco Mascaregna, received them with every honour, placing gold chains, with relics attached, round their necks. They had to return from India to Cochin, the then centre of Portuguese trade, on purpose to catch a fleet of five vessels freighted with spices, which was bound for Europe and not till the 20th of February, 1584 the second anniversary of their depart ure from Japan, were the traveller able to start definitely for Europe. On the 10th of April they rounded the Cape of Good Hope, and in doing so encountered a fearful gale; and then have an account of the grand festivities held after this danger wa passed, and of the presents which everybody on board gave to the pilot.

St. Helena was their next halting-"An island," says the diary placed by Divine Providence in mid ocean for the benefit of mariners, abounding in figs, oranges, lemons, and, above all, in fresh water. The first who made this place so conveni ent was a Portuguese soldier, in the year 1512, who, on returning from India, elected to stay there in solitude by way of penance for his sins. He took a vast quantity of goats, hens, and such animals, also seeds of herbs and owing to the fertility of the these things multiplied After this man died, the of Portugal prohibited anyone to dwell there, and ordered that all these provisions should be free for the ships, which wait for one another here, in order that they may make the rest of their voyage together, for fear of the corsairs, which are waiting to rol

At St. Helena the Japanese fished and hunted a great deal, besides at-tending Mass every day in a little

chapel erected for the purpose.

The ships landed the Japanese at Lisbon on the 10th of August, 1584, having accomplished the voyage from Japan to Europe," says the diary, "in the surprisingly short time of two years and a half." Here the Jesuit Fathers immediately took possession of them, and conveyed them to the Convent of San Rocco, where sumptu-ous apartments had been prepared; and they stayed twenty days there to rest after their long voyage, and to visit the sights of the place. The gov-ernor of the kingdom, Cardinal d'Austria, received them kindly, gave stay Gregory XIII. died, and they them handsome presents, and received in return from the Japanese a cup of rhinoceros horn, mounted in silver. On the 5th of September they se again in a carriage belonging to Don Teotino di Braganza, Archbishop of Evoca, who wished to entertain them at his own house at Evoca; but, says the diary, "according to their custom they went to the house of the Company of Jesus," and were only permitted to dine with the Archbishop one day after attending a great ceremony in the church. "The Archbishop's table was well spread, and lovely music played the while; but what interested them most was a table set out near them, at which the Archbishop entertained twelve poor beggars, waiting upon them himself, and expounding the Scriptures during the meal, after which he washed their feet, and sent them away with his blessing, to the great admiration of the Japanese. At Villa Vitiosa the Dake of Bra-

ganza received them most cordially he got up a wild-boar hunt for their special edification, and his wife covertly took a pattern of their dress, and made a suit for her second son, Don Duarte, who appeared in it, to the great astonishment of the strangers. Their progress to Madrid was one scene of festivities: relics were exposed for them, special Masses were sung in every church, and crowds came forth to gaze on these first representatives of their race who had appeared in Europe.

The 12th of November was the day appointed for a solemn interview with King Philip II. "They wore their white silk robes, all woven with various colors, and figures of birds, flowers, and leaves scattered thereover. This was a long flowing robe, open in front, and with sleeves only reaching to the elbow, while the rest of the arm was bare; their scimitars were inlaid with precious stones, and their whole appearance created such a profound tion in Latin, giving a glowing impression on the Spaniards present account of the Japanese mission, that scarce a breath was heard as they and after the conclusion of the cerepassed on to the royal palace. So in- mony the pilgrims had the honor of

closed coach to escape observation.

On this occasion the royal guard had much to do to check the crowd; they

passed through twelve rooms before reaching the king's reception room, where they handed to His Majesty letters from the sovereigns, kissed his hand, gave him a present, and were received most graciously — "so gra-ciously," says the diary," that all the countries expressed great surprise at the unwonted affability of the taciturn king." Afterwards the king led them king." Afterwards the king led them to his private chapel, where Vespers were sung by two of the best choirs of Madrid; the Japanese sat on seats close to the high altar, and the chapel was crowded with nobility. It was night before they reached home, and the Jesnits illuminated their church with torches to receive them after so much honor had been paid to them by the

Much is told us of their admiration on visiting the Escurial, the royal armoury, and treasury, and a "de-tailed account is given of their further travels through Spain; how at Alcala the Rector of the University prepared for them a theological dispute be two learned divines; during the dis-cussion the Japanese sat and listened attentively, but the writer of the diary doubts if they understood much of what was going on. When the dispute was over the Master of the Ceremonies gave the Japanese a pair of gloves on a silver basin, as it was the custom to do when the king attended like discussions. At Origuela the citizens celebrated a game or tournament by torchlight beneath their windows, to the great delectation of the strangers; and passing through numerous towns, where they were received in similar fashion, they reached Alicante, from whence they sailed for Italy, reaching Leghorn on the 1st of March, 1585, having narrowly escaped from corsairs. which the Bey of Algiers had sent out expressly to capture them.

The Grand Duke of Tuscany sent two coaches, and an English gentleman who was at his court at the time, to fetch them to Pisa, where he was then residing. Their first visit was to the cathedral, where they went to return thanks for their safety; and in the evening they were conducted by torch bearers to the ducal palace, where they were warmly received, and invited to spend the Carnival week, when every kind of sport was arranged for them in the duke's hunting grounds.

On Ash Wednesday morning the more serious duties of their religious mission began. They sat by the ducal throne in the Church of St. Stephen at Pisa, and witnessed the annual cere mony at which the Knights of the Order of St. Stephen took ashes, and did homage to their grand master, the duke himself, who was dressed for the occasion in long flowing robes of white. Next day they set off for Florence, and spent five days there, devoting their time exclusively to religion, visiting the churches, worshipping relics, and making themselves acquinted with the ritual of the Holy Church.

Pope Gregory XIII. awaited the pilgrims, who had come from so far to venerate him, at Siena, and accompanied them to Rome in person. At each town on the way the crowds and enthusiasm exceeded any thing they had yet seen; and finally, on the 22nd of March, they reached the Eternal City, "the goal for which they had travelled so long and so far.

The description of their sojourn here is described at very minute length, and a most interesting account it is for they were received in full consistory, for which purpose the Sala Regia was thrown open. During their Regia was thrown open.

assisted at the election of his successor On arrival the Father General of the Jesuits met them, and the quadrangle college was brilliantly illu minated with torches as they were conducted to the adjoining church. where a Te Deum was sung to them a knelt on four velvet cushions and the diary tells us how tears of joy and gratitude flowed from their eyes. Every luxury was lavished on the adornment of their apartments.

Next morning Pope Gregory held s consistory. The Japanese were his consistory. driven in a coach secretly to a spot termed the "Vineyard of Pope Julius," just outside the Porta del Popolo where kings, cardinals, and ambassa dors were wont to make their public entry into Rome. One of the Japanese, called by his Christian name Don Manlio in the diary, had a fever at the time, and the doctors admonished him not to go; but so great was his enthusiasm that he could not be prevented, declaring that the sight of the Pope would cure him. His weakness increased so greatly that he was unable to sit on his horse, so Monsignore Pinto conveyed him to the consistory in a covered carriage, and during the remainder of his travels he felt the evil results of his folly.

The three others on horseback were joined by a numerous accompaniment of cardinals outside the gate, and the Bishop of Fiesoie on behalf of Pope bade them welcome to Rome: and then the procession began - a glorious cortege from the description given. In the Sala Regia the Japanese were led up to the Pope's throne, where three times they rapturously embraced his foot, delivered to him letters from their sovereigns, and offered to the "Vicar of Christ and universal Pastor," homage in the name of the kings of Japan. Pope read aloud the letters, and a Jesuit Father pronounced an oratent were the bystanders in gazing, holding up the train of the papal that they generally drove about in a mantle, and of being invited to dine where.

and lungs.

Minard's Liniment for sale everywhere.

at the Vatican with several cardinals, who were struck, says the diary, with "their prudence of speech, and with their cleanliness and modesty in eat-

ing."
Next day, the Feast of the Annunci-Next day, the reast of the Anunciation, they went with the Pope to Sta. Maria Sopra Minerva, and were so much molested by the crowds that henceforth they gave up wearing their national dress, and Pope Gregory sent them three suits of clothes in the Italian fashion: "one a court dress, and another a long black velvet robe embeddered with gold and coloured embroidered with gold and coloured damask, and a dressing-gown of the same material and equally handsome trimmings for indoor wear; and as a further mark of favor he sent them the choicest of fish for their Lenten board.

It is interesting to read how ener getic the Japanese were in sight see ing, and the Pope deputed his master of the chamber to conduct them through the galleries and churches. "Adagio, Adagio, so that each gem might be studied in its turn.

"It was with the greatest grief, ys the diary, "that the Japanes says the diary, "that the Japanese heard on the 10th of April of the death of the Pope; they felt as if their own father were dead, and that they were left orphans. So great was their distress that it was thought necessary to send Monsignore Sasso to console them. Divine Providence was not in consoling his afflicted h. On the 13th of April Sixtus long V. came out of the conclave as a new

father to the mourning Japanese. Sixtus V. was equally kind to them they assisted the other ambassadors in carrying the baldacchino over his head; they gave water into his hands at the Mass, and the Pope not only confirmed a gift of 4,000 scudi, which his predecessor had promised for the Japanese mission, but added 2,000 more from his own purse. To their three kings the Pope sent as gifts three rapiers, with the hilts and scabbards of silver gilt, beautifully wrought, and caps of velvet covered with pearls, such as the Popes were wont to bless annually, and to send to sovereigns of Europe as a mark of special favor.

Besides this, he gave the Japanese for their own private travelling expenses 3,000 scudi, and made them Knights of the Golden Spurs with his own hands, on the vigil of the Ascension, in the presence of all the Cardinals, princes and ambassadors; the Pope himself girt them with the sword of office, whilst the ambassadors of France and Venice fastened it. Finally, the Pope cast around their necks golden collars, and embraced Through their interpreter they promised not only to defend the Christian religion with sword and spurs, but to pour out their own blood if necessary in its defence.

Before leaving Rome the Japanese publicly took leave of the people assembled in the Campidoglio, where many congratulatory speeches were made to them, and a richly adorned parchment was presented to them, making them Roman citizens. In the response to this their interpreter said, 'Rome had reason to be proud of having once ruled the world with her arms, but now the Holy Faith had added aditional laurels to her crown, and had extended her dominions even to the Island of Japan.'

On their departure Sixtus V. gave them an unlimited number of Indulgences, and a guard of honor to conduct them to the confines of the papal terri-

The annals of their journey through Italy give us an interesting insight contemporary customs. Venice their reception by the Doge surpassed almost everything else in back to society with new wives and magnificence. Every treasure the city possessed was brought forth to treasure the make the pageant effective as it went up the canals, in which the diary tells us 10,000 people took a part; boats with tableaux representing Scriptural scenes, martyrdoms, passion plays, and such-like things floated down the street; and last of all a boat with representations of the four Japanese being blessed by the Pope, passed before them. "Nothing," says the them. "Nothing," says the "during the whole of their diary. long voyage gave them so much pleasure as this.

At Mantua a Hebrew Rabbi was publicly received into the bosom of the Church for their edification, and Don Manlio was asked to stand as godfather, and to give the proselyte his name. "The Japanese was shy," says the diary, "but they continued pressing him to give this lasting memorial of his visit, and the Hebrew Rabbi was received into the Church under the name of Michele Manlio."

One town vied with the other in doing honor to the strangers, and the diary of their progress through Italy and their return through Spain, which country they did not leave till 13th of August, 1586, forms a valuable insight into mediæval life.

#### Nothing Strange.

Nothing Strange.

Intelligent people, who realize the important part the blood holds in keeping the body in a normal condition, find nothing strange in the number of diseases Hood's Sarsaparilla is able to cure. So many troubles result from impure blood, the best way to treat them is through the blood. Hood's Sarsaparilla vitalizes the blood.

Hood's PILLS are the best after-dinner pills, assist digestion, prevent constipation. pills, assist digestion, prevent constipation.
There is danger in neglecting a cold.
Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lugs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti-Consumptive Syrup before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

#### SANCTITY OF MARRIAGE.

Some Pointed Comments by a Great Daily.

Mr. Smith Ely, jr., in speaking of the many civil marriages performed by him while he was mayor, referred to the indisposition of Mayor Grant and Mayor Gilroy to officiate at such ceremonies and explained it by say ing that as Roman Catholics they take a higher view of the sanctity and indissolubility of marriage than Protestants do." Mayor Ely himself is a Presbyterian of the old school.

This is a consideration which ought, perhaps, to receive some attention in the discussion which is now proceeding as to the marriage of Roman Cath-Marriage by the law and faith of the Roman Catholic Church is a sacrament, indissoluble except by death. Rome allows no divorce and it recognizes none, whatever may be the law of the State. Marriage, accordingly, is a more serious matter with a Catholic than with a Protestant. For one it is a step that cannot be retraced. For the other it is a contract from which there is escape of the State governing it.

Undoubtedly some Protestant Churches refuse to recognize in their own law any other cause for divorce save adultery: but practically all of them tolerate divorce for any cause and all causes allowed in any State. A Divorce Reform League, made up of Protestants, has been in existence in this country for many years, for the purpose of inducing the States gener ally to make adultery the sole cause of divorce; but meanwhile members of the churches represented in that association are obtaining divorces for other and many different causes, and are marrying again without suffering ecclesiastical punishment or the social disapproval of their fellow-members So far from creating a sentiment against freer divorce, such divorce has become more frequent and less re probated than before the organization of this reform movement. The circle of society in New York

which is made up of people of fashion more peculiarly consists in chief part of members of the Episcopal Church, the Protestant Church which is mos exacting in its canonical requirement that no divorce shall be treated as ecclesiastically valid which is obtained for any other cause then conjugal infidelity. Under that law persons who marry again after having been divorced for any cause are adulterers; union is sinful; they live in concubinage and not in holy matrimony. But such marriages of divorced people not only occur, but are frequent in that society. Moreover, they are sanctioned and solemnized by Protestant ministers of other churches than the Episcopal. The society of which we have spoken does not debar those who enter into them, but grants its continued favor to people whom its Church denounces by its law as living in adultery. Neither have we heard of any instance where the Church itself has visited upon them any penalties. Practically, it re any penalties. Practically, it re cognizes as sufficient any marriage which will stand the test of the civil law. The society does not assume to interfere with its members in their divorces and marriages so long as they keep within the legal bounds. If a mated pair find that their temperaments are incompatible, and that hey cannot live together without unhappiness and bickering, they are not reprobated because they go or go West to get a divorce, and, hav-ing obtained it, proceed to wed other mates with whom they think they will be more congenial. They cast off old

Of course, when people make up their minds to be married they are not likely to be directly influenced by the possibility of their getting divorced, but when they see such toleration of divorce all around them, among those whose opinion is of the most consequence to them socially, they are not likely to be impressed by the feeling that marriage has any other sanctity than the love of the pair imparts to it Their sentiment regarding it romantic rather than religious. T get the sanction of the Church for it as a conventional matter, not as an essential requisite, and hence if the marriage prove a disappointment to them, they pay heed to their inclinations rather than render obedience to the Church

in deciding the question of a divorce. With a Roman Catholic the marriage ceremony is not a merely perfunctory concession to a custom of society, but an obligatory religious sacrament. The sentimentalists might not admit that this is "a higher view of the sanctity of marriage," as Mayor Ely says, for they might reply that love alone gives marriage its highest sanc tity, but that, undoubtedly, is not the religious view, though it seems to prevail among people of religious associa-tions.—New York Sun.

Some days nothing will "come out right," from the time you rise till you retire. Ten to one, the trouble is in yourself. Your blood is in bad condition, and every organ suffers in con-sequence. What you need is the cleansing, invigorating influence of Ayer's Sarsaparilla.

Aver's Sarsaparilla.

Totally Deaf.—Mr. S. E. Crandell, Port Perry, writes: "I contracted a severe cold last winter, which resulted in my becoming totally deat in one ear and partially so in the order. After trying various remedies, and consulting several doctors, without obtaining any relief, I was advised to try Dr. THOMAS' ECLECTRIC OH... I warmed the Oil and poured a little of it into my ear, and before one half the bottle was used my hearing was completely restored." I have heard of other cases of deafness being cured by the use of this medicine."

Minard's Liument Cures Dandruff.

Minard's Liniment Cures Dandruff.

#### DISPENSATIONS.

A blunder regarding the govern-ment and practice of the Catholic Church is made in the current issue of the Church Times. It appears that recently a marriage was contracted in the diocese of Nottingham between a Dr. Corcoran and his deceased wife's sister. For granting the dispensation necessary for this marriage, the Bishop of Nottingham is assailed by the organ of Anglicanism, and the dispensing power of the Pope is ridiculed. The discussion of this isolated case is of interest, not as a quota to the debates on the question of marriage with a de-ceased wife's sister, but as illustrating the power exercised by the Pope in re gard to dispensations. What the Church Times objects to is apparently "Papal interference with national This is nothing new in the law. history of the Papacy and of the Church. The laws by which the Church governed are independent of all national systems of legislation, and the power of the Pope in enacting, enforcing, or dispensing these laws has always been freely exercised, even when conflict arises with temporal powers and princes. It was by insisting on respect for this Divine prerogative in curbing a base king of his unholy wil that the subjection of England to the Vicar of Christ was lost - temporarily And the Pope will continue the exercise of his power even at the risk of displeasing the ministers of the Establishment who would to-morrow vield up every article in their muti lated creed if such action were essential to their State-aided existence They are taught by the State and fed by the State. The Catholic Church, on the other hand, teaches States and peoples, guiding them, through Christ's representative in all matters of faith and morals. Now how does the case bear on what the Church Times describes as the boasted" unity of the Catholic Church? Noassertions could be more baseless than those which point to the Nottingham in stance as a sign of disunion amongst Catholics, or as an example of inconsistency in Catholic practice. The card inal point in Catholic unity is submis sion to the laws of God, as administered by teachers to whom these laws have been committed. All power on earth to deal with Divine laws is committed to the Pope. Of this the editor of the Church Times is ignorant, but Catho lics are familiar with its truth from infancy, and accordingly they obey unquestioningly. What mys-tifies outsiders is palpably evi-dent to those within the fold of the one true Church. But it cannot

#### THAT OPEN LETTER.

be expected that members of a sect

which owns no central authority, and

which has no head-a sect wherein

every man is his own lawgiver-can

understand the order, submission and harmony which prevail where Christ

governs and the Holy Spirit abides.

-London Catholic News

THAT OPEN LETTER.

The particulars of a remarkable cure of consumption, after the patient had reached the last stages, related in the article published in the CATHOLIC RECORD last week under the heading "An Open Letter from a Prominent Physician," has caused much comment. It is well known that physicians, as a rule, are averse to speaking words of praise for an advertised medicine, however meritorious it may be, and when one of them casts this prejudice aside and gives in plain univarnished language the particulars of a case that must take rank among the most remarkable in the practice of medicine, it is not only a noteworthy triumph for the medicine in question, but also reflects credit on the physician who has cast aside his professional prejudice and gives the result of his use of the medicine for the benefit of suffering humanity. In the articles published from time to time, vouched for by reliable newspapers, the public have had the strongest evidence that Dr Williams' Pink Pills to Pale People is a medicine of remarkable merit, and now to these is added on the authority of a well-known physician, over his signature, the particulars of a cure of consumption through the timely use of Dr. Williams' famous Pink Pills. It cannot be too widely known that a remedy has been found that will cune this hitherto deadly and unconquered disease, and if any of our readers have not read the article to which we refer we would advise them to look up last week's issue and give it a careful perusal. The facts related may prove of valuable assistance in a time-of need.

#### A Railway Manager Says

"In reply to your question do my children object to taking Scott's Emulsions, I say No! on the contrary, they are fond of it and it keeps them pictures of health."

keeps them pictures of health."

Mr. J. R. Allen, Upholsterer, Toronto sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, inward Piles and Kidney complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Vegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

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so weak I could not walk fifty yards of
without having to sit down and rest. My o
stomach, liver, and heart became affectod, and I thought I would surely die. I
ried Ayer's Pills and they helped me
right away. I continued their use and
am now entirely well. I don't know of
anything that will so quickly relieve
and cure the terrible suffering of dyspepsia as Ayer's Pills."—JOHN C. O
PRITCHARD, Brodie, Warren Co., N. C.

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the German c. LL.D. With a Beautiful Chromo Frontispiece and 150 Ful page and other Hustrations, Initials, Tail pieces, etc. Quarto, cloth, Initials, and cloth, etc. Quarto, cl

This is one of the very best books ever offer-ed to the Catholic people. It has received the strong recommendation of His Excel-lency Mgr. Sato.ii, His Eminence Cardinal Gibbons, Archibishops Javsens, Riordan, and Ryan, and of over 30 Bishops.

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"For children, parents, and the family household it is invaluable for instruction and devotion, while the pictorial illustrations are both appropriate and edifying."—Bishop Manogue.

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FIVE-MINUTE SERMONS. Twentieth Sunday after Pentecost

GOOD EXAMPLE. "And himself believed, and his whole buse." (St. John iv. 53,)

I wish to say a few words this morning, dear brethren, on the force of example. St. Paul tells us in the Epistle to the Romans that "none of us liveth to himself, and no man us liveth to himself, and no man dieth to himself"; and, again, that we are "members one of another."

That is to say, we all influence the wickets in the medder an played a wickets in the medder an played a conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and chiltrue in regard to parents and chindren. Bad parents, as a rule, have bad children, and good parents good children. How striking an example of the former is the inherited good to drink so often seen in see?" Miss Viola did see, and compared to drink so often seen in see?" Miss Viola did see, and compared to drink so often seen in see?" Miss Viola did see, and compared to drink so often seen in see?" Miss Viola did see, and compared to drink so often seen in see?" dunkards before them! Such children may have lost their parents very young and been brought up away from all temptation, but the tendency is there; there is in them a secret yearning after stimulants, and the first occasion awakes this sleeping appetite, and they end in the great majority of cases by becoming in their turn the abject slaves of strong drink.

You remember how, in the fable, the father crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied: "Well, father, show us how to walk straight yourself and we will all duti-

So, my brethren, if you wish your children to walk in the straight path of piety and virtue, first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sous to turn out well, to keep away from saloons, to avoid oaths and foul lan-Then set the example by avoiding those things yourself.

Do you, Christian mother, wish your

daughters to be gentle, modest, sweet, self respecting girls? Then set the example! Do not be a gossip and a gadabout yourself.

Do you, Christian parents, wish your children te reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupu-lous in their fulfilment of every religious duty? Then set the example.

Do you want your boys and girls to set a guard on their tongues, refain from wrangling and snapping and scolding and quarreling with each other? Then set the example. Lead the way, that they may follow. Guard your tongues; be gentle and forbearing, husbands and wives, with

each other; and your children will be quick to see and profit by and imitate such a beautiful model. We hear a good deal now a days about "heredity." Well, there is heredity in religion as well as in other things. If parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the Sacraments, punctual and unfailing in their presence at Mass and the other services in church, living in charity and good-will with their neighbors. never forgetting to commend them selves and their households to God in morning and evening prayer—then their children will grow up like them, just, upright, God-fearing, dutiful, and pure. This is the sort of "hereditary religion" that we want; the goodness and piety of every family in this parish descending to their children and to their children's chilren; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents to lead good lives! In this way your example never dies; it goes on and on, and is reproduced in your descendants. When the ruler in to-day's Gospel believed, it brought belief to his whole house. So it was in the case of Zacchæus. May your faith and works bring blessing and

#### dren from generation to generation Do Good Whenever You Can.

salvation to yourselves and your chil-

Charity, it is said by some, should begin at home. This is doubtful Christian doctrine; but however this may be it is certain that it should not end at home, even if it does begin there. Each one should do good as he may have opportunity. His opportunities at home, however, are always greatest. It is a very different principle from that of charity beginning at home. One is essentially selfish, the other unselfish.

It is not often that twin brothers are ordained priests on the same day in the same place. In the Cathedral of Detroit tween the field in question and the on July 1, Reverends Peter and Michael entrance to the village itself, or I entrance to the village itself, or I Esper received Holy Orders from Right Reverend Bishop Foley. This is the second case of the kind in the history of the Church in the United States—the other instance being offered by the Qunn brothers, of Peoria, Illinois, who were ordained in the Cathedral of Baltimore some years ago. timore some years ago.

A true friend is distinguished in the crisis of hazard and necessity—when the gallantry of his aid may show the worth of his soul and the loyalty of his heart.—Ennius

emergencies from croup and bronchi-tis, felt by those who are provided with tis, felt by those who are provided with a bottle of Ayer's Cherry Pectoral, would be cheaply purchased at ten times the cost of that remedy. In all lung complaints, it is prompt to act and sure to cure.

Sake so nobly before her. She gave a written consent that Dan Carmen and people out for a walk or drive. Keep up your courage, little boy, and look enter the field to use as they liked, in reason, of course; but it withheld that right from Bill Barley and the four Presently a ringing shout from Dan P

DAN.

A Story For Boys.

BY MARY D. BRINE.

CONTINUED.

"They ought to be playin' in the big medder close by mammy's house," re good while, an had fun, I tell you. If I—Oh! Miss Vi'la! if I can earn money enough to ask mammy to lend me some

"Why, certainly," she said, "that would be a good business venture, Dan, for no doubt the young people, ladies and gentlemen, riding and driv-ing past your house on the way to the beech, or to pass away time on a sum-mer's day, would feel like stopping awhile to have a game of croquet, and you could-let me see-you could have a table near by and sell lemonade, so much a glass, to those who might get thirsty, you know, and need refresh-ment. Why, Dan, little chap, I'll help ment. you out in it yourself."

Dan's eyes sparkled like big stars He hopped right up and down, and clapped his hands, and almost obeyed a sudden impulse to hug Miss Viola as she stood there looking so dainty and sweet, and being so kind to him

"I declare. I never thought I'd be such a happy boy," he said at last. like bein' alive so much better'n I used to, do you know, Miss Vi'la.

to, do you know, Miss Vila.

Well so things were settled very soon. Miss Viola loaned the dollar to Dan (she wanted to give it outright, but wisely thought the boy would have more respect for himself and his "business" if he knew that he was simply borrowing capital to begin with, and must pay back as soon as he would be able). So she loaned him the price of the croquet set, and found an old but serviceable tablesomewhere, which she gave him free use of, and which was to be his lemonade stand. All the next morning she was busy with the boy in the fair green field which was the "medder" he had told of. The brand-new yellow, blue, orange, and white balls — very round, rolly balls — and short-handled mallets were arranged beside their box so as to have a sort of "careless elegance" appearance. The wickets were set in posi-

tion, the stakes driven down, and the grass as low as the mowers, who had been there at work recently, had thought fit to have it. It made, in fact, a tolerably nice croquet ground, and Dan planned that "if he really made it go," he would be able to have the grass cut shorter some time, by doing an odd job for the loan of a lawn-mower. But, oh dear! after every thing was completed, even to the place ing of the old table under the spread-ing branches of a large tree near by, who should come along, shaking his fist, and crying out in a rough voice, but one of the men who had been mow

ing there a few days previous.
"Here, you, Dan Carmen, git out of here; don't you know you're trespassin'? Git 'long, or I'll make yer."
Then turning to Viola, who stood amazed and indignant, he added, "Beg pardin, miss, but this ere medder is private prop'ty, so it are, an' I'm

bleeged to ax yer to quit to once."
"To whom does this field belong?"

ing her hand on Dan's arm.
"It's Mis' Howe's medder, miss, an' she don't 'low no people to make free with it.

Here Dan burst in excitedly, "Oh, I saw people once, my own self, playin' croquet here, an' nobody, drove 'em off neither, an'—an' I don't believe Mrs. Howe would let you do it, anyhow. Why, Miss Vi'la, do you s'pose it's that

Mrs. Howe mammy washes for?"
"It's Mis' Howe what's a-livin' in the village, an' she's mighty high an' partickler, an' if folkses has played anythin' here I didn't see 'em, or I'd driv 'em out quick, I tell yer."

'em out quick, I tell yer."
"Well, you won't drive us out, my
man. I am well acquainted in the
village, and if you lay your finger on
one piece of our croquet set, or the table here, until your are armed with written authority to do so from the owner, I'll have you arrested. Now, Dan, I'll remain here and you go to the Mrs. Howe whom you know—I think it must be she, for I haven't heard of another lady here by that name—and ask her about this thing, see if she is willing to let you use the field for this purpose. If she objects, we will find another place, if we can."

Dan ran like the wind down the road. It was quite a long stretch bein the meadow, and the angry, ignor-ant farm hand sitting astride the stone

A true friend is distinguished in the risis of hazard and necessity—when the allantry of his aid may show the worth of is soul and the loyalty of his heart.—Ennius

The sense of security against sudden mergencies from group, and brought to hattle for his own honor and margony's transfer. battle for his own honor and mammy's sake so nobly before her. She gave a

man in charge was to keep strict watch was up. that the last-mentioned five did not at ... Oh tempt to trespass.

"Hurrah! hurrah!" shouted Dan, as once more he approached the meadow, holding up his paper, and shouting, lustily enough.

Viola advanced to meet him and took the paper. She read it aloud, and then handed it to the man, who pulled his cap off, muttered something, and shambled sullenly away.

So there was joy again, and then Viola proceeded to make use of the little box of oil-colors she had brought with her, while Dan produced a clean piece of board which was meant for the little sign—"business sign"—he would Bennie coaxed her mother to let her with her, while Dan produced a clean

Croquet played here—Four cents a game. Lemonade fresh and cold—Three cent a glass; Two glasses, five cents. Play a game? Have a glass?"

In good-sized letters neatly painted in white, picked out with black, this sign was prepared by Viola and fastened to the trunk of the tree nearest the roadside. Dan went out and viewed it from all directions, and Viola viewed it from all directions, and Viola to the viewed it from all directions, and Viola to the viewed it from all directions, and Viola to the viewed it from all directions, and Viola to the viewed it from all directions are viewed in the violation of laughed at the "proprietor" air he unconsciously assumed.

"Now, I'll lend you some money to buy your lemons and the sugar with as possible, and put the water in when your customers call for a drink. And replied another. I'll make you a present of an ice 'I wonder if cooler, Dan, so that you can have nice wheres near? cold water to use. Your house is so near, you can replenish your jar any time

"Miss Vi'la, some day, when you think my face is real clean, will you miss, an' lemonade three cents a glass, let me kiss you? I've been jus' crazy two for five, miss." to for ever'n ever so long, an' I can't wait much longer.'

'Dan's voice was as eager as his eyes, and though there was a great streak of brown dust, browner than his skin a good deal, on his cheek, and his little hands were far from being clean in the least degree, — he had been working so, you see,—yet Viola gathered him just as he was, in her arms, and let him kiss her as he longed to, and kissed him back again, which was more than he had dared hope for.

Then gathering the balls and mallets

into the box, and hiding that and the table in a high, thick clump of bushes, the two friends went away, and left the meadow to its own silence until the morrow, when Dan would take his place as proprietor, and hope for custom.

"Custom" he should have, thought and plotted Viola Carew on her homeward way, and she would bring it about. And how do you think she managed? A very popular young lady was "Miss Vi'la" amongst her young neighbors (and the elderly ones, too, for that matter), and when she suggested anything her young friends vere, as a rule, quite ready to agree with her.

So, what did she do that evening but flit into this and that house, and I that. lay her suggestions and desires merrily before her friends, and with good-natured sympathy for little Dan and his "idea," they agreed to give him a fair start in the way of his new undertaking.

They promised to meet at the meadow at 10 o'clock in the morning, and Viola laughed in anticipation of Dan's face when they should all arrive as his first "customers."

"To whom does this field belong?"

It was a beautiful day, as Dan had hoped it would be. Plenty of sunting her hand on Dan's arm.

It was a beautiful day, as Dan had to her, and drank her lemonade with shine, and plenty of shade, also, all the complacency of a regular little beneath the trees, and especially the grand old oak under which the lemonade-table was to be placed. Dan was up bright and early, and finished his little duties about the small house, which helped his mother, and helped make a little man of him as well.
"Now, mammy, dear, sweet mammy,

you an' I've got to keep our eyes open. I'm goin' to make this bizness pay, cause I owe the money to Miss Vi'la, you know, an' I'm 'shamed to think I I had to borrow, 'stead of havin'

earned it shead."

"Oh, well, now, lad, never fear but you'll get along. I asked for you this mornin' the first thing, an' I spose you didn't forget to ask for yourself?"

Dan looked up brightly. "Oh, no, mammy dear. I did ask God to please help a little boy that was tryin" to help his mammy; an' so long's He knows I'm tryin' to be good, whether other folks do or not, I ain't a bit 'fraid; so don't you fret, mammy. Well, Mrs. Carmen made the lemon

ade, and filled two large jugs, and let Dan have two or three tumblers she had recently bought at the store, also a pail of water to rinse the glasses It was made nicely, just sweet enough, and cool enough; and after the table was ready, the boy set up the game, and took another survey twentieth one that morning already) of his gorgeous sign. By that time Viola arrived, and looked about to see that things were all right and kept her secret bravely,

while Dan asked anxiously: "Don't you guess this is a nice kind of day to draw folks out to ride, ma'am? Don't you s'pose there'll likely be quite a plenty people 'long bymeby, it's such a fine day for drivin' an

doin' things, you see ?" "I shouldn't wonder, Dannie, if quite a number appeared. It is just the day for tempting some young people out for a walk or drive. Keep

boys always seen with him, and the announced the fact that "something

"Oh! oh! Miss Vi'la, please look! there's a crowd of ladies an' a gentle man comin'. Do you think they'll notice my sign?"

"A crowd, Dan, where?" from Viola, pretending to be surprised, and purposely looking in the wrong direc-

"Not that way - this way. Miss

Vila. See, see!"
"Oh, yes, four of them; no, six, counting two little people who are trotting along behind. Why, Dan, they are neighbors of mine, and if there isn't Bennie, and — yes, it is come. Well, I rather fancy you will do some business this morning, Dan. Dan clasped his hands in an agony of hope and fear. Would they look

up and see that sign? Ah!
"Hello, ladies, read that!" in a few moments called the young gentleman

The girls looked up at the sign to which he was pointing, and affected

great surprise.
"Croquet! the very thing of things!" which to make your lemonade, and mammy will help you in that when she has an idle moment. You can squeeze enough in bottles to last as long squeeze enough in bottles to last as long entered, without letting down bars.) "Certainly; let's have a game,

"I wonder if the proprietor is any

Dan stepped forward, twirling his

cap nervously.
"Oh, yes'm, here I am," he said "want a game? Four cents a game,

They all laughed, and stepped over

the style, greeting Viola as though her being there was such a surprise to them, while Dan, Dolly, and Bennie greeted each other with great delight. Viola looked at Dan, and Dan looked at her, and then the boy, regardless of everything save his own wild delight and gratitude at this, to him, most unexpected streak of good for tune, rolled over and over on the grass, and Bennie followed suit. Dolly wanted to, but contented herself by

screaming laughter; and so there seemed to be a good time all around Then the three ladies and the gentleman played several good games of crouquet, and while resting after-wards indulged in lemonade and praised it highly, while Dan grinned for very

joy.

Bennie, feeling as important as anybody, but his small fingers into a small side-pocket, and loftily called

for his glass of lemonade also.
"Only three cents a glass, young feller, two for five," Dan said, with his best proprietor air.

And Bennie ordered two, with

sublime indifference to the expense. "There now, Dolly, I'll treat you he said; and Dolly answered politely. "I is glad, 'tause I fordetted to bwing money, an' I love drinks lite

"You darlin' thing," cried Dan, pouring her a big glass full, and refusing to take the five cents from Bennie. "You shall have all you want. Ain't this your own mammy' own medder, I'd jus' like to know? an' ain't she let me have it all free? I guess I ain't goin' to be paid for your drinks of lemonade; I ain't that kind of a Dan !"

Dolly didn't quite comprehend all Dan's speech, but she understood "deadhead" (as you have heard it called, no doubt)

Well, after the players had gone, and the meadow was deserted by the busy flying feet of the children, the grasshoppers and other insects ven-tured to take undisturbed possession again, and Dan ran home to count

his profits.
"You see it's four cents a game, an, that's a penny apiece for 'em; 'an if only two plays, that's two cents apiece for em'. An' let's see, they played six games, mammy, that's-

that—"
"Now add it, if you can't remember the way you studied your mult'plica-tion t'other night," said his mother. 'You must try to be a smart scholar, Dan, lad, though I can't teach you

much, more's the pity."

So Dan put six figure 4's on his slate and added them up, and said: "Yes, there's twenty-four cents for the games, an'—why, I know how to say it the other day—six times four's twenty-four; that's mulpercation, ins't it?" Then he went on, after a kiss from mammy, —"Well, then they had



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\*\*Purchasers should look to the Label on the Pots and Boxes.

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is not Oxford Street, London, they are spurious.

lemonade, an', mammy, they said it was awful good, I tell you! Well, let's see: drinks, three cents a glass, an' the gentleman he paid for 'em, you see, and they all drank twice, an'-oh, wait—it ain't only five cents.

| Going to Business College? for two glasses at a time, so-what does that make, mammy?" Mammy wisely kept the money in her hand, preferring that Dan should learn as well as play, and he could not fall back on the pennies or nickels to help

his memory. TO BE CONTINUED.

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directions on the wrapper. It does away with boiling or scalding the clothes and all that miss and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.



#### C. M B. A.

New Branch. Branch No. 237 was organized at Buctouche, N. B., on August 29, 1894, by Grand Deputy P. J. O'Keefe. It starts with sixteen charter members. The following is the list of

P. J. O'Keste. It starts with staken charter members. The following is the list of officers:

Spiritual Adv.—Rev. F. X. Michaud, P. P. President—David V. Landry, M. D.

1st Vice Pres.—Clement Le Blance.

2nd. Vice Pres.—Clement Le Blance.

Assistant Rec. Sec.—John W. Hannigan.

Fin. Sec.—George Michaud.

Treasurer—Francis Le Blanc

Marshal—Ferdinand J. Cormier.

Guard—Clement Savoie.

Trustees — Francois Cormier, Jude Le Blance, Michael McLoughlan, Joseph Maillet and Joseph Michau.

Acting Chancellor—Edward Richard.

Representative—Dr. Le Blanc.

Mestings, Every Tuesday evening.

We refer our readers to the advertisement

We refer our readers to the advertisement of Brother C. C. Collins, of Guelph, in another column. Those who wish to have addresses prepared in the most artistic manner would do well to communicate with him. We have seen his work, and have no hesitation in saying that it is of a most superior kind.

#### Resolutions of Condolence.

Hall of Branch No. 60, C. M. B. A.,
Dublin, Sept 19, 1894.
At the regular meeting of Branch 60, held
this evening, it was moved by Jos. Dinniar,
seconded by Thos. Kale, and unanimously
adopted:
That whereas it has pleased Almighty God
in His infinite wisdom to call to her eternal
reward Mrs. Shea, beloved wife of our
esteemed Brother, Michael Shea, be if.
Resolved this branch extends its deep and
sincere sympathy to Brother Shea and his
afflicted relatives, in this their hour of sad
bereavement. And be it further
Resolved that this resolution be entered on
the minutes of the branch, and that copies be
sent to Brother Shea, and to the CATHOLIC
RECORD for publication.

JAS. JORDAN, Rec. Sec.

E. B. A.

The Emeralds of Toronto will held a Grand Concert in Massey Hall on Friday, Nov. 16, under the distinguished patronage of His Grace, the Most Rev. John Walsh, Archbishop of Toronto; His Honor the Hon. George A. Kirkpatrick, Lieutenant Governer, and Mrs. Kirkpatrick, The proceeds will be donated to the Industral school lately erected by His Grace the Archbishop in Blantyre Park — an institution that should be dear to the heart of every Catholic —, and the results should be such as to show His Grace that the Catholics and citizens of Toronto are willing to assist him in his laudable undertaking.

W. LANE, S. T. and O.

FATHER BLOEM'S BAZAAR.

The bazaar held under the auspices of the ladies of St. Mary's of the Lake. North Bay, opened on Wednesday, Aug. 27, and closed on Friday. Aug. 31, as it had been previously announced. It was a great success all through. The articles, which had been previously announced. It was a great success all through. The articles, which had been sent in from all parts of Father Bloom's missions, were as beautiful as they were numerous. Among the artistic productions of feminine skill on the English table, we remarked a foot stool donated by Mrs. W. Murray; a table cover and sofa cushion by Mrs. The artistic productions of feminine skill on the English table, we remarked a foot stool donated by Mrs. W. Murray; a table cover and sofa cushion by Mrs. Thurray; a silk sofa cushion by Mrs. Fee; a sofa cushion richly embroidered in mosaic by Mrs. Shields. We also wish to mention here the superb vase donated by Miss Holland: two other ones by Mr. and Mrs. Holland: two other ones by Mr. McDonaid; carving knife and fork by Mr. Purvis; a toilet box by Messrs. Ross and Tait. Among the many lovely articles on the French table, we might mention a little house donated by Miss Larocque; a panel by Mrs. Aliari, and a checkerboard by Mr. Long.

The ladies who had charge of the English table were Mrs. Barnhardt, Mrs. Holland, Mrs. Shields, and Mrs. P. Bourke, Mrs. Beatty, Mrs. Shields, and Mrs. W. Aubry. Mrs. Co. all designed Mrs. W. Aubry. Mrs. Co. all designed Mrs. W. Aubry. Mrs. Co. all the nice things which also was not cigars, and Mrs. McKee provided the visitors with something more substituted the sweet to the wholesome and useful hydronic the same continued the sweet to the wholesome and useful hydronic the same and cigars, and Mrs. McKee provided the visitors with something more substituted the sweet to the wholesome and useful hydronic the same and cigars, and Mrs. McKee provided the visitors with something more substituted the sweet to the wholesome and useful hydronic the same and cigars, and Mrs. McKee provided the same and ciga

was realized by the doll countest, Miss Anastasia Shields winning over Miss Alice McFarlane by 10 votes. \$59.00 was made on the English table; \$18.15 on the French one; \$18.73 on the knick knack table, while Mrs. McKee cleared \$13.55. We may say that, together with the moneys that had previously been collected for the bazaar, about \$500 was made.

We heartily congratulate Father Bloom on the eminent success of the bazaar; and also Mrs. Holdship, the Fresident of the Ladies Society and we hope that it will enable Father Bloom to continue the many and various timprove ments which he has made since he took charge of the parish.—Colonization, Sturgeon Falls, Sept. 5.

#### WEDDING BELLS. HOPKINS-SLATTERY.

HOPKINS-SLATTERY.

Another of those very pleasing events which agitate society from time to time took place at the residence of Mr. John Slattery, Eastwood, on Tuesday, Sept. 18. It was the occasion of the marriage of Miss B. E. Slattery to Mr. J. H. Hopkins of North Oxford. Rev. Father Brady of Woodstock performed the ceremony, and owing to the fact that Mr. Slattery is a pioneer parishioner he was allowed the privilege of having Mass celebrated at his own home, and it is needless to say that it was one much appreciated by all parties concerned. Those assembled to witness the nuptials were the immediate friends and relatives of the bridal couple. Miss Slattery was becomingly attired in cream henrietta cloth with lace trimmings and carried a bouquet of beautiful cream rose. She was crowned with a wreath of rosebuds, and was attended by Miss Aggie Walsh of Hamilton, who was somewhat similarly attired. The groom was supported by his brother, Mr. George Hopkins. After partaking of the splendidly-prepared dinner, the bridal couple lett on the 6 p. m. train for Cleveland, amid the congratulations of kind friends and on their return will reside in North Oxford. The bride received numerous and costly gifts.

Tierney-Coryeon.

#### TIERNEY-CORYEON.

TIERNEY-CORYEON.

A despatch from Bay City, Michigan, states that "a marriage that has been looked forward to with considerable interest was that of Mr. Harry Tierney and Miss Teresa Coryeon, which was celebrated at St. James church at 7:30 o'clock Mass, on Tuesday, Sept. 4, by Rev. Thomas Raiter. Mr. Thomas Tierney, brother of the groom, was best man, and Miss May Bligh, was the bridesmaid. After the ceremony the happy couple were driven to the home of the bride's parents, Mr. and Mrs. John Coryeon, in the south end of the city, where a wedding breakfast was served." The wedding trip included a visit to this city, where the groom is well and favorably known, having been a resident of London until a few years ago. Mr. and Mrs. Tierney also visited Montreal, Boston and a number of other cities, before returning to their home in Bay City. His many old triends in London wish the happy couple every prosperate.

### HOME RULE AND RELIGIOUS LIBERTY.

Rev. George W. Pepper, the elo-uent Methodist clergyman, thus quent defined Home Rule, in a recent speech

at Cleveland, Ohio: What is Home Rule? It is giving the Irish people the privilege of managing their own affairs. Why, as it is now, an Irish county can't build a now, an Irish county can to build a railroad as long as this pla form without going to thr English Parliament about it. If Cork, or Belfast, or Dublin wanted to put electric lights in their treats that it has a built through streets they'd have to get a bill through Parliament. Home Rule covers these local affairs. Is there anything unjust New Zealand has Home Rule. Australia has Home Rule. Ohio has Home Rule. And they are prosperous. The Government, you understand, has the supreme power. Gladstone's bill gives that power to England. What bjection, then, can there be to Home rule? A man said to me: "Ireland Rule? A man said to me: is too small to govern herself." I wasn't under the impression that when God measured out justice from the throne above, He noticed whether a country was 1,000,000 miles long or 1,000,000 miles broad. The great nations are passed away, Persia, Macedonia and Syria. All our wisdom comes from the small countries. Ireland can't govern herself? What are the elements of self-government? Love of liberty is the first essential? And don't the Irish love liberty? Haven't they poured out their life blood for these stars and stripes? And the objector says "give us evidence that Ireland can govern herself." Well. aren't Dublin and Belfast as well gov erned as New York and Cleveland? Why, when I returned to Cleveland they told me I would have to carry a policeman's whistle. I never heard of such a thing as that in Ireland. Take the railways of Ireland. In fifty years one hundred and twenty-five people have been killed. How many thousands in the United States? Take the banks of Ireland. Not a failure but one in seventy-five years. We've had a few more than that in this country.

I'm not depreciating this country. But I am trying to convince you of Ireland's right, her right to Home Rule. I read an account in the paper the other day of a bank presi-dent's cashier who ran off with \$100,000 and the bank president's wife besides. And he was a Methodist, too. If they have bet-ter managed railroads and banks

and cities and counties in Ireland than they have in the United States or in England, why isn't Ireland en-titled to home rule? It is from the pulpit principally that one hears the slander of Ireland. We hear that if Ireland gets Home Rule

the Protestants will have their throats cut by the Catholics. History doesn't give one instance that a Catholic Irish man, in Ireland or anywhere else, that I know of ever persecuted a man because of his religious belief. When the Huguenots were driven from
France, where did they go? They
went to Ireland. When the German
Protestants were driven from the Rhine region, where did they go? They went to Limerick. And the first man who ever came to this country to found a John Wesley church was a German-Irishman from Limerick. I have studied this question for thirty years and I know what I am talking about

#### A BOY VISITS THE POPE.

His American Pluck Obtained for Him an Audience With the Holy Father.

A plucky American youth has succeeded in doing what many a distinguished man has failed in doing -obtainname of the enterprising boy is Ralph Yourg of No. 521 West Fifty-first street, New York, and he is fourteen

When the summer vacation period arrived young Ralph made a trip to Europe with a party of friends. He is a member of the second grammar class of St. Francis Xavier's College, in He is an West Sixteenth street. exceedingly bright boy, with a talent for elecution. This talent caused him to be cast for important roles in the various dramatic entertainments given by the college. He has played William Tell, in Sheridan Knowles' play of that name, and Hamish in "Rob Roy.

It was his first visit to Europe, and he was especially anxious to see the Holy City, the Rome of his classic studies, and particularly the Pontiff, who from the Seven Hills rules so many millions in matters of religion. He was going to see and speak to Pope Leo XIII. or "die in the attempt.

Young Young has recently returned and the story of his audience, first briefly told in a letter home, he narrated in detail to Father Spillane, the prefect of studies at St. Francis Xavier's, and Father O'Connor, Professor of rhetoric. Ralph said little or nothing to his party about his inten tion : he was afraid his friends and guardians might laugh at him boldly presented himself at the Vatican and inquired for one of the secretaries of the household. A venerable Monsig nor presented himself, and told the youth that what he desired was utterly impossible. He was firmly but courteously refused the favor. He re-double his efforts. One of the attendants of the Pope told the New York boy that the Holy Father had heard of his wish and would gratify it. youth presented himself one morning in August in the vestibule of the palace, and upon showing his letter passed from one guard or attendant to another till at last he found himself in the audience chamber. For a moment he

plied the young fellow.
"Oh, indeed; and what school do you attend?" inquired the Pontiff, garding him with interest. "The Jesuit college, St. Francis Xavier's," answered the New Yorker.

"Ah, my son, I am glad to see you. I love the Jesuit Fathers," said the Pope. Then the Holy Father, in kindly tones, told the boy that he himself was once a Jesuit student. He asked many questions about the institution, and his manner was so fatherly and engaging that Ralph became more at ease. The Pope proceeded to question him about the college, asked him who the profess ors were, how many students there were, and manifested much interest. The youth had attired himself in the cadet uniform of the college, and the cadet uniform of the conege, and the Pope, looking at the cap, noticed the letters "S. F. X. C.," and asked what they signified. Ralph said they stood for "St. Francis Xavier's College."

The manly bearing and intelligence of the young student from New were commented on by the Holy Father, and he grew merry over th boy's determination to secure an

But this was not all. There were But this was not and several ladies in the party who also several to see the Pope. Their case wanted to see the Pope. Their case would have been hopeless were it not for the American pluck of Ralph, who pleaded for them, and finally they were introduced. The Pope brought the audience to a close by giving his blessing to Ralph and to his party.

#### A TRAFFIC IN SOULS.

Among all the temptations for which the widening opportunities of mcdern devil vantage ground life give the there is none, judging from - we humbly hope - an opponent's stand point, that he seems to prefer to the sensational novel. There are certain patent reasons for this. It gives him very little personal trouble in the first place, since it is an engine of destruc tion that once launched on its way needs no engineer and it not only ac complishes an amount of evil beyond human calculation, but by its perver sion of the talent entrusted to the writer by his or her Creator, checks a source of good. In this age of imperious material wants and unnatural com petition; living, perforce, in a mental atmosphere that is morally enervating, we venture to say that there is not living writer of real ability who has not felt the pressure and strength of the temptation that promises, nay, assures, financial success, if the facile pen and quick imagination will but pander to vitiated public taste. The majority-to their eternal honor be it said-turn from the alluring vision to their honest work, better, purer, more single of purpose for the struggle; but there is a contingency which accepts the diabolical agency with its ample

It is not many days since the New York papers contained accounts of the attempted suicide of a fifteen-year-oldgirl under circumstances of peculiarly Investigation proved morbid folly. that her mind had been gorged on the pernicious trash sold for light litera-ture, and in the hallway out of which wretched child staggered in her death agony was found, where she had dropped it, one of the "Nelly, the Queen of the Shop Girls" style of sensational romances, on which a certain woman has made a fortune and repu tation of an undesirable kind, containing such paragraphs as the following:

Pray to God!' I reiterated, with a terrible imprecation, that made my old mother shrink back, cowering in terror; and she raised up her hands to ward off the words, as though they were blows. 'I am beginning to be lieve there is no God, mother - for would a just God torture an honest man like this? Why should He give one man wealth, power, a clever tongue and a handsome face, and to another poverty, a hideous countenance and loom him to a life of toil from the cradle to the grave? I say such rank favoritism is a foul wrong; I cry out against it.

The book begins with an unsuccess ful attempt at suicide and ends with a successful one.

Whether the responsibility for all the harm that such works do is voluntarily assumed or not, there is no escape from its weight, and the gains arising from them are practically the result of a traffic in souls. -- Catholic Columbian.

#### Intolerance.

It is a common belief among our neighbors that all Catholic countries are intolerant and that in all Protest ant countries religious liberty prevails. But this is not the state of the case. Our Baptist contemporary, the New York Examiner supplies some facts on this subject. Speaking of religious persecution in Europe it says: "The Baptist Church in Dresden lately petitioned for freedom to worship God and this is the decision of the Court of Appeal of Saxony: The Baptist con-gregation in Dresden has no recogni-tion from the State, as a religious congregation; it is not a society, for its constitution and rules have not been recognized; it has no legal existence it is neither an association nor a fellow ship; but only a gathering of persons whose acts are null and void in the eyes of the State.' As an unauthorized gathering, this Baptist congregation is completely under the regulation of the police and must comply with such didn't know what to say or do, and before he was aware of it Pope Leo had These are, that they can meet only in

come forward and, taking the boy's face in his hands, stooped down and kissed him.

"Where do you come from, my child?" asked Leo.

"From New York, Holy Father," re"Is also young fallow."

"The pastor is not recognized as such, and pastor is not recognized as such, and cannot conduct a funeral service. cannot conduct a funeral service, either in the house or at the grave Of course, he cannot perform a lawful marriage ceremony. Moreover, even these priviliges are enjoyed only at the pleasure of the police, and are liable to be revoked at any time." The Examiner is astonished to find that Spain is "in advance of Protestant Germany in this matter," and allows Baptists to have regular meet-ing places, "few or no restriction being placed upon attendance at these Baptist chapels." In Italy, so the Examiner states, "about the same liberty exists as in Spain." But "Norway, and Sweden and Denmark, until recently, were more rigorous than Germany." These three are intensely Protestant countries, but they have been persecutors from the beginning. However it is good to beginning. However it is good to have our neighbor, itself most Protes-

#### DON'T.

tant, tell these truths. The fact is that the Catholic Church is the sturdiest

advocate of the rights of conscience in

all the world .- Catholic Review.

If you care to be a good member of the parish in which you live-Don't neglect the sacraments. Without them your soul can't live. out them you are a spiritually dead member of the congregation.

Don't despise the church societies. but join at least one of them - the Sodality, the League of the Sacred Heart, the St. Vincent de Paul Conference, and the beneficial society, or the temperance organization.

Don't show a lack of interest in the affairs of the parish. If it has a picnic or a fair, a lecture or an entertainment. be present. Such things have a social side as well as a possible pecuniary

Don't be everlastingly finding fault with the pastor. See his good quali-ties and praise him — for his devotion to duty, for his good example, for his disinterestedness, etc. If you tell him to his face that you liked his last sermon, that you agree with him heartily about the need of the repairs that he suggests, that you will do as he advised about giving the boys a chance for a thorough education, you'll make his load lighter and give him a bright half hour.

Don't object to every improvement spoken of for the parish, because it will cost you a few dollars. The only questions to be considered are: Ought it be done? Can it be done? Then let the whole congregation go at it with enthusiasm and the money will come easily.

Don't run down the parish school It has enough difficulties to contend with. You'll do it no good to increase If you change your point of them. view, you can find many features in t to commend.

Don't forget that a Catholic paper in your home will add to your desir ability as a member of the parish and of the Church. It will keep you and yours informed about what is going on in religious circles and make your way clear on more than one occasion.

Don't forget to cultivate friendliness to the other members of the parish, as such, within reasonable limits. you can't be civil to them here, how will you put up with them in Heaven? -Buffalo Catholic Union

#### "How does it Work ?" It is a remarkable fact that most

sense" in business transactions is pro verbial, should be so singularly practical in matters of religion Whenever a new mechanical contriv ance is discovered, the inevitable question is, "How does it work?" and by the response to that question the novelty must stand or fall. It ought to occur sometimes to reasonable beings that a test which effects such admirable results in matters material should also be useful in gauging ques tions of a higher order. For the method of judging the tree by its fruits, we have the authority of our Saviour Himself; and yet hardly a week passes in which some Protestant. with exceptional facilities for observe tion, does not bear testimony to the superior results which attend Catholic zeal and doctrine. Every Catholic dogma which Protestants deny or minimize seems to cripple their power along some particular line. "A theology which has made God all bene-ficence," says the Congregationalist, "and a positivist criminology which denies the freedom of the will and makes morality a relative matter de pendent upon the degree of society at any given time, have much to be responsible for in creating the present social disorder." And yet the doctrine of eternal punishment and of God's infinite justice had never been ques tioned by any considerable number of persons until the broad-minded "reformers" came along to teach men that they might believe as much or as little of Christ's words as they chose. surprising, however, to read this statement in a non Catholic paper at a time when it is considered "bad form" as well as bad policy to speak of hell except by the vaguest and most refined euphemism. -Ave Maria.

Cardinal Vaughan says that in England "in the present day there is scarcely a family in the land but is obliged to admit that amongst its kith and kin there were persons who were Catholics.

#### A SUCCESSFUL SEPARATE SCHOOL

A SUCCESSFUL SEPARATE SCHOOL.

It is gratifying to learn of the success which is being achieved in the Separate schools of Ontario. Perhaps no other Separate school in the Province has scored as fine a record at the recent High School entrance examination as has the Arthur Separate school. Nine pupils from the school made trial of the examination, of whom eight passed, holding first place in the following subjects: grammar, geography, history, reading and drawing, and second place in composition physicology, arithmetic, spelling and writing. It may be interesting to note also that perhaps in no other High School in Ontario is there so large a percentage of Catholic children in attendance as in the Arthur High School, fully one-third of the students being Catholics. The good Sisters of St. Joseph are to be congratulated on the marked success which is attending their labors in the Separate school of Arthur.

#### In Memoriam.

Low-Of your charity pray for the repose of the soul of Elizabeth A, wife of the late Philip Low, of Villeneuve Place, Picton, Ont., whose anniversary is the 1st October. Eter-nal rest give to her, O Lord, and let perpet-ual light shine on her! May she rest in peace! Amen.

#### MARKET REPORTS.

MARKET REPORTS.

London, Sept. 27. — Grain deliveries were medium, and there was no change in the aspect of wheat. It was steady, at 85 to 90c per cental. Oats at 83 to 85c per cental. Peas 90 to 95c. Barley 80 to 95c. Rye 95 to 81. Lamb 9 to 95c. Barley 80 to 95c. Rye 95 to 81. Lamb 9 to 95c wholesale. Beef 85 to 85.50 per cwt. Dressed hogs 85.50 to 85.75 per cwt. Butter 23 to 24c a pound for crock and best roll was nominal at 25c a pound. Eggs 12c a dozen. Potatoes 70 to 75c a bag. Tomatoes 25 to 50c a bushel. Hay sold at 85 to 85 a ton.

Toronto, Sept. 29. — Market quiet. Wheat—Red, north and west freights, sold at 51c: No. I hard Manitoba sold west at 46c, and east at 40. Flour—Straight roller, offering at \$2.50, Toronto freights, and could probably be bought 5c less than this figure. Oats—Sales reported west at 7c; cars on track here quoted at 31 to 32c. Peas—Sold morth and west at 92c; some holders asking it higher than this figure. Barley—No. I east nominally quoted at 46c; feed quoted at 88c west, and 35c east—Grain steady. No. I hard Manitoba, 38c; peas, per 60 lba, afloat, 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, afloat 70 to 71c; No. 2 oats, per 31 lbs, sper 60 lba, afloat, 70 to 71c; No. 2 oats, per 31 lbs, sper 60 lba, afloat, 70 to 71c; No. 2 oats, per 31 lbs, 330 to 34c; c. 25n, duty paid, 68 to 70c; barley, feed. 48 to 47c; barley, multing, 50 to 53; rye, 48 to 50c. Flour—winter wheat, 83.25 to 83.6; spring, wheat patents, 83.25 to 83.6; straight roller, 82.80 to 82.90; Manitoba strong bakers, best brands, 83.30 to 83.35. Bran 80; shorts, 81s; spring, wheat patents, 82.5 to 80.6; superfine, 82.40 to 82.50; Manitoba strong bakers, best brands, 83.30 to 83.35. Bran 80; shorts, 81s; smouille, 822 to 824. Oatmeal—Standard, bbls, 81.9c; closes townships, 10c; finest eastern, colored. 10c; tinest east

#### Latest Live Stock Markets.

Sept. 57.—Export Cathe—Offerings were light and business almost nil. A few small picked lots of cattle sold at \$ic. and sometimes a triffic over this figuae. Mr. James Eakins was the only buyer who took any quantity. He bought three loads of very good cattle, averaging about 1,289 lbs. each, at \$8.40 per cwt. There was some little demand for stockers, but at low prices. One load at 25, averaging 1,150, sold at \$ic. per lb.

some little demand for stockers, but at low prices. One load at 25, averaging 1,150, sold at 25c per lb.

Butchers' Cattle—Inferior stuff sold from 2 to 25c per lb: medium loads at 25 to 25c, and occasionally 25c per lb; and good to choice loads at 35.125 to 83.55 per cwt.

Sheep and Lambs—Rams sold at 3c per lb and ewes and wethers, weighed off car, at 83 to 85.50 per cwt. and occasionally 85.65. Lambs averaging 85 lbs, sold at 82.59 each. A bunch of 95 choice sheep, averaging 140 lbs, sold at 83.55 per cwt. Butchers sheep were quoted nominally at 82.50 each.

Hogs—Best bacon hogs, off car, sold at \$5.25 to 85.39 per cwt. or about 10c lower than at the first of the week. Thick fars were unchanged at 5c. 8 fore hogs sold at 83.50 per cwt.

815 per head.

EAST BUFFALO.
EAST BUFFALO.
EAST BUffalo. N. Y., Sept. 27.—Cattle—Sales, mixed, cows and helfers, \$2.90 to \$3 10; med turn weight and quality steers, \$5.90 to \$1.10.
Hogs—Sales, good Vorkers, \$5.80 to \$5.90; choice 190 lbs., corn fed, \$8; good mixed packers, \$4.95 to \$6.15; good mediums and heavy, \$5.25 to \$6.55; good mediums and heavy, \$5.25 to \$6.55; pigs, \$5.25 to \$5.50; roughs, \$5 to \$5.50.

85.50.

Sheep and Lambs—Extra native lambs, 84.25 to 84.50; good, 85.30 to 84.20; light to fair, 85.25 to 85.75; good mixed sheep, 82.05 to 85.75; choice light wethers, 83.20 to 85.50; extra export wethers, 82 to 84.50; extra export wethers, 82 to 84.5; ewes, 83.60 to 84; cull sheep, 81.25 to 82; Canada lambs, 81.25 to 84.45.



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