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MARY L. DALY.

LIS, CAN., Sept. 1893

, was cured by three nic.
A. L. ARRIVEC.

ed by the Rev. Father since 1876, and is now

Chicago, III. Street.

mmended

For The CATHOLIC RECORD. For The CATHOLIC RECORD.

Sadly sigh the winds of Autumn, Through the leafless forest tree Like to Memory's voices singing Of the days that used to be. Now the nests are all deserted, Not a wild-birds song we hear, Silent are the woods and lonely, In the Autumn of the year.

Now the Autumn with its semblance
Of the dreaded conqueror, Death!
Steals the life from tree and flower,
With a balleful, blighting breath;
Now the leaves are red and yellow
And the Summer's grass is sere,
And the days are gray and misty
In the Autumn of the year!

In the forest aisles reigns twilight, Where the trees weird spectres seem Looming through the misty curtain, Like to phantoms of a dream. Cray is on the mountains summit, Gray on valley, lake and mere, Gone from Nature's face the brightness, In the Autumn of the year.

Yet the season has its glories Has its days of cloudless sun, Golden rod and rich-hued flowers Golden red and righthed lowers. Fruit and grain, though summer's done: Now the sunsets gold and purple, Rose and saffron still appear in the Western sky at evening, in the Autumn of the year.

Time for firelight and for music
When without the storm winds reign
Or betimes the rain is beating,
Coldiy 'gainst our window pane,
For the days are growing shorter
And the nights are long and drear
'Tis the time of Nature's mourning
In the Autumn of the year.
J. A. S. Montreal, Sept. 23, 1896.

#### THE MOST HOLY ROSARY.

The rose is the queen of flowers. resary among prayers. What gives its excellence to this special form of prayer is the fact that it combines in less the parmony mental with yoral special form of prayer is the fact that it combines in with God. If he is in the state of less than mony mental with yoral special s best harmony mental with vocal sanctifying grace, that grace will be prayer. Mental prayer, or the exercise of our mental faculties - the memitians of faith, hope and love. ory, the intellect and the will-on the mysteries of our religion, is the shortest and surest way to Christian perfection. It teaches us to know God and to know ourselves; to hope in God, and to distrust ourselves : to love God,

templation purifies the imagination, elevates and chastens the affections, and strengthens the will. It weans the heart from earthly and sensual desires, and raises it to things heavenly, to God Himself. In this consists the essence of prayer—the elevation of the soul to God. The nearer we approach to God, the farther we recede from self to God, the farther we recede from self

pressions of our love. We begin with the Creed professing our faith in the chief mysteries of our butes of God, the mysteries of the Most Holy Trinity, the incarnation, death and resurrection and glorious ascension of the Son of God, the Second Person of the Blessed Trinity, and the supernatural and everlasting goods which Christ has merited for us by His Passion and death. Thus we renew, increase and strengthen our faith.

Our hope is likewise augmented and confirmed by that prayer of prayers which our Lord Himself has taught us: "When you pray, say: 'Our Father who art in Heaven.'" In this one word "Father" we have the motive of all our hope. If God is our Father He will surely give us our bread, the natural food of our bodies and the supernatural food of our souls-He will forgive us our sins, if we approach Him in the spirit of penance; and in His good providence He will keep us from temptation, or "will make with temptation issue, that we may over-As a loving and provident Father He will deliver us from all evil of body as well as of soul, if He foresees

that it is for our spiritual good. We can hardly recall the mysteries of our faith and repeat those tender lation : of the Lord's Prayer, which Christ Himself has taught us, with that recollection and reverence due to them, without at the same time being inflamed with the love of God. Yet Spirit of love. For us the words have has seemed best that the above menthe same significance, and should give tioned custom should not be departed

This love is summarized and emphasized in the doxology with which each decade of the rosary is closed—in the Glory be to the Father.

This is the highest expression of love, that we give glory to God. For love does not consist in words and sentiments, but in the communica—

"Being solicitous for your future is should be appointed to succeed you in this honorable position. In order, how this honorable position. In order, how this collection when the course were the controlled to succeed you in the should be appointed to succeed you in the should be appointed to succeed you in this honorable position. In order, how this honorable position. In order, how this honorable position. In order, how the cach decade of the rosary is closed—or the course of the controlled to succeed you in this honorable position. In order, how the cach decade of the rosary is closed—or the course of the controlled to succeed you in this honorable position. In order, how due regard may be had to your person and your dignity, we have determined to elevate you to the rank of Archive. sentiments, but in the communication of goods. All that we can give to God is glory. We cannot add to His happiness. We cannot give Him anything that he does not possess in infinite abundance. We can only give Him the external glory of our praise and service; and this we offer to Him—to the Father, who created us to Him—to the Father, who created us to God is glory. We cannot give Him the communication of goods. All that we can give to God is glory. We cannot give Him anything that he does not possess in infinite abundance. We can only give Him the external glory of our praise and service; and this we offer to Him—to the Father, who created us to God is glory. We cannot give Him the does not possess in infinite abundance. We can only give Him the external glory of our praise and service; and this we offer to Him—to the Father, who created us to God is glory. We cannot give Him the club house, on the eve of their departure for Europe. The distinguished British jurist is the first of their departure for Europe. The distinguished British jurist is the first of their departure for Europe. The distinguished British jurist is the first operson who has ever been honored in this way by the Catholic Club.

Hundreds of invitations were sent out by the club men for the reception, as a result of which the club house, on the eve of their departure for Europe. The distinguished British jurist is the first person who has ever been honored in this way by the Catholic Club.

Hundreds of invitations were sent out by the club men for the reception, as a result of which the club house was proved the country of the distinguished British jurist is the first dist

divine virtues themselves, in which consists chiefly the spiritual or supernatural life. It is not an incidental or passing awakening of those holy virtues; it is rather a deliberate and sys-tematic exercise of the theological virtues, by recalling the most powerful motives. And these religious acts are elicited not only ence, but repeatedly, from motives ever varying and increasing in intensity with each mystery, until they culminate in the con-templation of the glory of heaven, which is the most powerful motive to arouse our hope and kindle our love. No one can, therefore, say the beads even once with moderate fervor, with-As the rose among flowers, so is the out great spiritual profit. If he is in

Moreover, this powerful prayer we Dispenser of the favors of her divine son. This gives a special efficacy to the prayer of the Holy Rosary. The and to distrust ourselves: to love God, and to hate ourselves.

Now, the rosary initiates us in the simplest, easiest and most efficacious kind of mental prayer—the contemplation of the mysteries of the birth, life, passion, death and glory of our divine Lord. These mysteries have the power of fascinating the imagination, arousing the affections, swaying the will, and inspiring us with an enthusiastic love of our Blessed Lord. This contemplation purifies the imagination, ment and routed the forces of the Turk. It dispersed the enemies of the

and from the things of earth. This is, therefore, for the last thirteen as it were, the natural result of mental years, he has not omitted a single prayer, such as we practice it in the occasion to exhort the faithful by recitation of our Lady's beads senti-ments of faith, hope, love, contempt of newed fervor in the devotion of the self and detachment from earthly things.

All these centiments find the read and the read of the read All these sentiments find the most fitting expression in the vocal prayers which we recite in saying the beads.

Solution of the least of the lines ary is celebrated. Before these lines that the action of the lines ary is celebrated. Before these lines that the action of the lines of greatly needed rest of the lines ary is celebrated. Before these lines that the action of the lines of greatly needed rest of the lines are the lines a the Our Father we express our hope, while the Hail Mary and the Glory be honored devotion. Be this as it may, to the Father are the most elequent ex. the prayer of the Holy Rosary is sure to ascend in unison from millions of hearts in all parts of the world to the glorious Queen of the Most Holy Rosary and to her divine Son at every Sacred Heart.

#### THE RIGHT REV. BISHOP KEANE

Resigns the Rectorship of the Catholic University of America.

On Sunday, October 4, the Right Rev. John J. Keane, D. D., an-nounced his resignation from the rectorship of the Catholic University of America, at Washington, D. C., as fol

Since my withdrawal from the rec corship of the Catholic University of America will probably be regarded by a considerable portion of the American public as a matter of some interest to them, and since unauthorized state ments are apt to be misleading, I deem t my duty to state briefly and clearly

the facts of the case.
On September 28, I received through His Eminence Cardinal Gibbons a letter from our Holy Father Leo XIII. of which the following is a transla-

To Our Venerable Brother, John

Joseph Keane, Bishop of Ajasso: "Venerable Brother, Health and Apostolic Benediction-It is customary we said that the words of the Hail that they who are appointed to preside Mary are particularly adapted to en kindle the fire of divine charity in our hold the office in perpetuity. This hearts. Certainly no words ever gave custom has grown up through wise expression to a sincerer love of God reasons, and the Roman Pontiffs have than those words addressed by St. ever been careful that it should be adhered to. Since, therefore, Vener-"Blessed are thou among women, and blessed is the fruit of thy womb." She had the tremendous mystery of God's University at Washington, in the lag the tremendous mystery of God's Chiversity at Gashington, in the love towards us before her, when she first establishment and subsequent spoke those words; and she spoke development of which you have them filled with the Holy Ghost, the shown laudable zeal and diligence, it

is to be proposed to us by the Bishops, should be appointed to succeed you in

to Him-to the Father, who created us latter, we shall welcome you most lovto the Son, who redeemed us; to the Spirit, who sanctified us — when we Consultors of the Congregation of

> maintenance.
> "Confidently trusting, Venerable Brother, that you will accept this our administrative act with hearty good the Apostolic Benediction, as a pledge

> of our paternal affection.
> "Given at Rome, from St. Peter's, this 15th day of September, 1896, in the nineteenth year our Pontificate.

"Leo XIII. Pope. The next day I mailed to the Holy Father a reply, of which the following

me the letter in which Your Holiness has made known to me that my administration of this University now comes to an end, and that another rector is to be appointed.
"Without a moment of hesitation I

accept the will of your Holiness in the matter as a manifestation of the provi-Moreover, this powerful prayer we offer through the hands of Mary, the Queen of the Most Holy Rosary, the Mediatrix, the Refuge of Sinners, the Dispenser of the favors of her divine rector, with all the rights thereto attaching. "Thanking Your Holiness for the

freedom of choice granted me, I choose to remain in my own country, and, moreover, without any official position whatsoever, in tranquility and peace. Your Holiness, most humble son in Christ, John J. Keane. " Bishop of Ajasso."

I welcome my release from the effice of rector of the University with pro-found gratitude both to Divine Provi-dence and to the Pope. While I dence and to the Pope. always regarded its duties as a labor of Church more than once. Its power has love, they had grown far beyond my not been diminished in our day. ance from the burden is a response to

I was too loyal a soldier to be relieved from my post, no matter what its difficulties; but feeling that my nine years of strain and solicitude in the work had brought me close to the end of my brain and nerve powers, I

the University. He believes in "rota-tion in office," as all sensible men must. He knows the evils of allowing any official, and especially the head of a university, to fossillize at his post, and in this all must acknowledge his wisdom. His enlightened prudence, and that of the trustees who have to present the nominations, will be sure to select a rector in every way fitted to guide the work to fuller and fuller success. From the peaceful retirement which I trust I have somewhat earned, I shall ever watch its progress with unabated interest. And I appeal to all whom my efforts in behalf of the university have ever reached, to redouble their interests, their zeal, their generosity, in this new chapter of the University's existence, and to make it what it by right mus be, the crowning glory of Christian education in America.

John J. Keane.

The Very Rev. Philip Garrigan, D D, vice rector, by the powers of his office, contained in the constitution of the University, as well as by reques of Cardinal Gibbons, the Chancellor will assume the direction of all execu tive affairs until a successor to Bishop Keane is appointed and takes the offic

## Pearls from Deep Waters.

me? I smile at those foolish dreams of my imagination; is not my future in God's hands? What! all that will happen me to-morrow, in ten, in twenty years, is arranged and prepared with a mother's care by good God, and can I fear that it will not be for my good? O my God! remain, remain the master of my future and make it what thou wilt.

#### expression to the same sentiments of from, and that another, whose name LORD RUSSELL AT THE CATHO-LIC CLUB.

By a viva voce expression the Catholic Club of New York and its friends elected Lord Chief Justice Russell to honorary membership last Friday ute he stood there smiling, and then insituations against the Catholic priest-night. The occasion was the farewell continued when the noise abated: head? Alas, they would have to be reception tendered to Lord and Lady Russell in the club house, on the eve

crowded to its utmost capacity. Lord Russell entered on the arm of Judge Daly, followed by Archbishan Continued applause.)

Archbishop Corrigan and Lord Russell stood on either side of him. Judge Daly made a very interesting address of welcome in which he paid a glowing tibute to the character and a glowing tibute to the character and Lord Russell.

It is a pious custom to have a mazed comment among cautious acy of the death of a member of the family. This is a proof of affection distinctly Protestary. will, we most lovingly bestow upon you tribute to the character and achieve ment of the Chief Justice.

enthusiastic was the applause. It broke out frequently during his remarks, which were of a frankness in Those who find the Ros matters political rather unusual in an when speaking to foreigners. The Lord Chief Justice's delivery is deliberis a translation:

"Most Holy Father—His Eminence
Cardinal Gibbons yesterday handed
Cardinal Gibbons yesterday handed oratorical effect, and almost without gestures, this latter being perhaps in large part due to the fact that he held his crush hat under his arm while

speaking.
"Ladies and Gentlemen," he said, "it is impossible not to feel moved and embarrassed by the elequent and too flattering eulogy of your president; but I accept the spirit which I know dictated his observations the more readily as I find that it had an echo in your applause. I accept the greatest pleasure the honor tendered me (ap-plause), and I shall regard myself henceforth as a member of your club. (Great applause.) I am only sorry that the learned Judge suggested a flaw in the proceedings, in that they lack a

"In all seriousness, I find myself with great satisfaction, face to face with so distinguished a body, representing at once the profession of the ancient faith for which our people have suffered martyrdom for centuries, and at the same time an important constituent part in the wonderful industria activity that characterizes your great community. You prove that men are not the worse citizens for being good

Catholics. (Applause.) "I am particularly glad to know that I am face to face with men of our nat familiate to detect frish by birth, parentage, or descent, and to know that you sprung from the old land in the face of prejudices of race and religion, are yet, bit by bit, slowly but surely asserting the genius of the race, a genius which needs only fair play for rightness of the present and of the nture. The Irish in this New World

re but asserting their just position. "I need not suggest to you that the rst duty every Irishman in this and owes is to the country of his adopion (great applause), but while that s the primary duty I hope he will still eep a warm corner in his heart for the estiny and interests of the old island. Applause.) It is given to few to have opportunities of making great sacries for patriotism, but it is given t all to help raise the name and character of our race by honest discharge of duties, public and private; by taking interest in the development of the great people of whom he is a unit, and so to o much toward removing the preju ice against the Irish that still abide

some minds. 'Ladies and gentlemen, Judge Daly nade some allusions to my public life have ceased to be a fighting politicar laughter), but I have not given up The opinions I have my opinions. The opinions I have always had I still hold, and when the legitimate time comes for the asserting of those principles I shall again assert them in legitimate fashion. I do not cease to be an Irishman because— Loud applause which drowned out the

rest of the sentence.)
"In regard to home rule, I desire to say that I have maintained the right f our people to self government, with The future — does it try to alarm to view, not to say separation, but to say separation; but to the development of our country; because I believe it for Ireland's good and for the best interests of the empire. (Applause.) Surely Irishmen have some right to a word in the government of the empire. They have given governors to its dependencies, statesmen to its parties, generals to its armies, and more important still, armies to its Generals. (Laughter and

began to cheer and the women to cares of married life." What! The applaud so enthusiastically that there Church of Henry VIII. of uxorious was no use in the speaker's trying to memory to have a celibate clergy make himself heard. For a full min-

than this honor you have done us. John the Baptist, St. Paul, St. John the (Applause). We take our departure Evangelist, and other Christian celiwith a very delightful memory of these bates may now begin to lift up their

that triumphs over the victory of the has thus far set its face against Ire-

ous are like those who find the ringing of beautiful chimes of bells monotonous. The Rosary is a chime of bells ; fifteen bells of joyous, mournful and glorious melcdies, sounding harmoniously upon the deep diapason of our apostolic faith and Our Lord's prayer—to the glory of the Father and of the Son and of the Holy Ghost - Carmelite Review.

That Catholics in this country have neither a literary nor social influence proportionate to their numbers is evident from the impunity with which their faith is attacked or ridiculed in books and newspapers. Politicians are delightfully respectful of our religion, because-amazing as it must seem to outsiders-Catholics quickly resent in a politician what they easily forgive in a writer. It is to be hoped that this spirit will disappear with the present generation. It is fast dying out in England. There no one can insult the Catholic religion with impunity. He is sure to be taken vigorously to task, and is thus always on guard. -- Ave Maria.

From the eloquent and thoughtful discourse delivered by the Very Rev. Dr. O'Brien at the laying of the corbrack, Ireland, we extract this notable passage: "No one can be nearer to Jesus than His Mother, but Jesus is God and Mary is His Mother; thereholiest; for if there were another asked in what country freedom of created or to be created holier, that worship has been more ungrading folding. other would have been the Mother of God. She is holiest not because she is the Mother of God, but she is the Mother of God because she is holiest.

Worship has been more ungrudgingly accorded to them in Catholic Belgium or Protestant Switzerland, particularly Calvinistic Geneva? Many have read of the imprisonment and fines of which recite in saying the beads. ed we profess our faith, in the ew express our hope, thail Mary and the Glory be are are the most eloquent ex
Of course, no one needs to be assured that the action of the Holy Father is prompted not only by personal kind need are are the most eloquent ex
of course, no one needs to be assured that the action of the Holy Father is prompted not only by personal kind need to prefer to dwell upon the line of the freedom enjoyed by the Belgian only uttered in the scripture; that gration from Ireland is a sad—I had almost said a cruel and shameful story. Rather do I prefer to dwell upon the less to licitude for the best interests of est solicitude for the supreme Pastor of the early emiplause.) The story of the early emiplause.) The story of the early emiplause.) The story of the early emiplause.)

Angel addressed her by that title, once plause.) The story of the early emiplause.) The story of the early emipl mander, for he was the ablest; but he was ablest before he was commander, and ablest when the war was over and his command dissolved. begging his obolus is Belisarius still.

> A recent number (Sept. 4) of the Courrier de l' Ouest contained a forc-ible article on "The Modern Slave," by Henri Degrenne, which concludes with these words: "After nineteen centuries of Christianity we still live under a pagan system. They may talk of liberty, equality and fraternity, but every where in place of the sweet face of Jesus Christ there arises the spectre of Cain. We have returned to the worst times of paganism, and the modern Spartacuses feel it so well that in putting forth their social theories they hurl a defiance at the truths of religion. And yet this state of things can be remedied only by religion. While restoring to the workman the rights of his manhood, the Church will teach to him his duties; for the latter rights of his manhood, the Charch will teach to him his duties; for the latter are the basis and the reason of the former. The workman when he becomes Christian again will be once more a man, and his master will ask pardon of God for having drunk the sweat of a fellow Christian."—Boston Pilot.

of the parsons in the Church of England, is running through the London countries knows that Catholic tolerations, and the Church Review makes this bewildering contribution to it: "The only remedy that we can see for "The only remedy that we can see for clerical poverty is clerical celibacy. Those persons who have no private means or expectations, and yet desire the honor of the priesthood, should vow ceibacy. If this were encouraged by the Bishops the relief would be felt in less than a dozen years. If something of the honor attaching to celibacy which obtains in the Orthodox Church On! let us not wait to be just, or pitiful, or demonstrative, towards those we love until they are struck down by illness or threatened with death! Life is short, and we have never too much time for gladdening the hearts of those who are traveiling the dark journey with us. Be swift to love; make haste to be kind!

The flattering speech of your honor attaching to celibacy which obtains in the Orthodox Church which obtains in the Orthodox Church which obtains in the Orthodox Church with the greatest facility, and we have never recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church with the greatest speed—were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church with the greatest speed—were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church with the greatest speed—were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church with the greatest speed—were recognized in the Church of the honor attaching to celibacy which obtains in the Orthodox Church with the greatest facility, and ored president might proper to order to order to orde president might proper to order to or

Here Lord Russell had to stop, for at value would be manifoldly increased if he mention of Lady Russell the men they were not weighted down with the What would then become of the stock -"by saying that during our visit abandoned just as the intendees of six weeks, each day of which has against convents have vanished in among Episcopalians, Methodists, and Lutherans. Well, well, well! Saint John the Baptist, St. Paul, St. John the heads. - Catholic Review.

The Catholic Club of New York gave to the Son, who redeemed us; to the Spirit, who sauctified us — when we Spirit, who sauctified us — when we say, "Glory be to the Father, and to the Son, and to the Holy Ghost."

Hence we may conclude the power and efficacy of this prayer, as it comprises the most perfect exercise of the divine virtues themselves, in which It was some time before Lord Russell got a chance to begin his response so the hearts that loved one another in the courage of his convictions! We believe that Lord Russell's courage is example gives the value to his advice America because he fears to be him-self. He thinks he may not have the courage of his convictions until he has attained a certain measure of financial or political or professional success; and "letting I dare not wait upon I would," he goes through life and out of life a nonentity. The Catholic of brains, education, self respect and courtesy, with tact to discern his opcan be as visibly firm as he will in his adherence to even the unpopular things of his Faith, and still scale the England. - Boston Pilot.

#### WHO ARE TOLERANT?

Where Freedom of Worship is Accorded.

Not long ago a Protestant correspond-ent, writing to the London Chronicle of Catholic processions through the streets of London had much to say in counced Catholics for intolerance. His son who demonstrates that the Chronicle's correspondent did not state

the truth. "I may be permitted," writes the defender of Catholics, "to refer your correspondent to the Salvation Army for information born of experience as to the relative proportions of Cathol God and Mary is His Mother; there fore nearer to God than Mary is no one and Protestant intolerance. I would suggest that the Army authorities be holisst; for if there were another asked in what country freedom of She was the Full of Grace before the the Swiss Salvationists have been the great deal of the 'intolerance' of which they complain. Mr. Labouchere was at some pains last year to expose in his paper the attempt of one of these 'missions' to enlist English sympathy the Catholics of Barcelona, which, to the knowledge of the missionaries, had been absolutely disproved years before.
"Mr. Mallock, in the following ex-

tract from 'Is Life Worth Living?" no doubt voices the conclusion to which many Englishmen have arrived, A discussion concerning the poverty infinite." Every man who has studied

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ident; P. F. Boyle,

## Cripple

mercy upon its victims. This demon of the blood is often not satisfied with causing dreadful sores, but racks the body with the pains of rheumatism until Hood's Sarsaparilla cures.

"Nearly four years ago I became af-flicted with scrofula and rheumatism.

# Made

Pieces of bone came out and an operation was contemplated. I had rheumatism in my legs, drawn up out of shape. I lost appetite, could not sleep. I was a perfect wreck. I continued to grow worse and finally gave up the doctor's treatment to

# Well

came back; the sores commenced to heal.
My limbs straightened out and I threw away my crutches. I am now stout and bearty and am farming, whereas four years ago I was a cripple. I gladly rec-ommend Hood's Sarsaparilla." URBAN HAMMOND, Table Grove, Illinois.

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#### MARCELLA GRACE.

BY ROSA MULHOLLAND.

CHAPTER XXII.

IN THE DOCK.

Autumn, so bewitching in Ireland, with the rare violets of morning and evening mists, the dewy brilliance of its foliage under heavens of tender grey, and its late bird-songs, had disappeared behind the verge of winter, and the shortening and darkening days had brought the gentry of Dublin back to squares and streets, out of the neighboring country. The approach-ing trials of the men in prison for the murder of Mr. Ffont were looked forward to as something sensational in the way of trials, by such people (who are to be found in every community) as take a morbid pleasure in events of the kind. In this case the fact that a gentleman was one of the accused en-hanced the general interest in the matter, and genteel Dublin had something to talk about while it cleaned its windows, a happy feat, in general too rarely accomplished, and hung up its ace curtains, and did not arrange its window flower boxes, because genteel Dublin despises the graceful custom cherished elsewhere as one of the fair-est signs of civilized living, that of clothing the grim stone-work of its window-sills with a little fringe of bloom. The reason is difficult to seek, in a sentimental and beauty-loving population. Poverty has been pleaded as an apology for the dark gaunt ex t our dwellings, yet how easily a few shillings or pounds are spent on some tawdry delight. In poorer homes on the outskirts of the city, sometimes even in wretched lanes, one sees windowsful of flowers, but the mansions of he upper ten remain guiltless of such An exception here and frivolity. An exception here and there proves the rule, and one blesses the individual who breaks the grim law which says, "Thy dwelling, if re-spectable must be dingy and unlovely," and flings out a handful of beauty to gladden the eye of the passer by.

The long interval of weeks between the autumn day when Bryan had striven with the madness in her, and conquered, and the time appointed for the trial, had been in great part spent by Marcella on a bed of fever, from which she had risen stronger and calmer in mind, if shattered in body As soon as the crisis of the illness was past and she was delivered from delir-ium her evidence had been given from her sick-bed, that damning evi dence against Kilmartin which sh had hoped death might have enabled her to withhold. She had not died, however, and now that the worst she could do had been done, the next best thing to dying with her cruel tale untold, was to grow strong, and help him to fight out his battle to the bitter end. This she set herself to accomplish in as far as was possible, that she might not, through faltering and weakness, disgrace him and herself by a seeming

consciousness of guilt in him. Early in December the trials opened in the old court house in Green street, situated among the slums on the north side of the city. Before Kilmartin's turn arrived, two men, Fenians, were tried, also for the murder of Mr. Ffont. were convicted without difficulty and sentenced to death. Two others of the same band had saved their lives by offering to inform on Kilmartin, and were to be produced on his trial as chief evidence against him. And one rainy, miserable morning, an immense crowd, fashionable and unfashionable, nen and women, thronged the dingy court house to suffocation, for the pleasure, pain or curiosity of seeing Bryan Kilmartin take his stand in the dock

There were two judges on the bench; one small, keen, grey fea-tured, unpopular, with a reputation for inhuman eagerness to convict, the other large, placid, deprecating, with an indescribable expression in his eyebrow, which somehow conveyed the dea to the wretches who hung upon his looks and words that he would always be willing to save a prisoner when he could, and that to pronounce a hard sentence almost gave him his death blow. To Marcella, sitting veiled in black in a corner of the court, they both looked, in their long gray wigs and ermines, simply wolves in sheep's clothing, and nothing more. Miss O'Donovan sat beside Marcella

exchanged greetings with her fashionable friends whose eye-glasses were often levelled at the pale face of the heiress of Distresna. It was dethe heiress of Distresna. cided that Miss O'Kelly made an unnecessary display of her interest in the prisoner, unless, indeed, she was engaged to him as had been rumored, only that seemed too absurd to be true. No girl would engage herself to a man on his trial for murder, at least no girl | learned sergeant. like this, with the world at her feet. However, sitting there, with her drooped eyelids, raised only at times drooped eyelids, raised only at times in the direction of the prisoner, or for a swift proud, wide eyed glance small, and so, after almost a year of delay and difficulty, the chain of evidence against this unhappy young

not at all clearly understood. The prisoner stood in the dock, leaning forward, with his court and the world.' slightly arms folded and resting on the bench in front of him. Except for traces of faint idea of the length, force and conmental suffering in the dark shadows

brave in adversity. for the prosecution with a grave re-ference to the position of the prisoner other side could do away with the effect at the bar as a gentleman and a land- of such an indictment. The voice of | tin.

qualities. He himself (Sergeant Fitzgerald) had known the late Mr. Kil-martin, and was thankful that his old friend was not alive to see this melan-choly day. After hasty but effective use of a white pocket handkerchief, the learned counsel proceeded to state the eircumstances against Bryan Kilmar tio, showing him to be guilty of the murder of his fellow man, and tsill worse, his fellow landlord. It was not in a day that this young man had quitted honest ways and wandered into paths of abysmal darkness and crime. Though the son of a father who had been content to live peacefully on his estate and take things as he found them, Bryan Kilmartin had early shown proclivitives leading him to evi companionship and disreputable prac-tices. While still a mere youth he had joined the Fenian Society, and had stolen from his father's house at night to learn the use of firearms for wicked purposes, drilling with some of the lowest of the population in secret recesses of his native mountains.

"His evil courses being discovered by his father, he was sent to the University of Cambridge, thus getting a chance to put himself straight, a chance which does not come in the way of all youthful wrong · doers. However, though it must be acknowledged that while at college Kilmartin distinguished himself and won good opinions, socially as well as intellectually, yet so deeply did the dark stain which had early appeared in him run through all his actions, that, on his return to Ireland after a lapse of some years, we find him renewing his connection with Fenian sm, and identifying with so-called Nationalists in politics. Yet he had learned caution, and so carefully did he proceed that but little evidence exists of the communication which since that time he has undoubtedly carried on with the leaders of Communism and Socialism. One, however, will pres ently appear in the witness box who will make startling revelations on this

point. "After his respected and lamented father's death Bryan Kilmartin quitted the respectable roof under which he had been reared, and, leaving it to ruin and decay, withdrew himself from all the pleasant social ways of his neighbors and old friends, and bur-rowed, if I may be permitted to use the expression, in a rude dwelling among the barren rocks of a small island, mysteriously placed, as if intended by nature for the home of a pirate or conspirator, in the waters of a lonely lake among the mountains of Connemara. Why he deserted the open highways of the world and pre-ferred to hide himself in this savage dwelling, will presently be seen. His father's wealth disappeard; it was not spent upon himself, nor upon that unhappy lady his mother, who had fol-lowed him with a mother's devotion to his unnatural lurking place. It had disappeared into the coffers of the secret societies, to encourage the manufacture of dynamite, to purchase the secret gun for the skulking murderer, to fee the wretch who lies in wait for his victim behind the - the - the aromo of the

flowering hedge-rows! "But the secret society whose oath he had taken, to obey whose orders he had pledged himself, is not satisfied with any one particular service from its votaries, but must have all it demands, and at the moment when it chooses to make its demand. It was decreed by the iniquitous councils of such a society that Mr. Gerald Ffrench Ffont was to die, and the lot to personally conduct, if I may use a modern phrase, this atrocious murder, fell upon Mr. Bryan Kilmartin. That he did not attempt to shirk this awful responsibility I think we shall be able o prove. That he cunningly took every precaution to hide his guilty part in the transaction will also be made plain in this court. The deed was not done in the country where Kilmartin was known by appearance to every one, but in the crowded slums f the city of Dublin, where his escape from detection was more likely to be assured. On a dark winter's night Mr. Ffont's steps were dogged, and he was cruelly done to death by a band of ssassins, four of whom were seized, while one, the ringleader, was known

o have mysteriously escaped." Counsel then went on to describe the light of Kilmartin and the search made for him by the police in a house where he had taken refuge, a search which proved fruitless, in consequence, as it would be seen, of the circumstance that a secret closet existed in that house, and also thanks to the skill and devotion of friends of the fugitive who were then dwelling in that house.

"But the sword of justice, parried though it may be for a time by thethe spasmodic efforts of treachery and guilt, will in time, providentially, find its way home at last," continued the learned sergeant. "Some one has aptly said, 'though the mills of God grind slowly yet they grind exceeding a swift proud, wide eyed glance round the crowded court, she made a borate the story which the informers borate the story which the informers ing, and proof the most conclusive of his guilt is about to be laid before this

The above slight sketch gives but a clusiveness of the story by Sergeant about his eyes, he looked well, with the air of a man who knew how to be prosecution. His words were listened to with breathless interest, and the Sergeant Fitzgerald opened the case general feeling in the court when he

ous wrath. was in itself powerful engine of the outraged law. of the prisoner. That the old friend of the prisoner's father should find himself obliged to arraign and condemn the erring son seemed in itself overwhelming testimony of the guilt of the accused

A considerable number of witnesses were called for the prosecution, besides the Fenian informers, who gave evidence to prove the truth of some of Sergeant Fitzgerald's statements. It was true that young Kilmartin had become a Fenian at sixteen years of age, true-that his father had done all in his power to break the dangerous connection his son had formed, equally true that the late Mr. Kilmartin had been quite unable to accomplish this object. and in consequence died of a broken heart. All this was triumphantly proved by Fenian as well as other testimony, and who should know better than the Fenians themselves? The The counsel for the defence did not make any attempt to shake the evidence of the prisoner's early Fenianism, though a few telling points were elicited in cross examination as to the habits of Mr. Kilmartin, senior, and the cause of his death; but the informer who witnessed to the prisoner's intercourse with the heads of secret societies, and the renewal of his allegi-ance to Fenianism in its more modern and deadly form, after the father's death and the arrival of the younger man at years of maturity, was somewhat roughly shaken by the prisoner's counsel

And then, towards the close of the first day's proceedings, the plot thickened, and the witnesses for the pros-ecution who could tell the tale of what occurred on the night of the murder of Gerald Ffrench Ffont, having been oncerned in the affair themselves, and gained their pardon by turning Queen's evidence, were put in the witness box, one after the other, and their examination and cross examination had not come to an end when the court was under necessity of raising for that evening.

According to their story Mr. Ffont, who had been a hard man as well as a bad landlord, having fairly earned by his inhuman conduct the detestation of the people living at his mercy, had been tried, found guilty, and sent-enced to death by the society which sits in judgment on such tyrants. The lot to conduct the murder, and see that it was properly carried out, had fallen upon Mr. Bryan Kilmartin, and he was bound by his oath to obey orders. On the night of the murder he was on the spot, and gave the signal to fire on Mr. Ffont. The police coming quickly upon them, the band of assassins separated and fled. They, the informers, who had been of the band, did not know, of their own knowledge, where Mr. Kilmartin had taken refuge, but they believed he had friends in the neighborhood prepared to receive and hide him. This was the evidence of the two informers, given with abundance of detail, and sifted and searched in cross examination by the counsel for the defence, without any noteworthy appearance of breaking down.

Marcella kept her eyes fixed on the faces of the informers all the time of their examination, and one of them especially excited her horror. He was a pallid, consumptive-looking creature, with narrow, sharp-featured face, and shifting eyes that never seemed to look straight at anything. He gave his evidence with a certain dogged air of determination, a great deal of meaning in a few words, which carried force with it for the moment and impressed court and jury with a belief in the truth of his story. He appeared to resent his position as an informer, and made his statements with a bitterness that seemed to wish them unsaid. All this, which told strongly with his audience, roused in Marcella a sense of amazed loathing which almost suffocated her, and her fascinated gaze re mained riveted to his evil countenance so long that it became imprinted on her brain with a vividness not likely to be

effaced while she lived. When he ceased speaking and wa removed, a faintness seized her, and it required all her strength of will to stave off the swoon which would have made her an object of curiosity to the

court. When she had mastered the weak ness so far so to be able to raise her eyes and emerge from her corner she found that Bryan had vanished from the dock, that the court had risen, and that people were pressing out of the court-house, and she followed in the wake of the crowd, to pass the dreadful

night as best she might. The next morning she was in her place again, listening to the final examination and cross-examination of the informer Barrett, whose foul, false testimony she was now to be commanded to corroborate. When her name was called there was a sudden dead silence in court, then a flutter of whispers and pressing forward of faces as everyone asked his neighbor if he had heard aright. The sensation was so great that for a few moments every thing was at a standstill. Marcella heard the sound of the smothered excitement of numbers like the hissing of a great wave about to overwhelm her, and then was conscious of nothing but Bryan's smile of encouragement straining towards her from his isolated standing-place in the dock.

So well had the secret been kept that when Miss O'Kelly arose and left her seat to take her place in the witness-box, the crowd was at a loss to know whether she was going to give testimony against or in favor of Kilmar

owner, and spoke of his late father as the accuser, raised as much in sorone whom many remembered and row as in anger, broken with esteemed for his genial and social emotion or swelling with righte-

mentary revulsion of feeling in favor

The girl, the heiress, this wayward heroine, had got in her powerful little hand some telling piece of evidence in favor of her friend, perhaps her lover. She was going to prove an alibi, attempt to prove one. A wave of sympathy went towards her as she took her stand in the witness box and threw back her black gauze veil which made

an inky framework for her deadly white features.

With her large dark eyes wide open and fixed on some distant point before her, she looked like one in a trance. "She will faint," was whispered among the younger barristers, and a glass of water was placed beside her; which, however, she did not see. "Why does she look so terribly, if she is going to help him?" asked one woman of anther. No one noticed for the moment that it was as a witness for the prosecution she had been called. Mr Shine, junior counsel for the prosecu-tion, raised his face towards that spot in the court from where the soft eyes of Miss Eyre were gazing down, full of sympathy at the witness, and got in return a glance which seemed to say that things were beginning to take a good turn, good at least in the estimation of this young lady whose interest in Marcella had beguiled her into becoming a spectator of the scene.

At the sound of the counsel's voice directing his first question towards Miss O'Kelly an absolute hush fell on the audience, and intense and breath less silence reigned in the court.

TO BE CONTINUED.

### SEEMS MIRACULOUS.

Mrs. Quinn Kissed the Relie of St. Anne and Her Paralyzed Leg at Once Tingled With Life.

(From the New York World.) When the neighbors saw a carriage stop at the door of No. 213 East 120th street yesterday morning and saw Thomas Quinn and the coachman carry Mrs. Quinn very tenderly from the house, place her in the carriage and drive slowly away they said "Poor Mrs. Quinn. They've taken her to the

hospital at last.' For seven weeks the neighbors had sympatized with Mrs. Quinn-ever since the day when she came limping home complaining of a dull pain in her right leg. Since that day Mrs. Quinn had not walked a step.

"Paralysis," the doctor said, and advised her to go to the hospital. Twice they had rung for an ambulance and twice had the three Quint children cried that they never would let their mother be taken away from them, and so each time the ambulance was sent back. But Mrs. Quinn grew steadily worse

She had to stay in bed, save when her children or her husband, who is a machinist, would carry her to a big chair by the window, taking care to rest the lifeless leg upon a big, soft stool. The woman was absolutely helpless, and her physician said her cure would take a long time to come—if it would ever be effected. Mrs. Quinn all this time was thinking of the cures that had taken place at the shrine of the sacred relic of St. Anne in the church of St. Jean Baptiste, in East 76th street.

"Tom," she said, on Tuesday, "you must take me to St. Anne's relic to

So yesterday morning they carried the helpless woman into the carriage and drove to 76th street, and then they carried her into the church up to the altar, where the bone of St. Anne lies in a little case.

"I kissed the bone twice," Mrs Quinn explained later, "and as I did so I felt a tingling in my right foot the first feeling I had there in weeks. Then I said my prayers and kissed the relic again, and as I did so I felt a sort of pain in my right knee.

" Rise! said Sister Mary to me. And I rose from my knees as though I had never been ill a day, and I walked down the aisle and out to the carriage with never a halt.'

They drove her home in triumph and the neighbors were agreeably as tonished when Mrs. Quinn alighted from the carriage and ran nimbly up the two flights of stairs to her rooms The news spread rapidly and all day long visitors filled the little rooms and watched the erst while lame one marching proudly up and down as she recounted her wondesful experiencse.

### Fortitude.

What shall I say of fortitude, without which neither wisdom nor justice is of any worth? Fortitude is not of the body, but is a constancy of soul; wherewith we are conquerors in righteousness, patently bear all adversities, and in prosperity are not puffed up This fortitude he lacks who is over come by pride, anger, greed, drunk-enness, and the like. Neither have they fortitude who when in adversity made shift to escape at their souls' expence; wherefore the Lord saith, "Fear not those who kill the body, but can not kill the soul." In like manner those who are puffed up in prosperity and abandon themselves to excessive joviality can not be called strong. For how can they be called strong who can not hide and repress the heart's emotion? Fortitude is never conquered, for if conquered, is not fortitude. -St. Bruno.

Women who are weak and nervous, who have no appetite and cannot sleep, find strength and vigor in Hood's Sarsaparilla.

Tell the Deaf.—Mr. J. F. Kellock, Druggist, Perth, writes: "A customer of mine having been cured of deafness by the use of DR. THOMAS' ECLECTRIC OIL, wrote to Ireland, telling his friends there of the cure. In consequence I received an order to send half a dozen by express to Wexford, Ireland, this week."

AN HONEST PROTESTANT.

Centrasted with a Bigot - Brownson's Astute Prophecy.

Catholic Columbian.

Much is said, in these days, of Mexico, and the Mexican dollar is held before the public as a visible argument proving the ignorance, poverty, etc., of the Mexican people. A writer sone years ago well put it: "The impressions received during a rapid excursion of pure amusement, without making any longer stay in the various towns than the time required to repack their valise and continue on a ourney of useless results, are not sufficient to obtain a complete knowledge of any class of people and much less to authorize such impressions through the medium of the press. But this is just what is done concerning Mexico for most American newspaper readers. A flying trip is made, an account is written, and the awful condition of poor Mexico is believed by readers. It is a pleasure, however, to find now and then a writer who disabuses the minds of his readers of much of the silly twaddle about Mexico and her people. Frederick Guernsey is the resident correspondent at Mexico's capitol of the Boston Herald. He has lived there for a dozen years and surely ought to know the Mexican by this time. He is a New England yankee and a Pro-

testant. He says in a recent letter:

'A non-Catholic looking on can not but admire the Christian zeal of the best of the clergy, who lead ascetic lives, are really poor, dependent on the aid of wealthy people of their faith, and are animated by a sincere desire to minister to the spiritual welfare of the masses. I know priests who have gone into the most savage parts of the ountry as full of zeal as the early Franciscans, and others who live among the poorest populations of cities sharing the same humble fare as their

He has this to say of Mexican women and their homes:

"Sweet, generous, and altogether lovable women of Mexico! They are models of womanly virtues. have enough goodness to float their not always impeccable husbands into a safe heavenly port. They are the salt of

this sad earth, and when they die they

go straight to glory.
"Home in all the meaning of that word Mexicans have, and they owe it to women brought up in the ancient Church, models of piety and kindness, examples of wifely and motherly qual ities, uncomplaining and having the unstinted reverence of their husbands and sons. They haven't a blessed idea on the 16 to 1 ratio; they have neard of the Roentgen ray, and may mildly discuss it with you; they read the latest books from the publishers of Madrid and Barcelone, and they can sit you down to a table laden with comfortable things, and put you into a clean white bed, and let your mind If the critics of Mexico can do rest. any better in the way of a high civilization, let them try

"And all over this fair and sunny and of Mexico are tens of thousands of such homes and such women. adopt and bring up the orphan, they cherish and bring back to health and strength the sick; they pray to God daily in all sincerity; they are active in good works, and they make no noise or fuss about it all. They have no clubs, and aren't solicitous about culture. But all the ripest fruits of the most perfect culture are theirs.

### STIGMATA.

Prof. Mahaffy's Interpret Marks of the Lord.

A the close of St. Paul's Epistle to the Galatians, he says: "From henceforth let no man be troublesome to me for I bear the marks of the Lord Jesus in my body." The medieval Catholic commentators familiar with the story of St. Francis of Assisi, and believing also that St. Catherine of Siena was kewise marked with the wounds of Our Lord, though in her case invisible, generally interpreted this text of St. Paul as denoting that he was marked with the wounds of Christ-"I bear the marks of the Lord Jesus in my bodv. There can be no objection, however,

to any Catholic who should accept the very interesting interpretation Professor Mahaffy of Trinity College, Dublin, gives to it. Stigmata was the Greek word St. Paul used. Now stigmata means brand, while Kurios, or Lord, means master of a slave Now around the Temple of Delphi, and at other shrines in Greece, there are found many records of the manumission of slaves. To be freed, a slave must be brought to the temple. To the priests he paid the money, who bought him from his master and bought him for their god. He was henceforth a slave of the god, which practically meant freedom. What voucher, however, had he for the transaction? Here the documents fail, but Professor Mahaffy believes that such persons, to witness for their freedom, bore a temple brand upon them. St. Paul, blinded with the ophthalmia typifying the blindness of faith, yet showing like a sear, might have thus spoken of himself as bearing the mark of his Master in his body.

Are You Tired

Are You Tired

All the time? This condition is a sure indication that your blood is not rich and nourishing as it ought to be and as it may be if you will take a few bottles of the great blood purifier, Hood's Sarsaparilla, Thousands write that iHood's Sarsaparilla has cured them of that tired feeling by giving them rich, red blood.

HOOD'S PILLS act easily and promptly on the liver and bowels. Cure sick headache.

When My Dreams BY JAMES WHITC

OCTOBER 17, 18

When my dreams come tru When my dreams come truecome trueShall I lean from out the
light and the dew.
To listen-smile and listen
strings
Of the sweet guitar my love
he sings?
And as the nude moon slow
into view
Shall I vanish from his
dreams come true?

When my dreams come trugown I wear
Be changed to softest sathraided hair
Be raveled into flossy mis gold.
To be minted into kisses, rean hold!
Or "the summer of my tre liken to "The fervor of his passion come true?

When my dreams come among the sheaves of happy harvest meado and the leaves Shall I lift and lean betwee do of the sun Till the moon swooms into ers' work is done—Save that yet an arm shall reapers do The meaneast sheaf of harv come true! When my dreams come tre True love in all simplicity dew—
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My lowliest of lovers-w RADICAL TESTIM OLIC PROGRE LAN

Reynolds' Newspa a recent issue, a ne titled "Rome via E not love Rome, an would be a bad day adopted the Catholic tirety.
But this is how the

scape looks to it :

The struggle which for so many years in State Church in Eng various High Chur and Broad Church the direction of p early in the coming Church's doctrines the Acts of a secula can be no permanen most natural thing, members of such a into helpless confusi overtook the Presb Scotland, which nov separate bodies who merly only one. The in the Church of Englitualistic section visiting Scotland to to the discordant Knox ; and, on the o izes those touring or frequent the Cathol than patronize the England conventi full extent of the cl ing in the Statute read the Ritualist occasionally, not the advertisements from the pages of that this High Chur so, has captured most influential con and country, and cream of society in lief in the Real Pre of the Mass, and th

in ordination. Not a Bishop of Londo date for holy order any one of such d Ritualist holds al truths, and in add in the sacrament of auricular confessio dead involving a and the invocati hitherto been rega tials of honest Prot all such things eith deceits" or "vair vented." But the complished even m length succeeded coercing their Bish if they will not say development in th -that is, the servi the first of the panied by the tal the thickest clouds most gorgeous ves in any church o with the great manufactured by

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When My Dreams Come True.

BY JAMES WHITCOMB RILEY.

ot - Brownson's

TESTANT.

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When my dreams come true-when my dream True love in all simplicity is pure and white as dew—
The blossom in the blackest mould is kindlier to the eye
Than any lijy born of pride that blooms against the sky.
And so it is I know my heart will gladly wel-

RADICAL TESTIMONY TO CATH-OLIC PROGRESS IN ENG-LAND.

My lowliest of lovers-when my dreams come

Reynolds' Newspaper, an organ of the most advanced radicalism, has, in in Catholicism past and present. a recent issue, a notable article entitled "Rome via England." It does not love Rome, and believes that it would be a bad day for England if she adopted the Catholic faith in its entirety.
But this is how the religious land-

scape looks to it :

The struggle which has been waged for so many years in the bosom of the State Church in England between the various High Church, Low Church, and Broad Church parties points in the direction of positive disruption early in the coming century. Where a Church's doctrines are established by the Acts of a secular Parliament there can be no permanent unity. It is the most natural thing, therefore, that the members of such a body should drift into helpless confusion. The same fate overtook the Presbyterian Church of Scotland, which now consists of three separate bodies where there was formerly only one. The rebellious party in the Church of England—that is, the Ritualistic section-advises its friends visiting Scotland to give a wide berth to the discordant followers of John Knox ; and, on the other hand, authorizes those touring on the Continent t frequent the Catholic churches rather than patronize the Low Church of England conventicles in foreign parts! Who would understand the full extent of the cleavage now exist ing in the Statutory Church should read the Ritualistic Church Times occasionally, not overlooking even the advertisements. He will learn from the pages of our contemporary that this High Church party, within a period of some twenty years or so, has captured many of the most influential congregations in town and country, and converted the very cream of society in some parts to a belief in the Real Presence, the Sacrifice of the Mass, and that there is a grace in ordination. Not so many years ago a Bishop of London rejected a candi-

and the invocation of saints and angels. Yet the Articles, which have

hitherto been regarded as the creden

tials of honest Protestantism, condemy

all such things either as "blasphemous deceits" or "vain things fondly invented." But the innovators have ac-

complished even more. They have at length succeeded by sheer audacity in

coercing their Bishops into tolerating,

development in the direction of Rome
—that is, the service of "High Mass,"
"Low Mass" and "Missa Cantata"

the first of the series being accom-panied by the tallest lighted candles,

the thickest clouds of incense and the most gorgeous vestments hitherto seen

in any church ostensibly associated

if they will not sanction, a still further

igmata was the used. Now while Kurios, or of a slave. with the great historic institution manufactured by the labors of Cran-Greece, there mer and Elizabeth three centuries s of the manue freed, a slave te temple. To be money, who It is a revolution! The Rock may rage, but its rage is impotent, and the various Protestant societies may affect ster and bought a resolute face, but the discomfiture of was henceforth voucher, how-saction? Here one and the other is an indisputable fact all the same. The Ritualistic party scorn the very name of "Protestant," and habitually refer to their but Professor uch persons, to fellow-members of the Low Church and Evangelical party as a stupid, intoler-, bore a temple Paul, blinded ant mob which is only good for per-secuting "Catholics," as the Ritualists now call themselves. Yet the Rock and the Protestant societies may argue, typifying the showing like a spoken of him-k of his Master with perfect propriety, that the Established Church of England is ion is a sure indi-rich and nourish-it may be if you great blood puri-Thousands write as cured them of ng them rich, red themselves from it by any amount of crazy and ridiculous figments.

ing prelate of the King, "to the utmost of your power, maintain the Protestant reformed religion established by law?" The Archbishop of Canterbury, only the other day, speaking in Convocation, insisted also that

When my dreams come true—when my dreams come true—shall lean from out the casement, in the starlight and thedew.

Shall I vanish from his vision—when my dreams of the sweet guitar my lover's fingers fondle as he sings?

And as the nude moon slowly, slowly, shoulders into view
Shall I vanish from his vision—when my dreams come true?—shall the simple ward party has made a vow to wash out of the face of the Church of Eng.

The church of England always has been, as it is now, a Protestant institution, whereupon he is sharply rebuked by the Church Times for uttering so "unfortunate" and "misleading" an observation. The truth is the forward party has made a vow to wash out of the face of the Church of Eng.

Sneck and freckle of "This afternoon, led by curiosity and graph." I strolled away to graph. out of the face of the Church of England every speck and freckle of Lutheranism, Calvinism, and Cranmerism, and they are perfectly indifdisestablishment or even complete dis-

Save that yet an arm shall bind me, even as the reapers do

The meanest sheaf of harvest—when my dreams come true!

been lately flirting with the Pope himself through the agency of Lord Halifax? True, they have not got much for their yearnings after Christian unity. But it is amongst the signs of the times that the Roman authorities in Britain are latterly bestiring themselves with a view to reaping the harvest which is being prepared for them

by the labors of the Ritualists.
We think the democracy of this country have not taken serious enough notice of this revival of the Roman Catholic spirit in England. And yet candles lighted up. But how shall I is fraught with the most profound consequences to the nation. It is ignorance that can see nothing good in Catholicism past and present. In the dark ages of the modern world it is reaming from His wounds? The from whence no traveler returns. Be this day, perhaps, is the best sir, at this day, perhaps, is the best in the describe the picture of our Saviour, in proof of your innocence of his blood; for indeed, I might now truly say that out of his persecutors there is not an individual but has visited that bourne the dark ages of the modern world it. the dark ages of the modern world it was the only protector of the poor; at the same period it preserved the relics of ancient learning and literature ; and, in spite of occasional persecution -persecutions indulged in freely by Scotland at the height of their power -it must be taken to have been on the whole, in its day, an instrument for good.

Cure of a Child.

Madeleine Delos of Bordeaux is ten years old. She was sick almost since her birth, and Dr. Labodie sent us the following certificate, dated May 25,

"Miss Delos is afflicted with scrofula. accompanied by anania and rickets Her malady up to this day has resisted

every kind of treatment.' The piety of Madeleine and her look of candid simplicity gained for her the sympathies of the Dames du Salut who were accustomed to visit her. "Send me to Lourdes," she said to them. "I am sure that the Blessed Virgin will

cure me. The joy of the little girl was great when she heard that a favorable answer had been received from the

committee in Paris. On arriving at Lourdes she plunged unhesitatingly into the icy water of the piscina, and she prayed with all her heart, especially at the Grotto, where she edified all who saw and heard her as she cried out with all her strength. "Our Lady of Lourdes, cure me; cure all the others. Our Lady of Lourdes, make me well and keep me

always good." At one moment, however, Madeleine Columbian. expressed a different wish. She saw the funeral procession of a poor Englishman passing by who had died at

Lourdes.
"Oh!" she exclaimed, "how I wish to be in his place!"

"Why, Madeleine?"
"Is it not good to die at Lourdes any one of such doctrines. Now the And then I should be always in Heaven Ritualist holds all these as solemn

with the Blessed Virgin."

It is her cure that Mary wished to truths, and in addition teaches belief in the sacrament of penance, including grant the child. auricular confession, prayers for the dead involving a belief in purgatory

"Yes," the mother said to us several nes, "Madeliene is entirely cured. times, "Madeliene is entirely cured. See for yourself; she has grown so much taller ; the color is returning to her cheeks ; her breathing, formerly s painful, is now easy; her limbs are in the best condition; and her appetite is

And Madeleine does not forget the promises made at the Grotto. I will be a good girl," and then she added: I am going to be a Sister in the con

vent of the Assumption."

Glory be to the Immaculate Virgin who takes a pleasure in bestowing favors on innocent and pious children -Annals of Our Lady of Lourdes.

Evil Days for the Family.

Unless we blind ourselves to what i going on about us, these are evil days for the family. The spirit of unbelief and implety running the several hundred years' religious gauntlet of revolt from the Church, of political and na tional apostasy, of individual doubt, now centers itself upon the destruction of the family. Doctrinaires fill the land with their clamors, not for the amelioration of woman's condition, but for its change. They fain would force women into unnatural rivalry with men in pursuits for which they are not fitted, into an independence alien to nature and their vocation. The sacred bond which consecrates for ever wedded love is loosed, and divorce, with its unnumbered miseries, is rampant.
With the loss of faith, loss of stability, conscience and responsibility are going now, as it always has been, a Protestant Church, and that no section of its members can dissociate tion of its members can dissociate most patent duties and holy joys.
They inevitably result in widespread crime.—Father Smith, C. S. P.

in your home library, it w preciated at its full value."

The Best Pills.—Mr. Wm. V.

A PURITAN IN A CATHOLIC

"This afternoon, led by curiosity and away his life. or "the summer of my tresses" shall my lover liken to "The fervor of his passion"—when my dreams come true?

"The fervor of his passion"—when my dreams come true?

"The fervor of his passion"—when my dreams disestablishment or even correlate disestablishment or even correlated disestablishment or even correlate chapel. I heard a good, short moral essay upon the duty of parents to their when my dreams come true—I shall bide among the sheaves of happy harvest meadows, and the grasses and the leaves and the leaves.

Shall I lift and lean between me and the splendor of the sun Till the moon swoons into twilight; the gleaner's work is done—Save that yet an arm shall bind me, even as the respers do the sun trailing the strain of the strain of the sun trailing the strain of the strain of the sun trailing the strain of the strain of the sun trailing most awful and affecting; the poor wretches fingering their beads, chantwretches fingering their beads, chanting Latin, not a word of which they understood; "Pater Nosters" and

with lace. His pulpit was velvet and you should conceive the most distant gold. The altar piece was rich, little idea that I intend to cast any reflection images and crucifixes about, wax on your character. Your existence, music, consisting of an organ and a choir of singers, went all the afternoon except sermon-time, and the assembly chanted most sweetly and exquisitely. Here is everything which can lay hold of the eye, ear and imagination-everything which can charm and be-

Even in the midst of his effort to decry the function, his sturdy honesty of existence and attributes, not less demcharacter compelled him to admit that the sermon was good, that the people attentively followed the service, that they showed reverence to the name of Jesus, that the picture of the Crucifixion was pitiful, and that the music

was exquisite.
But prejudice led him to say that the people did not understand a word of instructed his prosecutors and conthe Latin that they chanted, which nected the zig-zag evidence—that was not true, and which he could not judge is now no more. Sir Thomas have known to be true or false from his own knowledge of them.

If he were to return to earth he would find the same service in the same church, no "bewitching" the simple and ignorant, but leading to the wor ship of God both unlettered and scholarly. Truly, the ceremonies of th Catholic Church charm ear and eye and imagination, yes, and lay hold of the heart and raise it up in praise to the Lord, and bow it down in sorrow for sin, and strengthen it to resist evil and

o follow good. Poor John Adams, if he could only me back, how differently he would talk, and how urgently he would entreat all his people to seek admission to that Mother Church which erstwhile he doubted and reviled! - Catholic

to set certain critics right regarding public libraries and the alleged exunfortunate truth is that our people look upon public libraries and public schools as the exclusive property of Protestants; though we have never heard that Catholics were freed from the general taxation which supports these institutions. Owing to this absurd feeling, our estranged brethren are left sole patrons of the libraries; and, naturally enough, rarely or never is a Catholic book called for. It is a serious mistake to fancy that librarians, as a rule, are averse to the purchase of our books; but it is a humorous fallacy to insist that they should buy books for which there is no demand. Writing to the Catholic Columbian, the librarian to whom we have referred gives this sane counsel: "Ask for, and keep on asking for, the books you

"Only-for the honor of the Catholic religion — quit asking for all the trash you ever heard of. Take up some subject — it does not much matter what so long as it has some sense in it,
—make out a list of books touching upon your subject (the librarian will be glad to help you in this if you ask him); and then begin to read, and tick to it. Show those connected with the library that Catholics want some thing of value when they read; and, by thus preparing your minds to receive them, have gradually added to the library the valuable list of which M. M. suggests. Make out short lists of jbook from this and other sources, and hand to the librarian, who always likes suggestions as to what the people really wish and need. Of course all books suggested could not possibly be bought; for the money question enters as largely into library economy as into the present campaign. But, depend upon it, if you show any real interest in your home library, it will be ap-

The Best Pills. -Mr. Wm. Vandervoort, tion "Protestant" as an insult—which they certainly do, both publicly and privately—but such is the title of their Church in the Coronation Oath, in the Bill of Rights, and in the Act of Settlement. "Will you," asks the officiatment. "Will you," asks the officiatment.

MURDERED A PRIEST.

The Jury Which Condemned Father

One of the foulest crimes ever perpetrated in the name of justice was the judicial murder of the Tipperary priest, Father Sheehy. It bappened back in the stormy days of Irish history. The farmers were beginning to be oppressed by the Protestant Ascendency party, and Father Sheehy took the side of his people. For this he was a marked man, and perjurers were hired to swear

away his life.

Recently a letter has been published, written by Amylas Griffith, a Protestant gentleman, to Daniel Toler, who played the chief official part in the assassination and who, some years afterward, in the Irish House of Commons. declared his belief in the justice of the conviction. Whereupon his Protestant friend wrote him as follows:

Sir: As you were High Sheriff of the understood; "Pater Nosters" and County Tipperary when the unfortun"Ave Marias;" their holy water; their crossing themselves perpetually; their bowing to the name Jesus whenever you on the subject, to which I am more they heard it; their bowing and particularly led in consequence of your kneeling and genuflecting before the declaration some time since in the Senaltar. ate of the nation, relative to the justice
"The dress of the priest was rich of his fate. However, I would not wish firmly believe a Supreme Being re vidence resign this world to chance, revealed religion could never stand its witch the simple and ignorant. I ground, and all the writing and preach-wonder how Luther ever broke the ings of divines would be vain. But the finger of God is frequently legible;

or the universal voice of nature. in spilling his blood is there an individual living this day, Mr. Toler? Will you account me superstitious for saying that this might be a judgment of God? The judge who tried him, Maud was the man who impaneled the ary (who ever since were proverbially partial): need I tell you of the manner of their sockets-that the stench in his room was intolerable. Need I tell you the fate of William Bagwell, Lord Carrick, etc.? Need I point out the many who fell victims to the Herodian dis temper? Recollect, Mr. Toler, the names of the petit jurors, and the man ner of their deaths. Jonathan Wel-lington of Castle Wellington was one of them; as well as I can recollect he was a particular acquaintance of yours Do you remember he dropped dead? Sandy Hoops was another; he was drowned in a ford, over which his servant passed with ease; Robert Going died suddenly; Edward Dawson was killed by his horse; an as-Ave Maria.

A Catholic librarian has undertaken to set certain critics right regarding public libraries and the alleged exclusion of Catholic works by the management of such institutions. The unfortunate truth is that our people.

Sheehy's execution a special commiss ion was issued for the trial of other who had been apprehended. At this commission Messrs. Edmund Sheehy, James Buxton and John (James, i should be), Farrell were convicted. To dwell on this trial and point out the absurdities and inconsistencies is unecessary; all I believe that is neces ary is that, after their execution, one of the prosecutors of the name of Bler publicly declared that they were istly executed, and that nothing ut the most imminent danger his own fe was in from threatened oaths of se witnesses could have prevailed on im to become an evidence. nd Mr. Herbert, who was induced also to appear against them, from the same notives, died some time after of the disease they call a broken heart. All those who suffered for Oates' plot died rotesting their innocence; so did nose, also, who were executed for the Munster plot. It is unnecessary, know, to insert for your perusal their ast appeals to the tribunal of the Eternal God that they were perfectly nnocent of the crimes laid to their

death.—The Monitor. The soul grows like the plant, by being rooted in grateful soil. plant a flower every week into new soil, it soon withers and dies. The only soil for the soul to flourish in is the congenial one of truth. There it must stay and be allowed to grow. The Church offers to the soul the truth in which to be planted and sufficient nourishment to make it grow.—The Missionary.

charge. You witnessed them, I say, Mr. Toler, at the awful hour of their

Where can I get some Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. BROWN, Chicago.

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assured, sir, no person can be less children a start in the world, as it is superstitious than I am; though I miscalled. Setting a young man gards the actions of men, and I firmly latives is like tying bladders under believe there is a hereafter. Did Prochances to one he will lose his bladders and go to the bottom. Teach him to swim and he will never need the bladders. Give your child a sound education and you have done enough for we trace proofs of its progress, of the him. See to it that his morals are pure, existence and attributes, not less demonstrative than those of Sacred Writ, nature made subservient to laws which govern man, and you have given what Out of all those who were so active will be of more value than the wealth

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London, Saturday, Oct. 17, 1896.

LORD ROSEBERY'S RESIGNA-TION.

The fitness or unfitness of Lord Rosebery to lead the Liberal party of Great Britain has been a matter of dispute ever since he accepted the leadership on the retirement of Mr. Gladstone from active politics. The Radical wing of the party have, from the beginning, been antagonistic to him on the ground that a peer can have little if any sympathy with the masses of the people, whose demands it is the special business of the Liberal party to comply with, and put into active operation.

Lord Rosebery, however, has, to the present time, showed himself ever willing to take the lead in promoting the interests of the people, and for this reason he has had the warm support of the party generally, so that even the Radicals have been compelled to rally to his support, in order that their influence might be felt at all.

On the question of Home Rule Lord Rosebery declared in a speech at Glasgow, shortly after he assumed the Premiership, that he could not expect to carry a Home Rule measure for Ireland through Parliament, "without convincing the predeminant partner in the United Kingdom that Irish Home Rule would not endanger the future of the nation."

This declaration was for a while a cause of suspicion to the Irish Nationalists, many of whom inferred from it that Lord Rosebery was lukewarm in supporting Home Rule, and that Irish demands would be kept in the background under his leadership; but it was soon explained that the words merely implied that means should and At the present time, while the condition would be taken to convince the people of England that it would be to the general interest to grant Ireland's demand, that thus a better feeling might be established between Englishmen ish misrule, it will be interesting to and Irishmen, and that the permanency of the union of the three kingdoms might thus be rendered more secure than ever, by being founded in the fraternity and equality of the people ize. of each of the united nationalities. On this understanding Lord Rosebery has had the cordial support of the Irish Nationalists both while in power and since he has been leader of the Opposiand even the minority faction of the Nationalists, under Messrs. Healey and Redmond, have supported him to outward appearance, though it was well known that their support was far from being cordial.

It was with considerable surprise that the announcement was read in the London papers of the 7th inst. to the effect that Lord Rosebery has resigned his leadership. The cause which has led to this has been chiefly the entrance of Mr. Gladstone into the discussion o the Armeno-Turkish question.

Lord Rosebery has more than once given it to be understood that he is opposed to the isolated intervention of Great Britain to protect the Armenians against Turkish misrule. He does not conceal his sympathy with the Armenians in their distress, but he is impressed with the impossibility of sucsessful intervention on their behalf, while it is almost a certainty that several European nations would back up Turkey if Great Britain were to inservene against their will. Intervention under such circumstances would be without fruit, and the result would have been paid in part, and part has probably be a war involving all Europe, been expended in purchasing new rifles and no one knows what the end might

Under these circumstances Lord pocket money. Rosebery has disapproved of Mr. Gladstone's impetuous ardor for the Armenian cause. It is true that Mr. Gladities, but Lord Rosebery recognizes matchless authority on the Liberal side,

Armenian question merely as a private operation cost him \$100,000. sitizen, but Lord Rosebery considers

makes it impossible for Mr. Gladstone and had he been wise he would have to divest himself of the character of sold out his property for what it might to the arena of politics with a policy irreconcilable with that of the ostens- ing any notice which could be avoided. ible leader, makes it necessary for the latter to resign his position.

Sir William Vernon Harcourt has already declared himself in favor of Russia and France can be induced to join with England in putting an end to the Turkish butcheries; and since the ly probable that this is what is about Arrears must be paid in full before the paper to happen. If this be so it does not fact is not likely to save him from ean be stopped. appear that the course advocated by Mr. Gladstone is irreconcilable with that which Lord Rosebery is inclined to adopt, and if the actual intentions of Russia and her Gallic ally were induced to assume the leadership of the present, however, the matter is in doubt, and there are numerous speculations regarding the future leader.

Sir William Harcourt is leader of the party in the House of Commons, and his unquestionable services have caused the party generally to turn to attest anything the Government their eyes towards him as the prospective leader, but the Home Rulers would certainly prefer to see Mr. John Morley take the position, as his devotedness to the cause of Home Rule is thought to be greater than that of Sir William. The matter, however, will probably soon be decided, and it is still not improbable that Lord Rosebery may resume the position he has vacated, though some of the Liberal journals are urging Mr. Gladstone once more to take the helm, as his action has been the immediate occasion of the present trouble in the camp. It is not likely that Mr. Gladstone will act on this suggestion, and we refrain from hazarding an opinion in regard to what will occur under the circumstances.

#### TURKISH RAPACITY.

A recent despatch from Constanti nople to the New York Sun, by way of London, throws some light upon the methods employed in Turkey to raise money, and at the same time to bring home any charge of treason which it may suit the Turkish Government to make against unfortunate subjects whom it may be convenient to fleece. of Turkey is being considered by the European powers, and a method is being looked for to better the condition of the Christians now under Turk our readers to know how the Turkish authorities manage their finances and replenish the State coffers, especially when it can find Christians to victim-

The Sultan's bodyguard is in a state of incipient mutiny because the soldiers are not paid up, and the Sultan has no means wherewith to pay their arrears. It is necessary to keep this bodyguard on duty for the persona protection of the Sultan, as he is threatened with insurrection on all sides, and is even in danger of assassination by his own race. Not only are the Armenians auxious to throw off the unendurable yoke of oppression to which they are subjected, but the young Turkish party are anxious for reforms in Government which they cannot wring from their stolid ruler and they seek to get him out of the way by any means, even by the dagger. The Sultan knows this, and he desires to keep his bodyguard loyal, for which reason they must be paid the arrears due to them, at any cost.

In consequence of this state of affairs, an effort is being made to float a loan in Europe, but nowhere, except in Germany, has the Sultan's representat. ive, Grumbkow Pasha, received any encouragement in his efforts to obtain money. Almost everywhere he has been treated contumeliously, but in Berlin he has managed to obtain \$300,000 at 12 per cent. interest, or more. With this money the troops and ammunition, and the rest has been employed by the Sultan for his

But there is in Constantinople a mil lionaire Armenian contractor named Apik Oundjian, whose fortune is said stone is supposed to be now out of pol- to be as much as \$10,000,000. The Sultan having found out this fact, that the Grand Old Man is still of thought of a good scheme for replenishing his empty treasury, Armenians and that a disagreement between them being a fair prey to his rapacity. Act that many practices and doctrines of on so important a matter renders his cordingly Apik was arrested recently own leadership of the party impossible. on a charge of bribing State officials ed by Protestantism at the Reformadeclared that he has spoken on the a week, he obtained his release, but the

Apik might have guessed that mat-

that his position in the Liberal, party ters would not be left in this condition, the pride of maintaining the practices of est importance was by him considered being its leading spirit, and his return | bring, and made his escape by the first steamer for Marseilles, without attract-This he failed to do, and he has been arrested again on a charge of treason. To bear out the charge against him, a subscription list has been discovered intervention in Turkey, provided whereby it was found that Apik had contributed a very large sum to the Armenian revolutionary fund. But this subscription was given under com-Czar's visit to Balmoral it seems high- pulsion, a pistol being pointed at his head to make him generous. This spoliation, while the Sultan needs his money, and it is almost certain that all his property will be confiscated to supply Abdul Hamid's needs. Apik will be exceptionally fortunate if his life be known, Lord Rosebery might be again spared, as the fact of his being an Armenian makes him fair spoil to the party, if they strongly desire it. At Sultan. It is by such methods that the empty treasury has frequently been replenished, and there will be little scruple about taking possession of Apik's property now, especially as the law is that the property of conspirators shall be thus confiscated. Witnesses may desire are cheap in Constanti nople, and it will not be difficult to find as many as may be needed to establish Apik's guilt.

> THE POPE'S DECREE ON AN-GLICAN ORDERS.

The decision reached by the Holy Father, Pope Leo XIII., to the effect that Anglican orders are invalid, has stirred up the Ritualists in the Church of England to a degree almost beyond what was to be expected, though it was anticipated that they would be very much disappointed and annoyed if such were the decision reached. The decision is so positive and emphatic that it may well be inferred that there is no evidence of any weight in favor of the supposition that the Anglican Episcopacy has derived a claim to Apostolic succession through legitimate or even surreptitious ordination by any Catholic Bishop, as is claimed by Anglicans.

This question has been long mooted, and it has been usual for Anglicans to maintain that Matthew Parker, from whom all the Anglican Bishops and clergy derive their orders, was validly consecrated according to the Catholic ritual, and that by him the other Bishops constituting the Anglican Episcopate were also properly consecrated, so that the orders of Anglican Bishops and clergy is thus derived from the apostles through the ordination re ceived from Catholic Bishops who had undoubted Apostolic succession.

Even the Low Church party among Anglicans commonly maintain that this is the real origin of Auglican orders, though, unlike their Ritualistic friends, they do not hold to the necessity of orders thus derived. With them the opinion prevails that it is sufficient for a lawful Christian ministry that the ministers be chosen by the congregation, or nominated by the sovereign, a'l these modes of appointment to the ministry having been maintained as valid by prominent divines of the Church of England. The Ritualists. however, who cling to the belief that the clergy have received specific powers through ordination, such as that of absolving sinners, celebrating and administering the Eucharistic mysteries, and offering the sacrifice of the Mass, adhere to the belief that a true clergy must derive such powers from the apostles through a validly ordained succession of Bishops and

It is readily seen that this view of the case is sustained by Holy Scripture, which teaches that "no man taketh to himself this honor (of the Christian priesthood) but he that is called of God, as Aaron was." Hence we find that the priests commissioned by the Apostles to aid them in the work of the propagation of the Gospel were ordained by the imposition of hands of the apostles. This is fully attested by the Acts of the Apostles and by St. Paul's both received their commission in this way; and the constant tradition of the Church has been from the beginning that this ordination is essential to the lawfulness of the Christian ministry.

All this is fully appreciated by the Ritualists, who by studying the ancient usages of the Church have discovered ordination, but by a singular fatuity, Pope Leo XIII. The matter of the high- of hell."

vailed with them over the conviction divine truth, and if this offends some they have reached concerning the necessity of valid ordination, and they prefer to maintain that orders have been validly conferred upon the Auglican clergy, and maintained during three centuries and a half of the exist ence of the National Church, rather than to admit that their Church has been in the wrong in this matter.

The validity or invalidity of Auglican orders depends upon the facts whether the orders were conferred in due form in the first instance, and whether that due form in transmitting them was preserved afterwards in the Church. To say the least, it has always been very doubtful whether either of these conditions existed. Catholics have maintained that they did not; and, therefore, in practice, the Anglican clergy were regarded as laymen only, and whenever it so happened that Anglican clergymen became Catholics and afterwards prepared themselves for the Catholic priesthood, they were to be ordained thereto just as other laymen.

This is the point where rests the chief trouble with those Ritualists who have been considering the feasibility of a reunion with the Catholic Church. They have arrived at the conclusion. and they know that the Catholic Church has retained its Apostolic character, but they wish it to be admitted that the Anglican Church is Apostolic also in her ministry at least, and so, as a condition of reunion they have wished the orders of Anglicanism to be recognized as valid by the Catholic Church.

Certain French ecclesiastics, among whom are the Abbes Duchesne and Portal, have been inclined to admit the validity of Anglican orders. They were, no doubt, influenced in their views by the hope that if Catholics could bring themselves to recognize Anglican orders the prospects of reunion would be much better than if the opposite view were persisted in.

The question of validity depends upon the facts we have already stated, and it was for the purpose of settling the matter once for all that the Pope appointed a Commission to investigate the subject. The Abbe Duchesne was placed upon this Commission purposely that he might present as forcibly as possible his view of the case, but upon careful and complete examination of all the facts, the Commission decided adversely to validity, the Abbe Duchesne himself having been obliged by the strength of the case to change his views and to conform himself to those of the other Commissioners. The report thus submitted to the Holy Father has been confirmed by him. Thus the course hitherto pursued by the Catholic Episcopate in regard to Anglican clergymen who become candidates for the priesthood has been declared to be correct, and it is impossible that a union should be effected between Catholics and Anglicans on the

recognized as valid. It is difficult to see why this decision should be a serious obstacle to the movement inaugurated by Lord Halifax and his Ritualistic friends towards reunion. If orders are not validly conferred upon the Anglican clergy, those of them who may desire to become priests should not hesitate to take the necessary steps towards fitting them for the priestly office, and it is surely of necessity that an invalid or even a doubtful ordination should be rectified by the reception of orders from a source concerning which there is no uncertain ity. Yet the London Holy Cross Magazine, published in the interest of the extreme Ritualists, has said recently that an adverse decision on this point would "close the door to Anglican reunion with Rome, perhaps for

generations." Catholics will undoubtedly regret it if the decision of the Pope on this subject be followed by such consequences, but the regret will arise from the fact that the Ritualists wilfully shut themselves out from the fold of the true Church through a sentiment-Epistles to Timothy and Titus, who alism which must be regarded as a mere vanity, and not because they have been declared definitely.

It will be remembered by our readers that Mr. Gladstone was one of those who endeavored to induce the Pope not to make a decision adverse to Anglican orders. He, too, was of the opinion that such a decision would the Catholic Church which were reject- postpone indefinitely the union of Mr. Gladstone has more than once and embezzling public funds. Within tion, are really derived from Apostolic the last few years, and especially teaching. This has occurred in regard within the last few months. But these

their modern National Church has pre- to be the assertion and maintenance of dems all such eccentricities in the pul. the consequences must be endured, is far from the preaching of the It is possible that the positive declara- Gospel. It was concerning some such tion of the Holy Father may prevent sermon which treated learnedly of a many Ritualists from prosecuting subject which had no reference to the their design to effect a corporate union with the Church, but we are convinced that the most sincere souls will be led to reflect that, after all, the Pope has in it to save the soul of a tomtit." followed the best course by speaking honestly and openly on a subject over the truth of which he had no control; in the Protestant pulpit, inasmuch as for it must be remembered that it is every preacher, in most of the sects, is the Catholic doctrine that neither the free to indulge in his own eccentrici-Pope nor a general Council of the ties, and the evil is more likely to Church has any authority to change or extend in time instead of becomminimize the divine law. Ecclesiasti- ing less, the only restraining force cal laws may be changed from time to upon it being the likelihood of such time, but there is no power on earth methods of preaching disgusting conhaving authority to change the laws of God. If the movement for corporate union is to come to an end in consequence of the decision reached by the Pope, at least it may reasonably be expected that individual conversions will be more numerous owing to the firmness of the Holy Father in asserting the truth, notwithstanding that it has been asserted that it would have been more diplomatic to conceal it from the public for a while longer.

#### VARIETY IN SERMONS. It cannot be doubted that in preach

ing there is need of a certain amount of variety, and of this variety our Lord Himself affords an example in His parables and moral sermons. The discourses of Sts. Peter, Paul and Stephen, given in the Acts of the Apostles, are further examples of the various aspects under which Christian truth may be presented before a congregation, in proportion to the knowl edge and capacity of those who are to be instructed. Those of St. Paul are especially illustrated by use of all the figures of rhetorical composition, and are made lively and attractive by vivid descriptions and references to interesting events. But there is in them a regard to solidity of teaching which shows that the main object of preaching is never to be lost sight of, that is, the salvation of souls; and therefore the arts of rhetoric are to be employed only so far as they assist the speaker in what should be his main purpose, which is to convince his hearers of the truth of the doctrines set forth, and to persuade them to practice the moral precepts inculcated. To use these rhetorical arts otherwise, as for the purpose of gaining the admiration of the congregation for the preacher himself, or for the mere display of his eloquence or wit, is alien to the object he should have in view, and such practices degrade the pulpit from its sacred character.

We are led to make these remarks. partly from seeing in the Toronto daily papers a synopsis of an essay read by the Rev. Dean W. J. Armitage, rector of the Anglican Church of St. Catharines, at a meeting of the Wyckliffe basis that Auglican orders should be College Alumni Association on Oct. 7.

that in these days of universal knowledge the preacher needs accuracy of thought and wide culture. The lack of these would lead him to make egrestatements of supposed historical events, and he would thus expose himself to ridicule, which would react religion itself, by lowering it in the estimation of the people.

The preacher may certainly use variety in his illustrations, but doctrinal accuracy, and the inculcation of saving morality must never be sacrificed for the sake of variety and empty ornament or mere show. From these principles we may judge

of the degraded condition to which preaching has fallen in many churches throughout this country and the United States, wherein the object of the preacher seems to be, or is merely to exhibit his wit and to pass himself off as a speaker of uncommonly extensive knowledge. For this purpose, sermons are now often delivered on no matter what the evidence may be subjects of the most extraordinary character, the very titles of which are either sensational or ludicrous. Thus have a very simple system which meets Dean Armitage tells us that among the believe that the truth ought not to subjects recently treated in the pulpit oftentimes it is next to impossible to he noticed the following: "Dyna- obtain a postage stamp after the regumite under the Throne," "Up a lation business hours. There seems to Tree," "Short Beds and Narrow Cov- be a certain restriction as to the numerings," "Boomerangs and Monkeys," ber of vendors, and, besides, the profit Bicycle," and others of similar char- with the obtaining of the stamps so acter. A New York preacher was also annoying, that few care to be bothered mentioned whose subject was recently, with the business. For instance, a which so much has been said within "Cheap Ice." In the sermon on this vendor may go to the postoffice and subject the startling statement was ask for two sheets of 3's. He will made that "cheap ice in summer-time be told that he cannot obtain that to the doctrine of the necessity of valid considerations have not weighed with is like a chunk of heaven on the brink amount, as he must take \$10.00 worth.

Dean Armitage very properly conpit. It is evident that such preaching Gospel that a certain Bishop said: "Very learned, very eloquent, very splendid, and not enough of the Gospel

We may add that there is but little likelihood of this evil being corrected gregations, and as a result causing them to draw their purse-strings tighter.

#### EDITORIAL NOTES.

OLD residents of this city will regret to hear of the death of Rev. J. A. Rochford, O. P., which occurred recently in New York city. Father Rochford was stationed in London about thirty years ago, when the Dom. inican Fathers had charge of the parish. He was a most estimable priest, and made many sincere friends amongst all classes of the community. May his soul rest in peace !

LORD CHIEF JUSTICE RUSSELL Of Killowen, on the eve of his departure from New York was entertained by the Catholic Club. The president, Mr. Joseph F. Daly, read an appropriate address to the guest of the evening, in which reference was made to the importance of obtaining Home Rule for Ireland, and Lord Russell was complimented on having advocated this measure of justice. In reply the Lord Chief Justice said that it is his intention to continue the advocacy of Home Rule whenever the occasion will offer itself. It is gratifying to observe that in the high position to which Lord Russell has attained he will continue to manifest his patriotic desire for the prosperity of his native land.

In Boyne Falls, Michigan, where Protestants constitute a large majority of the population, and the School Board is entirely Protestant, the teachers are obliged by the Board to read and explain the Bible, and to recite extempore prayers. The Catholics complain that there is a set purpose to prosetytize their children. This is only one of many instances throughout the State where a similar purpose is manifested, as the same thing is nearly always attempted where the A. P. A. is powerful. This intolerance towards Catholics so frequently manifested, is one, but not the only, reason which makes it necessary for Catholics to establish Catholic Separate or parochial schools.

THE ministers of the United States Dean Armitage said, very properly, are not all enlisted on the gold standard side, as no less than four in Shia wassee county, Michigan, are stumping for the free silver congressional candidate there. As the quession in gious blunders in his illustrations and debate has been decided by those on both sides to be a question of morals, one party asserting that the free silver platform is a dishonest repudiation of upon the doctrines inculcated and upon lawful debts, and the other that the gold standard sucks the life's blood from the poorer classes, it will be a difficult task for the laity to decide on which side to vote so as to fulfil their duty as Christians. The great majority of the ministers throughout the country, however, are canvassing for Major McKinley and the gold standard.

THERE seems to be a great many shortcomings in the postoffice department. Many of its regulations are with justice claimed to be an annoyance and unnecessary. Attention is now drawn to the rule which renders it impossible to obtain a letter dropped in the postoffice by mistakethat a mistake has been made, and in face of the fact, too, that the Americans the difficulty. It is also a fact that 'Pretty Women," "To Heaven on a is so small and the red-tape connected Or, again, he may perhaps ask for & sheet of 3's and the purchase c way either worth. Were why, his attent the regulations THERE is a D tory of the Salv

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gational clerg to the act b not to be expe ists or Volu Booth's lead w there is little tion of them admitted that not intended Churches, it v many away f services to th of worship in ists. Balling this to be a and he rec troduce into ramental s Churches pos that this late cause the dis unless the for grafted on Church. T illustration ( the Ephesian whole minist is to preserv faithful from every wind has had quit its adherent SINCE the

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nust take \$10.00 worth. may perhaps ask for & the purchase cannot be made in this to His holy Church on earth. way either - he must take \$5 00 worth. Were he to ask the reason the regulations.

THERE is a new departure in the history of the Salvation Army movement. Commander Ballington Booth joined the Reformed Episcopal Church at Chicago on the 4th inst, and several Methodist, Presbyterian, and Congre gational clergymen gave approbation to the act by their presence. It is not to be expected that the Salvationists or Volunteers who follow Mr. Booth's lead will follow him in this, but there is little doubt that a certain section of them will do so. It has been admitted that though Salvationism was not intended to be antagonistic to the Churches, it was so indirectly, as it led many away from the regular Church services to the more sensational mode of worship in use among the Salvation. ists. Ballington Booth has considered this to be a weakness in the Army, and he recently determined to introduce into his Volunteers a sacramental system such as the Churches possess, but it is probable that this latest move on his part will cause the dissolution of the Volunteers, unless the forms of Salvationism be engrafted on the Reformed Episcopal Church. The whole matter is an illustration of St. Paul's statement to the Ephesians that the purpose of the whole ministry of the Christian Church is to preserve faith and prevent the faithful from being tossed about by every wind of doctrine. Salvationism has had quite an opposite effect upon

its adherents.

SINCE the discovery of the hypnotic influence instances have frequently occurred in which it has been asserted, with or without truth, that hypnotism has been used for the purpose of compelling those who are easily subjected to this mysterious force, to committ crime. In March last a New Yorker named William McDonald was tried for robbery, but was acquitted on this plea. The same McDonald has now been charged by Christian Reiner with having been one of two men who dragged him into a hallway where they robbed him. The same two men are also accused by one William Alexander with having robbed him of a diamond pin. McDonald held Alexander, while the unknown accomplice stole the pin. McDonald was arrested during a free fight which resulted from the robbery, but his accomplice escaped. McDonald asserts that he was under hypnotic influence while the whole proceedings were going on and that he has no consciousness in regard to them. The unknown accomplice is supposed to have hypnotized him; but notwithstanding the success with which he evaded punishment before on the plea

THE Bishop of Ross, Rev. Dr. Fitzgerald, recently paid a visit to Rome, and speaks in a most interesting manner of his audience with the Holy Father. Our readers will be glad to know that His Holiness referred in the following terms to Irish affairs:

"Let them work together, let them be united, and if so they can get and do anything they want. But if proken up by selfishness or faction they will lay their cause and their country in ruins."

## ARCHDIOCESE OF KINGSTON.

His Grace the Most Reverend Archbishop Cleary of Kingston Visits the parish of Chesterville, on his Con-

On Wednesday afternoon, October 7, instant., His Grace the Most Reverend Archbishop Cleary, S. T. D., accompanied by Vicar General Gauthier, Brockville, made his triennial visitation to the extreme eastern parish in his archdiocese, i. e., Chesterville: and immediately after his reaching the parish church, he examined the confirmation class of thirty-nine candidates during two hours and over, in their prayers and Christian doctrine; and at the close, congratulated the children on their acquired knowledge thereof. On the following Thursday morning, after the 10:30 Mass, which was celebrated by the pastor, Very Rev. Dean O'Connor, His Grace administered the sacrament of confirmation to the candidates above named, and exacted the usual promises on such occasions, from them-that they will attend catechetical instruction by their pastor during at least twelve the Christian Church there must be an months more: and, secondly, that they will observe total abstinence until the Priest in the Old Dispensation, end of their twenty-first year of age. and at the same time excelling it, Thereafter, His Grace preached for as the new is the better and more duties of both parents and children towards each other; as well as on lead of the Catholic Church. In fact,

why, his attention would be drawn to the neighboring parish of Metrickville, Com.

#### ARCHDIOCESE OF TORON TO.

For His Holiness-The Archbishop of Toronto Orders a Collection - Impressive Pastoral Letter-The Position of the Supreme Pontiff-What the Popes Have Done - the Genius, Virtues and Sufferings of Leo XIII.

The following pastoral letter of His Grace the Archbishop of Toronto has been read in all the churches of the archdiocese:

John Walsh, by the Grace of God and the appointment of the Holy See, Archbishop of Toronto.

To the Clergy, Religious communities

and Laity of the Archdiocese, Grace and Benediction in the Lord. Dearly Beloved Brethren: By thes presents we beg to remind you of the sacred duty that devolves upon us as children of the Catholic Church to contribute of our means and in accordance with our capacity towards the support and maintenance of our Holy Father the Pope, and to uphold him in the discharge of the sublime but arduous duties of his august office by our pray ers, our sympathy and loyal devotion. The Vicar of Christ has been robbed of his independence and liberty as head of the Church; he has been deprived of his civil princedom secured to him for centuries by the action of Divine Providence; and he has been made dependent on the contributions of the faithful for the means that are necessary to enable him to exercise his Divine and world wide ministry. Under these circumstances it become an imperative duty for Catholics to Biessed Lord on a very striking occarally around our Holy Father, to stand sion promised to St. Peter that He an imperative duty for Catholics to by and uphold him by loving loyalty means, towards his congruous support keys of the kingdom of heaven

his empire by viceroys.

to withdraw His visible presence from

amongst us, rules His universal em-

pire-Church by a viceroy, and that is Peter and his lawful successors. There

is no fact more thoroughly attested in the New Testament than this. Our

as the symbol and evidence

his supreme power and jurisdic

tion in the Christian Church. He

by committing the whole flock, both

the sheep and the lambs of the fold, to

the pastoral care of Peter. In the 16th

chapter of St. Matthew we find our

ing them "Who do men say that I am?" When informed by them of the

various opinions existing on this sub-

said, "Thou art Christ, the Son of the

living God." And Jesus answering, said to him, "Blessed art thou, Simon

Barjona, because flesh and blood hath

not revealed it unto thee, but My Father who is in heaven. And I say

to thee that thou art Peter (that

is a rock), and on this rock I will build

bind on earth it shall be bound also in

magnificent promises ever made to

blow and beat against the house, by

it will defy the tempest and the floods

Peter being the foundation and the

rock-basis of the Church imparts to i

petuity. His authority must be

must be derived from him, and all i

authority must finally rest on him its basis and groundwork. Who do

not see that all this necessarily implie

his primacy of order and jurisdiction

and teaching over the universa

Again, Christ gives to Peter the

eys of the kingdom of heaven, adding

that "whatsoever He will bind on

earth shall be bound also in heaven, and that whatsoever He will loose on

earth shall be loosed in heaven.

With all nations the keys are a symbo

of power and sovereign jurisdiction.

When the Queen visits the cities of

her in acknowledgment of her royalty and sovereignty. When a fortress

Jesus promises Peter the keys of the

kingdom of heaven, He wishes thereby

to convey the truth that He intends to

impart to him supreme authority and

jurisdiction over the Christian Church.

This is the plain and evident meaning

tached to it by all antiquity, and, by

ages of her existence. Nor is it a valid objection to say that Christ gave to all

Bossuet well says:

her kingdom, the keys are present

Church.

All the force of its lay

and maintenance. It is now eight years since the archdiocese contributed anything towards this sacred cause. We have thus far fulfilled these promises, as we shall delayed calling on our faithful people see, before His ascension into heaven, for this purpose, because of the many demands made upon them for the diocesan works of religion and charity But conscience, duty and honor require It is Lord questioning His disciples and ask that we shall delay no longer. enough for us to know that our Holy Father urgently needs our aid, and that it is our bounden duty to give it generously and heartily. The Pope is ject, Jesus said, "Who do you say the central figure and chief Pontiff in that I am?" Simon Peter answered and the hierarchy of the Spiritual King dom which Jesus Christ has established on earth. He is the Vicegerent of the Son of God, the supreme visible head of the Church of Christ, and the infallible teacher of God's revelation to mankind. Hence it is that the children of the Holy Catholic Church regard him with deep reverence and filial love; that they look to him for light and guidance in this world of doubt and darkness; and that they are prepared to make the greatest sacrifices in order to uphold him in the discharge of his sublime duties, and in his warfare against the enemies of Christ and His Church, and of the best interests of

humanity THE SUPREMACY OF THE POPE. The supremacy of the Roman Pon-tiff over the Catholic Church, in all that relates to faith and morals tian Church what the foundation is to and jurisdiction, is an article of faith and a fundamental doctrine of that gives strength, unity and durabil our holy religion. What the sun is to ity to the house. that he had been hypnotized, it is not likely that the same plea will succeed again.

Our noty religion. What the sun is to so sovereign the solar system that the Sovereign each belief. The Papacy is the rock on whole superstructure comes tumbling down in fragments; but if it be firm which the superstructure of Christ's and strong and unshaken as a rock, Church rises in all the grandeur of its then the rains may fall and the winds imposing majesty, and in all the grace and beauty and harmony of its heaven iy architecture. It is the unshaken foundation on which the Church securely reposes, proof against the its enduring solidity, its order tempest's shock and the upheavings of and its unity and undying per the earthquake. The Church of Christ s the kingdom of God on earth; it must therefore have a ruler. Every well regulated society must possess a Chief Magistrate to preserve it in law and order. Take him away and you reduce society to anarchy and chaos. We see this fact too well illustrated in the religious denominations that have adopted the radical principle of private judgment. They are split up into dis cordant fragments and jarring sects by the very force and action of the disintegrating and destructive principle which forms the shifting and sandy foundation on which they have

sought to build.

The Church of Christ is a visible bedy; it must have a visible head. It is a sheepfold; it must have a supreme shepherd to guard the sheep and the lambs of Christ's flock. In other words, the visible Church of Christ must have a visible ruler to act as Christ's Viceregent, and to govern the Church in His name and by His authority until

His second coming. Even in the Jewish Church there was the office of the High Priest, who acted as God's Viceregent, and was supreme ruler in spirituals. Now, the supreme ruler in spirituals. Now, the Jewish Church was but the shadow of of the promise, or language has no meaning at all. It is the meaning atthe Christian Church; the latter, the reality and the completion of the former, just as the many-turreted cathedral, with all its beauties and glories, is but the realization and completion of the grand inspired design sketched by the artist on his parch ment. It follows, therefore, that in office answering to that of the High

sheet of 3's and a sheet of 1's. But their common obligations to God, and even apart from the divine promises but not in the same degree, or with "behold Satan hath desired to have has been impossible for me to see it. to His holy Church on earth. The same evening, His Grace, accompanied by Vicar-General Gauthier, took the 7 C. P. R. train from Chesterville to always named before the other Apostles — "The first, Simon, who is called Peter," says St. Matthew x. 2. Imparted to others in the divinity of Christ, the first in the manifestation of love, the first of the apostles who saw the risen Saviour, who shall be charged with its excer-He is the first that confessed his faith the first to whom the announcement of cise are found to remain inseparably the Resurrection was made by Mary united to the same chair. Our Blessed Lord was now about to Magdalen, as he was the first to bear

ascend into heaven to the glory of His Father; but He will first redeem the witness to this stupendous fact before all the people. He was the first who promise of the primacy which He had made to Peter when He said He would gave directions when it was necessary fill up the number of the apostles, ppoint him the rock support of His Church, and would give him the keys the first who confirmed the faith by a miracle, the first to convert the Jews, the kingdom of heaven. the first also to admit the Gentiles into It was a most solemn and awful mothe Christian Church, and it was he who presided over the Apostolic Coun-

ment when Christ committed the care of His whole flock to Peter. He had cil in Jerusalem. Of course, Jesus hed His precious blood for the redemp-ion of the world; He had risen glori Christ is by personal and inherent right the High Priest and Head of the as and immortal from the grave, Catholic Church, but the Pope is His Vice-regent and supreme visible head triumphant over death and hell; He was now about to withdraw His visible of the Church. Jesus Christ having transferred His glorified humanity presence from amongst men. But He will not leave us orphaus; He will leave from earth and placed it high above us a father, a vicegerent, who will rule the whole family of God in His the whole hierarchies of heaven, even at the right hand of God, must rule bsence, a supreme shepherd, who will His Church on earth by a substitute, and this substitute is Peter or the Pope eed and care and protect the sheep and he lambs of His fold. But before com acting as His viceregent in His name nunicating this awful charge, before mparting this tremendous power, He and by His sovereign authority, just as a king rules the distant provinces of Our queen xacts from Peter a confession of the never visited her Indian empire, yet she rules there. She rules by a viceost tender and ardent love. We find is solemn scene thus described in the st chapter of St. John's Gospel: Christ also, whom it has pleased

"When therefore they had dined, sus said to Simon Peter : Simon, son John, lovest thou Me more than nese? He saith to Him: Yea, Lord, hou knowest that I love thee. He saith to him: Feed My lambs.

"He saith to him again: Simon, son of John, levest thou Me? He saith to Him: Yea, Lord, Thou knowest that I would build His Church on him, and ove Thee. He saith to him : Feed My

> "He said to him the third time Simon, son of John, lovest thou me? Peter was grieved, because he had aid to him the third time, Lovest thou ne? And he said to him: Lord, thou nowest all things; thou knowest that love thee. He said to him: Feed my sheep." (St. John, xxi., 15-17.)

In these words our Redeemer evi ently, and beyond all power of cavil appointed Peter supreme and coumeni al pastor over His whole flock, with ower to rule, govern and lead it, and with the right and the duty of shield ng, protecting and feeding it. In ther words, Christ appoints Peter supreme pastor over the Universal Church : for the words "my lambs, my sheep," comprise not only the faithful, but even the apostles, the Bishops and priests as belonging to the floc of Christ. Such is the doctrine taught my Church, and the gates of hell shall not prevail against it. And I will anius, "was committed the flock. give to thee the keys of the kingdom of leads the way admirably in the power heaven. And whatsoever thou shalt of his own Master." St. John Chrysos tom, commenting on these words of St heaven; and whatsoever thou shalt John, speaks yet more strongly loose on earth it shall be loosed also in "Why," he says, "passing by the rest, does He discourse with Peter conheaven." This is one of the most cerning these things? He was the man, and the most far reaching and chosen one of the apostles, and the beneficent in its influence. Peter is mouth of the disciples, and the head of the company. For this cause also did made the rock on which the Church of Christ is built. Peter is to the Chris St. Paul take his journey to visit him in preference to the rest; and, withal, house. Now, it is the foundation showing him he must have confidence, for his denial has been done away with If the foundation be Christ places in his hands the empire

over the brethren. He appointed Peter teacher, not of the Church, but of the habitable globe." The supremacy of Peter is the conviction and faith of all Christian anti-These prerogatives of suprem quity. acy and infallibility conferred on Peter must in the very nature of things descend to his successors. Peter is, by appointment of our Lord, the rock on which the Church is built, and its firm ness and stability depend on him. the permanent good of the Church, and in order to preserve it safe from Satan's assaults, Peter is made its head and guardian. It follows, therefore, can save it from overwhelming ruin from these considerations, that for the His teachings on the condition of the security and well-being of the Church Peter's sublime prerogatives should continue as long as the Church herself will exist: that is, till the consummation of the world. Peter's authority must therefore continue in his success Hence, the illustrious Bousset says: "The prerogative contruly says: ferred on Peter cannot be supposed to have ceased with him, because the foundations of a building designed to last forever cannot be subject to the ravages of time; therefore Peter will surrenders to a victorious general, its in the declaration of the six hundred and thirty Bishops assembled in the Council of Chaledon." (Sermon on keys are presented to him to denote submission to his authority. So when Unity.)

In order to the perfect fulfillment of the sublime duties of the primacy Christ conferred on Peter and his successors the gift of infallibility in teaching matters of faith and morals to the universal Church. This is evident from the scriptural passages which we have already cited to prove the primacy. the living Church herself in all the ages of her existence. Nor is it a valid against the Church, because it is founded on the rock Peter; but they could be shaken or broken by error. The the Apostles on another occasion the power of binding and loosing, for, as commission given to Peter to feed the sheep and lambs of Christ's flock clearly implies the gift of infallibility. "When power is given to several, the exercise of the power by each one We cannot suppose that Christ would have committed His flock to a shepherd is restricted by the fact that others share it with him. But power given who would lead them astray or desert without exception, necessarily implies sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively the streets of Rome or of its holy basil-sides, we find that our Lord positively in the streets of Rome or of its holy basil-sides, we find that our Lord positively in the streets of Rome or of its holy basil-sides, we find that our Lord positively in the streets of Rome or of its holy basil-sides, we find that our Lord positively in the streets of Rome or of its holy basil-sides, we find that our Lord positively in the streets of Rome or of its holy basil-sides and the streets of Rome or of its holy basil-sides and the streets of Rome or of its holy basil-sides and the streets of Ro

who shall be charged with its excer- both the one and the other, He prayed act and intention. What more? On cise are found to remain inseparably that the faith of Peter might not fail; the slope of the very Vatican hill, in other words He prayed for the in-fallibility of Peter in order that he, endowed with this august prerogative would confirm his brethren, that is, the Universal Church.

Peter, therefore, ever living in the Church in the person of his successors, is its supreme and ecumenical pastor, and is endowed with the sublime gift of infallibility in his official teaching

Such, dearly beloved brethren, and the great prerogatives conferred upon the vicar of Christ; such is the exalted position assigned to him, and terest in all that concerns him, and we turn to him with the docility and in the road to eternal life.

And how faithfully and gloriously the Popes have discharged the duties of their high office! Or the thirty Popes who occupied the Chair of Peter during the Roman persecutions, twenty-five mounted the scaffold, and there died the martyr's death, in wit ness to the Christian faith. Whenever heresy arose to assail Christian truth he Pope smote it with his anathema. The great general Councils, which shine out like beacon lights through the centuries, were convoked and rati fied by Papal authority.

But the Popes not only protected the Christian Faith against the inroads of heresy, and safeguarded the mora code of Gospel teaching, but they also promoted in the most efficient manner the cause of Christian civilization and well-regulated liberty. It was they that sent their missionaries to preach the Gospel to the fierce barbarians who the arts of peace and all that was calculated to create and advance their civilization; and when a worse evil the liberty of European nations, when Mahometanism hung like a cloud over the greater part of Europe, threatening to break down upon it in a destructive deluge, the voice of the Popes called on the chivalry of Christendom to combine for the defence of their homes and their altars. The Popes organized the Cruades, and thus saved European civilization from destruction by the fanati cal hordes of Mahomet.

The voice of the Popes was ever raised in defence of the weak against by the Fathers both of the east and the strong, in defence of well-regu-west. "To Peter," writes St. Epiph-lated liberty against despotic tyranny. The arts, the sciences, universities as well as popular education, always found the Popes their most encourag ing and generous patrons. It would be truly impossible to give a just estimate beneficent influence of the Popes on the happiness, the well-being and progress of our race. They have made a track of light across the ages they have traversed.

Our present Holy Father Leo XIII. assuredly ranks amongst the great Popes, who, by the splendor of their genius and virtues, and by their great services to mankind, have shed an unfading lustre on the Holy See, and on the Catholic Church at large. XIII. has been raised up by Divine Providence to meet the wants of the times, and to apply healing balm to From the heights of the Vatica his luminous teachings shine out over a world of doubt and darkness like beacon lights over a dark and stormy sea. In his immortal Encyclical letters he points out with clear, unerring voice, the moral evil that scourge modern society and menace its destruction, and he also show laboring classes and on the rules that should regulate the relations between the employers and the employed would, if carried into execution by th parties concerned, solve one of the jost difficult and dangerous problem that disturb the mind of men and threaten the very foundations of socia order and public peace. The fatal dis-sensions and divisions that distract the Christian world and weaken the cause of Christ and of His religion, His apos tolic zeal seeks to terminate, holding always live in his successor, and will out the olive branch of peace to ou always speak from his chair. Such is separated brethren and striving to out the clive branch of peace to our the doctrine of the Holy Fathers, such realize our Blessed Lord's desire to gather in His strayed sheep into or fold of one true Church. But it would be impossible within the limits of thi pastoral letter to dwell on the vast and signal services this great and Holy Pontiff has rendered not alone to the Catholic Church, but to mankind at large. Now this venerable and illus trious Pontiff has been not only robbed of the temporal possessions conferred on the Apostolic See by the piety of Christian ages, but he is practically a captive in the hands of his enemies. Here is what he himself has pathetic-

> occasion: "I, too, am a prisoner," he said, "and that for eighteen long years. In fact, the nineteenth has now begun since I and forget self in striving to bring the prisonment, if you like, but still a real For eighteen years I imprisonment.

ally said on the subject on a recent

quite close to my abode, they have raised a statue to Garibaldi, to him who called the Papacy 'the cancer of Italy.' And, indeed, if I am free at this moment to speak and to write it is simply because it would not do for vent me. In view of this sad condition of

things it becomes our most sacred duty

as Catholics to contribute generously of our means towards the congruous support of our Holy Father, and to en able him to maintain the dignity and independence of his office. He is charged with the "solicitude" of all the Churches of Catholic Christendom. The funds required for the administraion of the ecclesiastical affairs, the apostolic delegations appointed to various nations, the nuncios at European courts, must be properly supported and maintained, the postal service to all countries of the world must be paid for. For meeting this enormous expenditure the Holy Father must depend on the contributions of the faithful, on their generous and loyal support. It is, dearest Brethren, for us to take our share in this vast and necessary work; it is time we should help our spiritual Father to carry the heavy burthen of his world wide duties. This is for us a sacred duty and a strict obligation; we are con perform this duty and fulfill this and consoling to the Vicar of Christ and creditable to the clergy and faithful people of this archdiocese. It is true the times are hard and the calls upon us are many, but the cause we swarmed over southern Europe at the break-up of the Roman Empire. It was they who caused them to be taught and heart of the whole Catholic world, for it is the cause of right against might, of religious liberty against the tyranny that would shackle it, of the Vicar of Christ in captivity against the Government that has robbed and imcause of Jesus Christ against the world that has been His enemy from the beginning. Let, then, our offerings be worthy of this sacred cause and worthy of our faith and love. And if in the pist we have been somewhat tardy in our duty in this respect, let our contributions now make full amends by their hearty and generous character for any apparent negligence.

Wherefore, having invoked the Holy name of God, We ordain as follows:

1. A collection shall be taken up in every church and chapel of this Arch liocese, as an offering of our faith and ove to our Holy Father, on some Sunday in October next, the object of the collection having been previously and fully explained to the people by their

2. The proceeds shall be sent with as little delay as possible to the chancellor of the archdiocese.

3. The names of the donors shall be taken down and sent to us to be kept n the archives as an honorable record f the loyalty and generosity of our faithful people.

This pastoral shall be read in all the churches and chapels of the archdiocese on the first Sunday after its re-

and blessing of the omnipotent God, the Father, Son and Ghost descend upon you, and abide with you for ever, dearly beloved

Given at St. Michael's Palace, Toronto, on the 21st day of September— Feast of St. Matthew the Apostle—in the year of our Lord, 1896 + JOHN WALSH,

Archbishop of Toronto. By order of His Grace the Archbishop.

James Walsh, Secretary.

### Christ's Own Spirit.

There is one thing of all others that ve must become thoroughly convinced of in this work of conversion, and that is that all our efforts will come to naught if we do not love our separated brethren, and work and pray for their enlightenment because we love them, because Christ loves them and desires their salvation through saving grace of His Church as much as He desires our own.

This motive power is the only one that will make our work successful, pecause it is Christ's own spirit, the spirit that made Him lay down His life

The Holy Father has set us a holy example in this respect. Every word that he speaks to and of those who are not of the fold is full of Christ-like tenderness and love, and of the same spirit which made Christ pray for His nemies even when they had driven Him to bitter death. It is our duty to follow where the Holy Father leads. If he, the Prisoner of the Vatican, can forget all his wrongs and still love the souls of those who slander and persecute and misrepresent the Church of Christ, can we refuse to be charitable am here in imprisonment, a noble im- truth to those whom false teaching has blinded?-The Missionary.

A devout, pious mother contributes more to

Something New and Interesting on a Time Worn Topic.

Under the title of "Business Feat-ures of the Middle Ages" Rev. Reuben parsons, D. D., contributes to the Ave Maria an interesting and instructive article. The revelations which he cites will open the eyes of many whose ideas of the condition and habits of the people of the middle ages are derived wholly from non-Catholic sources. Dr. Parsons writes:

The average merchant of our day will tell you, of course, that his account book must necessarily deal with nothing but dollars and cents ; that in his business minds and hearts have no place ; and that only a madman would expect the records of his office to furnish material for a treatise on social or religious economy. Very different from this theory was that entertained by the average business man of the ages of faith. Then hardness of heart did not cause a mercan tile register to present a record merely of monetary transactions-of things which are of no use to the philosophy of history. Of course in mediæval days, as in our own, the merchant accurately each expenditure and each sale; but then time was found, or made, for such an explanation of each transaction as renders it, when examined by the modern investigator, an interesting and reliable source of

Under the auspices of the Historical Society of Gascony there was published, in 1890, a ledger of a mercantile establishment which flourished in the fourteenth century at Montauban. The book had been unearthed in the archives of Montauban by M. Edou ard Forestie; and, when read with the aid of the introduction furnished by its discoverer, it

SHEDS MUCH LIGHT

upon the social and enconomic con ditions of the middle ages. We learn from this book of accounts that the Bonis Brothers were general merchants in Montauban. They were bankers, oth of deposit and of issue; money lenders; collectors of taxes and of ecclesiastical revenues; executors of wills; dealers in all kinds of dry goods, made clothing, and shoes jewellers, armorers and mechanicians manufacturers and leaners of al things requisite for baptisms, weddings and funerals : manufacturers of gun powder and of all kinds of chemi wholesale and retail apothe caries, confectioners, etc.

We are told that the two members o the firm lived in apartments over the immense halls in which the goods were retailed; that the younger brother Gera d was married and bad severa children, who were educated at he by a master of arts, that during "the year of mortality"—that is 1349, the year of the great plague - two of these children died; and that in the follow ing year, Pope Clement VI. having proclaimed a jubilee, the bereaved parent journeyed to the Eternal Cit that he might obtain, as the book keeper piously notes, rest for the de parted and grace for himself. erk describes carefully the itinerary of his master: "He who wishes t visit SS Peter and Paul, St. John of the Lateran and the other saints in ancient Rome, should proceed from here (Montauban) to Avignon will dine at Avignon. night he will sleep at Carpen-tras. On the next day he will dine at Sault, and then he will sleep at Seder On the twenty-third day he will dine most joyously in ancien Rome. During this year 1350 our Lord the Pope grants pardon from guilt and punishment to all repentant persons who have confessed their sins. This present Pope is a native of Avignon. Since the clerk informs us how carefu M. Gerard Bonis was in complying with the conditions of the "pardon, we are not suprised on hearing that in the house of the great merchants ther is a resident chaplain, whose chie duty it is to offer the holy Sacrifice o the Mass for the living and dead of the house of Bonis.

ONE OF THE STRIKING FEATURES of this medæval ledger is its presenta tion of evidence that the Bonin Brothers never charged interest to their debtors. It is undoubtedly true that many merchants in the middle ages were less disinterested; but very small minority-and that minor ity composed almost entirely of Jewswere guilty of what was then re garded as a nefarious practice, since the ecclesiastical canons of that period prohibited it. Another important fac evinced by this book is the not merely comfortable, but the luxurious condi tions enjoyed by most of the customers of the Bonis. The list of purchasers shows that during the fourteenth cen tury not only were garments of very fine texture worn by the lower middle classes of the French, but that even the peasants were not unaffected by the tyranny of fashion. Much of the time and energy of the Bonis was consumed in the manufacture of medicines, and the ledger gives valuable informa tion concerning the ingredients of many of the popular nostrums of the day. We learn that in the little city of Montauban—then of about ten thousand souls-there were eighteen regular physicians; in the sub-urban parish of Montricoux the pastor was the acting Æsculapius, and in some places one individual was both lawyer and physician. One of the curious items is a charge for a quantity of powder for cannon-polveros per lo cano-entered against the monastery of St. Theodard.

As to the peasants, their condition as evinced by this quaint, but reliable Hood's and only

described as theirs by most modern historians. We find many of these presumed unfortunates stamping their documents with their own sealsthings which are supposed to be pre rogatives of aristocracy; we learn that their garments were lined with fur, and that they

LIVED IN BRICK HOUSES rather than in the loathsome huts in which we are accustomed to picture them Every farm laborer had his wages and other recompenses assured by written contract.

Many of the laborers mentioned in this ledger had quite comfortable properties. Thus the swineherd, Jean Chausse Noire, owned a fine vineyard. Salona, an ox driver for the Bonis, owned two houses in Montauban; and his wealth must have been consider able, since the ledger notes that on the baptism of one of his children he bought two hundred and twenty livres worth of wine for the feast. Another peasant, owner of an extensive vine vard, must have dwelt in a fairly large house; for we read that he twenty thousand bricks from the Bonis for the facing of its walls. One of the servants of Gerard Bonis was a rival of that steward whom Chaucer repreents as so thrifty that he could lend to his master "out of his owen gude ; for we find that this domestic three golden scudi to Gerard during his Roman pilgrimage. Those who believe that the peasants of the Middle Ages were generally illiterate should observe that in the register of the Bonis many of the laborers signed receipts, and the same book tells us that each village of the neighborhood had a school in which the parish priest was pedagogue.

Commenting on the discovery of M. Forestie, that sage and impartial critic, Lecoy de la Marche, makes these reflections: "The general prosperity of which we have seen the proof, and which the people of France owed to the wise and firm government of St. Louis, was soon to disappear amid the incal culable disasters of the hundred years war; and the second half of the four teenth century was not at all like the But the hundred years' war was at the end of the middle age, the tear-ing up of the pacific charter which united the nations and constituted Christian society. The middle age, properly so called, was

A FLOURISHING PERIOD for commerce and agriculture, and for both public and private fortune. Let it be loudly proclaimed that down to the end of that period — down to the day when the peace of Jesus Christ ceased to cover Europe like a protect ing mantle - the world knew much more of happiness than it has known since, and incomparably more than i will know under the sway of atheist and socialism. God treats faithful nations as He treats faithful individals: 'All these things shall be added unto you.

In the national archives of France there is preserved a register of the accounts of the mines of Jacques Cour in the Lyonnais and the Beaujolais, dated This document, given to the light in 1890, shows the condition o the miners at the time when, according to most modern publicists, there was no ordinary comfort for the workingman. According to this register, the mine were in the charge of a "governor" but the decisions of that official were subject, on the appeal of the miners to the judgment of a representative o the King, who was specially charged with the preservation of their privileges. The rules of the mines were most stringent in regard to blasphemy and all matters of immorality. The workmen were paid, immorality. for little more than half a year's labor, from 200 to 2000 francs, according to their skill and consequent position and when we reflect on the cheapnes of living at that time, and on the fac that the miners were fed, clothed, lodged and doctored by the establish ment, we shall realize that they mus have saved sufficient to insure for themselves a comfortable old age This conclusion is well founded ; for they were never allowed, unless in cases of real necessity, to draw their

THE FOOD OF THESE WORKMEN was abundant and of the best quality —consisting of beef, mutton, pork, fish, eggs, bread, cheese, spices, nurs and all kinds of fruit. They had as much white and red wine as they desired. They slept in dormitories near to the kitchens of the establishments so that in cold weather the immens deeping rooms might be heated by ho air carried by pipes from the kitchen fires. A modern miner, especially ar English one, would wonder at a de cription of the resting place of these laborers. Each one had his own couch, and on it was a mattress, a Each one had his own feather bed, linen sheets, two blankets a coverlet and a pillow. The subter ranean tasks of these mediaval miners did not last from Jan. 1 to Dec. 31 many of them were owners of farm and at sowing time and harvest tide they left the bowels of the earth to attend to their crops.

Certainly the picture conjured by these two registers can not be accept able to those who would fain believe that our mediaval and Catholic ancest ors enjoyed neither comfort nor common sense ; that the lot of the modern working man is immeasurably superior to the apology for an existence which a Catholic society is presumed to have decreed for the medieval laborer. But it conveys some valuable lessons for us who live in a time of charlatanical political and social economy.

Real merit is the characteristic of Hood's

authority, is very different from that PROTESTANTISM AND PLUTO-CRACY.

> Glimpse of the Happy Olden day when Catholicity Reigned in "Merry England.

In the latter part of the Middle Ages England was one of the happiest countries in all Europe and was known throughout the world as "Merry England.

This result was secured by the circumstances that its laws were based in a peculiar degree upon the enlight ened, humane and generous canons of the Catholic Church, and that religious houses, those "treasure houses of the poor," those perpetual centres of hospitality, learning, benevolence and true religion, were more numerous there than in any other land. Prof. Thorold Rogers, who, though

Protestant, is recognized as one of the very foremost authorities on the economic history of England, said, in lectures delivered at Oxford in 1887. quoted in the appendix to Cobbett's History of the Reformation), that in the latter part of the fifteenth century the earnings of laborers, interpreted by their purchasing power, were greater than at any other period in English history. During the whole between 1,350 and 1,500, he period between 1,350 and 1,500, he said, "English laborers were thriving under their guilds and trades unions, the peasants gradually acquiring land and becoming the numerous small freeholders of the first half of the six teenth century, the artisans the maser-hands in their craft, contractors in the same period for considerable works planning the solid and handsome structures in what is known as the Perpendicular style, and withal work ing with their own hands in building the buildings which their shrewdness and experience had planned." At that

NONE OF THOSE EXTREMES OF POVERTY AND WEALTH which have excited the astonishmen of philanthropists and are now exciting the indignation of workmen. . . .

time "there were

Of poverty which perished unaided, of a willingness to do honest work and a lack of opportunity, there was little or nothing known. The essence of life in England during the days of the Plantagenets and Tudors was that every one knew his neighbor, and that every one was his brother's keeper. In the life of the peasant there was "more hope . . . and perhaps more variety, than there is in the

peasant's lot in our time."

Lord Chief Justice Fortescue, who lived in the fifteenth century, wrote while in exile in France a work en " De Laudibus Legum Anglie - "Praise to the Laws of England," in which he asserted without subsequent contradiction that in England "every inhabitant is at liberty fully to use and enjoy whatever his land produceth, the fruits of the earth, the in rease of his flock, and the like ; the improvements he makes, whether by his own proper industry or of thos he retains in his service, are his own use and to enjoy, without the let, terruption or denial of any. If he be in any wise injured or opposed he has his amends and satisfactions against

the party offending.
"Hence it is that the inhabitants are rich in gold, silver, in all the necand conveniencies of They drink no water, unless at certain times upon a religious score by way of doing penance. They are fed in great abundance with all sorts of flesh and fish, of which they have plenty every where ; they are clothed throughout in good woolens; their bedding and other furniture in their houses is of wool and that in great store.

"They are also well provided with all other sorts of household goods and necessary implements for husbandry Every one according to his rank hath all things which conduce

TO MAKE LIFE EASY AND HAPPY.' In the year 1380 men were some times punished by "being compelled to fast a fortnight on bread and An Act of Parliament speaks of beef, pork, mutton and veal as "being the food of the poorer sort" (see Cobbett,

At the present day there is in Eng. land an immense pauper class, and when Cobbett wrote—before the Catho-lic Revival — the "poorer sort" not only had no meat, but were glad to get even potatoes and water.

Not only were the masses of the peo ple better off individually in the Middle Ages than they are at present, but the population of the country larger, and the collective wealth of the nation was greater, as is shown by Cobbett, pp. 374 382.

This state of affairs was the direct result of the great number of religious houses, which was no less than one to every thirty square mile throughout the kingdom. These, a These, as Cobbet says (pp, 109, 110), "were founded in great political wisdom a well as in real piety and charity. They were great diffusers of genera prosperity, happiness and content and one of their natural and necessary ffects was to prevent that state of things which sees but two classes in the community, masters and slaves, a very few enjoying the extreme of luxury and millions doomed to the extreme of misery." It was on the

FREE YEOMANRY OF ENGLAND grew up; with the destruction of the monasteries that noble class, the very bone and sinew of the nation, disappeared, being reduced to the condition of rackrenters and dependants. The secret of the beneficent results of the ownership of great landed estates by the religious houses was in such facts as these.

monastery lands that the

What the monastic landlords re-

spent it on their families and dissi-pated it at courts, in foreign travel and in various extravagances. The monks were "easy landlords," "as all historians, however Protestant or malignant, agree," letting their land at low rents and on long leases. The monastery, says Cobbett (pp. 112, 113), "was a proprietor that never died; its tenants had to do with a deathless landlord; its lands and houses never changed owners, and its tenants were liable to none of the uncertainties that other tenants its oaks had never to tremble at the ax of the squandering .heir; its manor had not to dread a change of lords; its villagers had all been born and brought up under its eye and care their character was of necessity thing of great value, and, as such, would naturally be an object of great attention. A monastery was the cen ter of a circle in the country, natur drawing to it all that were in

the land; while the lay landlords

PROVIDED CONGENIAL HOMES to the younger sons and daughters of the aristocracy, who since the Protest ant times have been largely supported by Government sinecures and pen sions, and produce whole families idlers, whose support falls upon the people at large, as does that of our own

need of relief, advice and protection and containing a body of men or o

women having no cares of their own

and having wisdom to guide the in

experienced and wealth to relieve the distressed." The monasteries also

home made plutocrats.

The monasteries thus made the

nobles less dependent upon the crown and therefore less subservient to the royal will; and they made the peoplless dependent upon the nobles and set an example which the lay landlords were obliged, to some extent at least, to follow. They furnished education, entertainment, attendance in sickness, care in old age, relief in poverty, assistance in trouble, and performed a thousand other important to the individual recipients of their benefits, but without cost to the Government or the community at

While the religious houses were the direct cause of the prosperity of Medieval England tha. prosperity was also greatly promoted by the absence

TERRIBLE FINANCIAL BURDENS which crushed down the people of modern times.

These burdens consist partly in the enormously increased Government tax ation, made necessary by the existence of a national debt, a standing army, the vast pension list, and other politi-cal novelties; and partly in the existence of a horde of money changers brokers, and other middlemen, who all, in the last resort, have to be sup-ported by the tillers of the soil and the handicraftsmen. Now the same influence that suppressed the tion, the standing armies, the national the other devices by which the people of the whole wo I are being gradually reduced to a state of contemptible and hopeless serf om — namely, the influence of Protestantism; not of theological Protestantism, perhaps, but of historic Protestantism, Protestantism considered as a social and economic institution. Cobbett's History of the Reformation, reviewed on p. 4 of this paper, shows that these were the direct results of the "No Popery" sentiment : but the "No Popery" sentiment itself had been manufactured, and Protest antism itself had been adopted, solely for the purpose of perpetuating the reign of oppression and fraud which had been begun by Henry VIII.

On subsequent occasions we hope to outline for our readers the history of that movement which on its religious side is Protestantism and on its politi cal side Plutocracy, and demonstrate that it has been at every stage abso lutely inimical to political liberty, to popular rights and especially, to the happiness and material welfare of the poor. - Church Progress.

### October Fancies.

What a pleasure to roam through the woods where nature speaks to hear and mind the wondrous works of God How beautiful is all nature now! foliage so rich and varied, the swaying of the trees, the rustling of the leaves, the gentle falling of the fir cones, the gurgling of the brook, the melody of the birds, - all these are as voices of nature singing the praises of the grea Creator and reminding us of our duty to Him. How true the poet's thought tat pictured the woods as God's tar ples, in which stately trees stand as columns of a mighty nave, and birds and leaves act as sweet choristers chanting a never-ending anthem of thanksgiving and praise to the great Man never realizes the full beauty of creation until he has dwelt in the woods and listened to their myriad voices that make the harmony of nature. How complete the chant, when man adds his voice of intelli gence and offers all that he sees and hears to the good God who has made all these beauties for man that man through them may be lifted up to heavenly thoughts and thus learn to praise the God from whose bounty all things come! If God so clothed the woods and gave life to all, how much more must He love mankind, to whom Pe has given not merely life, but intelligence and love and immortality Let our walk through the woods teach us to love God better and serve Him more faithfully, see God everywhere hear His voice in the voice of creation, and obey Him as all nature does ceived from the land they returned to! Thus will our October fancies bring us

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closer to the good Lord, who craves our service and our love .- Rev. T. J. Conaty in Catholic School and Home Magazine.

#### FATHER JOGUES.

Sunday, October 18, will be the two hundredth anniversary of the death of Isaac Jogues, of the Society of Jesus. It will be celebrated at the shrine of Our Lady of Martyrs, Auriesville, Montgomery County, New York, Montgomery County, New York, known in American missionary annals as the "Mission of the Martyrs" for its soil has been hallowed by the virtue and sacrifice of many heroic men and women of the French and Indian races.

Father Jogues was born at Orleans, in France, January 10, 1607. He became a Jesuit, and was sent to Canada to labor among the Indians. His first missionary experience was among the Hurors. Returning from Quebec, Hurons. Returning from Quebec, where he had been sent to bring back the annual supplies of the mission, he was taken captive. His tortures at the hands of his captors were something incredible. After eight days they met a band of warriors. Indian customs required all prisoners to pass between a double row of excutioners armed with clubs. . After innumerable indignities, on the eve of the Assumption they reached Ossernenon, now Auriesville, In August, 1643, Father Jogues, aided by the Dutch Governor of Rensselaerwyck, attempted an escape, but desisted from his attempt upon learning that his escape would endanger the lives of the other prisoners. But in the middle of October of

that year he succeeded in getting While passing through New away. Amsterdam he met an Irishman, who profited by the occasion to go to conession. Thus the Father was prob ably the first priest to exercise his priestly mission on the Island of Manhattan.

After his return to America from France he again fell into the hands of his cruel captors, and was sent back to Auriesville, where, after savagely beaten, his flesh was torn from his arms and shoulders and devoured be fore his eyes by a wretch, who called out:
"Let us see if this white flesh is the

flesh of a Manitou (God) 'No," replied the victim : "I am

only a man, like you. After a general council at Tionnontoguen it was decided to free the prisoners, but when the delegates broad the news to Ossernenon it was too late. On a pole of the palisade hung bleeding head of Father Jogues, had been treacherously struck with a tomahawk and then beheaded:

### Romeward.

The Romeward tendency of Ritualism is still developing in this city, and now the High-Church people of Philadelphia are to have a religious order. It is to be modeled after that of the Holy Cross in New York and the 'Cowley Fathers" in England. subject has for some time been freely discussed among Ritualists hereabouts, and is now said to have taken shape. quite a number of men having signified their intention to join the order, membership in which will entail the taking of the three vows of chastity poverty and obedience, and the wear ing of a habit. We are, of course, pleased to note such a movement, as imitation being the best form of flattery, it is a tribute to the Catholic But it is even more. It is a repudiation of old-fashioned Protestant ism, and a practical step towards the reunion of Christendom, for this order will be a stepping stone to the Catholic Church .- Standard and Times.

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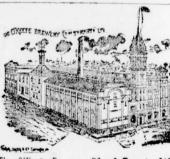
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Hoping and toiling and g Midway twixt laughter a A wearisome chaplet of y

OCTOBER 17. 19

Life's Ro

Day after day and the m Seems so uncertain and f Whilst decades of Joy or Embellish our labor or m

So with each day's little We add to our enaplet of A Joyful or Sorrowful my A decade of smiles or of t God grant that when Lif Of evil and good deeds is We may join in the deca With the angels and sain

Decades of Joy—when w With hearts that are ster Our Saviour to honor, ou To cherish and comfort

Decades of Sorrow—who For honors or power or p With hearts that are nat We labor untiring for se

FIVE-MINUTE

Twenty-First Sunda

Sometimes it seem that one of the most acquire, and one practice, is that virtu Gospel of to day-the injuries. And yet which we, as Chri strictly bound. W whatever in the mat live in the grace of acquire merit, if we souls, if we would g last-we must forgiv Our Blessed Lo the plainest possibl you forgive men th says, "your Heaven forgive you your off will not forgive men Father forgive y 'Judge not, and judged; condemn ; not be condemned. shall be forgiven. Can words be clea

point than these? bound to forgive ot forgiveness is dep doing so. We cann without doing the of of this imperative which directly har here and hereafter, are the instances our notice of rever and unforgiving h bly common are di strife and feuds quarrels among frie averted eyes among in the same chur among those (God them!) who kneel to altar, and receive demnation the Bo Christ!

We must look at my brethren. We fully and freely if given ourselves. orgiveness and th forgiveness which God, we must exter

offended us. How often we h expression used (a) most sanctimon eous air imaginable but I can't forget. wicked nonsense! thing as saying the given, and do not If a real Christlike filled your hearts room for any reme jury - which mos fancied injury aft ing slights and wr standings means b ing them, talking hood about them. about them, you v find how extremel

and if you are rea you must stop thin Suppose God said give you, of cour promised; but I ca wicked conduct. obliged to admit yo I shall remember th for all eternity." mous, almost, to m tion; but that is p of you say to the offended you; ar your just deserts t

ought to say to you

nificant they will

How do you ask It is not an absolu quest: there is a dition attached: trespasses," you so we forgive those v You ask Go you forgive your in no other way. forgive your fello you ask God to for ghastly mockery becomes under these! But Almi ceived. Be sure the same measure ure it shall be mea

those also shall he So then let the ing's Gospel be The wicked serv from a heavy de fused to show a lil servant who owe trifle. "And his delivered him to t should pay all the my Heavenly Fat forgive not every your hearts.

#### Life's Rosary.

Hoping and toiling and grieving, Midway twist laughter and tears, A wearisome chaplet of years.

Day after day and the morrow Seems so uncertain and far Whilst decades of Joy or of Sorrow Embellish our labor or mar.

So with each day's little history We add to our enaplet of years A Joyful or Sorrowful mystery A decade of smiles or of tears.

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God grant that when Life with its story Of evil and good deeds is o'er, We may join in the decades of glory With the angels and saints evermore.

Decades of Joy—when we labor With hearts that are steadfast and brave, Our Saviour to honor, our neighbor To cherish and comfort and save.

Decades of Sorrow—when zealous For honors or power or pelf, With hearts that are narrow and jealous We labor untiring for self.

-Rev. R. J. McHugh.

#### FIVE-MINUTE SERMONS. Twenty-First Sunday after Pentecost.

FORGIVENESS AND FORGETFULNESS.

Sometimes it seems, dear brethren, that one of the most difficult virtues to acquire, and one of the hardest to practice, is that virtue spoken of in the Gospel of to day-that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most whitel ve, strictly bound. We have no choice whatever in the matter. If we would live in the grace of Gcd, if we would acquire merit, if we would save our you will find God's strength made persouls, if we would gain heaven at the last-we must forgive those who offend us. Our Blessed Lord has spoken in the plainest possible language: "If you forgive men their offences," He says, "your Heavenly Father will also forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins.' 'Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven.'

Can words be clearer or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so. We cannot receive the one without doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happiness here and hereafter, how sadly frequent are the instances which come under our notice of revengeful dispositions and unforgiving hearts! How terribly common are discords in families, strife and feuds in neighborhoods, quarrels among friends, black looks or averted eyes among those who worship in the same church — ay, perhaps among those (God have mercy on the good times along to others. These altar, and receive to their own condemnation the Body and Blood of

Christ! We must look at this very seriously. my brethren. We must forgive others fully and freely if we hope to be for-given ourselves. The same kind of forgiveness and the same amount of forgiveness which we look for from God, we must extend to those who have

offended us. expression used (and used, too, with the most sanctimonious and self-right-eous air imaginable): "I will forgive, but I can't forget." What utter and wicked nonsense! That is the same thing as saying that you have not forgiven, and do not mean to forgive. If a real Christlike spirit of pardon had filled your hearts there would be no flowers to her desk. She listened re-room for any remembrance of past ining slights and wrongs and misunder standings means brooding over them, nursing and coddling them, magnify ing them, talking to all the neighborhood about them. If you stop thinking about them, you will be surprised to find how extremely petty and insig-nificant they will look after a while and if you are really to forgive at al you must stop thinking about them.

Suppose God said to us: "I will for give you, of course, because I have promised : but I can never forget your wicked conduct. You are duly sorry your sins, and therefore I am obliged to admit you into heaven; but I shall remember those sins against you for all eternity." It sounds blasphemous, almost, to make such a supposition; but that is precisely what many of you say to those who may have you; and if you received your just deserts that is just what God

ought to say to you.

How do you ask God to forgive you? It is not an absolute, unmodified request: there is a very important condition attached: "Forgive us our trespasses," you say; but how? "as we forgive those who trespass against us." You ask God to forgive you as you forgive your fellow-sinners, and in no other way. And if you do not forgive your fellow-sinners how dare you ask God to forgive you? What a ghastly mockery the "Our Father" pecomes under circumstances like these! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again.

"What things a man shall sow, those also shall he reap." So then let the words of this morning's Gospel be a warning to you. The wicked servant had been freed from a heavy debt; and yet he re-fused to show a like favor to a fellowservant who owed him a beggarly triffe. "And his lord being angry, delivered him to the torturers until he should pay all the debt. So also shall my Heavenly Father do to you, it you forgive not every one his brother from

#### OUR BOYS AND GIRLS.

Never Out of Sight

I know a little saying
That is altogether true.
My little boy, my little girl,
The saying is for you.
Tis this, O, blue and black eyes,
And gray, so deep and bright:
No child in all this careless world
Is ever out of sight.

No matter whether field or glen, Or city's growded we Or city's crowded way.
Or pleasure's laugh or labor's hum,
Entice your feet to stray.
Some one is always watching you:
And, whether wrong or right,
No child in all this busy world
is ever out of sight.

Some one is always watching you,
And marking what you do,
To see if all your childhood's acts
Are honest, brave and true;
And watchful more than mortal kind,
God's angels, pure and white,
In gladness or in sorrowing

Are keeping you in sight.

Oh! bear in mind, my little one,
And let your mark be high;
You do whatever thing you do
Beneath some seeing eye;
Oh! bear in mind, my little one,
And keep your good name bright;
No child upon this round, round earth,
Is ever out of sight.

When difficulties are to be overcome, the longer you look at them the larger they grow. When objects are feared, the more you ponder the more your fear will increase. But when you go forward at once, in the right strength, fect in your weakness, and you will be more than conquerors through Him that loves you. All duties lie in the present. The adjournment of what is dutiful to day till to morrow takes from your strength for the duty, and adds to the difficulty and the weight of that

The Secret of Being Popular. Gwendoline writes that she wishes to know the secret of being popular. "I'd like to be a popular girl," she

says, "a girl beloved by everybody."
This is a natural wish, and in itself not wrong. There is a temptation to wrong in it if the desire be carried so far that, in order to become popular, the girl sacrifices valuable qualities of character, as, for instance, independ-

ence of judgment and sincerity.

But there is no need of this. The girl who chooses to be popular needs first to be unselfish. She must not consider her own ends first nor chiefly. The atmosphere enfolding her must be that of love and kindness. You know how some girls always try to have the best things, the best places, the pleasant them!) who kneel together at the same are not popular girls. Nobody can be fond of a selfish person.

Again, a really popular person must have courage, courage enough to be a leader. There are only a few leaders in any city, or school, or other corner of the world. Most people are followers. I heard of a leader this morning. she went to a boarding school a long way off from home. Among the teachers there was a little shy Miss Somebody whom the girls did not like. They made fun of her prim manner How often we hear that detestable and her queer tow-colored hair, and a expression used (and used, too, with sort of mincing walk the poor lady had, and they did not see that she was really a very learned woman who could teach them a great deal if they would attend to her. Maria Matilda observed the state of affairs, and decided that it was unjust, so she championed the little teacher. She sent Miss Diffidence was really a dear, only frightened out of her wits among a rowd of unfeeling girls. Before long Maria Matilda changed the whole situ ation, and she being a born leader the rest followed her willingly. I need not add that Maria Matilda is popular,

very popular. - Harper's Round Table. Try-Try-Again.

The old story of King Bruce and the spider and the older fable of the mouse that cut the cable are calculated to teach us the virtue of perseverance for it is not simply one virtue, but No one ever became saintly many. without persevering in goodness; no one ever succeeded in acquiring vast knowledge, great wealth or anything else that may be acquired in this world without keeping unwaveringly to the line of action which leads to successfu

Like cautiousness, perseverance i very distasteful to the young. In the impulsive age many things are begun without thinking and as thoughtlessly left unfinished. Anything worth be ginning should be worth the trouble of completing. The old lines, "If you try and don't succeed, try, try again, are rendered by the modern advertiser into modern American-English thus. 'Keeping everlastingly at it brings success." The principle is precisely success. the same, and dear old Try-try-again

is much easier to remember "Beware of saying 'I can't," sings Eliza Cook. Perhaps the reason why so many young folk lack the virtues of perseverance is that it seems so easy But is it so easy to say "I give up !" Giving up implies discouragement, and if there is anything harder than discouragement the world has not yet found it out. It is only the very weak brained or the very lazy who are easily discouraged. And the weak easily discouraged. and the lazy do not have a very good time of it on this busy planet, mind

you! Now, dear young reader, what is easy about giving up beyond the ease of a moment? What do you give up? Sanctity, wisdom, knowledge, per-

every bit of help upon earth. Is it easy to give up these? The devil may whisper, Yes, but your angel will tell you, No. What is a little bit of indolence now to a life of hardship here and a possibility of an ternity of punishment hereafter? For just as surely as we are ignorant when we "give up" learning, so do

haps, every bit of help toward heaven,

we grow sinful when we give up trying to be good. There is no half-way plan. "Not good" is bad, "not learned" is ignorant, "not wise" is foolish, "not bappy" is miserable. And "not persevering" turns into

When the impulse to give up trying rises trample upon it. If your object is good determine to persevere in it to the end. Had Columbus turned back from the Canary Islands he would not have discovered America. If Edison had not persevered in his studies he might still be selling newspapers. Persevere; be not ashamed because your efforts are small or because you think your work may not be great. It may be greater than you imagine. You admire this tower of granite, weathering the hurts of so many ages,' writes Emerson. "Yet a little waving hand built this huge wall, and that which builds is better than that which is built." Persevere; build the wall

Look forward, persevering to the last, From well to better, daily self-surpassed.

revious hours for the good of others. A holy man, who recently passed away, gave dying instructions to the oung people who had been his pupils. hat their duty should include ing somebody happy every day." Such a maxim ought to be far-reaching, for it is simple, it does not bid us undertake too much. Not many among us can hope to do great things. And yet any of us may take our her rule that we will "make somebody happy every day," without running any risk of breaking it. It is amazing, when one begins to look out for opportunities, how many will occur. even if none occur, we can make them. I think we overlook many chances of doing a solid kindness by despising small things. We are on the outlook for great deeds and tread on small matters, as if one were searching for roses high in hedge, and trampled on the sweet lowly violets. For examole, patient listening to another's complaint is a great boon to a troubled fel-low creature. The mere pouring forth of sorrow lightens it, and grateful eyes speak of the relief. Too often we turn from such an opportunity for loving kindness as this to seek some more important mission, as we think. Then there will always be enough small acts, if they are only such things as arranging a few flowers to brighten a sick room, to occupy one pair of hands for spare moments. If there is no "somebody" in the house, find "somebody" outside. A little child may be made happy with a small amount of trouble indeed; and a double blessing rests on those who gladden the pure spirits whose Guardian Angels behold the Face of our Father who is in Heaven. Then there are those who have entered the second childhood-a sadder onejury — which most likely was only fancied injury after all. Remember very fond of her, and discovered that very little, thankful for any break in in the dull, lonely monotony of the dreary hours that drag so heavily. could sometimes wish that a "Guild of Pity" were started for the aged. Everybody is the friend of children, but how many old, forlorn pilgrims dwell unpitied and unloved among us!
A quarter of an hour for reading or alking or taking to these a handful of flowers, the loan of a book, will cheer a sufferer for many hours, and that "somebody" who lies there, bearing Christ's Cross will remember the gleam of brightness long after your presence has passed away, and the Saviour will say, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me." And if nobody at all can be found at hand to bless, is there not that wonderful sys tem by means of which we human beings can talk and shake hands with our brothers and sisters all over the world-the post? A letter is a messenger of peace and joy. No lack of folk glad to have one will be found, while pain, sorrow, and loueliness last, and that will be as long as life does.

They sit up in the nursery, And kiss the babes to sleep.

Across the holy hearth place
They join their hands to keep
From blotting out the home-shine,
The tears that sad hearts weep.

They lurk about the sick-room, And trace upon the wall Quaint legends for still musings When twilight shadows fall— The dim world drifting past us, A thing not worth recall.

They sketch the shadow groups, And the pictures 'tween the bars, And point with finger pure To the tranquil vast of stars,' While breathing holy peace

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They kneel beside the children Who say their evening prayers, And flit beside the mother Who passeth down the stair, With peace writ on her forehead

Across the print of care. And when the door is shut,
And the hurried day is gone,
They stand beside the father
Whose laboring is done,
And pay him down the blessings
The children's prayers have wo

-Rosa Mulholland.

#### CHATS WITH YOUNG MEN.

Catholie Columbian.

"Well begun is half done!" That maxim applies to the achievement of success in life as well as to other things. For if a young man has shown from boyhood an aptness for a calling and bends all his energies to prepare himself to make it his pursuit, then at the very outset of his manhood's career he is already half way to the goal. He has begun well. those who are leaving school days behind them or who are "knocking from one employment to another, letting circumstances shape their final position without ambition or resolution on their part, this article may prove helpful:

Starting in Life.

There is a problem, a hard one, which comes to the majority of our youth, and fortunate the one who has the wise aid of some experienced person to help settle this important ques tion -the choice of a life-work.

Youth is not given to reflection. It is impulsive and, therefore, needs the parent or the teacher-some one who has watched the growing tendencies of the child—to start it upon the right road to success. Who should be bet-ter qualified for this work than the parent? No one; but we all know that many parents never awaken to their great responsibilities.

Inclination in the ambitious youth

should, however, be well considered before urging him into one definite occupation to be made the business of

occupation to be made the business of his life.

Limited success, mediocrity, can be attained in a vocation not congenial to us; but vaulting ambition wants none of that. Then we must choose to our liking, that which is a pleasure, or of that. Then we must choose to our liking, that which is a pleasure, or ur ambitious hopes will never be realhould build, and that is on education. The more liberal your education the better are you fitted for the great struggle of your existence. Be a graduate of some good college. If this is not possible to you finish some ourse of instruction in a good school.

If we were all endowed with the

gift of genius we should not be so apt make the mistake of choosing the wrong vocation. The majority of us are not so endowed, and for the average intellect to make a mistake in the beginning is a grave error. To select judiciously, and then hold fast, means success to the youth not afraid of hard work. Continued effort is the import—work to continue effort is the import—youth not to will at the first hard rap youth not to will at the first hard rap to continue to the work of the world does not care whether an individual is sensitive to its thrusts or not. If these sensitive natures could only be taught and trained in early professional to the continued effort is the import—youth not to will at the first hard rap. ant element in every successful per-

Once there was a youth whose object in life was to become a physician, and vho began teaching when he was eventeen years of age. He had a ttle money, but not enough for the eeded course of instruction, orking in the harvest field and teach ing, he managed to earn sufficient, with what he had, to graduate at one of our Western universities, then enter a medical college, where he spent four ears, and graduated with honors. He then entered a large hospital, where e served eighteen months as interne Now he is in Europe, still preparing to enter the first ranks of his chosen pro ession. What this young man, not vet thirty, has done, was accomplished by hard work. In the first place, he had a definite object; he kept it in view, making everything else serve to aid him to accomplish his purpose oon his long years of patient toiling vill bear fruit, more than repaying nim for sacrificing the ordinary pleas

On, no! we need not be at a loss to keep that rule! A word or tiny deed What about his wild cats? He never sowed them, nor found any pleasure in frivolous persons' society. Our best men never find time for wild oats; and the youth who has the mis taken idea that such grain is needed to round out manhood will be likely to land somewhere in the gutter.

ures of youth.

Another youth was educated until he was twenty in a boys' college located in the East. He then entered a law school, took his degree, was taken into prominent law office to finish his studies and prepare for the bar. Prior t meant to earn a cent-everything had been given to him. He was, however, studious, bright and an upright youth, but very sensitive. The home discipline was very strict. This is not a fault unless it stunts the individuality of the youth. In this case it kept the boy a child too long. The father, not satisfied with his son's progress, influenced him to give up his studies. and placed him in a Government posi- the old culture studies, the mod-

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ion, where he remained three years. ern college education includes At the change of administration he, with many others, was discharged.

Too proud to begin at the bottom and werk up where he was known, or take istration, currency, banking and taxa-

ized. There is, however, one basis upon which every American youth in the control of nothing, prematurely aged and ditions and in more callings than the distrustful of the world. Had that old." father encouraged his son to keep to the law, to-day he would have been independent, known to the legal profession, and a happy man. Had that father teen able to give counsel and sympathy, discovered the mistake, bade his son take courage and begin

> met the young man's failure, wounding the sensitive soul almost to death. The world does not care whether an youth not to wilt at the first hard rap rom the world, what heartaches would e spared them! So many of us can ook back to some rebuff that has urned our lives into channels not to

again the choice of his life, broken

family ties might have been averted.

But no, censure instead of sympathy,

our liking. It seemed a terrible cal-amity then; and so it was, only in that it turned us from our main purpose.

Be careful in your choice; look to the unpleasant as well as the pleasant features of it; then stick to it, work for it and sacrifice for it. that the crowning of your life-work i not in youth. The years this side of thirty must be spent in preparing for the opportunity which comes to all. It may be at thirty or it may be at fifty. Be ready for it; grasp it with a mas ter hand and success in large letters, will be added to our name.

### A College Education.

At the first gathering of this session f students and faculty of St. John's College, Annapolis, Maryland, President Fell addressed the students upon the object of a college education. He said in part: "Parents are often confronted with the question as to whether noney might be better invested in giving a young man a college education, or in using it at a somewhat later period of his life as capital wherewith o start him in business.
"A college education is not merely

a preparation for any particular calling in life, but the best possible preparation for any pursuit which re quires brains for success.
"Thoroughly educated men are

needed not only in every profession, but in every trade. "In the olden days it was thought

to this time he had never known what hardly worth while to educate men for a business career, if business success plan of issuing periodically and distribwas the only motive for the education. Now the college is the shortest road to such an end.

> old order of things has changed, we present economic and political conditions which surround us.

> "Besides classics and mathematics,

of ten years we find him at office work, education by making men more capable

### What a Jesuit Says.

The Jesuits are apt to be very conservative in their methods of temperance reform and in their views on the evil of intemperance. Under the cir-cumstances the following extract from an article on "Neo-Malthusianism" in the September number of the North American Review, from the pen of Rev. Father Clark, S. J., must be given weighty consideration:

"I believe the experiences of everyity or district visitor, charity organi zation agent or brother of St. Vincent de Paul, will bear me out in my con-viction that nine tenths, if not ninetynine hundredths, of the actual destitution among the poor is to be traced, directly or indirectly, to habits of drink. It is not as a general rule the heaviest penalty, at least in this world, for his intemperance; it is too often the helpless wife and the neglected children who have to bear the burden of their father's sin. There is scarcely a city or town in the whole world from which all abject poverty would not practically disappear if the vice of

drunkenness could be banished."

If the above statement is even half true, we should expect on part of all Church organizations, especially from Churches whose membership is particularly exposed to this vice, some specific and practical organized methods of combatting intemperance. Means like the sacraments and the general good morality and self-restraint inculcated by the Church, having proven (for so we may reason from the above statement) inadequate to stay this vice, it would seem to be the highest duty of Christian churchmen to devise and actively promote other and more specific methods.— Catholic Citizen.

### A Zealous Layman.

From Catholic Tidings John Bennett of Sunman, a small

town in Indiana, is a whole Truth Society in himself. As the local paper is anti Catholic Mr. Bennett has hit on the uting among his townsmen a leaflet, which he calls the Fliegende Blaetter, "That we may see how radically the and which he devotes exclusively to articles from well-known Protestant have only to examine a few of the writers and others on the question of religious liberty, and the views of noted men concerning the calumnies that are being circulated, directed against the Church.

of your life as strong and as beautiful as your efforts can make it. With Wordsworth's "Happy Warrior," -Catholic Standard and Times. A Lost Day.

It was the custom of a certain old Roman emperor to enter in his diary the words, "I have lost a day!" at the close of any evening when he could remember no action done during the

son's career.

of mercy, even to a dumb animal, will save us from breaking it.

Angels Everywhere. There flit a myriad angels About this earth below; And in and out our threshold Their footsteps come and go, While in our very blindness Their forms we do not know,

CATHOLICHONE ANNUA

C. O. F.

RESOLUTION OF CONDOLENCE.

At a regular meeting of St. Leo Court, No.

581, Catholic Order of Foresters, Toronto,
Ont., held Wednesday, Oct. 7, the following
resolutions were adopted:

Whereas it has pleased Almighty God to
remove from our midst Thomas Edward
Neville, son of our brother member, Thomas
E. Neville, therefore be it
Resolved, that we, the members of St. Leo
Court, tender our sincere sympathy, to Bro.
Neville and family in their sad affliction. Be
ti, further,

it, further, Resolved that a copy of these resolutions be sent to Bro. Neville, and that they be pub-lished in the *Catholic Register* and the

CATHOLIC RECORD.
J. T. Loftus, Rec. Sec.

#### DR. O'HAGAN PRAISED.

Father Burke Says he Has Done the Maritime Provinces Justice, and His Splendid Work Should be Made Per-

manent.

I was certainly pleased to read the rich, well-deserved words of praise which you made use of editorially last week with regard to Dr. O'Hagan's splendid article in the Catholic World for September, "Canadian Women Writers," and his praiseworthy efforts at all times on behalf of Canadian literature. Although we may sometimes differ about provincial credit in the matter of authors, there is no good reason why maritimists, with their pride in the Federation and the history of their own efforts for literature before them, should not be ready enough to recognize ability wherever found, and generous enough to pay their meed of praise at all times. We are jealous of our maritime honors, it is true, but prepared at all times to acknowledge real worth, even outside our selves, and particularly when the article is Canadian.

acknowledge real worth, even outside ourselves, and particularly when the article is Canadian.

It must be a source of great gratitude to Canadian Catholics to see how well the work of Dr. O'Hagan is regarded by the best minds among their co-religionists over the border. The entire Catholic press has from time to time praised, in no stinted fashion, his efforts in the somewhat restricted field of Catholic Canadian literature. And out side this, and in the more extended class of general writers, he is easily among the most prominent in poetry and prose.

To many literature is an ungrateful vocation. It brings little return in the goods of the world which, of course it theoretically contemns, while many heartsores are in research for its votaries, the outcome of unjust, inconsiderate, unreasoning and often malicious criticism. If we can do little else I think we are in duty bound to recognize honest and meritorious effort and say an encouraging word of it when occasion offers. We should also, if truly devoted Canadians, contribute, as far as we are able, to any movement having for its object the giving of permanency to the best productions of Canadian Women Writers 'Dr. O'Hagan has manifested much writers 'Dr. O'Hagan has manifested much

movement having for its object the giving of dam pens.

In the article on "Canadian Women Writers" Dr. O'Hagan has manifested much research and an ability in discerning the particular merits of 'he writers he discusses as well as a synn athy with their efforts which is quite refreshing. He has succeeded in bringing vividly before us a whole procession of clever Canadian women of letters, and in its ranks we certainly become acquainted with many new faces, many new names, many pages from the already swelling volume of our literature which we will often turn to with pleasure and always speak of with pride. The American readers of the World must; naturally receive a list so extended of women writers in Canada with some feeling akin to amazement.

It may be said that the article in question and some previous ones read too much like a desler's catalogae. But when we advert to the object the doctor had to attain within the small compass of a magazine article, and observe how much he has condensed without impairing his review of productions before him one cannot fail to pronounce them admirable both in matter and manner. He has certainly done a great service now to our literature by furnishing a fair and ressonably comprehensive list of our best writers, male and female, and a charming and accurate critique of their work. It will henceforward

comprehensive list of our and female, and a charming and accurate critique of their work. It will henceforward be very easy for the student to find our liter ary sources and drink at them as deeply as

he desires.

In the list of women writers Dr. O'Hagan
In the list of women writine provinces.

he desires.

In the list of women writers Dr. O'Hagan has dealt fairly with the maritime provinces. The array of our femals literary lights is certainly respectable. I know of only one notable omission—Mrs. A. D. McLeod, a singer of wonderful sweetness, scope and precision who claims our little Prince Edward Island for her home—a Bohemian whom we feel sure the doctor will be glad to know and ready to do ample justice by.

It is certainly a matter for legitimate gratification on the part of Catholics that so many of the names of those high up in the list which figure among our women writers are those of sterling Romans. Without being entirely sure as to others, I can vouch for Mrs. and Miss Sadlier, Mrs. Leprohon, Mrs. Berlinguet (our own Amy Pope), Mrs. Lefevre, Miss McManus, and Miss Barry. They are all singers and sayers of acknowledged excellence. Mrs. Berlinguet everybody in Prince Edward Island esteems in a particular manner, and many admirers of her worth regretted keenly her relinquishment of letters to betake herself to the restricted sphere of domestic concerns. Although well known outside the province for her contributing to high-class periodicals she deserves much more praise for the permanent work she has done on the history of this diocese and its clergy. It may not be generally known either that she woosed the muses when we knew her with exceptional success. Prince Edward Island is a small province—the smallest in the Dominion—but when you regard the places Archbishop O'Brien, Joseph Pope, Mrs. Berlinguet and Mrs. McLeod hold in the domain of letters you will designate her as anything but a sterile mother.

There is just one word more I have to add to all you said last week of Dr. O'Hagan's recent researches, and it is this: I hope that he will not fail within the year to secure them to us and the country in permanent form. I am zure every lover of our country and its literature will welcome the work and proper-ly patronize it; for while we live in an age of great literary activity, and aithough l

literature will welcome the work and properly patronize it; for while we live in an age of great literary activity, and aithough literary genius is supposed to scorn the name of money as of yore, every noor author knows that it costs even more to make the press that it does to "make the mane go" successfully Sincerely yours, A. E. Burke.

Alberton, P. E. I., Oct. 5, 1896.

### DEATH OF MOTHER ODELIA.

Mother Odelia, the much-loved superior of Guelph convent, died at Loretto Abbey, Toronto, early on the morning of the 8th inst., after a lingering illuess.

The Mother had been suffering from dropsy for the past two years, but her condition only became serious in August. When her physicians at Guelph gave up all hope of her recovery she came to the Abbey, knowing that her end was fast drawing nigh. The immediate cause of death was heart failure.

The immediate cause of death was heart failure.

Requiem Mass for the repose of her soul was celebrated on Friday morning in the chapel of Loretto Abbey by Rev. Wm. McGann, assisted by a number of local clergymen. The deceased lady had been a member of the order for twenty-six years. She was born in Montreal and was a nisee of Mr. Quinn of Longue Poute. During the service the singing of the young ladies of the Institution added much to the solemn effect. After the service the funeral procession left for St. Michael's cemetery, where the interment took place. The pall-bearers were Messrs. Hugh Ryan, B. B. Hughes, W. T. Murray. Dr. Murray, Geo. Foy and L. J. Cosgrave.

May her soul rest in peace!

#### DIOCESE OF PETERBOROUGH.

On Sunday, Oct. 4. His Lordship Bishop O'Connor made an official visit to Wooler and administered the sacrament of confirmation to thirty three children of the parish. After confirmation Mr. M. J. Cowan presented his Lordship with the following address, to which His Lordship made a very kind reply. He expressed himself as highly pleased with the harmony that exists between pastor and people, and commended Father Collins for his untiring zeal in ministering to the spiritual wants of his people in this extensive parish, and gave the congregation His Episcopal blessing:—

The Rt. Rev. R. A. O'Connor, Bishop of

The Rt. Rev. R. A. O'Connor, Bishop of Peterborough:

The Rt. Rev. R. A. O'Connor, Bishop of Peterborough:

May it please your Lordship—On behalf of the congregation of St. Alphonsus' Church, Wooler, we extend to your Lordship the most loving welcome on this your Lordship its Episcopal visit to this parish since your return from the Holy See. We watched with loving eyes the different stages of your Lordship's Journey in foreign lands and were delighted that God spared you to safely return to your faithful flock.

Since your last official visit here, much to our regret our former beloved pastor Rev. Father McCloskey was taken from us to toli in another portion of the Divine Master's vineyard, but we are happy to state that Your Lordship, ever mindfal of the spiritual welfare of your children in this parish, gave us in his stead a holy and zealous priest in the person of our present beloved pastor, Rev. Father Collins, who by his energy and priestly zeal has done much to promote our interests spiritually and materially. Our prayer is that he may be long spared to labor in our midst.

Your Lordship comes to us to-day to ad minister the holy sacrament of confirmation to our children. It is our fervent prayer that all those upon whom you have laid your consecrated hands may become strong in the faith and true soldiers of Christ.

Your Lordship will pardon us if at this moment we draw your attention to the great inconvenience occasioned by having our pastor's residence at woolen, so that we could always have our pastor in our midst.

In conclusion we been to assure you of the love and devotion we bear your Lordship and His Holiness the saintly prisoner of the Vaticon, and we pray that Almighty God may grant you strength and length of years to continue your wise rule over the important Diocese of Peterborough:

On behalf of the congregation,
M. J. Cowan, F. J. McAuley, John H. McColl, Pillip Moran, Thomas O'Hallerin.

Diocese of Peterborough:
On behalf of the congregation,
M. J. Cowan, F. J. McAuley, John H. Mc
Joli, Philip Moran, Thomas O'Hallerin
Inomas Cardinell, Thomas McAuley, John
Wooler, Oct. 4, 1896.

#### CATHOLIC TRUTH SOCIETY.

ST. MARY'S BRANCH, TORONTO.

At the last regular meeting of this socie

MR. THOS. FLOOD, LONDON TP.

On the 23rd Sept. Mr. Thos. Flood, of London Tp., died, at the family residence, in the eighty-third year of his age. His father was a native of the town of Navan, county Meath, Ireland. He came to this country in the year 1819 and took up land in the township named. Four years later his wife and family joined him. The family consisted of five sons and one daughter. The subject of the present sketch was the fourth eleast and at that time was nine years of age. He married early in life and settled on a farm beside his father's, where he lived up to the time of his death. A wife and five children—two sons and three daughters—survive him.

It is but simple truth to state that the late Mr. Thos. Flood was one of the noblest souls who ever lived in London Tp. Whenever his name is mentioned amongst neighbors it is always with the highest respect. Honest, frugal, industrious, God fearing, a kind neighbor—and his neighbor was mankind of every description—and a devoted Catholic: such was Thomas Flood. He has left to his family a jewel beyond price—a stainless reputation. May his soul rest in peace! MR. THOS. FLOOD, LONDON TP

BLANCHE BERNADETTA HENRY, NILES

in peace!

By all odds the very best monthly period ical for Catholic children which has yet mad its appearance is that published by Rev. J Brelivet, 185 East 76th street, New York. I is a store-house of good things for the little received its period will be productive.

popular.

We should accustom the mird to keep the best company by introducing it only to the best books,—Sydney Smith.

#### THE IRISH CONVENTION

Was a Great Success, Says Rev. Dr. Flannery, and Will Result in Great

Home Rule.

present from Ireland itself. The object of the convention was held for the

purpose of endeavoring to unite the Irish Parliamentary Party. Unhappily some few members of that partyhe was glad to say, a very small minority—were not in unison with the leaders of the National party in Irefor the blessland in their struggles ings of self-government, although maintaining that Ireland was united to and should be given local autonomy.

At the last regular meeting of this society the Rev. Father Kenny, lately of Ottawa, Ont., delivered a very interesting address dealing with the work of the Catholic Truth Society in that city. Most interesting was his reference to the late Sir John Thompson and his earnestness in the work of this society and of the influence this great man had upon the minds of those who were fortunate enough to hear him speak upon matters relating to Catholicity.

A vote of thanks to the Rev. Father was moved by Mr. E. J. Hearn, and seconded by Dr. J. T. Loftus, after which a programme of music, vocal and instrumental, was given by the following ladies: Misses Landy, Kate Haines, Nellie James, and K. Clark.

The secretary takes this opportunity of asking any kindly disposed friends in Tor onto who have literature to spare for hospital and prison work to send their names and addresses to Mr. Jno. Doyle, 501 Queen street west, who will call for same.

Corresponding Secretary. ious united whole. He spoke feelingly and elequently of the condition of the peasants, showing how they were driven to the bogs and the mountains

there to eke out a miserable existence OBITUARY. and fertile plains, capable of maintain-

TOWN, ONT.

The Angel of Death visited the home of Mr. Anthony Henry, Nilestown, on Sunday, the 11th inst., and removed therefrom his youngest daughter, Blanche Bernadetta, in the seventh year of her age.

Blanche was attacked with typhoid fever, from which she suffered for fifteen days when death relieved the little patient. The remains were interred in St. Peter's cemetery on Monday afternoon, when Rev. Father Tobia of the Cathedral, London, performed the services at the grave. May her soul rest in peace!

GEO. KAVANAUGH, FORT ERIE tt is our sad duty to announce the death of Mr. Geo. Kavanaugh, a promising young man, about twenty four years of age. He was the son of Mr. Patrick Kavanaugh, treasurer of Branch 139, C. M. B. A., Fort Erie. Not only does the grief extend in the parish, but throughout the whole community, where he was well liked. May his soul vest in reage.

### NEW BOOK.

Cochem's Explanation of the Holy Sacrifice Ocenem's Explanation of the Hory Servine of the Mass has lately been published by Massrs. Benziger Bros., New York City. At appendix contains devotions for Mass, fo confession, and for Holy Communion. Righ Rev. Camillus P. Mass, D. D., Bishop of Covington, contributes a preface to the work. Price, \$1.25.

### "The Child."

is a store-noise of good things for the little ones, and its perusal will be productive of very great good in Catholic families. The type is large, the press-work perfect, the paper heavy and fine, and the illustrations excellent.

Price \$1.00 a year, in advance.

"A Farewell to Ireland."

A very pretty piece of music bearing the above title has been published by Messrs. above title has been published by Messrs. Whaley, Royce and Co., Toronto. The words are by Mr. David Battle, of Thorold, and the music by Helen M. Moore. The price is 40 cents. We have no doubt that this new and beautiful song will become very

Advantage to the Cause of Home Rev. Dr. Flannery arrived home from Ireland on Saturday evening, where he had been attending the Irish Convention at Dublin, as one of the Canadian delegates. The Doctor looks especially well after his trip. He pronounces the convention an unqualified success, and says it will result in great benefit to the cause of Yesterday at the Church of the Holy

Angels the Rev. Doctor celebrated two Masses, at 9 and 11. The church was crowded on both occasions, evi dencing the love in which the Rev. Doctor is held by his people. Between the services his residence was thronged with the members of his congregation eager to shake him by the hand and

welcome him home. At High Mass he preached an eloquent sermon on the gospel of the day, and gave a very graphic account of his journey to the old land. He said the idea of a convention of the Irish people of the world originated with His Grace the Archbishop of Toronto, whose name now was know throughout the length and breadth of the Englishspeaking world. Through a letter to Hon. Edward Blake His Grace gave to the world the idea which has resulted in the holding, at Dublin, of one of the greatest conventions the world has ever seen. Delegates were present from every quarter of the globe. About three hundred delegates were

The convention was presided over by the Bishop of Raphoe, the youngest and one of the most eloquent Bishops of the country. The Pope had sent his blessing to the convention and prayed for its success speeches were made by all the delegates, and resolutions were adopted by the convention calling upon the party to unite and act as one in their grand and patriotic struggle for Home Rule. The leaders of the party have the confidence and love of the majority of the Irish people, and the effect of the convention would be and evidence of it was manifest even before the delegates left-to weld the party into one harmon

as best they could, while the beautiful ing a large population in affluence, were given up to sheep walks and cattle pastures, the profits of which went to absentee landlords. After the business of the convention was finished the delegates from Canada made a tour of the country and were received with acclamations of joy

wherever they went. The people turned out in large and enthusiastic crowds to receive them, and their jour ney was like a triumphal procession from one end of the laud to the other. Speeches were made by the delegates to the people. Words of encourage-ment were spoken to them, and they were told that the future had in store

for them many blessings, which they would appreciate all the more, for the trials they had had to endure in the past. The religious fervor and zeal of the people of all classes, men and women were highly men and women were highly spoken of by the Rev. Doctor. The committee of the Cork Branch

of the Nation Federation entertained at dinner on September 30 a number of American and Canadian delegates, at which Rev. Dr. Flannery was an honored guest. The Cork Examiner of October 1 gives a very lengthy account of the banquet and thus briefly refers to the speech made by Dr.

Flannery:

"The Very Rev. Dr. Flannery, St. Thomas, Ontario, was next intro duced by the rev. chairman. He sup ported the principle of majority rul in Ireland, and in support of bis argument instanced what was done in America, where, when a candidate was defeated, he shook hands with his successful opponent, and afterwards marched loyally with him for the common good of the country. Why should they not in Ireland follow such example? He thought from what he had seen during his stay in the country that he could go back and tell Archbishop Walsh that the mission of the delegates in Ireland was a success. God save Ireland from the blighting curse of faction! God save Ireland from all political dissen-sions, and God save Ireland from all selfish politicians (hear, hear and ap plause)! God save Ireland, and make her what a Latin poet said of her years ago-a land flowing with milk and

A good conscience is a port which is land locked on every side, where no winds can possibly invade. There a man may not only see his own image, but that of his Maker clearly reflected from the undisturbed and silent waters.—John Dryden.

torium el doctorum (applause)!

#### To Be Remembered.

Thousands of men breathe, move and live, pass off of the stage of life, and are heard of no more. Why? They did not do a particle of good in the world, and none were blessed by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished -their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name, by kindness, love and mercy on the hearts of the thousands you come in contact with, year by year, and you will never be forgot ten. No, your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of even ing. Good deeds will shine as bright on the earth as the stars of Heaven.

#### MARKET REPORTS.

London, Oct. 15.—Wheat, 66 to 67e, per bushel.
Oatts, 13 3 5 to 20 2-5e per bushel. Peas, 36 to
42e per bush. Barley, 19 1-15 to 33 3-5e per bush.
Buckwheat, 26 2-5 to 28 4 5e per bush. Rye, 36 1-5
to 44 45e per bush. Corn, 39 3-5 to 36 2-6e, per
bush. There was a large meat supply, and beef
was easy, at 85.50 to 85 per cws. Lamb, 55e,
per pound by the carcaes, and 4 and 5e by
the quarter. Dressed calves, 5 and 6e a pound.
Fowls, 40 to 60e, a pair, bucks,
pair, Geas, 10 to 60e, a pair, bucks,
pair, Geas, 10 to 60e, a pair, bucks,
pair, 6 to 60e, a pair, bucks,
a buck, 5 to 60e, a pair,
bucks, 8 to 6e
a lot butter, between 11 4e. at b. and cross
a buck, 10 matoes, 30e a bush. Apples, 15 to 26e
a bug and 40 to 70e a bbi. Fall Pippins and
Cobishaws sold at 75e a bbl. Grapes were
steady, at 2 to 25e a pound. Pears, 55e to 81
per bush. Hay steady, at 5 to 8 a to 8.

bag. Tomatoes, soc abush. Apples, 15 to 25c a bag and 40 to 70c a bbl. Fall Plppins and Cobishaws sold at 75c a bbl. Grapes were steady, at 2 to 25c a pound. Pears, 55c to 21 per bush. Hay, steady, at 7 to 18 a ton.

Toronto, Oct. 155.—Wheat, white, 75 to 77c; wheat, red, 75c; wheat, goose, 53 to 55c; barley, 50 to 50c; reg., 25c; oats, 21 to 25c; peas, 45c; oats, per pair, 30 to 50c; fay, per pair, 40 to 50c; fakens, per pair, 30 to 50c; to 45c; barter, in 1b, rolls, 15 to 50c; eggs, new fail, 13 to 14c; apples, per bbl. 40 to 75c; hay, timothy, 212.0 to 414.0; straw, sheat, 810c beef, hinds, 4 to 8c; beef, fores, 3 to 45c; tall, and 15c; multon, per lb, 4 to 5c; dressed hogs, 84.75 to 85c. This Cheffee Trade Bulletin on this subject says:—When we characterized the cheese market as excited in our last issue, with the probability of a specify asoop of the fall make in the western districts, some lively contracting was going or a to the to 100c; in the growkyllig and Belleville and

of a spee by scoop of the fall make in the wester districts, some lively contracting was going of at loc. 10 log. ; in the drockville and Bellevill sections for September and October make, an in some instances as high as 3-15 to 1c. wa paid in order to secure certain pet factorie About the same time Montreal buyers were operating in the northern part of New Yorl State at 10 to 10 t

er.

PORT HURON.

Port Huron, Mich., Oct. 15.—Grain—
ser bush., 62 to 65c; oats, per bush
8c for new; 22c. for old; rye, per bus
8c; peas, 35 to 46c per bush; buckwhe

to 5c per pound; pears, 50 to 75c per peaches, 50c to \$1.09. ed Meats. — Beet, Michigan, \$4,50 to er cwt. Live weight, \$25 to \$8,00 t; Chicago, 5,00 to \$7.00 per cwt.; Chicago, 5,00 to \$7.00 per cwt.; ight, \$4,55 to \$4,50; beavy, not in delive weight, \$3,50 to \$3,55 per cwt.; so to \$5,50 per cwt.; spring lamb, \$6,65 to \$7 per cwt.; live weight, \$2,50 to ach; veal, \$6 to \$7.00 per cwt.; spring s, \$6 to be per pound. Beas, \$7.00 per cwt.; spring has, \$7.00 per pound. Beas, \$7.00 per pound. Beas, \$7.00 per cwt.; spring has, \$7.00 per cwt.; spring has, \$7.00 per cwt.; spring has, \$7.00 per by \$7.00 per by \$7.00 per cwt.; spring has, \$7.00 per by \$7.00 per

### Latest Live Stock Markets.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, Oct. 15.—Export cattle was slow at from 3½ to 3½c per pound, and an unsatisfactory outlook. Butchers' cattle sold at from 2½ to 3½c for loads of the best stoff: picked lots sold at 3½ to 3½c, with here and there a little more for extra choice; but 3½. was the top for the best loads; medium sold at 2½ to 2½c; common at 2½c and under, 4¼l the cattle was not sold, thequality being poor and the market overstocked. There is a demond of the market overstocked. loads; medium sold at 2½ to 2½; common at 2c and under. All the cattle was not sold, the quality being poor and the market overstocked. There is a demand for stockers at from 2½ to 3c per pound, bulls for export are also wanted at from 1½ to 3½ per pound. Milk cows were a little more settive at unchanged prices; a few more would have sold. Sheep and lambs were in over supply, and were off in value; export sheep were selling at from \$2.70 to \$2.75. if choice, and lambs at 3½ per pound. These are top prices. Veals sell at 2½c. Calves are unchanged and slow of sale if not of prime quality. The best price for choice hogs ("singers") was 3½c per pound; thick fat, 3½c.

East Buffalo, N. Y., Oct. 15.—Cattle—Receipts were all consigned through, and there was, therefore, very little business doing. The tone of the market was steady to firm for all grades. Hogs—Receipts, 30 cars; market fairly active; yorkers, good to choice, \$3.05 to \$3.70; roughs, common to good. \$2.20 to \$3.10; lass, common to fair, \$2.75 to \$3.55. Sheep and lambs—Receipts, 17 cars; market fairly active; yorkers, good to choice, \$4.30 to \$4.40; culls and common, \$3.25 to \$3.75; Canada lambs, good to choice, \$4.30 to \$4.55; culls and common, \$5.50 to \$2.50.

Grind all your suffering in the mill o ationce and silence; knead them with the alm of Our Saviour's Passion into a little ill; swallow it with faith and love, and the he heat of charity digest it.—St. Paul of the

RIVAL TELEPHONE COMPANIES.

It will be remembered, says the Boston News Rupeau, that some months ago, the papers were filled with the great things the Harrison Triephone Company with its \$88,000,000 of paper capital, was about to accompital as a rival of the Bell Telephone Companies through out the United States. Investigation showed that the main asset of the Harrison Company was an opposition telephone exchange at Fort Smith, Ark., owned by the Harrison International Construction Company, but nevertheless great things were promised for the whole country. The Boston Naves Bureau is just advised by telegraph from Fort Smith, Ark, that after four years of desperate struggle for existence, this opposition exchange has passed into the hands of the Southwestern Telegraph and Telephone Company, which operates under the Bell patents in arkansas and Texas. This exchange was the foundation of the Harrison International Company, which was capitalized originally at \$80,000,000, afterwards reduced to \$40,000,000, fiterwards the Harrison International Company secures the Harrison International Company over \$25,000. The Southwestern Company secures the plant at less than 50 per cent, of the cest. Its failure is attributed to the fact that only one exchange can be operated successfully in any one community, and that the rates charged by the Harrison Company, sa and \$2 per month, were far below the cost of operating. The Southwestern Company can use to advantage a large part of the plant, but the telephones, bells and switchboards will be destroyed. The Southwestern Telephone Company can state to the Erric Telephone Company, Sa and \$2 per month, were far below the cost of operating. The Southwestern Company can state to advantage a large part of the plant, but the telephones, bells and switchboards will be destroyed. The Secultwestern Company can It will be remembered, says the Boston Ne honey-a land of peace, happiness and prosperity - that she might become what she was destined to become-what she was when she had self-government -her own Home Rule - the home of sanctity and learning-an insula sanc

moters \$50,000, was sold out under a judgment of \$35,000 to the company operating the Bell plant at \$8,500.—Boston Transcript.

Endured by Those who Suffer from

or more highly esteemed than Mr. and dents of this section for the past fifteen vears. Mrs. Ranson has been a great sufferer for years, her affliction taking the form of dizziness and violent headaches, and the attacks would come upon her so suddenly that she could scarcely reach her bed unaided, and would be forced to remain for three or ment and suffering more than tongue can express. She was but seventeen years of age when these attacks first came upon her, and the doctor who then attended her, said that in his opinion her life would not extend over a few years at most. But more than a score of years have since passed during the greater part of which, it is true, Ranson was a great sufferer But that is bappily now past, and she is enjoying better health than ever she To a reporter of the Tribune Mrs. Ranson told her story, adding earnestly that she hoped her experience might prove of benefit to some other sufferer. She said: "The spells of dizziness and intense headaches would attack me every three or four weeks, and would last from two to four days at each attack, and with each attack my suffering appeared to grow more intense. I had good medical ad vice, and tried many remedies, but with no beneficial results. In the spring of 1895 my appetite began to fail, my hands and feet would swell, was utterly discouraged and felt that I would not live much longer. One day my daughter urged me to give Dr. Williams' Pink Pills a trial, but I had taken so much medicine with no bene fit that I refused. However, she wen to town and got four boxes, and to please her more than for any hope o benefit I agreed to take them. I did not find the first box do me any good but by the time I had taken the second my appetite began to improve and I could sleep better. I then began to have confidence in them and as I con tinued their use found myself constant ly getting better. finished the fourth box both myself and friends were surprised to find that I had not had a headache for more than six weeks, the action of my heart had become regular, and I oundly all night. I was still weak nowever, and decided to continue the use of the pills, which I did until three nore boxes were used. Since then have been stronger than at any time

lieving this I am glad to make my story public in the hope that it will be of value to some sufferer.'

em, and curing when other remedies

Every box of the genuine Dr. Wil liams' Pink Pills has the trade mark on the wrapper around the box, and the purchaser can protect himself from imposition by refusing all others. Sold by all dealers at 50 cents a box or six boxes for \$2 50.

## J. J. HEFFRON & CO., -Manufacturers o Orders by mail p omptly attended Mattresses re-made equal to new. Institutions supplied on liberal terms. Order goods a specialty. Feathers renovate Telephone 5491.

single man preferred, mechanic, carpenter noemaker. For further particulars tapply dev. Principal, St. Joseph's Industrial bol, Dunbow P. O., Alta. 939-tf. Branch No. 4, London

Recording Secretary.

#### A LIFE OF MARTYRDOM.

Constant Headache-One who Suf-fered thus for Over Twenty Years Relates her Experience, Which Will Prove Valuable to Others. From the Tribune, Mattawa, Ont.

Among the residents in the vicinity of Mattawa there is none better known Mrs. R. Ranson, who have been resifour days, unable to take any nourish did. and my heart palpitate violently.

When I had for years before and have not had an ache or pain. I can do my work, have a new interest in life and feel years younger. I feel that Dr. Williams' Pink Pills will do for others what they have done for me, and be

Mrs. Ranson's husband and mother were both present, and say that they look upon her recovery as wonderful They, further, said that many and many a night they had sat up keeping hot cloths on her head, that being the only treatment that had helped her. before she began the use of Dr Wil-

liams' Pink Pills.

This great remedy enriches and purifies the blood, strengthens the nerves, and in this way goes to the root of disease, driving it from the systoptof disease.

# Mattresses & Bedding.

BANDMASTER WANTED. BANDMASTER, PLAYING CORNET:

Telephone 5491. 1656 queen St. West, TORONTO, Can.

Meets on the 2nd and 4th Thursday of every onth, at 8 o'clock, at their hall, Albion Block themond Street. G. Barry, President; J.O'Meara 1st Vice-President; P. F. BOYLE,

A Result of La Grippe.

Riverside, N. Br., Can., Oct. 1893.

About three years ago my mother had the grippe, which left her body and mind in a weak-ened condition; at first she complained of sleep-lessness, which developed into a state of melan-cholia, then she could not sleep at all; she didn't care to see anybody, had no peace of mind at any time, and would imagine the most horrible things. We employed the best physicians; but she became worse; then her sister-in-law recommended Pastor Koenig's Nerve Tonic. After using it, a change for the better was apparent and mother became very fleshy on account of a voracious appetite and got entirely well. We all thanked God for sending us the Ponic.

MARY L. DALY.

MARIAPOLIS, CAN., Sept. 1893 Our boy, who had epilepsy, was cured by three bottles of Koenig's Nerve Tonic.

A Valuable Book on Nervous Dis-enses and a sample bottle to any address. Poor patients also get the mod-leine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIC MED. CO., Chicago, III.

Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, 81.75. 6 Bottles for 69. J. B. McLeod, Kingston, Ont. 1897.

## THE CATHOLIC HOME ANNUAL.

We have now on hand a supply of this popular Annual, and are pleased to be able to announce that the contributions are from the best Catholic writers and its contents are almost entirely original.

The Catholic Home Annual should be in every Catholic home, as it is a book that will instruct and entertain all the members of the

#### A LONG LIST OF HIS ATTRACTIONS It Contains 7 Fine Full-Insert Illus-

trations, and 70 Hinstrations in the

HIS EMINENCE CARDINAL GIBBONS-" A Good Book.

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"Elizabeth."
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"An Apostle of Cold Water."

An account of Father Kneipp and his wonderful treatment.) A. R. BENNETT-GLADSTONE-"The Story of Abgarro," MARION J. BENNOWE-

'Sister Irene." A Sketch of her Life and Work. ELLA MCMAHON-

"The Infant Jesus of Prague. DR. ROENGTGEN-" A Popular Account of the X-Rays.

"To the Christ Child" (poetry); "Mary's Power" (poetry); "Our Lady of Guada-lupe"; "The School of Sorrow"; "The Fool of the Words;" St. Anthony's Bread;" "Sabine;" "The Pilgrimage of St. Patrick's Purgatory."

BESIDES AN ILLUSTRATED LIST OF SOME OF THE MOST NOTABLE EVENTS OF THE YEAR 1895 96.

#### It costs only Twenty-Five Cents. Post Paid by us.

THE CATHOLIC RECORD, London, Ont.

#### (Also to be had from our travelling agents.) TEACHERS WANTED.

A PPLICATIONS WILL BE RECEIVED up to Nov. 1st for teacher for Separate school No. 5. Normanby. Male or female, holding 2nd or 3rd class certificate. Apply, with testimonials, stating experience and salary per year, to Michael Lyuch, Sec. Treas. Ayton P.O., Ont

WANTED FOR THE R. C. SEPARATE
school in Waliaceburg a male teacher, to
take charge of senior department. Also a
female teacher, to take charge of junior de
partment. Duties to commence Jan. 4,
1897. Testimontals required. Apply, stating
salary and qualifications, to M. J. Hurley, Sec.
R. C. School Board, Wallaceburg, Ont. 939-2. MALE TEACHER HOLDING FIRST OR M second class certificate, for senior apartment of Separate school, Hastings, for year 1897. Apply, with testimonials, to the Separate school Board, Hastings, John Coughlin, Sec.

MALE OR FEMALE. SECOND ORTHIRD It class certificate; for Separate school section No. 1, Drysdale, Ont. Must be capable to teach and speak the French and English languages. One able to play the organ in the church and lead the chair preferable. Address, Narcisse Masse, Sec., Drysdale.

"FAIR CANADA," 25c — "A FAREWELL to Ireland," 40c; two new and pretty Songs. Send for same to WHALEY, ROYCE & CO., 158 Yonge street, Toronto.

#### <u>♥</u>♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥♥ You'll enjoy the Winter



through all its varying moods if you have your clothing interlined with Fibre Chamois. This wonderful fabric is so light that you never notice its presence in a garment till you get out into the wind and cold, then you realize that you are cosily warm even tho' lightly clad. Fibre Chamois is a complete non-conductor of heat and cold, not the strongest wintry blast can penetrate it, nor can the natural warmth of the body escape through it-This

explanation and the fact that it sells for 25c a yard gives the whole story, and easily proves that for

health and comfort's sake you can't do without it. \*\*\*\*\*\*\*\* VOLUME XVI

MAKE STRAIGHT How Catholies May Pro

Bishop Maes of Covin to the various churches a copy of the Pope's I with it, also, the follow himself in which he dil ject - Christian Unity of Catholic example cause which His Holin at heart, urging be people to keep this obje in their intercourse w To our Venerable I

Clergy and our Bel the Laity, health Our Lord Jesus Ch Our Holy Father Pop lately issued an Ency the Unity of the Chur pastors are hereby dir the High Mass of October. Moved by the heart to unite all Chris fold of the One Shephe who is over all the C which was the object which Jesus Christ Heavenly Father at th the Pope, His represent, the visible Church of God, prays the Union of all who b In luminou anity. In luminou scribes that Church, v

precincts of which sa Christ may be found.

Whilst our heart thankfulness to the G for the gift of the remember that without any merit and let us be careful harshly the millions of who have not come heritage of Catholic a education, social env honest but mistaken they are right, all h away from the truth, realize the potency o upon the understand of those influenced true charity for them hold without flinchir the divine character exponent the One Tri Christ, that same of be kind and patient v of honest but misgu stead of repelling wounding and unca we should attract the practice of the char vine Master had cau in His daily life, by the Church which He our obedience to its la

authorities. These are the three faithfully practiced, do our share toward Catholies to an ackn divinity of the Holy and of the unity wh ily be the essential To share in that gree XIII. so persistent are all bound in co feel convinced that people do their d Church will, within reap the abundant Christ's Vicar has se

THE BOUNDEN DU I. First, then, Christian charity. your Catholic name -God is no respecte less you live up extraordinar your Catholic faith e come as so many re demnation. Faith " Faith with you: (St. James.) Nor good works save us that works the m themselves are of charity vivifiest her Hence, we underst easy it is to be de

essential virtue, o

God says that if we

profiteth nothing.

And have you n

charitable in their

conduct of others.

Catholics are? take no notice of th and uneducated of Catholic name is t acts and words communities conde Protestant commun tion : have you their liberality, ch ance? The very ious belief is no le exclusive one, an have no stable pr be guided, certain practice more forb ness of others Catholic standard and so unbending matter to find fau of people when w light of its diving the Catholic is mo ficiencies in the Yet, we should a the law of chari Jesus Christ has a love your neig (Mons. xii., 31), 8

from those wholes