The Voices.

JAMES WHITCOMB RILEY.

Down in the night I hear them, The voices—unknown, unguessed— That whisper, and lisp, and murmur, And will not let me rest.

Voices that seem to question In unknown words, of me, Of fabulous ventures, and hopes, and dream Of this and the world to be.

Voices of mirth and music.

As in sumptuous homes: and sounds
Of mourning, as of gathering friends
In country burial grounds.

And often, up from the chaos Of my deepest dreams I hear Sounds of their phantom laughter Filling the atmosphere.

But ever and ever the meaning Falters and tails and dies, And only the silence quavers With the sorrow of my sighs.

And I answer, O voices, ye may not Make me understand Till my own voice, mingling with you, Laughs in Shadowland.

MISSION FOR PROTESTANTS.

The Experience of a Priest in a Tow

The town was - well, we need not say where, nor need we mention its name-in Maryland, with a population of 3,500, all told. If a much married woman and a Bohemian, married out of the Church, could be numbered among the just, there would be about There was a church, however, a neat little 30x40 wooden structure, in which Mass is said on one Sunday in the month. On the Sunday evening the priest was in town the little church was generally filled with Protestants who came to hear him preach.

A mission was arranged for, to begin October 28, and to close on All Saints' The missionary Paulus put aside his other pressing duties in a large city and journeyed away from city noise and political harrangue, to spend a few days in the work of evangelizing. Father Michael met him at the depot, and both together registered at a country hotel. The town had been duly posted. Every store window held in a conspicuous place a large placard, "Lectures by Rev. Paulus on Interesting Religious Topics. No Controversy. No Abuse. All are Invited to the Catholic Church."

Sunday was at hand : the first lecture was announced for 3 o'clock in the afternoon, because the Protestant people here are great church goers, and it was not thought possible to attract them away from their own service in the morning. Mass was said, however, for the Catholics, and there were present two or three women who were pretty good church goers, two old Irishmen, two young men born in this country who knew as much about the other side of the moon as they did about their church, and a girl of six-teen who had not as yet made her first Communion. This was the company of the faithful. Outside of the ten Catholics, the other three thousand four hundred and ninety knew so little about the Church that Christ died to establish, that they could easily pass St. Peter on the score of invincible ignorance. Some had heard of Cardinal Gibbons. One argued with a neigh much down on the vice of drunkenness as any other Church, and quoted Mgr Satolli, but he could not convince him that such was the case, as most of the Catholics in town were either directly or indirectly connected with the saloon

The missionary, with Father Michael, awaited expectantly for a large crowd to fill the church Sunday night, but he was destined to be disap pointed. Whether it was because i rained heavily, or because the Catholic Church had not sufficiently commended itself to the towns-people to deem it worthy of a hearing, or on account of some other reason unknown to us, our crowd numbered only fifty. Still the preaching was as energetic and as earnest as if there were five thousand "question box" had been put up and the people invited to ask any question they wanted. The first question came from a man who was born and brought up in Baltimore. He knew Father Bartlett, but wanted to know how a man could forgive sins. He was present to hear the explanation, and afterwards professed that he was quite satisfied. marked that there was no collection, but the question of church support settled itself all right in his mind, as he understood that the money came in another way. He could readily see how we could afford to forego the basket collection when we obliged each one as he came to confession to pay down one dollar to have his sins forgiven. He knew all about it, because e was brought up in Baltimore, and that was the way they did there.

Monday night brought another crop of questions, some silly, but others opening up important dogmatic questions as the Catholicity of the Church the relations between the Greek and Anglo Saxon (sic) Churches and the infallibility of the Pope. But our crowd was smaller. A boy preacher in the Methodist church, the first nights of a new opera, a new fakir in town, and

for there was no use of preaching to is taught us by history of the progress empty seats. ter to a public discussion? Would we to give no explanation—a miracle sandwich a darkey with placards and which is perfectly explained by the give him a bell and make a town crier explanation which she herself gives of him, or would we get up a prize fight outside the church to attract the In our desperate state we were ready for any device. In our maturer judgment wiser measures pre-If Mahomets would not come to the mountain the mountain had to start out for Mahomet. We telegraphed to New York to the Paulists for one thousand tracts, and, having selected "Temperance" as the best drawing card, we got out dodgers announcing the lecture, and paid some colored boys to put a dodger with a tract at every house in town. The scheme worked The crowd came and nearly filled the church. In the audience were some of the most respectable people in town, including the Episco-

It was a pleasure to talk that night, to discuss the doctrine of Purgatory, in answer to the question, "can a priest pray a soul out of hell," to explain the Real Presence when one asked the meaning of the little light burning before the altar. How the good people listened with eyes and ears and mouth wide open at the mar-vellous doctrine of a God with us on our altars. The temperance sermon commended itself very highly to the auditors. The church that takes the bold stand that the Catholic Church takes on questions of law and order, public decency, and the safety of society, alone will accredit itself to the right thinking and high

palian minister and his wife.

minded among the American people. The last night the sermon was on Death. It evidently produced a deep impression on the large crowd who came to listen. It brought them face to face with the great realities of life and futurity, and its choicest effect was to engender that serious state of mind so necessary for the best consideration of religious truth. Did we make any converts? No. He who asks such a question understands in a very small measure how far the ordinary Protestant is from the Church. There is a broad field between us filed with many obstacles. To dig them up to smooth away difficulties, to make plain the road and straight the path is the best result of these missions.

All who were interested we invited come to the altar rail and accept from us as a souvenir of the mission a copy of "Catholic Belief." Some forty very intelligent, bright-eyed people availed themselves of the invitation. These, with the two or three thousand tracts we placed where they will do the most good, are seeds which must bear some fruit. How much good the missome trutt. How intelligence say, sion did it will be very hard to say, and what its ultimate results will the future alone will reveal, but this much good is in sight. Many who never knew of the doctrines of the Church have had the truth preached to them, and many who thought very little of her teaching, have been at tracted unto her by the glimpse they have had of the reasonableness of her faith and the beauty of her moral and devotional life.

WHY NOT EMBRACE HER? How an Intelligent Man Becomes a Christian.

The following excellent article is rom the Evangelist, a High-Church Episcopal paper. Why does not the vriter come into the Catholic Church.

of which he speaks so admiringly "The great proof of the truth of the Christian religion is the existence of the Catholic Church to day. And if the Catholic Church were destroyed the demonstration of the truth of our holy religion would be impossible. It is true that the miracles were a grea proof of the pewer of God, especially the unmatched miracle of a man raising himself from the dead, but the truth of those miracles rests chiefly for its attestation upon the Catholic Church The prophecies, so wonderfully accom plished, are another proof of the truth of His religion, in whom every jot and every tittle was fulfilled. While it is true that the prophecies depend only partly upon the testimony of the Cath olic Church, since they are likewise borne witness to by our enemies, the Jews, yet that these prophecies were fulfilled in Christ rests largely upon the truthfulness of the gospel record which receives its attestation from the Catholic Church. Without the Catholic church, therefore, neither the miracles nor prophecies are sufficient to demon Now, what reason have we for believing the Catholic Church?

Here the inquirer interrupted with the pertinent question: what do you mean by the Catholic

Church? 'By the Catholic Church I mean that Church which was founded and organ ized by Christ Himself, which was left under the rule of the Apostles as His vicars, and which remains to day ruled over by their successors, the Bishops of the Church, in direct descent from

continued rain, all combined to dimin- | Church to-day we declare to be a stand- | be, then the book which she declares to reviewers must have held that this was | catalogue. St. Louis of France spoke A solemn confab was of human events—a miracle of which time to think further. Would we challenge the minis- the unbeliever can give and attempts it, to-wit, that she has a charmed life, protected by Almighty God, inasmuch as she is not a human but a divine body, living with a supernatural life, and indwelt by the spirit of God. "Let the unbeliever explain these

facts. No one can dispute their truth.
"1. While all the kingdoms and dynasties of the world have been swept away since Christ died upon the cross, while many different lines of monarchs have ruled over divers countries, the Catholic Church has remained unchanged, ruled over by Bishops in un broken apostolic succession. amount of persecution has been able to break down this kingdom, nor to drive her rulers from their thrones : each of her Bishops, sitting in his dio cese in the throne of Christ, rules today as through nineteen centuries in

His stead as His vicar.
"2. While all other kingdoms and nations have changed their laws and habits, she alone has continued with an unchanged law; the law given her by Christ, constantly commented on and applied by the Holy Ghost, who dwells

"3. While national traditions have changed and the history of the king-doms of this earth have been written over and over again, each time indifferently, to suit the changes of dynasties and laws, the traditions of the Catholic Church thave continued just the same from the beginning. matter what century, what year or month, or day of what century you may read the history of, you will find the Catholic Church always delivering the same message, that she is th divine mother of souls, that Christ committed to her the richness of His treas ures, that her teaching was inerrant

and infallible, and that her witnes

was true. "4. While new religions have sprung up, more or less like that taught by the Catholic Church, such as the Gnostic, the Donatist, the Luth eran, the Presbyterian, etc., etc., these have never endured persecutions, nor even lasted in name for more than a few centuries. Most of them have passed away entirely and we only know of them from the pages of history others are passing away before our eyes, viz., the Quakers. And even those which are the youngest, viz., the Methodist Episcopal and the Baptist, are swiftly changing. What a contrast from this mushroom growth of a sect which has no witness to bear to the unbroken continuance of the Catholic Church throughout the centuries, witnessing in every age to the Christ who

While other kingdoms have been founded by pandering to the lusts and ambitions of men, promising wealth, rank and power to their follow ers, the Catholic Church was gathered from those who joined her and sought her sacraments, drawn by the promises of being hated by the world, reviled for righteousness' sake, tortured and put to death for the name of Christ. such was the promised end, and the law of that kingdom was and is to trample down the human will, to bring it into subjection to the law of Christ. Fasting, poverty, virginity-these were the Catholic Church had to offer! And yet-great est of all miracles !- for the hope smile and a blessing from Christ, multitudes have been ready in every age to leave all and follow her. Heaven is full of those who gladly laid down their lives for the faith of the Catholic Church.

"6. While the kingdoms of the world have been founded by the great and powerful, the Catholic Church was rested by Christ upon the foundation of twelve humble, ignorant peasants of a conquered province; and yet these twelve first Bishops of the Catholic Church, and their successors, in about three hundred years converted the whole civilized world to the worship of

While other religions have se up divers great and powerful beings as gods, the God the Catholic Church taught the world to worship was the Convict of Palestine, the crucified Malefactor, who hung by the sentence of the Roman Governor upon the tree of Calvary!

"No man of education, whether believer or no, can deny these facts, and in the face of these facts we de-clare the belief in the Catholic Church a logical necessity. No natural ex planation can be produced which will explain her life, her history, her ex istence to-day: the supernatural explanation which she herself has been giving for almost two thousand years explains it fully. Until some other which is more probable is found, as rational beings we are bound to accept this one and to regulate our faith and ife accordingly.'

The man seemed much impressed and answered:

"The existence of this Catholic Church is what she claims to and poet. Of course the Edinburgh they were. I might name a long other evidence."—Ave Maria.

ish our already small number. Something must be done to raise the wind, which is contrary to every law which ation of that book which she gives poet, a fortiori a king could not. must be divine likewise. I must have King James I., however, notwithstand

> The man was not far from the kingdom of God, but while he was thinking fully preserved, and are well known in he died-he lost his chance, untouched the literary world. with the cleansing waters, unjoined to Christ; still the child of wrath he went wrote poetry. So ,also did James VI. to meet his Judge. To think is good, although, indeed, this prince was to do is better, and "put not off from better known as a prose writer. His day to day," lest you lose your reward. Able work on the qualities of a king How many souls have perished because, (Eikon doron), at once obtained for while convinced in their minds of the him a European reputation and intruth of the Christian religion and of duced the Pope to say that he was the the Church's claims, they have put off most learned prince in Europe.
>
> seeking her communion until death So far from the qualities of lord and somes and the seal is set to their obstin- poet being incompatible there appears

CAN A LORD BE A POET.

The Edinburgh reviewers who criticised Lord Byron must have profited Very Rev Æneas McDonell Dawson, amazingly by cultivating learning on V. G., LL D., in the Ottawa Owl. a little oatmeal, when they made the astounding discovery that a Lord cannot write poetry.

Let us see what history says to such a pretended discovery, and first let us consult sacred history. David and Solomon were mighty lords in their day, and yet they were poets ; their

too, the lord and leader of the Israelite particularly to the women of the conpeople. Notwithstanding this high gregation, and in it the Cardinal took dignity he was a poet, — the author of occasion se express his views on woman those magnificent hymns - Audite cali suffrage. He said in part: quae loquor, Cantemus Domino, Glor-

ose enim magnificatus est. be appealed to more at large. The altar or venerate or hold up to the great Celtic bard was a powerful lord people that they may admire and love as well as warrior among his people, and become more and more conformable although he owned not the modern dest to the life of Christ, who is the King of ignation of earl, marquess, duke, and Saints. One day we celebrate the life all that. Nevertheless, he was emi-nent as a poet. So much so that his martyr, or priest or matron. Such is poems have stood the ordeal of time the festival Monday, when we com brating the events of a bygone age, in the books of the Gaelic people of the Blessed Virgin Mary.

Western Scotland. They are known "I think any dispassionate student Western Scotland. They are known only to English readers by the trans- of history will acknowledge that woman lation of Mr. Macpherson.

ocems. He was utterly incapable. He tried to convince the world that he was a poet by writing some poems. But they found no acceptance with the British public, whilst the poems of Ossian were enthusiastically received and still hold their place in English literature. The writer has heard portions of them re cited by cultivated Highlanders in the original language; and it is well known that there were books containng collections of the renowned Celtic pard's poems. One book, in particuar, may be mentioned. It was in the possession of Mr. McDonell of Knogy lart, and was known in the family the "Red Book." It was lent to Mr. Macpherson and never returned.

"The poems of Ossian are highly deerving of attention if it were only that they show the state of society among the Caledonians in the days of the Gaelic bard. The Druids had introduced a civilization superior to that ship acknowledged the one only God. whilst Rome rioted in its absurd poly theism, and practiced cruelties un heard of among the primitive Caledon ians. Druidism, although it rigidly enforced its social organization, was, evertheless, a milder system than any other form of heathenism and when Christianity was presented in the second entury, it gave up its superstition more easily than any other Pagan sys tem. Polytheism, with all its horrors, still reigned at Rome and all sorts of ruelty prevailed, whilst the Christians f North Britain (Caledonia), having ecome numerous and powerful, kindly received and protected their brethren of the South who were so savagely per

secuted by the Emperor Dioclesian. The success of the Caledonians in re pelling the warlike legions of Imperial Rome gave proof, not only of bravery and patriotism, but also of military organization and skill in the art of war. Without all this, how could they have driven back to the South in shattered condition, the great army of eighty thousand Roman warriors with which Septimus Severus undertook to subdue the country. So great a conquest neither he nor his son could accomplish. For an account of the pattles that were fought between the latter and the Caledonian heroes we are indebted to the poems of Ossian. The wars of Severus and Caracalla are also recorded in the annals of Imperial

We come now to speak of poets who were more than ordinary lords — the lords of a whole kingdom. Among "You are the best teachers to France by sea, for his education, he be, there would be less talk of Chris-

ing this unfavorable verdict, wrote some fine poems which have been care-

So also did James VI.

ate refusal of God's loving offer of sal- to be affinity between them. They are mutually attractive; thus, in the cases of Lords Macaulay, Houghton (Monkton Milnes), and Tennyson, the genius of poetry attracted the dignity of lord, uniting the nobleman and the poet. —

WOMAN'S SPHERE IS IN THE

Cardinal Gibbons Opposed to Granting Her the Right to Vote.

Baltimore, Md., October 12.-The poems counting by the thousand.

Moses was a Lord, and a great one
Cathedral on Sunday was addressed

"Almost every day of the week is se enim magnificatus est.
Secular history is nearer us and may servant of God whom we honor at the and are a living voice in our day, cele- memorate the life of a princess of the royal house of Stockholm, in Sweden preserved in the memories and written To day we honor the queen of saints,

is indebted to the example of Mary for But such a position can never be proved. Mr. Macpherson, although he could translate could not come the could recome the c by other women in her own house, is because of the teachings of the Cath-

olic Church.
"The Church declares that woman the peer and equal of man. Almighty God in His distribution of gifts makes no distinction on account of race, previous condition, or of sex. St. Paul tells us we are brothers and sis ters of Jesus Christ, the temples of the same God and aspirants to the same Heaven. If the Church has been the honor of woman, she well deserved the privilege.

"It would be fearful to contemplate the condition of society but for the influence of woman. I speak of women living in the world who wear no habit except the white robe of innocence or the red robe of charity and benevo lence. I do not speak of religious communities, but of the mother superior of the home-the mother of the household. How many homes said his to little son, command the rest there are thoughout the land to which God shows His mercy on account of your mother commands me, and you ome devoted mother; how many brothers there are who would have been ouried in the grave of sin but for the prayers and example of a pious sister how many homes where the lamp would have been extinguished but for the oil of good works of mother and sister how many where the mother is the ex piating angel for the sins of the male

ex. "My sister in Christ, go and do like-Every one of you has a mission to perform. I care not how circum scribed your influence. You cannot be oriests, but you can be apostles by prayer and preachers by charity and good works in your own homes. are priests in a broad and general sense because you were consecrated to God at your baptism.

"Woman, it is true, does not have the right of suffrage and does not vote and I am heartily glad for it for her own sake, and hope the day will never come when she will do so. mind that as soon as you enter the arena of politics you will carry away some of the mud and dust. commingle in politics rest assured you will lose a good portion of the venera-tion in which you are now held.

"The proper sphere of woman is in the home, and the more influence she gains in public life the more she will lose in private life. the sovereigns of the country, their wives command them, and therefore exert a controlling power. Above all

"You are the best teachers of your these James I., King of Scotland, holds children, If every Christian home When a boy on his way was a Christian school, as it ought to was seized by order of the King of tian education in the Public schools. England and detained a prisoner for The woman is the best teacher because sighteen years. His education, mean- God so ordained. She exercises more while, was not neglected; and so many influence than any other living person. of retirement gave leisure for She is an oracle to her child. study and meditation. When at length greatest men in Church or State were he was set free, he came to his kingdom blessed with pious mothers, to whose truth, and will evade the most evident

of his sublime mother as an angel. Chief Justice Taney was accustomed to speak of his mother and the influence of her early instructions on his life. John Randolph, of Roanoke, tells us that but for his mother's influence he would have become an infidel and an athiest.

"Let me beg of you to fulfill that mission which God has assigned to you. When husband and son come home let them find there a place of rest. Do not pour out the bitter gaul of sharp words, but the oil of consolation. Be angels of charity and guard the sanctity of your homes and keep the fires of conjugal love burning.

THE CARDINAL WAS RIGHT.

In Anecdote in Plutarch Used as an

Illustration. The sermon of Cardinal Gibbons on Sunday, October 7, on "The Devotion of the Rosary," in which he incidentally touched upon the subject of women suffrage, has excited much at tention throughout the country, and some of the ladies prominent in their advocacy of the ballot for women have rather sharply taken his Eminence to

One of them, Dr. Julia Holmes mith, of Chicago, the Democratic candidate for trustee of the State University, even went to the length of criticizing the Cardinal's memory of the classics. It is not likely that his Eminence would be caught napping in a manner of this kind, as his fore his public utterances, he usually fortifies himself upon points which he may not feel certain by consulting

Dr. Smith, speaking of the sermon.

"I think Cardinal Gibbons is wrong, wholly wrong. In support of his idea, the words of a Grecian ruler: 'I command Athens : Athens rules the world. and my wife rules me; therefore, she rules the world.' Perhaps had the Cardinal investigated his Grecian history more carefully he would have discovered that it was not the wife that ruled or governed. The man Aspasia governed had a wife and family at

Now it transpires that Dr. Smith is not so erudite as a lady thus prompt to correct others should be, for the Cardinal did not refer to Pericles and Aspasia, but to Themistocles and his vife—a very different couple.

In his sermon the Cardinal took the ground that woman suffrage was unnecessary, as a true woman was the real ruler through her domestic influence. His words on this point were :

"It is true woman does not to day exercise the right of suffrage. She cannot vote, and I am heartily glad of it. I hope the day will never come when she can vote, and if the right of suffrage is granted to her I hope she will reject it, even though there are some misguided women who think they want it. Rest assured, if woman enter into politics, she will be sure to carry away on her some of the mud and dirt of political contact.

"She will also lose some of the influence which, now is hers. The proper sphere of woman is home; the proper place for her to reign is in the home circle. 'The Athenians,' Themistocles our mother commands me, and you command your mother.

The Cardinal used the anecdote. which is to be found in Plutarch, to illustrate the point that women really are the rulers after all—" your mother commands me;" wives influence their husbands and are actually the exercis ers of power, and the ballot will give them no more than they already have. His Eminence used as much of the story as was necessary to illustrate his argument. Dr. Smith, in attempting correct him, spoke too quickly.

The Cardinal is a faithful reader of lassics and is noted for the happiness of his classical allusions in public ad

Therefore, anyone who challenges his references needs to be very crudite and very sure.

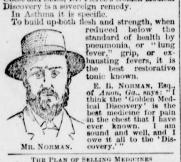
Miracles.

Catholics often find it difficult to inderstand why the miracles perormed at Lourdes and other shrines effect so few conversions among our non-believing brethren. That these special interpositions of God are intended to effect conversion is evident from the miracle which Christ wrought for the Pharisees, who murmured when He forgave the sins of the man sick of That you may know that the palsy. "That you may know that the Son of Man hath power to forgive sins (He saith to the man sick of the palsy), arise and walk." Many persons are annually converted by these marvels; but they are invariably earnest men and women, sincerely groping to ward the light. To these the light that flashes from God's hand is a special mercy; but to those who neglect prayer and the other ordinary means of arriving at truth, a miracle, however well established, has no special significance. As the Casket observes: Those who, having ample means of knowing the truth, reject those means. do not sincerely desire to discover the

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ARMINE

CHRISTIAN REID.

CHAPTER XI. Early in the following week Egerton called at the apartment of the Rue Neuve des Petits Champs, but was in-formed by Madelon that M. Duchesne was not at home, and he had not courage or audacity enough to ask for Armine. custom did not permit young ladies to receive visits from young gentlemen; and although he thought it likely that M. Duchesne, who was so anxious to uproot the tyranny of governments, would hardly insist on his daughter being bound by the tyranny of social laws, there was something in Armine herself which made it impossible for him to expect from her any infraction of those laws. He was, therefore, forced to content himself with leaving a card bearing his address, which he oped might meet the eye of the busy Socialist leader.

It was a few days after this that, remembering the young lady who in Mrs. Bertram's drawing room had told him that her mother and herself received on Friday, he went to pay his respects; for they were old friends whom he was conscious of having neglected a little. He found them estab lished in pleasant apartments on the Champs Elysees, and when he was shown into a large white and gold salon full of many figures and the soft hum of well-bred voices, Laura Dor rance came forward to receive him saying:

"Why, Mr. Egerton, I thought you had quite forgotten us!

"Do I prove forgetfulness by com ing on the first Friday after you told me it was your day of reception?" he

asked.
"We do not expect our special friends to wait for that day," she answered; "and although you do not deserve for me to say so, we consider you one of our special friends. Mamma has asked about you several times Come and make your peace lately.

She led the way across the room to where, half buried in a deep chair, sat a delicate-looking lady, whose reception of Egerton was so cordial that no one would have imagined the peac between them to have broken. More gently tha daughter, however, she intimated some surprise at the length of time since she had last seen him, to which, before he could answer, a young lady sitting

by replied.
"Mr. Egerton," she said, "has probably been too much occupied in attending Socialist meetings to pay

The slight satiric ring of the voice was so familiar that at the first sound of it Egerton knew whom he should see even before he turned to find himself confronting Sibyl Bertram. She was ooking particularly handsome in a dress of garnet velvet and a great Gainsborough hat with drooping plumes of the same color. Gainsbor-ough himself might have been glad to paint her in this costume, with its warm lights and rich depths of sha-Involuntary Egerton smiled as he met the luminous grav eves.

"Miss Bertram's kindness, no doubt, prompts her to suggest an excuse for one who has none to offer for himself, he said. "But since I have only attended a single Socialist meeting, I can scarcely claim that it has occupied much of my time.

"Oh!" said Miss Bertram, "I fancied you had by this time attended

"In short, joined the Socialist army," he said. army," he said. "Is that what you would be likely to do in my place?" I cannot answer at all for what

might do in your place," she replied.
"But at least if you joined what you call the Socialist army you would have a definite aim in life

AYER'S

Sarsaparilla ADMITTED

READ RULE XV. "Articles that are in The only any way dangerous or of-

gerous or of-MORLD'S FAIN fensive, also o patent medicines, nostrums, and empirical preparations, whose

ingredients are concealed, will not be admitted to the Exposition."

ted? Because it is not a patent medicine, on ta nostrum, nor a secret preparation, not dangerous, not an experiment, and because it is all that a family medicine O At the

WORLD'S FAIR

Chicago, 1893.

Why not get the Best?



of a definite aim in life as some of my friends are good enough to take for granted," said Egerton, who began to feel that the persistent hostility of this young lady was too unprovoked. fact," he went on, turning to Mrs. Dorrance, "it strikes me that there is something positively unhealthy about many of the cries of the present day. We are told to be earnest, to have an aim, to regard life as 'unspeakably solemn,' and many other adjurations of the same kind, which, if they were observed, would certainly tend make life 'unspeakably solemn;'

the best kind of happiness, that which is simple and natural and not given to constant introspection, would vanish out of it, if we should have a multitude of people striving after visionary ideals, not so much with the hope of reaching them as because the attitude of striving is held to be good. think the attitude of repose and satisfaction with things as they are is bet

"It is certainly more comfortable," said Mrs. Dorrance, smiling, while Miss Bertram rose and walked away as if in silent protest against such philosophy; "but I think you must be osophy; "but I think you must be what is called an epicurean, Mr. Eger

"Some people consider me one, said Egerton, looking a little resent fully after the graceful figure in the garnet velvet dress.

Mrs. Dorrance observed the direc tion of his glance and smiled again. "No doubt Sibyl does," she said; "but there is a French word which describes Sibyl very well. She is exalteecharming, but decidedly exaltee."

Egerton felt that he could very easily have described Miss Bertram's ner to him with an English word : but he did not care to talk of her, and began to inquire about Mrs. Dorrance's health, for the sake of which she was staying in Paris. It is a subject which no invalid can resist, and she was still describing her improvement and relat ing the hopes and fears of her physician when some fresh arrivals created a diversion in Egerton's favor, and he moved away, greeted several acquaint-ances, and finally approached Miss Dorrance, who was talking to a young lady lately arrived in Paris and full of enthusiasm for the fashions she had

been inspecting.
"I have been to most of the famous establishments," she was saying—"to Worth's, Felix's, Pingat's—and I find that one has really no idea of style until one sees it here at the fountainhead."
"Oh! the cut of the great houses is

simply indescribable," said Miss Dorrance. Then she looked up, caught Egerton's glance, and smiled. don't suppose you need to be told. Mr. Egerton," she said, "that to most women Paris simply means a milliner's

shop."
"But that is not all it means, I imagine," said Egerton.

"I am afraid that it is very nearly all that it means to most of us," answered Miss Dorrance. "Here is Fanny, for example, who has been in Paris ten days and is quite familiar with all the famous shops; let us ask her if she has been to the Louvre.'

"Why, of course I have," answered Miss Fanny promptly. "But it is not a place for elegance: one goes there for bargains.' "For bargains!" repeated Egerton

in amazement. "She is speaking of the Magasin du

Louvre," said Laura, with a burst of laughter. "O Fanny! what will Mr.

know; but we were talking of shops."
"Yes, it was very unfair to ask the making it clear whether the Magasin or the gallery was meant," said Egerton, smiling.
"Well, I must say I am not at all

ashamed of thinking more of shops than of galleries," observed Miss Dorrance. "For one thing, they are much more necessary to one's comfort and well-being. Sibyl dragged me to the gallery of the Louvre when I first came, but I have never been there since; and you are at liberty to despise

me, if you like, Mr. Egerton!"
"If I were capable of liking to despise you," said Egerton, frankness would disarm me. But why not go again? A taste for the

fine arts can be cultivated as well as a She shook her head. "One does not have to cultivate the last," she said. "It is inherent-in women, at

least. There is Sibyl-with all her estheticism, she is not above it. Otherwise she could not dress so well.' "Miss Bertram certainly dresses very well," said Egerton, as, almost against his will, his eyes turned again toward that young lady.

Yet he had been conscious all the

time that she was standing near, talk-ing to Mr. Talford, and it occurred to him that there was something significant in this constantly recurring conunction. It was quite true that Mr. Talford had been long ago set down as "not a marrying man"; but the most incorrigible of such men sometimes find their fate at last, and here was just the fate that would be likely to conquer this man-a brilliant, beautiful woman, who would reflect credit on his taste, and of whom he had said(as Egerton well remembered) that, if she had artifices, they were not of the usual order and therefore not transparent. It was not very exalted praise, but a man must speak accord-ing to his nature, and perhaps he shows his nature in nothing more distinetly than his attitude toward a hero.

laugh aloud at the thought that she, Talford did not fare much better than

"Perhaps I am not so much in want who went to the verge of rudeness in condemning his own lack, or what she esteemed to be his lack, of elevated sentiment, should look with favor on the world-worn and cynically man that he knew Marmaduke Talford to be. There was something in it which struck him with the force of the keenest humor, yet was not altogether humorous. He began to feel indignant with this exaltee young lady whose professions and practice were so widely at variance. For there could be no doubt of the graciousness with which she treated Talford, and, contrasting it with her manner toward himself, he was moved to resolve that if she attacked him again he would

> It seemed as if the opportunity might soon be given him; for, with that instinct which tells people when they are spoken of or looked at, Miss Bertram turned and approached them.

You are talking of me-confess it!" she said with a smile.
"There is no reason why we should hesitate to confess it," said Miss Dor-

return a Roland for an Oliver.

"We were only speaking rance. good of you: we were saying that you dress very well." "And you consider that speaking

good of me?" said the young lady.
"I know that 'the apparel oft proclaims the man,' but I confess I did not know before that the dress is the woman. "The dress is the embodiment of the taste of the woman," said Egerton;

of your toilette we are really praising your taste, which is part of yourself." "You are ingenious, Mr. Egerton; I always expect that from you," she said, looking at him with a glance which was not unkindly. "But I am bound to remind you that taste is a marketable commodity, to be bought like everything else in this good city

of Paris. "Not your taste, Sibyl," said Miss Dorrance. "Why should you slander yourself by intimating such a thing? I was claiming for you that, despite all your fancies for high art and many other high things, you have a genuine love of chiffons, and that your toilettes are the result of that love.

"I flatter myself that my fancy for art has something also to do with my toilettes," said Miss Bertram. "But may I ask what possibly led to such a choice of subject?

"I think Mr. Egerton's advising me to go to the Louvre and cultivate a taste for pictures led to it," said Miss Dorrance

"And I only ventured to offer the advice because Miss Dorrance confessed that she had been there but once," said

"I think I took her then," said Miss Bertram, "mindful of the difficulty which I experienced when I first reached Paris, in inducing any one to take me. 'But of course you want to go to the shops first,' my friends would say. And one of them, out of patience with my persistence, at last exclamimed: 'How can you talk of rush-And one of them, out of patience ing off to see pictures as if you were a Cook's tourist?"

"I don't suppose you understood the feeling which prompted the remark then," said Mr. Talford, "but no doubt you understand it now.

"I understand it, but I have no sympathy with it," was the the reply. Why should those who have the means and leisure to live in great centres of art, and who are often shamefully indifferent to everything except social trifles, scorn those who, less fortunate than themselves, can only see these great and glorious things by taking advantage of cheap travel? The possession of riches is no more a test of culture than it is of merit.

"Very true," said Mr. Talford "but many of the possessors of riches do not care more about culture than they do about merit. In possessing money they own the golden talisman which can command everything in the modern world "

"I do not agree with you," said Sibyl, with the ring of scorn in her voice that Egerton had often heard. "The world is mercenary, of coursewe all know that—but the things which are best worth having in it money cannot buy. Love and faith, and culture in its true sense—that is, the fine perception of the beautiful—are not to be bought. Then heroism-the rarest and greatest thing on earth-can money buy that?"

She looked very beautiful-her gray eyes opening wide in her energy— and Mr. Talford answered that it would be necessary to define heroism before they could decide whether money could not buy it. The promise of reward would, he thought, induce a man to risk his life in what is called a heroic manner, as well as the hope of glory.

"We are speaking of different things," said Miss Bertram. taking of actions, I am alluding to a Money cannot purchase the quality. neroic soul any more than it can the mind of Plato. I should beg pardon for stating such a self-evident truth, if you had not made the astonishing remark that it can command every thing. "I confess that I was thinking of

tangible things," said Mr. Talford, smiling. "Heroism is rather out of smiling. "Heroism is rather out of my line." I have never seen a hero. I "It is very likely," said Sibyl.

is with that as with everything else, I understanding. He who does not be-

Her decisive tone made Egerton

himself at the hands of this imperious clear-eyed young lady. It was Miss Dorrance who now interfered in his behalf.

"My dear Sibyl," she said, "tell us how to recognize a hero. Or rather, tell us who is a hero. You speak as if you knew many.

"On the contrary," answered Miss Bertram, "I do not know one."

"Then perhaps you are deficient in the sympathy which is necessary for understanding," said Laura a little maliciously. "What do you think, maliciously.
Mr. Egerton?"

"I think," replied Egerton, "that heroism is all around us to a greater extent than we know or believe. often hides under very humble disguises, and we must look closely in order to detect it."

"Probably we must also make a journey to Montmartre," observed Mr. Talford, with an inflection of sarcasm in his voice.

"Oh! no, that is not necessary, answered the other. "No doubt it is to be found in Montmartre—for whereever poverty abounds it exists in the form of endurance and self-sacrifice but my acquaintance with that faubourg is not sufficient for me to speak with certainty. But I do not think that any of us need go far to look for it. In our own acquaintance we can certainly find at least one example of undoubted heroism."

"In our own acquaintance!" re-peated Miss Dorrance and Mr. Talford n a tone of incredulity not very flat tering to their acquaintance. Bertram said nothing; she only looked at Egerton with a questioning glance.
"Surely," he said, "you all know,

or have heard of, M. d'Antignac?" There was a moment's pause. Then Laura said: "I know Miss d'Antignac. Then She came to see mamma — I believe mamma and her mother were old friends - but she said that she very seldom went out, and, although she asked me to go to see her, I have never found time.

"I advice you to find time," said gerton. "Miss d'Antignac is not Egerton. only worth knowing herself, but by going to see her you may meet her brother, who is the person of whom I spoke.

"Oh! the man who was shot to pieces in some of the French battles,' said Mr. Talford. "Yes, I have heard of him. But if being wounded consti-tutes a hero, we may find heroes by dozens at the Invalides.'

"Being wounded no more constitutes a hero than any other accident," said Egerton. "But to endure a life of Egerton. absolute helplessness and torturing pain, not only without murmuring but with a patience and cheerfulness noth ing less than sublime, and, despite constant suffering and failing strength, to take the keenest interest in the lives and troubles of others, and to spare no effort to help or cheer them-that I call true heroism.

"You are right, Mr. Egerton, said Sibyl Bertram quickly. "It is hero-ism. And I, too, remember now that I have heard of the D'Antignacs, but I do not know them. I have only heard that they are more French than American, and that Miss d'Antignac does not go out."

"She goes out very little," said Egerton. "Her brother is her first care, and he absorbs most of her time and attention. But she receives her friends. I have been there once or twice on Sunday evening when the rooms were filled."

"But on such occasions I suppose you do not see the brother?" "On every occasion when I have been there his couch has been the cen-

tral point of the assembly — the spot where talk was best and wit keenest. But I am told that there are times when he can see no one; and then the doors between his room and Mlle. d'An tigac's salon are closed.
"Laura," said Miss Bertram, turn ing to her friend, "I wish you would

go to see Mlle. d'Antignac and take me "Of course I will," said Laura. really would have gone long ago, if I had thought of it. Mr. Egerton, do you think we might present ourselves

at the Sunday evening reception?' "I am sure you might," Egerton replied. "It is altogether informal, and I am certain Mlle. d'Antignac will be very happy to see you. there last Sunday evening. Having gone by D'Antignac's advice to Notre Dame to hear the great preacher, Pere Monsabre, I went to tell him what I

thought of the sermon."
Mr. Talford smiled. "What a sing-ular fellow you are!" he said. "One while you have just been to Montmartre to hear a Socialist orator preach anarchy; then again you go to Notre Dame for a sermon. And which do do you prefer-dynamite or infallibil-

Egerton looked a little annoyed. He would not have minded this raillery in the least if Sibyl Bertram had not been by, but to his fancy her eyes seemed to say, with their accustomed disdain, "When will you find anything in which to believe?"

"Surely," he said a little coldly, "one may enjoy the eloquence of a great orator, whether he be a Socialist in Montmartre or a priest in Notre Dame, without necessarily becoming a convert to his doctrines. For myself I confess that eloquence is my passion, and I seek it wherever I can find it. am afraid I should not recognize one if That I find it in Notre Dame is not remarkable, for no one can be unaware of the halo of genius that has long surrounded the French pulpit. I heard imagine. Sympathy is necessary for on Sunday no mere string of morali ties, but a strong, masterly discourse lieve in heroism will never recognize dealing with the great social and philosophical problems of our time-a dis course addressed to intellectual men, But she! Egerton felt tempted to smile. After all, it appeared that Mr. a multitude of whom listened to it with

"You don't say anything about in-ellectual women," observed Miss Dortellectual women, rance.

"For the very good reason that the Pere Monsabre does not address his conferences to them," Egerton answered, smiling.

"That is very ungallant of him, then," said the young lady, as she rose to shake hands with some friends who

came forward to make their adieux. Miss Bertram drew back a little from the gay chatter which ensued, and something in her glance made Egerton aware that she wished him to fol-low. She moved to a table near by and began touching some flowers in a vase as she said, without looking at

"I feel that I owe you an apology, Mr. Egerton. I had no right to speak as I did when you first arrived-to imply criticism on your conduct and opinions. I beg your pardon."
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should," said Egerton, greatly sur-prised and forgetful of the irritation he had felt. "What you said was he had felt. "What you said was true enough. I have no specially definite aim in life-I am very much of an epicurean.'

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you, for my own life is no better."
"So she does scorn me!" thought Egerten, half-amused, half dismayed by this confession. He hesitated for an instant, hardly knowing how to answer. Then, with a strong sense of humor, he said: "Perhaps we are neither of us so contemptible as you imagine, because we are not trying to reform the world. It seems to me that there are a sufficient number of people already engaged in that work-espe ally since they are not at all agreed in

the manner of setting about it Miss Bertram smiled. "I have no ambition to reform the world," she said. "But I do not see how one can be indifferent to the great needs of mankind and content to spend one's life in the pursuit of trifles. Yet that is what I am expected to do, andperhaps I am impatient with you, Mr. Egerton, because I envy you. How free you are! how able to do what you will with your life, your energy, your

means! And yet—"
"And yet I do nothing," said Eger

ton. "It is true; but, in my place, what would you do?" It was a home-question which confused the young lady. She hesitated, blushed; after all, it was easier to criticise, to condemn, than to point out the path of action.

How can you ask me?" she said at last. "It is not I who can tell. Your opportunities for judging are much better than mine. I have not heard either M. Duchesne or the Pere Mon-

With that shaft she turned and re joined the group she had left. A little later Egerton had taken leave of Mrs. and Miss Dorrance when

he was joined by Mr. Talford in the ante-chamber. "Our roads lie in the same direction, I presume," said that gentleman; and, Egerton assenting, they were soon walking together down the Champs Elysees.

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"Not incomprehensible, perhaps, replied Egerton, "but decidedly puz-zling, as well as very exaltee. Mrs. Dorrance suggested the last term, and it suits her exactly. She is very clever; she has read a great deal of modern agnostic literature, and she thinks that we should all be 'up and doing' on some great work for humanity, of the nature of which she is not quite clear." "I dare say not," remarked the

"It does not, however, prevent her from attending to all the requirements of society and devising very charming toilettes," said Egerton, whose plumes were always ruffled after an encounter with Miss Bertram, "nor yet-" he paused abruptly.
"Well?" said Talford, looking up,

other, with a low laugh.

Egerton aware that he divined what was in his mind. "You must excuse me," he said, "if I was about to add, nor yet from treating with great consideration you, who, she must be aware, do not pretend to exalted sentiments of any

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"It is for that very reason that she treats me with consideration," said Mr. Talford calmly. "The woman of the Talford calmly. world recognizes that I am frankly and simply a man of the world. She does not expect exalted sentiments from me. While as for you, my dear fellow, you are neither fish nor fleshyou are neither of the world worldly, nor yet enough of an idealist to please her. Indeed, it is doubtful whether you could gain her approval by going to any lengths of idealism. My exto any lengths of idealism. perience of women is that if one is foolish enough to attempt to meet their demands, those demands immediately grow with fulfilment. Whereas if one keeps one's own position they adapt themselves to that.

"I have not the least intention of making any attempt to meet Miss Bertram's demands," said Egerton. "Her disapproval is altogether a matter of indifference to me. truthfully say that, either," he added after a moment; "for sometimes it irritates me and again it amuses me

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exceedingly. I confess that I have been very much amused by the inconsistency of her position toward you and

NOVEMBER 10, 1894.

There is no inconsistency in it,' said Talford. "It is very plain to me. Miss Bertram has in her two women one fond of visionary things, dreams of heroism, self-sacrifice, ardor, etc.; the other a woman of the world who recognizes what are the matters of real importance in life. It is rather an unusual and quite an attractive combination which the two elements And if your theory is correct.

which of the two do you take to be the stronger?" asked Egerton.

The other looked at him for a moment without replying. Then, "Wait two months and you will not need to ask," he said.

TO BE CONTINUED.

DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century."

For the CATHOLIC RECORD. CONTINUED.

The conferring of the 2nd and 3rd a lengthy ceremony, although the initiation trials are neither so many nor so barbarous. The following degrees, from the 4th to the 17th inclusive, are of less importance, and are often lumped together at initiations. Masons often deny their existence, but the weak-minded are still initiated into all or many of them at different ses

sions and with much ceremony.

The 18th degreee, that of the Rose-Cross, is a more important one. The recipient having gone through a lot of grown up and requires intellectual ceremonies and interrogatories is addressing the presiding officer thus:

Venerable masters, my brothers let us pass in review the 17th first de grees (French rite): attention! 1st Degree : Apprentices.

"Only such are accepted as are men will. The ancient Mason served the masters, and learned. He brought material, submitted and obeyed. Slave of an oath, ignorant of the secrets of the arts and sciences, he choice of the master of the workshop.

"Apprenticeship, therefore, was a proof of docility and submission. After Masonry had become a regular corpora tion the apprentice had to pass through the dangers of physical trials. Freemasonry has retained some of these trials to strike the imagination and to teach that the way to wisdom is obstructed with difficulties. . .

2nd Degree : Companion. "The companion gives the masters good testimony of the apprentice's zeal, who is then called to learn the liberal arts and sciences, the use of the tools, mentally, intellectually and symbolic-But the companion is still far from his goal.

3rd Degree : Master. "This degree is the most important one of symbolic Masonry. The gravelike form of the temple, its appearance, its pictures, - everything has the character of a funeral ceremony, indicat-ing that it (by a foolish allegory about Hiram the builder of Solomon's temple that the good principle, as first over-come by hatred, survives and rises from the wreck to live and spread for-

Here the Knight-speaker continues the discourse.

4th Degree : Secret Master.

5th Degree: Perfect Master. "This degree perpetuates the honor Solomon rendered Hiram in building for him a tomb. Later the Hebrew triangle was the emblem of divinity. Here you see the circle, the Indian and Egyptian symbol, indicating a second

6th Degree: Intimate Secretary. "The meaning of this degree is obscure, to indicate the recompense of fidelity, even when it surpasses the lim-

its of his duties.
7th Degree: Marshal and Judge. This degree, etc., is derived from the ideas of vengeance and expiation. But behold a serious meaning in the golden key destined to open the ebony casket which is placed in the sanctuary closed to the profane.

8th Degree: Overseer of Buildings. This degree bears the seal of the labor of the first degrees and of the doctrines regarding manual labor. Its emblem is the table of Pythagoras, but without philosophical explanations.

9th Degree : Master Elected of Nine. "The ideas of vengeance, vague and indeterminate in the former degrees, appear powerful and terrible here. The punishment of the murderer of Hiram is accomplished with solemn ceremonies

10th Degree: Illustrious Elected of Fifteen. "Here fifteen then elected knights, elevated to supreme power, go in search of the other two murderers of Hiram whom they seize and bring in order to

destroy him in torments. 11th Degree: Sublime Elected Knight. "This is the complement of the two preceding decrees. The trials to which the sun as the which the aspirants to these three source of material fire (which again is is shaved clean. A brother near by

12th Degree: Grand Master Archi-

tect.
"This is the architecture and the symbolic application of this art to the perfecting of the initiated in order that he may become a temple of love, justice and truth.

13th Degree: Royal Arch. "It is not enough to know the existence of the Grand Architect of the Universe: He must be loved and glori-That is taught in this degree fied. 14th Degree: Grand Elected of the

Sacred Vault.
"This is a copy of the 9th, 10th and 11th degrees of Scotch origin. Its members wear a ring inscribed with the words: 'Virtue unites what death the post entrusted to him unto death cannot separate.

15th Degree: Knight of the Orient or of the Sword.
"In this degree we see that union

gives strength; that strength must be guided by prudence. 16th Degree: Prince of Jerusalem. This is the compliment of the fore-

going degree—given as a reward for valor 17th Degree: Knights of the Orient

and Occident. Created during the first crusade, this degree recalls the fusion of diverse nations in the order of Knight of Malta. Masonry has its crusades against intolerance and fanaticism, in whose favor many used to fight to the grave injury of the world. (This is repeated again and again in the different initiation ceremonies, and the candidate by this time must have degrees of companion and master is learned that the Church and its priesthood are, by Masons, considered to be

> fanaticism and tyranny. Now the most wise president continues:

The degrees from the 4th to the 17th are generally given without special ceremonies. They are only a souvenir of facts to which they refer. . . Here we enter in the period in which a material call manifests itself. Mankind is now activity. Simple faith does not satisfy

+ NOTE. The name comes from the emblem of the order—a cross with a rose where the arms of the cross meet. The meaning of this emblem is so obscure that it can not be given.

Now comes the intiation to the 18th

degree of Rose Cross.

The candidate is left alone to meditate. The Rose-Cross brothers in the tate. meantime take refreshments. Then they re-assemble in another room, call was docile to the commands of his in the candidate with many ceremonies superiors, but he had a voice in the choice of the master of the workshop. the world, the disorders and sorrows in is lost. The candidate is sent to seek a region where there is no evil. The Frand Expert leads him to the northeast corner, where, on a pillar, is written Faith, which the candidate must pronounce: the guide adds Lib In the second round we come erty. to the north-west corner, with the word Charity on the column: the

follows. Then comes the oath: "I swear on this sword, symbol of courage, in the presence of the surrounding Knights, to keep the secrets of the Knights Rose-Cross. I promise o instruct my brothers and to defend hem with my arm. I promise never to separate from the order, to form irregular chapters." New ceremonies, questions, instructions. The can-didate is led into the Infernal Chamber, his head covered with a black cover. (The ritual does not say more about it.) This chamber is small, lighted by means of transparencies only. Cain, Canaan, Moab and all the wicked ones of the Bible are there represented not as suffering, but as ra-"This degree seems to attach diant and happy in the company of the itself to Hebrew thought. You see at angel of light, Lucifer (Satan). The The the end of the sanctuary the name of candidate is left there and told to look red ribben in the form of a cross. The Most Wise breaks the seal, opens the box, and draws from it a paper with swear and promise solemnly . the letters: I. N. R. I., saying that is never to reveal the secrets of the the word - Long ceremonies and a

Universe. All sit down.

New Address of the Most Wise—
About the found word I. N. R. I.

"This explanation that I. N. R. I.

Jews, is not true. . . . Their true meaning is: "Igne Natura Renovatur Integra," (i, e., all nature is renewed by fire) the fire, which is the principle of life, ani-

mating all living beings. . . . The eath of the Rose-Croix: promise and swear . . . never to reveal the secrets of the Knights of the Rose-Cross, neither to any brother of a lower degree, nor to any profane, under pain of being forever deprived ness. If I ever transgress the laws which will be laid down for me a stream of blood shall flow without ceasing from my body, the sharpest thorns shall be my pillow, bile and vinegar shall be my drink; crucifixion end my mortal life. I also promise never to reveal the place of

my initiation as Knight of the Rose Cross, nor by whom I was initiated. Then he is initiated, receives the insignia of the order learns the signs, etc., and must stand another broadside of sermons and exhortations about the trial he is again blindfolded and Faith, Charity, and Hope, but prin-cipally about Pantheism or the deifica-tightly-muzzled living sheep is tied on degrees are subjected a gnify the chast the emblem of the fire animating imitates the groans of a man on the tisement which overtakes the tra- beings) is alone adorable. The candi- point of choking. The Grand Master date is told, as in former initiations, that now he knows all (and he does if former says: "Brother, formerly you he ever can) that the higher degrees are perfectly useless and to be abolished. Then a love feast is held, with mannikins, or skulls a long time dead.

the candidate with long explanations. After at least three months' trial the candidate, if otherwise suitable, can advance at once through the 19th, 20th, 21st and 22nd degrees; and, after another month, to the 27th; and, after five months to the 30th degreethat of Kadosch. All these initiations are very ceremonious. In the 29th degree the candidate swears to defend to fight against all usurpation of power. whencever it may come, whether civil, military or religious, without truce or mercy. He is shown the Masonic idol

of Baphomet-the head of a goat, with a woman's body and goat's legs and feet. Between the horns is a flame, representing Intelligence, and receives its explanation. This idol is the pantheistic and magic figure of the absolute—the divinity — Satan — used in the meetings of the supreme lodges and also among the Palladists and devil - worshippers throughout the

world. 30th Degree: The Grand Elected Kadosch.

As the murder of Hiram is avenged in the degree of the Cross, so the murder of Jacque Bourguignon Molay, the last su-preme commander of the Knights Templar, is avenged in this degree In the first degrees the letters J. B. M were said to signify: Jakni, Booz. Mac Benac, but now they signify Jacques - Bourgnignon Molay. The the representatives of intolerance, members of this degree are known as Grand Elected or as Knights Kadosch (holy, pure. consecrated) or as Perfect Initiated.

Those of the 9th, 10th and 11th derees are the Elected, i. e., chosen to avenge; the Grand Elected are chosen as great avengers. The elected simply say McKam-vengeance-: the Grand Elected say McKam Adonai - ven geance against Adonai, as we will soon see. In this degree we find again the triangle as emblem of the divinity but reversed as the emblem of satan.

Initiation to the degree of Kadosch. There are four rooms, one black, another white, the third blue and the fourth red. From the first there is a cavern a few steps down. In the middle of this cavern is a stone with a coffin in it, covered with a black cloth. In the coffin is a member of the Areo page, enveloped in a linen sheet. At the foot of the coffin, on the stone, are In fact the word to express them three skulls. The middle one represent. The candidate is sent to seek a sents the skull of Jacques B. Molay, who was burned alive in 1314 by order of Philip, the King of France and the Pope, Clement V. The skull of Molay is crowned with laurel and eternal flowers. The skull on the left represents Clement V. and wears tiara. Philip's skull, on the right, wears a royal crown, with fleurs de lis. The guide adds, Fraternity: on the third candidate is hurriedly led into this trip they stop at the south-east column, Hope: the guide adds, cave, with bandaged eyes. The bandage is at once removed. The man in the coffin raises his head under the black cloth and asks: "Who are you? Equality. An examination and sermon What do you want? Why do you trouble my rest?" Then he suddenly strikes the candidate's hand, in which he carries a light and thus puts it out and escapes as quietly as possible in the dark. Then the Sergeant-atarms comes, raises the cloth on the offin and says: "Empty!" He leads the candidate up stairs by the hand. The

President asks: "Hast thou reflected? . . He goes to the cavern, followed by the candidate. The corpse having in the meantime returned into the coffin, sits up and asks: "Thou who troublest my repose, what wilt thou? Fear my anger." Candidate: "I want The corpse : "Tremble ! o pass on. If thou art not sincere thou goest to thy ruin." The President and the candidate kneel down before the skull

" Hitherto. Expert, who claims to have found the emblems and symbols, now you will lost word in a little box sealed by a see reality. Are you willing! Then red ribbon in the form of a cross. The swear: 'In the presence of God our Then Father, and of this august victim I

Knights Kadosch and to obey in everyprayer to the Grand Architect of the Universe. All sit down. the rules of the order. I swear to pun-New Address of the Most Wise—
About the found word I. N. R. I.

"This explanation that I. N. R. I.
means Jesus of Nazareth, King of the Jews, is not true. Their
The Most Wise—
is the time and to protect innocence.'
"Rise and imitate me," says the President. Striking a blow with the dagger on the skull wearing the tiara, he exclaims: "Hatred to improve the tiara, he had not protect innocence." posture! Death to crime!" passing to the skull of Molay, they kneel before it, saying: "Eternal glory to the martyr of virtue! His torments shall be a lesson to us! Let us unite to destroy tyranny and imposture." They pass on to Philip's skull, and stab it, saving: "Hatred to tyranny! Death to crime! they leave the cavern and the black chamber. The candidate, having his of speech and of being forever in dark | head covered with a thick black cloth is led under various ceremonies to the white chamber, which is lighted by a large spirit lamp placed in the middle. On the eastern wall is an altar, with a vase of perfumes. Over the altar is a large inverted triangle, the devil's The candidate's bandages are removed. He is told to kneel down to throw incense on the fire. A prayer follows. More incense. Then led to the Areopage, third blue chamber - with a lot of

ceremonies of course and a trial. For and Grand Judges are there too. The

exhortations. A catechism is given A rogue belonging to a workshop

under our authority has recently be trayed our sacred cause and we caught him. Here he is. His last moment has

Hear his groans. Fettered and bound he would still in-sult us. But his tongue will never speak again. . . . Feel the spot which you must strike. Let not your avenging hand tremble!" His hand is laid on the shaved side of the sheep. He feels the heart-beats and is certain it is a man. He strikes the blow. Immediately he is taken into another room, where he is shown the bloody heart of the victim. He must take the heart on the tip of his dagger and bring it to the Grand Master. (All this is found adlitteram in the ritual of the degree of Kadosch). Some rituals do not give all these disgusting details After washing his hands the candidate is led to the Senate in the fourth or red

New Oath : "I swear to maintain, at the peril of my life, the sacred prin ciples of our order, and to defend them with all the means in my power, no matter how, against fanaticism and superstition.

Final initiation - more ceremonies, sermons, incense burned in honor of Lucifer before the inverted triangle. Another oath of absolute secrecy and of faithfulness to live and die in the service of truth — and the Knight Kadosch is made. He receives his catechism, and the meeting adjourns. A close study of the rituals, etc., of Freemasonry shows:

1st. That Freemasonry is not only an enemy of the Roman Catholic clergy, but of all Christianity. It directs its main efforts against the Catholic Church, because it understands well enough that Protestantism is its ally, from whom it has nothing to fear.

2nd. That Freemasonry is also the enemy of the poor people, and detests them and their poverty. This is proved by the fact that the poor are rigorously excluded from their ranks. See here article 238 of the General Regulations of the French Rite.) "The lodges must rigorously abstain from initiating the profane, who cannot bear the expenses of the order." (Article 326 of the Scotch Rite.) "The lodges must not proceed to the initiation of any profane, whose social position prevents him from bearing the charges imposed by the general or particular regulations." The initiation and assessment fees vary enormously, and depend entirely on the needs of the lodges and from the

greater or smaller number of members. But they admit persons from the military and teaching class at greater reduced rates, if their social standing brings credit and authority to the order. The constant boast of its humane work on a large scale, and the sums collected for charitable purposes, are only a pretence and a bait to draw well-intentioned people. Leo Taxil affirms that in all his Freemason experi ence he never came across a single work of real charity exercised by the order What, then, is done with the enormous sums flowing into the coffers of the order? The surplus not required for the purposes of the lodges flows into the Grand Orient or Supreme Council. Those of the 33rd degree dispose of the funds according to their pleasure. Taxil gives a case where a Mason of the Scotch Rite (33rd degree) used 14, 000 francs of the funds for his own private purposes. He is still a Mason, figures in the Annual as Sovereign Grand Inspector, but is not now in a position to repeat the indiscretion.

3rd. That its claims of brotherhood and equality are another pretence They have a regular and complete system of espionage towards members who are often treated most outrage ously and unjustly by the Superior Although they give each degree an nnegrance of utonamy, in electin fficers and in working everything comes cut and dried from above.

4th. That in the lower degrees i directs its efforts to weaken faith in God. In the medium degrees it tries to teach pantheism or the divinity of all nature ; but in the highest degrees it turns to Lucifer as its god and exhibits God as the evil one and the cause o all evil. This last idea is carried to its last practical conclusions in the Palladism, where a complete religion with elaborate ceremonial for the divine worship and glorification of Lucifer, is constantly carried on. The Grand Architect of the Universe, constantly addressed and worshipped in all the Freemason lodges, is none other than Lucifer, the prince of devils.

The members of the three degree above Kadosch divide supreme authority among themselves. The members of the 31st degree, from the Supreme Judicature; those of the 32nd, the Supreme Executive; those of the 33rd, the Supreme Government. These are the men who direct Freemasonry at whom the lower ranks follow blindly and unsuspectingly. When it s added that the immense majority o Freemasons are kept in the dark as o the real nature and aim of the order appears how criminal is the action of those who give their influence and their contributions to so execrable an organization.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Aver's Sarsaparilla, you do so at the peril of your health, perhaps of your Insist on having Ayer's and no other.

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THE TREATING HABIT.

Father Dowling Lays Bare the Root of

At a recent temperance meeting held in Chicago the Chairman, Rev. Michael Dowling, S. J., attacked the root of the liquor evil in the following words " It must be understood that we are not engaged in any political campaign, unless efforts made by men of all parties for the welfare of humanity can be called political. It is not our purpose to attack saloons and assail liquor dealers, for there are many social aspects of the temperance question which may very properly arrest the attention of civic federations and feel the reforming hand of philan thropists, but which do not fall with in the scope of our present efforts Our purpose at the present time is onfined to dealing with the individual and considering how he can be in duced to practice the cardinal virtue of temperance, to which every Chris tian is bound. If his practice of the virtue arouses the hostility of the liquor dealer or entails loss upon him, that is an indirect effect or in cidental coloring. If they assail us, it is the best possible sign that we are attempting something good for society, of which they are the secret enemy There can be no conflict between the respectable liquor dealer, who acts conscientiously and is as much bound as we are to practice and promote tem perance, and the moral teacher who advocates that cardinal virtue. If we want to get at the root of the evil for most men we must overthrow the despotism of the 'treating' habit

That is the aim of the second division

of the American League of the Cross

under whose auspices this meeting is

held. The members of the first divis

ion take a total abstinence pledge

those who join the second division take no pledge. They simply give

period they will neither accept nor

offer a 'treat' in any place where

drinks are sold, and that in token o

their promise they will wear the mod-

est little bronze Maltese cross of the

division. Their engagement does not

prohibit them from drinking at home

or in a friend's house if they are so in

clined, or even elsewhere, provided

they abstain from the foolish 'treat-

ing ' custom. Do you have headache, dizziness, drowsi ness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure

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EDITORS:
PEV. GEORGE R. NORTHGRAVES.
Author of "Mistakes of Modern Insidels."

Author of January THOMAS COFFEY,

Publisher and Proprietor, THOMAS COFFEY,

MESSES, LUEE KING, JOHN NIGH, P. J.

NEVEN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD,

Rates of Advertising—Ten cents per line each

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Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Benniace, and the Bishops of Hamilton and Peterboro, and the clergy throughout the

inion.
rrespondence intended for publication, as as that having reference to business, should lirected to the proprietor, and must reach on not later than Tuesday morning, rears must be paid in full before the paper be stopped.

London, Saturday, Nov. 17, 1894. THE LATE AND THE PRESENT

CZAR.

The horrible news comes to us from Russia that the Czar Alexander III. on his death-bed was guilt of the atrocious act of signing with tremulous hand sixty-five warrants consigning seventeen innocent women, fourteen boys and thirty-four men to banishment in Siberia. This is a sentence which is justly regarded as a death by inches, worse than an immediate execution, inasmuch as the cruelties inflicted on prisoners in Siberia make their lot worse than that of men condemned to the guillotine in France or the gallows in Great Britain and America.

We would not by any means desire to show that maudlin sympathy for malefactors which is so often exhibited now-a days by pretended philanthropists who make condemned evil-doers into martyrs and treat them as heroes suffering under a tyranny; but the victims in the present case are of altogether a different class.

were peaceful laborers of the little town of Kroze, in Poland, near the Prussian frontier. They had no political ambition, they were not Nihilists or conspirators against the Government, and they knew only their native tongue, a Polish dialect, but they were Catholics who endeavored to prevent, by resistance, the sacrilegious violation of their church against a brutal assault made upon it by a company of Cossacks and police who, under command of the Russian General, Orzewlif. endeavored to close the church, and remove its sacred contents, because there was an attempt made to beautify it, and the general declared that one Catholic church was enough for the town.

The reason why it was desirable there should be the second church was that the dialect used in the other Church was not understood by the attendants at the one which was being improved and decorated.

The Church which was desecrated by the Cossacks was dedicated to St. Benedict, and was attended by those who spoke the ancient Lithuanian tongue, now called the Schmudian dialect. The Schmudians who had built it had been told by General Kochanow that the church must be closed; but they had petitioned the Czar that they should be allowed to keep it open for the good reasons they had given, but no answer had been returned to their petition further than a statement made to the petitioners' delegates by the Czar, that their case would be examined into. General Kochanow and other officials under his authority in the meantime had accepted hush money not to carry out the decree which had been issued against the Church, and on their treachery being found out had been dismissed from office, and Kochanow was succeeded by Orzewslif, who soon after proceeded to execute the decree, at the instigation of Pobendonzeff, the President of the Orthodox Hely Synod; and thus was brought about the attack of the Cossacks and police upon the church, on General Orzewslif's order.

The Cossocks exhibited their cruelty without restraint, riding down the people in the streets of the town, felling many to the ground with their swords, tossing children into the air with their lances, and driving some into the river, where they were drowned.

In this onslaught, eight of the townspeople were killed outright, and fifty-six were crippled for life. It was this barbarous attack which the people | the secular and religious press of Cathresisted, though none of the Cossacks or policemen were injured. Seventytwo prisoners were taken, who had shown a determ ration to resist and to which will answer the most mischieve defend the church, and it was the ous of modern sceptics' objections order of banishment of sixty-five of these prisoners which was signed by liable synopsis of those arguments the dying Czar! It was shown at the whereby these attributes of Scripture trial that these poor people were under can be maintained."

ment of the victims, some for life, some for fifteen, and others for ten years, without even reading the evidence for or against them.

It is no wonder that under such circumstances the Poles should show small regret at the Russian Emperor's death. A despatch from Vienna, of date the 5th inst., states that in the Austrian Reichrath the Austrian Premier delivered a eulogy on the deceased Czar, of whom he spoke as the friend and ally of the Emperor Francis Joseph but Herr Lewakowski, a Polish member, insisted on being heard in reply. The Premier declared that debate was inadmissible, and the Polish representative was hooted down by the Czech members, who cried to him: "You barbarian, you do not respect the dead.' He answered: "I protest against this demonstration in the name of the sorely-tried Poles who are dead.'

The Polish party in the Reichrath have expressed regret at the course of Dr. Lewakowski, as being injurious to the welfare of the Polish people; but there can be but little sympathy among the Poles for their late despotic ruler.

It is reported that Nicholas II., the new ruler of Russia, will follow a more humane policy than his father. It remains to be seen whether or not such will be the case; but it is said that one of his first measures of reform will be the dismissal of Pobendonzeff, the President of the Holy Synod, on account of his general fanaticism. It is to be hoped that this may be true; but this will be very insufficient reparation to the sixty-five unfortunate exiles who are now on their way to the frozen regions. They should be at once restored to their homes, and indemnified for their losses and suffer The unfortunate exiles we refer to ings, if Nicholas II. is serious in his professions of greater liberality than has hitherto characterized the occupants of the Russian throne.

> REPUBLICATION OF TAKES OF MODERN INFI-DELS."

We learn that the Rev. G. R. North graves, editor of the CATHOLIC RECORD, and author of the "Mistakes of Modern Infidels," has made an arrangement with the Messrs. John Potter Company, of Philadelphia, for the immediate republication of that work on an extensive scale. The John Potter Company is one of the most extensive and enterprising publishing houses in the United States, and it has undertaken the work in the conviction that it should have a large sale, as it contains the most complete refutation of Colonel Ingersoll's attacks upon Christianity which has yet appeared. The colonel has recently begun again his lecturing tour against religion, and the time is opportune that an antidote against his poisonous assaults should re-appear.

Father Northgraves' work has had the endorsation of a large number of Catholic Archbishops and Bishops of Canada and the United States, and beyond this it has been as warmly recommended by a number of Bishops of the Anglican Church in Canada, the Protestant Episcopal Church of the United States, and by the most prominen clergy of the Presbyterian, Methodist, Baptist, Lutheran and other churches.

Apropos to the announcement of the republication of Father Northgraves work, we append the following kind notice of it, and of his connection with the CATHOLIC RECORD, from the Canadian Album of Men of Canada:

"In the year 1886 he (Rev. G. R.

Northgraves) assumed the editorial control of the CATHOLIC BECORD, published at London, Ont., and he has continued in that position: his connection with this paper it has greatly improved, from a standpoint, and its circulation has in creased to such an extent that it ha now the largest circulation among the Catholic papers of the Dominion. the year 1885 Father Northgraves published his celebrated book, 'The Mistakes of Modern Infidels,' it being a reply to Robert Ingersoll. This book and read bears evidence st theological and highest clas sical learning, has already reached three editions, and is regarded as the best work of the kind that has been written in defence of Christianity during this generation. It has received exhaustive commendations, both from olic and Protestant denominations, and from eminent scholars of all creeds as This work is intended to supply the Christian public with a handbook against the truth and inspiration of Holy Scripture, and it furnishes a re-

the impression that the Czar would The new edition of "Mistakes of grant their petition, and that the Modern Infidels" is to be got up in a attack of the Cossacks was unauthor- more attractive style than heretofore, ized; but all to no purpose. The with numerous illustrative plates, supthe plot against James I., as Protest is soon to be put into short clothes. electoral district, and he was elected autocrat signed the decree of banish erior binding, and on better paper.

It is probable that, in addition to this and endeavors still to excite the pre- terest, and we sincerely hope that he work, the same firm of Messrs. Potter judices and inflame the passions of the will tell us when the cutting of the and Co. will issue a new work which Father Northgraves has just completed, on a scientific subject, the title of which has not yet been announced.

A GUY FAWKES' DAY CELE-BRATION.

In memory of the 5th of November, popularly known as Guy Fawkes day, or Gunpowder Plot day, the Orangemen of Ottawa held their annual celebration in St. John's Angli can church, where one of the Ottawa clergymen, the Rev. A. W. Mackay preached a sermon supposed to be appropriate to the day.

It is an agreeable surprise to find that the Rev. Mr. Mackay's sermon was not of the usual character of 5th of November utterances, proclaiming fire and sword, and a war of exter mination against Catholics of the present day, for the supposed or real crimes of a few hotheads nearly three centuries ago.

Concerning the celebrated Gunpowder plot of 1605, when a few nominal Catholics, of courage indeed, though of no standing among Catholics, entertained the idea of blowing up both Houses of Parliament, together with the King ... there is the best possible evidence to prove that the plot was fostered by the Prime Minister, Cecil, both for the purpose of raising himself in the estimation of King and people by the discovery of it just in the nick of time, and of justifying that the deposit of faith of the Catholic himself for his policy of the enactment of new persecuting laws. But it should not be forgotten that if the plot from the days of the Apostles. was a real one, its discovery was due to the fact that a good Catholic, Lord Monteagle, showed to the Government an anonymous letter he had received, warning him to stay away from Parliament, as a great and sudden blow was to be expected. There is very good reason to believe that this letter was part of Cecil's plan to compromise the Catholic Lords-forty in numberwho would probably have received similar letters, if Lord Monteagle had taken the bait; but in this respect the plot failed, through Lord Monteagle's lovalty. If this crime was really intended to be consummated by a few men of obscure character, the loyalty and honesty of Lord Monteagle and others should be an offset to the criminality of the plotters, before attributing the crime to the general Catholic body, which was quite inno-

cent of it. It must not be forgotten, either, that when men are goaded by cruelty and oppression, it is in human nature that some will seek revenge, or, at least, will aim at bettering their condition by desperate measures. This was precisely the position in which the Catholics were placed at the time indicated. They were already suffering under the most cruelly devised persecuting code of laws which ever disgraced the statute books of a nation since the days of Nero : and while we shall not attempt to justify the mode of revenge adopted by Catesby, Winter, Percy, Guy Fawkes, etc., we do not hesitate to say that there was a palliation for the most desperate measures they might adopt to bring about a change of government: the more especially as they were led into this plot by the machinations of the astute Cecil. But in no hypothesis was the Catholic body in general responsible for the intended crime. There is no excuse for the attempt of the Church of England to inflame the minds of its members against Catholics by the use of such a prayer as is found in the ser vice of the Church, and which we pre sume was read for the delectation of the Ottawa Orangemen on the date in question, as follows:

"O God .. day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and bloodthirsty enemies: We bless and adore thy glorious Majesty, etc."

The second clause is in thanksgiving for the success of a general Protestant plot to overthrow another king for granting a decree of liberty of worship to Catholics, while the first is a thanksgiving for the failure of a plot of a few desperadoes to secure freedom from diabolical persecution. We do not justify either of those plots; but if there is any difference of atrocity between them, the former was, perhaps, the less culpable ; or at least Catholics were less responsible for it than were Protestants for the other. The Cathoantism endorsed that against James II., This is, of course, an item of great in-chiefly by A. P. A. votes.

multitude through these events of centuries gone by.

The Rev. Mr. Mackay, however, was not so venomous in his sermon which was his own, as in his prayers, which are the work of his Church.

He told the assembled Orangemen: "Let us never be so blinded by prejudice as to say that they (Catholics) are wholly corrupt. Let us not forget that they are doing a great work; that their missionaries have penetrated the wilds of Heathenism, and their Sisters of Charity have stayed nobly where they were required during epidemics of sickness, and that in some things they may make us blush with shame.

This is candid; but the truths contained in this should be a reason for discontinuing the obnoxious and false prayer service which was composed by Anglican divines who were animated by a spirit of hate.

Mr. Mackay also spoke of the reunion of Christendom. He said that "The terms laid down by the Roman Catholic Church are not such as could be accepted. . . . We say it is useless to discuss the question until the

Church of Rome shall have begun a

Reformation within her own ranks.' The reformation he demands is that the Catholic Church shall abolish the respect due to images of Christ and His saints and their relics, the doctrine of transubstantiation, prayers for the dead, belief in purgatory, and belief that any miracles can be wrought by God at sacred shrines.

We must remind the rev. gentleman Church is immutable because it has been handed down unadulterated Even for the sake of the re reunion of Christendom that faith can net be changed. In matters of dis cipline, the Church may make concessions for the sake of peace, if she sees that some great good is thereby to be effected, because the discipline of the Church is a human work, but the faith is immutable because it is divine. It comes fromGod and cannot be changed. But those who are ready to barter away doctrine, or who profess to be ready to do so for the sake of union, ought not to be so immovable toward peace as Rev. Mr. Mackay appears to be.

Is it not a matter of history that quite a number of Protestant prelates and clergy have attempted to fraternize with Greek schismatics, and with the so-called Old Catholics who held and hold the same belief as Catholics on all the points which Rev. Mr. Mackay has enumerated? Why then should a difficulty be raised against union with Catholics on these same subjects? We have reason to believe that there is not the real desire for the re-union of Christendom where such difficulties are raised. Besides, is not the rev. gentleman bound up already with believers in these same doctrines, inasmuch as they are now held by a large section or party in the Church of England itself? And, even, is not the doctrine of the Real Presence still held by the more strict Lutherans, with whom, we presume, even the Rev. Mr. Mackay would claim some fraternity?

In spite of all the protestations on the part of certain gentlemen that they desire a restoration of unity among Christians, we cannot avoid being of the conviction that it is only a matter of vanity which restrains them when they insist so strongly on a corporate recognition of their sects as one of the terms of union. This is the obstacle which at present exists to union among Protestant sects themselves, and it is avowed: for do not we read over and over again in the Protestant religious press that even now the chief obstacle to the union of Presbyterians and Methodists with Anglicans is the vanity of holding to their respective forms of Church organization and gov ernment? They do not object to Church of England doctrine very strongly, but they object to "absorption." They object to the fact that their clergy would have to submit to the humiliation of being subjected to Episcopal ordination before being recognized as clergy of the Church of England. We cannot but think that the same inordinate vanity is the main obstacle to the return of many Anglican clergymen to the one fold of Christ.

THE sensational scribe is at present excelling all previous efforts in the realm of the unreal and exaggerated. He knows the thoughts of the Ablegate Satolli and the doings of Rome. Whole columns are printed and read by a gullible public, and the ingenious scribe pockets his money and lays his plans for the next sensation. He tells us franking most of the infamous litera-

first tooth takes place.

AN A. P. A. FRAUD.

The tactics of the enemies of the Church are the same everywhere. The old apothegm of Voltaire, which was contained in the advice tendered to Delambert as to the way in which religion was to be dealt with, is followed by the adversaries of the Catholic Church in this country and in the United States to this day: "Lie, lie: some of it will stick."

That this is believed and acted upor by our enemies is proved by their every day conduct, but a recent incident of the election campaign which has just closed in the United States is an evidence of this, equally with the green campaign document which was circulated in the interest of the anti-Catholic party during the last contest in Ontario.

Ostensibly, in the interest of the A. P. A. of the United States, there were issued from Washington about two million and a half of pamphlets, franked by A. P. A. members of Congress as campaign literature, but it was discovered that the publication was issued by the Republican committee, with the hope of influencing the recent elections in favor of their party. This document consisted of lying speeches delivered by members of Congress against the Catholic Church, and the Government was thus defrauded of the amount of postage upon this infamous reading matter.

Among the speeches thus circulated was one delivered on June 7 by Congressman Linton, of Michigan, in opposition to the payment of school monies provided in the Congressional appropriation for the support of Indian Catholic schools.

Mr. Linton's speech contained the following passage:

"Will you not take warning from by heeding the protests of the past great religious denominations: needing the resolutions passed by many civic organizations; by heeding the demands of almost the entire popu lation of our country, declaring that his nefarious system of paying millions of the people's money to priestly agents or sectarian institutions must immediately cease? So long as you continue this system, so long will the religious agitation now sweeping the country continue.

The false suggestion is here put for ward that money has been paid by the United States Government for the support of the Catholic Church, which is a man, you have seen a great thing. not at all the case. The appropriation was given for the education of Indian children, a work which was undertaken by religious bodies, but in which Catholics alone had any success. It is true that religious training was given : but the appropriation was for the secular education which was succesfully imparted.

The Hartford Times, a Protestant secular paper, exposes thoroughly Mr. Linton's falsehood in the following style:

"It could be easily proved, we think if it were necessary to do so, that what-ever complaint any Protestant may ave against the Church, or its agents, he cannot find which that celebrated critic concluded much fault with the work which it does for the Indians. The Government appropriations for schools have been divided up for many years between the Protestants and Catholics, but the amount assigned to the latter has been gradually increased, not because of any political influence exerted by the Church authorities, but because it has een able to show the most excellent results. The Indian Commissioners as well the Secretaries of the Interior, who have had the direction of Indian affairs, have always been Protestants, and whatever has been done has been, we believe, with their sanction. Roman Catholic missionary and educational system is especially fitted to deal with benighted races, and there is ample evidence of the value of what has been done for the Indians under Catholic auspices. To try to prevent the carrying on of this work merely in order to restrict and impede the growth of the Church, is to convert the party organization which favors such a move ment into an agency for the expression and encouragement of religious partisanship and bigotry.'

The fact is that the Protestant schools would have received as much as the Catholic if they had done the same work-but they did not; and this accounts for all the commotion which was raised against the Catholic Indian schools; and to keep up this commotion, the A. P. A. and the Republicans together cheated the Government out of a large amount of money by way of postage, which honest people are

obliged to pay on their correspondence. CongressmanLinton, who perpetrated most of this fraud on the country by lic Church, certainly, never endorsed that the infant son of the Duke of York ture, was the A. P. A. candidate for his

"OUTRE MER."

Paul Bourget has, in a book entitled 'Oatre Mer," given the reading public his impressions of the United States. It is well and carefully written, but it lacks the piquancy and humor that distinguishes the productions of Max O'Rell. The American public is well pleased with it, and will. no doubt, reward the author for his complimentary allusions to its manners and institutions. It is perhaps to be wondered at that Americans will take smilingly large doses of flattery. They are too sensible not to understand their defects, and vet when a foreigner lauds them as paragons they nod acquiescence and forthwith the writer becomes a man broad-minded and of impartial judgment. It may be ascribed to the fact that the American Republic has not thrown off the swathing bands of infancy and must be coddled and handled tenderly.

He writes pleasingly of Cardinal Gibbons. He tells us nothing but what has been said a thousand times, and we fail to see how it merits the praise showered upon it by reviewers. It is always pleasant to hear the honied. eulogistic phrase from the lips of strangers, but there is then no necessity to say that they have been touched and cleansed by the purifying fire of genius. It is well to be moderate : it is more in accordance with dignity. Still "Outre Mer" is a very efficacious antidote for leisure hours. Speaking of the Cardinal he says:

"Physiologically Cardinal Gibbons is of the race of those ascetics with whom it seems that mortifications have left just enough flesh to suffice for the working of the soul. Although he has passed sixty years, he appears to be scarcely fifty, so straight he is with his slight and supple figure. . . . Simplicity is everywhere imprinted around this man of prayer and action, on him

and around him. . . The face is at once very serious and very calm. . . The eyes, of light blue, look with an admirable expression, soft and very firm, very lucid and very straight, a look of certitude. modern physiologists have a word curious enough, but very precise, to designate those characters wherein all the powers are subordinate to a central energy, to a fate, scientific or artistic, political or religious, accepted without hesitation. They call them the 'Uni-

He refers to the Cardinal's interest in all that regards the workingman, to his confidence in the future of Catholicism, and the high idea he has of the freedom enjoyed by the Church in the United States. "When you have seen

A FEW WORDS ON ANGLICAN ORDERS.

In reference to an article which appeared in our issue of 3rd inst., under the title "The Pope's Message," an esteemed correspondent writes to us in surprise that it should have appeared in the columns of the CATHOLIC RECORD. The article in question was by Innominato, a regular correspondent of the New York Sun, and in it the statement is made that "The Nouveau Moniteur of Rome published a study by Abbe Duschesne, professor Roman Catholic of the Catholic Institute of Paris, in

that Anglican orders are valid." As our correspondent states that he has always looked to the CATHOLIC RECORD for accurate information on matters of religion, he expresses great surprise that such a piece of information should appear in our columns, as we have always maintained the in-

validity of those orders. In reply we have to say that though we have always stated it to be our conviction that Anglican orders are invalid, and we are of the same opinion still, there is no reason why we should exclude from our columns the statement that some other persons are of a different opinion. The validity of Anglican orders is a question which is open to discussion, and there is nothing against Catholic faith in the opinion that, like the orders of the Greek Schismatical churches, they may be valid.

It is a question of history, and not of faith. The points to be decided are "Were Anglican Orders validly conferred in the first place?" and, secondly, 'Were they preserved by a continuous use of a valid form of Episcopal consecration and priestly ordination.' We are satisfied that both these questions must be answered negatively. Our correspondent may find these questions exhaustively treated in Mgr. Kenrick's and Mgr. Ryan's treatises on the subject-and we believe that the conclusion arrived at by these eminent prelates is irrefragable. Cardinal Vaughan also recently announced that in his belief not one of the twelve hundred Bishops of the Catholic Church of Innomina had before u we would fi thing very attributed t asserted tha the belief in This was no tor himself e his history of ordinatio consecrating It appears co -but it that no val Catholic B Perhaps if Duchesne's that he has s pect that th case. At all clergy posse beginning, we believe, half while form for the It is fur even those not lawfully receive jur supreme a

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we would find them to express something very different from the meaning attributed to them. It was formerly asserted that Dr. Lingard expressed the belief in the validity of the orders. This was not his meaning, and the doctor himself explained that the words of P. A. forced themselves on the Rehis history mean only that some form | Publicans - but the latter party will of ordination was probably used in get rid of them somewhat after Sinbad's consecrating the first Anglican Bishops. It appears certain that this is the truth -but it appears equally certain that no valid form was used by any Catholic Bishop for this purpose. Perhaps if we had before us the Abbe Duchesne's article, it might be found that he has spoken similarily. We suspect that this is the actual state of the the tide, and he may well ask case. At all events, even if the Anglican himself the question, Whither? case. At all events, even if the Anglican clergy possessed valid ordination in the beginning, they would have lost it, as years of sacrilege have dimmed we believe, during the century and a the rare intelligence that charmed the half while they used an insufficient form for the transmission of orders.

It is further to be remarked that even those who have valid orders cannot lawfully exercise them unless they receive jurisdiction coming from the supreme authority in the Church. Under this respect, the Anglican ministry could not lawfully exercise the office of the priesthood, even if they possessed valid ordination. They would be in the position of excommunicated priests.

THE REPUBLICAN VICTORY AND THE A. P. A.

The Republicans have gained a most

sweeping victory at the United States elections which have just been held. This is astonishing so soon after the complete victory gained by the Democrats only two years ago: but the change in public sentiment is generally attributed to the depression of business which, unfortunately for the, Democrats, occurred while they were in power. The Hamilton Spectator asserts that the Republican victory is a victory for the A. P. A. It is not clear that such is the case. The Republicans in many places coquetted with the A. P. A., but in the majority of States they repudiated all connection with that association, and the leading men of the Republican party denounce it without stint. The fact is the A. P. A supported the Republicans because they had to be contented with the slender inducements held out to them; for the Republicans certainly did not generally hoist A. P. A. colors, though in several States the Apaists controlled their caucuses. It is estimated that the new House of Representatives will be composed of 250 Republicans, 90 Democrats, and 9 Populists. Eleven seats are doubtful. It is certain, however, that the bulk of the American people took no account of Apaism in bringing about this result. The Spectator is seeking far away for some consolation for the route of Apaism, or P. Paism, in its own city last June.

Perhaps one of the best proofs we could give to show that the Spectator is altogether astray in its theory that the Republican victory is an A. P. A. victory, is the expression of sentiment by Mr. Chas. T. Saxton, the successful Republican candidate for the Lieutenant Governorship of New York.

Three months before his nomination Mr. Saxton said :

"I think that the time has passed in this country when such an organization as the A. P. A. can live and thrive for any length of time. It is made up of narrow-minded bigots. It must be. I know there are some persons, of course good citizens in every respect, who nonestly look upon the Roman Catholic Church as a grave menace; but every thinking man knows they are wrong. Many of the very best people we have in public and private life are Catholics. Such a movement as the A. P. A. has no place or justification in the nineteenth century. A man's religion should never become an issue in politics, and the constitution strongly prohibits such discrimination as thes people seek to bring about "- New York Times, 29th June, 1894.

After nomination Mr. Saxton ex

pressed himself similarly: "Our opponents (the Democrats) are trying to raise false issues, as a wrecker coast to allure the unwary mariner to his destruction. They have dragged a religious question into the canvass. men to catch votes by false prejudices. The question of religion has no place ing to the dictates of his own con-

would admit the validity of Anglican orders.

As regards Abbe Duchesne's opinion we have only the anomymous statement of Innominato; but probaply if we have only the appropriate the probaply if we have only the appropriate the probaply if we have only the words of the constitution, which provides that 'No religious test shall ever be required for an office of Innominato; but probaply if we have only the words of the constitution, when they discover its malignity.

We know there were members of large the probaply if we have only the words of the Abbe will it ever be, the party of integerance large the probable will be required to give instruction in moral principles," using, as settle to show any interest in religion, to take in means to be employed," memory gening and in the factor of the subject. It is that they discover its malignity. We know there were members of the subject to the factor of the words and part with Christ or His show any interest in religion, to take and in which some of the subject. It would be the command in the shown and interest in religion, to take and in which some of the subject. It would be the command of the subject to the subject to similar schools, but with Protestant teach of the subject. It never has been, nor which does believe in the fatter, and in the Holy Ghost."

We know there were members of the subject to similar schools, but with Protestant teach of the subject to similar schools, but with Protestant teach of the subject to th or proscription."

Similar sentiments have been expressed by many other prominent Republicans, showing that, like the old man of the sea who saddled himself on Sinbad the Sailor's shoulders, the A.

EDITORIAL NOTES.

"FATHER" HYACINTHE LOYSON is nearing the end. Deserted by his friends, and penniless, he stands alone, contemned, an object of scorn and ridicule. He is drifting out in Once he could answer it, but crowds of Notre Dame, and in place of luminous and terse expressions we have the incoherent babblings of a disappointed old man. He has played his part and the curtain has been rung

IT is amusing to see that Canon Doyle is gazetted as English. He is a literary celebrity, and of course can have nothing in connection with the "ignorant Irish." But Canon Doyle is of the land of the shamrock as much as Burke and Goldsmith. His father, the famed cartoonist of Punch, was a sturdy Catholic, and we hope that the son has never cast discredit on him.

WE learn that Bishop Keane is threatened with blindness. We cherish the hope that such a terrible calamity may not befall the accomplished rector of Washington University.

THE convention of humane societies, held recently in Albany, adopted a very practical resolution. They will petition the Legislature to order that all persons guilty of cruelty to children should be flogged. Flogging is the only adequate punishment to mete out to the brutes who inflict grevious physicial pain upon children. The whipping-post has fallen into disfavor, but we may yet see it restored to the place of honor that it enjoyed among our ancestors, who were decidedly plain and practical people. Crimes of monstrous nature have been committed in Canada, and the offenders have been immured within prisons for a number of years. We are not adverse to imprisonment, but we believe that it should be preceded by a wholesome dose of the lash. It is the only way of punishing crime-workers of a certain kind.

CARDINAL GIBBONS' opinion of woman suffrage has aroused the ire of the ladies who prefer the public platform to the household. It will, however, have a decided effect, for the Cardinal speaks ever dispassionately and for the best interests of the country. The woman is queen in her own sphere, being the control of the city of London and 20 marks on any person who, being norm atted by the Lord Mayor for the office of Sheriff, refused to stand the election of the Sheriff, refused to stand the election of the Sheriff, refused to stand the election of the sheriff. have a decided effect, for the Cardinal

OUR enterprising contemporary, the Buffalo Union and Times, created immense consternation in the ranks of the A. P. A. of that city during the last two weeks by publishing a list of the A. P. A. lodges, their places of meeting, their officers and proceedings, and the names of many of the principal members of the order, together with their grips and signals, and many other particulars concerning it. The result of the exposure was that emergency meetings were held, at which it was decided to change the places of meeting and the secret signs, but in addition, many persons who were generally reputed to be members hastened to publish letters disclaiming all conplaces false lights upon the rock-bound nection with the order, even making affidavit to that effect, denouncing it as an obnoxious association with which It is the shameless effort of desperate they have no sympathy. The lodges bitterly denounced and threatened with assassination the "traitor" in our party politics. The surest way to intensify religious differences is to tion; but the so-called traimake a religious question the rallying cry of a political party. This is a land of liberty, where every man has the right to worship God according the society who are determined to ex-The Republican party has pose its machinations. It is not to be always been the party of liberty—of expected that honest people who are

of Innominato; but probably if we public trust. It hever has been, nor had before us the words of the Abbe will it ever be, the party of intolerance lodges in Canada who remained in ers? (d) And I have asked for production of at the control of th them during the last election campaign for the sole purpose of making known their proceedings to the political candidates whom they had tabooed, and that these proceedings were regularly and faithfully reported. Fidelity is not to be expected from the members of such associations; for if they are honest men, who have joined unwittingly, they will endeavor to counteract the

A REMARKABLY CLEVER

public in taking unlawful obligations.

In any case exposure must result.

We have much pleasure in giving place to the following letter from Mr. John S. Ewart, counsel for the Catholics in the Manitoba school question. It is in reply to what is known as the Manitoba State Paper, a document issued by the Government of that Province in defence of its action in abolishng, so far as they could do so, the system of Separate school education.

The points brought forward by Mr. Ewart are both logical and manly, and place the narrow-minded bigots of the Manitoban Government in a predicament from which it would be impossible for them to extricate themselves. The letter has all the more force when we remember the fact that Mr. Ewart is a

remember the fact that Mr. Ewart is a Protestant:—

With your kind permission I shall make a short reply to the State paper recently issued by the Manitoba Government. Its principal argument is the following:—"No citizen of the Province has any justification, in fact, for claiming that he has not the same rights and the same privileges respecting education that any other citizen possesses.

The statement that Catholic people are compelled to pay for the education of Protestant children creates a false impression. The law is not responsible for any such effect. The correct statement of fact is that ______ all taxable property is assessed for Public school purposes, and all citizens have the same right to make use of the schools."

Some years ago a bill was introduced into the Canadian House of Commons forbidding the employment upon public works of any laborer whose hair was more than six inches long. Ordinary citizens took this for a hit at the Chinese. But the promoter stoutly contended that there was nothing about Chinese in his bill; that the provision applied to everybody; that the proposal was a good one for high sanitary reasons; and if it affected the Chinese only, "the law was not responsible for any such effect." The plain remedy for the Chinese was to cut their hair. The inter-state commerce law requires railways to give equal rates to all. One of the largest miller in Minneapolis, declared that it would give a reduction of 40 per cent. to every one who would ship so many barrels a day. The largest miller was the only one who could qualify; but of course the railway company "was not responsible for any such effect." The plain remedy for the other millers was to increase their output!

By a treaty between two nations one of them agreed that its canals should be open to the use of the other "on terms of equality" with its own inhabitants. Afterwards the promising nation declared that the charge should be 20 cents a ton tail alike, but that there should be a refund of 18 cents to everybody who, after pass

woman is queen in her own sphere, but once she steps without the precincts of her home and meddles with things that but ill befit her dignity she will lose her power. The good and true women are the power behind the throne: they fashion and shape men's destiny. They look with pity upon the antics of their clamoring sisters, and were woman suffrage granted they would resent it and refuse to use it.

Our enterprising contemporary, the

The plain remedy for the dissenters was to swallow their scruples along with the sacrament.

An English Act of 1609 provided that "all persons" who did not within six months of attaining the age of eighteen years subscribe the declaration against transubstantiation should become incapable of inheriting or purchasing land. Is it not plain that if this law injured Catholics only, "the law was not responsible for any such effect?" The plain remedy for them was to declare solemnly that the doctrine which they firmly believed was an abominable farce.

NOTUNSECTARIAN.

If the Province of Quebec abolished the Protestant schools, coatinued the Catholic-schools (calling them Public schools), taxed everybody for them, and provided that all citizens should "have the same right to make use of the Public schools," and if Protestants refused to take advantage of the Public schools," and advantage of the Public schools," can anything be more capable of demonstration than that "the law was not responsible for any such effect?" The plain remedy for the Protestants would be not to "refuse to take advantage," etc.

In Manitoba there are schools which are called Public schools, but to which Catholics do not and cannot go because of their religious belief. The Catholics are compelled to pay taxes to support these schools. If they complain of this state of affairs, is it not clear that "the law is not responsible for any such effect?" The plain remedy for them is to change their religious belief. If it be said that the schools in Manitoba are unsectarian, I reply:

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reply:

(1) They are not so. In the course of this ontroversy I have asked several times (with-

controversy I have asked several times (without reply):—

(a) What is unsectarian religion? Disraeli said that if there was any such thing it
was a new religion. Any language that
could be called unnational would be some
new volapuk, would it not? Either that, or
not an efficient language at all.

(b) Would it be possible for a Jew or Unitarian to join in the religious exercises prescribed
for the schools?

(c) Would Protestants send their children
to "non-sectasian" schools, in which Roman

hemselves will go a long way towards satisfyhig me.

SECILAR SCHOOLS OPPOSED.

(2) And if the schools were unsectarian
would they be the less invidious? They would
be (as I translate the word almost entirely secular, and for that very reason obnovious to the
faith of Roman Catholies. If a State were to
set up an ethical (unsectarian) church, with
the irreducible common denominator of all retligions in it (a varishing quantity. I think),
and should require Protestants to pay tithe to
it, would "their complaint be sufficiently answering by saying that there was no religion
there? It seems impossible to get the opponents of Separate schools to understand that
it is the tranformation of education which ought
to be religious into mere secularity that is the
chief ground of complaint. The answer to
these opponents is constantly. "What do you
complain of? There is very little religion of
any kind in the schools," which is very much
like saying, "Why do you cry out? I knocked
you down with a stick. You ought to be cheerful and happy."

The Manitoba Government answers the unlawful designs of the members; and if dishonest they will be as unfaithful to their oaths as they have been to the

like saying.

you down with a stick. You ought to be cheer ful and happy.

The Maniloba Government answers the charge that the Legislature confiscated all the property of the Catholic schools by saying that the Privy Council "expressed the opinion that Roman Catholics were somewhat better treated than Protestant people in regard to the disposition of school property under the Act of 189."

The sections of the Act to which the Privy Council was referring made provision for distribution of assets and liabilities in cases in which Protestant and Roman Catholic school districts had theretofore been coterminous. I have never heard that there were any such cases At all events it is not the operation of these sections that is complained of "We complain of other clauses, which did hand over all Catholic school property to what are now called "Public School property to what are now called "Public" school property to what are now called "Public schools"—to schools, namely, in which Catho-lies have no interest. This we call confisca-tion. These, then, are the replies of the Mani-

Government: There is no injustice. The schools are to all alike. Change your religion and e.
You complain that your school property
been confiscated by the operation of cerclauses of the School Act? There are
ter clauses under which you would have been
treated, in some minor respect, had there en anything for these clauses to apply to John S. Ewart.

Winnipeg, Nov. 2.

DIOCESE OF HAMILTON.

The October devotions were well attended, and suitable sermons delivered every evening in the several city churches. One of the Sunday evenings witnessed the blessing of a beautiful statue of the Sacred Heart at St. Patrick's, the Bishop officiating and preaching a sermon appropriate to the occasion. The tollowing Sunday evening musical Vespers was given at St. Joseph's new church, when the choir was assisted by an excellent orchestra, and His Lordship lectured to a large congregation on the subject of the Holy Rosary. A very large offering was taken up in aid of the choir fund.

ALL SAINTS AND ALL SOULS.

The festival of All Saints was celebrated at the cathedral with great solemnity; and in the evening, after the usual Vespers and Benediction of the Blessed Sacrament, the Vespers for the dead was sung by the choir and clergy, the altar being draped and the Bishop presiding.

On All Souls day, besides the usual

clergy, the altar being draped and the Bishop presiding.

On All Souls day, besides the usual Masses at the cathedral, a solemn Requiem was sung at Holy Sepulchre chapel, in the cemetery across the bay, which was largely attended by the citizens.

The Bishop closed his diocesan visitation for the season atter visiting Acton, Oustic, Georgetown, Arthur and Mt. Forest; in each of which missions he lectured on Rome and Jerusalem, in aid of church building funds.

Rev. Father Coty lectured at St. Lawrence church a week ago in aid of the funds of the Society of St. Vincent de Paul.

LEAGUE OF THE SACRED HEART.

church a week ago in aid of the funds of the Society of St. Vincent de Paul.

LEAGUE OF THE SACRED HEART.

Last Sunday evening the cathedral was filled to overflowing with a devout congregation, when, after Vespers, coram pontifice, the Bishop preached on devotion to the Sacred Heart, and afterwards distributed the crosses and diplomas to the several Promotors.

The 11th inst. being the anniversary of the death of Mrs. Dowling (the Bishop's mother), solemn Masses of Requiem were celebrated at the cathedral on Saturday, and at the churches of St. Lawrence and St. Patrick on Monday morning for the repose of her soul. Requiems for the some purpose were also celebrated at Paris and in other parishes of the diocese.

ANOTHER NEW PARISH.

A new and successful parish has been formed at Drayton, with Peel annexed. These places were formerly attended from Arthur and Macton. Rev. Father Kehoe is the pastor of the new parish; and that he is popular with his people and fellow-townsmen the following items taken from the Advocate, the local journal, show:

"Rev. Father Kehoe gave the Drayton Public school a professional visit last Tuesday forenoon, spending a short time very pleasantly with the pupils in the several departments.

"The Charity Concert held in the town hall."

partments.

pleasantly with the pupils in the several departments.

"The Charity Goncert held in the town hall last Friday evoning proved a very good success. Something over 838 were realized, and all present spent a very enjoyable evening. The programme was long, and all the numbers good, so that the lidies who got it up may congratulate themselves on the success attained All the local talent is well known to people of this vicinity, and their reputation was well sustained. Mr. W. and Miss Gilpin, of Stirton, gave a reading each, that showed they possess considerable ability as public entertainers. Mr. W. H. Spence, teacher near Moorefield, was present, and more than satisfied all expectations of him as a high class vocalist. His selections were good and he proved himself fully equal to the undertaking. Rev. Father Kehoe, a new comer to our village, was present, and delivered an address that was highly appreciated by all who heard it. That Father Kehoe has made a specialty of platform speaking we have not been informed, but he proved himself one of the most edifying and entertaining publis speakers heard in Drayton for a long time, and notwithstanding the fact that there was a large attendance of the anti-quiet class, there was perfect silence. The speaker treated three topics, social, moral and religious, in a masteriy way, and, if all that was said actuate the hearers, it cannot fail of good results. Rev. Mr. McIntyre, of Zion, gave a reading on Temperance that was very suitable and hignly appreciated, as was also an address by Rev. Mr. Leake on Patriotism. Mr. D. G. Robertson presided over the meeting in a very efficient manner."

THE A. P. A. OATH.

Ed. of the Detroit Free Press: The publication in to day's edition of your paper of the A. P. A. oath showed t is on a par with the rampant bigotry that existed in the Know-Nothing movement of 1854 and 1855.

In a speech delivered in 1854 on the Know Nothing party by Henry A. Wise, of Virginia, he used the following words, which as amply describes many in the A. P. A. party as it did the bigots of his day:

A rebuke milder in tone and beautiful as a picture, and as true now as it was when said, may be taken from a speech delivered at Richmond, Va., by Senator R. M. T. Hunter during the same Know-Nothing campaign:

by Senator R. M. I. Hunter during the same Know-Nothing campaign:

"But, fellow-citizens, I went a little too far when I said it was proposed to proscribe Catholics for all offices in this country, There are some offices which the sons and daughters of that Church are still considered competent to discharge. I mean the offices of Christian charity, of ministration to the sick. The Sisters of Charity may enter yonder post-house, from whose dread portals the bravest and strongest man quails and shrinks; she may breathe there the breath of the pestilence that walks abroad in that mansion of misery in order to minister to disease where it is most loathsome and to relieve suffering where it is most helples. There, too, the tones of her voice may be heard mingling with the last accents of human despuir to soothe the fainting soul as she points through the gloom of the dark valley of the shadow of death to the cross of Christ, which stands transfigured in celestial light, to bridge the way from earth to heaven. And when cholera or yellow fever invades your cities the Catholic priest may refuse to take refuge in flight, holding the place of the true soldier of the cross to be by the sick man's bed, even though death pervades the air, because he may there tender the ministrations of his holy office to those who need them most."

And how truly was this exemplified

And how truly was this exemplified in a few years later upon the battlefields and in hospitals of our civil war. A. H. McDernort. Detroit, Oct. 28, 1894.

ALLEGED PARALLEL BETWEEN THE JESUITS AND THE FREEMASONS.

There has been a recrudescence of late of the periodically recurring dif-ficulty as to the Church's denunciation of secret societies. English Free-masonry is so eminently respectable, it counts among its supporters so many men whose public and private charac ter is above reproach, it makes so edifying a profession of Christianity and is chieftained by so many high dignitaries of the Establishment, that it seems barbarous to include it under the same condemnation with the blatant atheism of the Grand Orient. At the worst it is only a harmless association which devotes itself with a certain amount of innocent tomfoolery to the promotion of ends partly convival and partly philanthropic. Why, then, we are constantly being asked, should our worthy fellow-citizens be exposed to the heavy artillery of the Vatican for the amiable weakness of liking to play at conspirators with closed doors and to make themselves ridiculous in aprons and masonic jewels?

All this has been urged and answered a good many times before. It is not the philanthropy, nor the conviviality, nor even the display of masonic insignia that the Church anathematizes. What she condemns is the oath and the participation thereby involved in the evil designs of con-tinental Freemasonry. The masonic oath is an essentially unlawful oath. It is unlawful because it avowedly constitutes fellowship with continental organizations antagonistic to religion and even to morality, whose principals and methods English Masons themselves do not defend. It is unlawful because it is unconditioned by any reference to the law of God, and vows inviolable secreey even where such secreey would imply participation in evil. It is unlawful because it is both rash and irreverent, calling God to bear witness to an absurd farrage of blood curdling horrors which the candidate invokes upon himself if his un-conditional promise be violated. All this, of course, has often been pointed out before, but there is one phase of the objection almost ludicrous in its complete misconception of Catholic institutions, about which a word may be in such zood order that they will be appropriate. Why, we are asked, does the Church condemn the oath of the Freemasons, when she tolerates within her own bosom an association bound by a solemn vow of unquestioned obedience like that of the Jesuits?

Now, it may not be out of place to remark that the vow of obedience taken by members of the Society of Jesus stands in this respect on precisely the same footing as the vow taken by the religious of any other order. It is true that the constitutions of the Society lay stress upon obedience as a virtue. It was the desire of Saint Ignatius that his followers should be distinguished by their scrupulous exactness in this matter, just as Saint Francis Assisi wished his own religious to excel in their observance of poverty. But neither among the Jesuits, nor among the Franciscans, nor in any other religious order can the vow be described, without ambignity, as one of "unquestioning "obedience. The religious always promises obedience "according to the constitutions;" that is the vow is essentially conditioned by the law of God, by the law of our Church, and by the constitutions of the order in question. If anything be commanded in contradiction to any of these three, the vow loses its office, and obedience may—indeed, in the two former cases must—in conscience, be withheld. The teaching of Saint Ignatius has always, as we have said, been considered exceptionally strict in the matter of obedience; yet in his most formal pronouncements he is careful to introduce the provision, that obedience is only to be tendered where that which is commanded is not contrary to the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God are not contrary to the law of God. The vows of religion therefore, are no more dangerous to society on this score than is the oath the law of God are not contrary to the law of God. The vows of religion Now, it may not be out of place to "They (the Know-Nothings) not only appeal to the religious element, but they raise a cry about the Pope. These men, many of whom are neither Episcopalians, Presbyterians, Baptists, Methodists, Compregationalists, Lutherans, or what not—who are men of no religion, who have no Church, who do not say their prayers, who do not read their Bible, are now seen with faces as long as their dark lanterns, with the whites of their eyes turned up in holy fear lest the Bible should be shut up by the Pope. Men who

'rule" of the order, id est, a detailed tatement of its aims, objects and manner of life should be submitted to the Holy See. All obedience in the order, as we have said above, must be n accordance with the constitution. These constitutions are printed, they are accessible to all the Cardinals and Prelates, and practically to the whole Christian world, neither can any substantial change be made in them without Papal approval. It is true that the different orders may not be anxious to make their rule of life and all their internal concerns public to the world at large. They simply claim to enjoy that immunity from vulgar curiosity and interference which is allowed to any household or any corporation. But, as far as we are aware. here is no religious body in the Church in which a general vow or eath of secrecy is taken as to its internal concern; and if there were it would only bind, like all other engagements, in so far as the law of God and the constitutions of the order allowed. But we have surely said enough. To have entered even into this much explanation is doing rather too much honor to a foolish misunderstanding which does not deserve serious treatment. No one who has any real acquaintance with the Catholic Church in its practical working is in the least danger of seeing a resemblance between a religious order and a secret society. is well, perhaps, to point out for the hundreth time the desirability that the well-meaning non-Catholics who are good enough to interest themselves in the beliefs of their Catholic neighbors should gain some acquaintance with the fundamental ideas of the constituions they undertake to criticize -London Tablet.

RISE UP AND HOWL.

The Weather Bureau Asks Ald From the Jesuits.

Washington, Oct. 23.-The work of he weather bureau in reporting the rise and progress of the hurricane that swept up the Atlantic coast, a short time ago, and the consequent saving of hundreds of thousands of dollars' worth of shipping and untold lives and the inability of the bureau to give notice to the gulf states of the approach of the hurricane, has drawn attention to the need of an extension of signal service system down the gulf coast to Yucatan. The weather bureau officials say that every year one or more of these disastrous storms arises in the Carribbean see or the Bay of Yucatan, and comes sweeping down on the coasts of Louisiana, Texas, Alabama and other southern states when they are totally unprepared for it, causing tremendous damage to the warehouse and shipping interests and

costing many valuable lives. Several times strong efforts have been made to interest Mexico in the subject of weather stations, and the United States has made a proposition to pay half the cost of the establishment and maintenance of the stations and the telegraph wires. However, the Mexican Government has not yet been brought to see the benefit that would accrue from the system and has rejected all the advances made Under such discouragements the weather officials set out to find a new solution, and finally found one in the presence along the coast at con venient distances of the Jesuit missionary stations. Advances were made to the order, and now the negotiations have progressed so far as to in such good order that they will be able to trace the course and manifestations of each individual storm and be in a position to give full notice to the shipping interests along the gulf coast.

"THANK HEAVEN! THEY ARE STILL AF IT."

A kind act has picked up many a fallen man, who has afterwards slain his tens of thousands for his Lord, and has entered the Heavenly City at last as a conqueror, amid the acclamations of the saints and with the me of the Sovereign.

INFANT BAPTISM.

A Brief Outline of Catholic Teaching on the Subject.

The following question and answer are taken from the Monitor, San Fran-

"Editor Monitor-A friend (Protes tant) says: 'No one can make me be lieve that God will keep in darkness until judgment day the infant that dies unbaptized, as your Church teaches. An instance; You have a child two years old; I have a child the same age. Your child is baptized; mine is not. Do you mean to say that God loves your child and doesn't love mine, and that, should He call both children out of this world at that age, He would immediately admit yours into heaven's light while mine (unbaptized) would be cast into darkness until the day of judgment? What warrant is there for such a doctrine? Christ has said nothing about infant baptism, and no authority on earth could make me believe in εuch a cruel doctrine.'

Subscriber." Your friend's question strikes at the root of the whole supernatural system. The Catholic teaching is briefly as fol-

1. Everything is adjusted to some nd. Pens are intended to write. clocks to tell the time. Man, too, is destined to an end. What is it? It is to know God by his natural reason and to love God by his natural will. This is the natural end of man. He can know God naturally by the intel-ligence which he has; he can love God naturally by the affections with which he is endowed. His natural duty in this world is to know God by his reason and to love God by his will After death his reward will be a natural love of God and a natural knowledge of God. This love and this knowledge will differ only in degree from the knowledge and love which he has on earth. They will not differ in kind. The mind, freed from the shackles of the senses, will see farther and see clearer and understand more thoroughly the Creator and Sustainer of the universe; the will, delivered from the bondage of the passions, will tend with irresistible force toward the great and only good which the mind apprehends. This is natural happiness, this is natural heaven.

But God has done more for man than this. He has not left him on the natural level. He has elevated him to a supernatural, an over-natural level. He has given men a supernatural way of knowing, which is faith. He has given man a supernatural way of lov-ing, which is charity. He has given man a supernatural reward, which is to know him, not merely by the natural way, which is intellect, but by the supernatural way, which is vision We shall know God, not by reason but because we shall see Him face to face and know even as we are known. This is the supernatural heaven, or what we call heaven simply.

3. Now, as far as reason goes, as far as our mere natural way of know ing things extends, all any man can hope for is the natural heaven. long as a man adjusts his natural actions to their natural ends, he will infallibly arrive at their natural happiness which we call natural heaven Now, your friend's child, being unbaptized, is practically in the natural state. All its natural actions are directed instinctively towards the natural ends, and if it dies, as you say at the age of two years, it will reach its natural end, which is natural happiness in the world to come. It will know God and God's works more thoroughly and more vividly than the love God with intense affection and the measure of its natural happiness will be full to the brim. This is Cath olic teaching; it says nothing about the child's soul being cast into darkness; it is not only not a cruel doctrine but it is the only doctrine that natural reason can arrive at. In fact, it is most likely the only conception of heaven which most people have.

Now what is the case of the bap tized child? As we have said before, our mere reason can tell us only about the natural state. It knows nothing of what is above its ken-the over natural. Whence do we get our in formation about the supernatural Only from revelation. In the presen matter we get our information from Christ Himself. He says: "Unless a man be born of water and of the Holy Ghost he cannot enter into the kingdom of heaven." The kingdom of heaven is merely another way of saying the over-natural state. The way in which men are introduced into that state is by baptism. This is God's ordinance; we can't quarrel with it. He might have left us to the natural state, and in natural happiness we would have received all that was due to us. But He offered us a super natural happiness and of course He was justified in making Hisown terms These terms are in the first place bap-The baptized child then is on the over-natural plane, and if it dies. as you say, when two years old, goes to its supernatural end, which is seeing God face to face.

5. Now we think you can explain things to your friend (a)-Her child is not cast into darkness, as she expresse it, but enjoys a natural heaven. true to say that it is shut out of heaven. if you mean by heaven the super-natural heaven. It is true to say her child is in "hell" if you mean by hell every state which it not the superconnect ideas of pain and darkness | In the last place no power, ecclesias | Minard's Liniment Cures Garget in Cows.

with the condition of child. It is as happy as it can be. This is the teaching of the Church. Is it cruel? (b) When she says, "God loves the baptized child more than the unbaptized," she is using a strange language. In speaking of the love of God we cannot be too careful. When the whole world was unbaptized, was sunk in sin and misery, God so loved it that He sent His only Son to redeem it. What greater love is there than this? Such love at least He has for your friend's child. Does she think it too little?

CAPEL ON CONSCIENCE.

Its Supremacy Over all the Acts and Affairs of Life.

The Ten Commandments and the precepts of the Gospel constitute the principles of Christian morals. They are the law taking precedence of all others. The codes of human legislators must never be in opposition to these. On them are we to fashion our lives, to them are we to conform our conduct. In other words, the good they command we must do, and the evil they prohibit we must avoid. On the fulfillment of the law depends true lasting peace of mind here on earth, and happiness or misery after death for ever and ever. To no doctrine of the Christian faith does Holy Scripture witness more clearly and explicitly Of course all this is in strong contrast to the fictitious standard of right and wrong doing set up by the world of fashion or by the emotional fads of society.

FREE WILL. To man is granted free will-that is the power or faculty of free choice, of determining it own acts. This free will is of itself blind and receives its sight or vision from knowledge obtained through the intellect. Hence it follows that to obey the commandments of the Lord we must know them. He who in infinite wisdom proclaimed His law to mankind established on earth likewise a body of expositors of such law to whom He promised divine assist-ance till the end of time. Through these a true knowledge of Christian morals is disseminated in the world to

individuals WHAT IS CONSCIENCE? Over and above this knowledge of general principles, every individual has to apply this law to his own particular acts. This is done by con science. Conscience of which we speak is not a faculty of the soul; nor is it an acquired habit. It is an act of judgment, a practical dictate of the understanding, which arguing from the law of morals pronounces that some thing in particular here and now has to be avoided because it is evil, or has to be done inasmuch as it is good. It is the interior voice which pronounces sentence in a particular case, declar-ing it to be conformable or contrary to To all intents and purposes con science is, to borrow a phrase from logic, the "conclusion of a syllogism." For instance: "It is prohibited to injure my neighbor's reputation" (the major premiss taught by the divine aw); to publish a certain secret which I know concerning my neighber would certainly injure my neighbor minor premiss being something I am inclined to do); therefore it would be wrong, sinful for me to divulge such secret (the conclusion constituting conscience). Plainly it is an act of the intellect presented to the will whereon its freedom of choice is to be exercised.

DIVERTING INFLUENCES. Man wishes for happiness; but un happily since the fall of our first parents we are born in ignorance and liable to error; worse still, there is malice in our will with inclination to all evil rather than to good. Add to oughly and more vividly than the all evil rather than to good. Add to greatest philosopher on earth; it will these inherited wounds, the further Anthony Froude illustrates the change weakness consequent on our indiffer ence to religion and our own wrong doing, and it will be readily perceived that unless strenuous efforts aided by the grace of God be made, sensual pleasure, honor and riches will be preferred and sought after instead of everlasting happiness which God has in store for those who keep His pre-

Conscience has therefore to be formed from the earliest dawn of intellect by instruction and meditation of the divine law and by acts of virtue to strengthen the will. At all times throughout life, we are bound to take all reasonable means to learn accurately our Christian duties. Should reasonable doubt arise for suspecting that our conscience is erroneous there is a strict obligation to become better informed. The ordinary means for this are consultation with the authorized expounders of Christ's teaching as well as with men of known goodness, careful meditation on God's word, and above all earnest prayer for light from above.

Under all circumstances, be it remembered, we are never allowed to act contrary to conscience. But we must not, indeed we cannot, always follow its inspiration. So long as the indiv idual genuinely believes the Roman Catholic Church to be what enemies describe her to be, so long must the individual refuse to submit to her author ity. But how such belief can be held in face of the statements of the Gospel of the present facilities of learning her true teaching, of the numerous learned men born in her bosom or who enter her from other communions, is a re sponsibility which the individual alone can explain. Like "Saul breathing out threatenings and slaughter against the disciples of the Lord, such a misinformed person will have to be asked "why persecutest thou me."

CONSCIENCE AND THE SCHOOL QUES-

TION.

lawful to attempt to force a man to do that which his conscience unhesitatingly condemns as wrong. The whole difficulty about Catholics and ingly the Public school question rests or They believe that it is as much this. the duty of parents to educate their children as it is to feed, clothe and nurture them. They further believe that instruction alone is not education but that the child's head and heart, or intellect and will, must both be trained -the heart needing it more than the head. Both, they hold, should go on simultaneously. And while this is necessary to all, it is specially needed for the children of those who have but little time to spare from hard toil. Their religious prac-tices, religious motives, can be added to religious instruction. Believing this, conscience makes them refuse to accept mere secular instruction. They are too desirous to have all the 'ologies demanded by the State taught in their schools. This conscientious conviction leads to the injustice they suffer and feel of paying not only taxes for the Public schools, but also the further payment of supporting their own.

English Catacombs.

When we speak of catacombs, we usually refer to the underground of Rome. It may be news to some that there is a catacomb within a short railway journey from London. It is in Cambridgeshire, twenty-eight feet below the level of Melbourne street, in a small town called Royston The entrance to this curious place is reached by a sloping passage seventy eight feet long. Over this passage is the famous thoroughfare called the Icknield Way. The catacombs is in the shape of a bell, the roof being about twenty-five feet high. The walls are decorated with quaint sculptures, the characters of the Bible being strangely interwoven with the heroes of history. There is a group of figures representing the Crucifixion; another shows us the martyrdom of St. Cather ine; indeed St. Catherine seems to be the patroness of this place of ancient burial. She is shown in many scenes -as standing at the entrance of a gloomy prison, or lying upon the prison floor with her head upon a pillow; or holding a wheel, emblematical of her martyrdom. Other pictures upon the wall represent the Holy Family, St. Lawrence, with the grid-iron, the conversion of St. Paul, St. John the Baptist, and St. Thomas

Archæologists have had many dis putes concerning the origin of this wonderful place. And that is not strange; for although certain features indicate that it was used by the Romans when in England, some of the mural decorations are undoubtedly those of a later date. At the time when Henry VIII. worked such devas tation among everything holy, this catacomb was filled up, and for a long time forgotten, being only discovered by accident in later years; in this respect repeating the history of the catacombs of Rome. - Ave Maria.

The Dead.

The admirable rule which bids us speak nothing but good of the dead may well be set aside when the public good and the interest of truth demand This is especially true of the historian, whose estimates of men and events, if allowed to pass unchallenged, might work mischief to the memory the worthy dead, crown infamy with honor, and obscure or falsify the les sons of experience. The protest uttered by the secular as well as the that has come over the popular appreciation of Froude's work during the last quarter of a century. Then his fame was fresh and fair, and his "history "was taken seriously; now he is known for a romancer in historical fields, an author whose facts are mostly fiction. He was a hero-worship His heroes were badly chosen, but his loyalty was such that he bur nished every black spot in their char acter into brilliance; and he scrupled not to defame good men and women to attain his end. The strictures of Pro fessor Freeman, however, and the exposure of his methods by the eminent Dominican, Father Burke, marked the beginning of his fall. It is hard to believe that the young Anglican novice, who was once nearer Church than Cardinal Manning, lived to be her relentless enemy. prejudice and picturesqueness proved stronger than breadth and fidelity, and the world was deprived of the brilliant services of one who seemed to lack no grace of art or quality of scholarship except the love of truth .- Ave Maria

The demand for Aver's Hair Vigor n such widely spread regions as South America, Spain, Australia, and India has kept pace with the home consumpwhich goes to show that thes people know a good thing when they

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' ELECTRIC 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."

this week."

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very previent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk two miles without feeling the least inconvenience. For female complaints it has no equal."

T. D. SULLIVAN'S LECTURE.

The Eloquent M. P. Speaks in the Boston Threatre—"Fourteen Years of the British Parliament."

The Boston Theatre held a large and enthusiastic audience Sunday afternoon to greet T. D. Sullivan, M P., the famous Nationalist poet and journalist, on his first appearance in Boston on his present tour. Mr. Sullivan delivered a lecture in aid of the building fund of the Church of the Sacred Heart, Roslindale, of which Rev. John F. Cummins is the pastor. The subject of his discourse was ' Fourteen Years of the British Parliement." Father Cummins was given an ovation when he appeared on the stage. When the applause ceased, he said:

"I am glad of this opportunity for the first time to come upon the stage of the Boston Theatre as a public speaker. As a sort of overture, by the kindness of James Connor Roach I have the pleasure of presenting the singers whom he has sent to represent himself.

"People wonder why I come from far-away Roslindale to such a big house as this, and ask the patronage of the public. I will tell you. I appeal to the public because I am a pub lic man; because I was born in this city, and am pastor of a church in one of its districts.

"Last winter, when you were sitting in your comfortable homes, rejoicing that you had escaped the distress of the times, I was for seven months in the pesthouse, and there prepared over one hundred patients for death.

Father Cummins went on to describe the institutions for the unfortunate and for the children which he had planned and for which he was seeking

"Am I not a public man," he said in conclusion, "whether at a lawn party or at a barbecue? (Laughter.) That is why I appeal to the public."

The singers from James Connor Roach's company sang several Irish ballads, and Frederick S. Mosro of the class of '97, Boston College, then re-

cited "The Spring of Green."

Hon. Joseph H. O'Neil introduced
the lecturer. Mr. O'Neil said: "It is a pleasure to be permitted to preside and introduce this speaker. always a pleasure to do anything for so good a man and so great a worker as Rev. John H. Cummins. He de-serves the heartiest praise. It is a double honor to present so distin guished a gentleman as Timothy Daniel Sullivan. He has been here in Boston before to address you on political subjects. You were pleased to hear him then, and you will be pleased One known the to hear him now. wide world over as a patriot should, indeed, receive a warm reception in Massachusetts, where we are all guar-anteed civil and religious liberty ander the constitution.

Mr. Sullivan spoke as follows: "I may not arouse your enthusiasm or charm you with the melody of words, but I will tell you a plain story which will interest every Irishman, every descendant of an Irishman and all lovers of liberty of whatever race. I shall speak of the British Parliament, which has held in its grasp the lives and the

happiness of the people of Ireland.

'There are two legislative Houses the House of Commons, elected by the people and responsible to the people; and the House of Lords, elected by no-House of Lords has never worked satisfactorily, either to the British or the Irish people.

"The House of Lords consists of aristocrats, large landowners and capitalists. It likes not progress, neither does it like reforms. This upper legislish people, but the Lords have always managed to smooth over the troubles and the English people have allowed this branch of the Government to live on.

"The House of Lords has been inde fensible for years, the but of the ridi cule of all the intelligent and educated men in England. Why, even at the end of the last century, when it was proposed to build a new bridge across the Thames, there was a discussion as to whether the piers ought to be of wood or stone. Samuel Foote, the wit, remarked: "They ought to be of stone, of course. We have too many wooden peers now.'

"Imagine the absurdity of the theory that the sons of legislators are fit to be legislators. If that theory is correct, why not carry it into the House of Commons? If that theory is correct, the sons of painters ought to be paint ers, the sons of sculptors ought to be sculptors, and the sons of grocers ought to be grocers. But nature does not run that way.

"I have said that the House of Lords has often been threatened. I believe now it is in its last years-I might almost say its last year-of existence "Again and again have they defeat ed Irish reforms and discouraged the liberal workers. If measures have passed the Commons they have killed

"Such great value do the Lords place upon their own wisdom that they think three enough for a quorum. They are modest enough to imagine that three dukes or three earls are equal to forty members of the House of Commons, the latter figure being the number required for a quorum in the lower legislative body of the nation. But the English people are beginning to take these gentlemen at their true

value. "The House of Lords originates hardly a thing; it seems to be their only task to sit in judgment upon the acts of the House of Commons and mar

the benefit of the English or the Irish

"When the Home Rule bill came up the lords were drummed in from all parts of the world, from the mud baths of Germany, from Monte Carlo, and it has been said that one was brought in to vote direct from an asylum for idiots. That Home Rule bill was defeated by a vote of 10 to 1, but I verily believe that it was the worst night's work for the lords themselves

that they have ever done."
"The House of Lords has been called a gilded chamber, but for the Irish people it is a gilded abattoir, for there have been slaughtered the liberties and the just demands of that people. But, as I said, I believe that the end is near. No farther back than yesterday, as I read in your newspapers, the Liberal Minister, Lord Rosebery, sounded the cry to arms.

"The English people move slowly, but when they do move, look out for them. They need only such a call. There will be some fun within the next twenty months, now mark my words. Hear Rosebery declaring that 'the House of Lords is a mockery, and an invitation to revolution.' The Government throws down the gauntlet; it remains for the people to back up the Government. We'll do it, too.

"The Lords have friends in the Commons—sons, cousins—I will not say their aunts (laughter), but the Liberals who passed the Home Rule Bill will be with us in the fight to a

"The House of Commons has kept pretty much in touch with the people In the case of the reform measure of 1832 the Prime Minister went to the severeign, and demanded the appoint ment of enough new peers to give the Bill a majority in the upper House. The promise was secured. The Lords thought discretion was the better part of valor, and, as you would say in America, they 'climbed down '(laugh-ter), and the reforms of 1832 went

through.
"I do not suppose the same plan will be tried again, but it has been sug gested.

"The extension of the franchise by the ballot secured by Gladstone (applause) put Ireland on her feet and gave her the first chance she ever had of sending a large body of representatives on to the floor of the House of Commons-men who understood the needs of and sympathized with that country. From that day to this the for freedom has been waged

"Ireland is freer and more prosper ous to-day than she has been within the memory of your fathers or your fathers' fathers. The Irish parliament ary party has accepted all its chances, and is still on guard.'

The Old Church.

The popular notion that the great andlords built the medialval churches of England is declaimed against by the Rev. Dr. Jessopp in the Nineteenth Century. "I hold that to be an utter and mischievous delusion. Every thing goes to show that the immens majority of our old churches were built not by the great men, but by the small people with the clergy at their head. Where some great noble or county magnate did build a church, there you may always find his mark; his coat armor is sure to be carved upon every available stone or beam ; it tells its own tale." There is no ground for delusion regarding the magnificent churches built in our own day. The poor, for the most part, contribute to their erec tion, as they contribute to their support in many cases by paying money at the door for the privilege of a seat .- Ave Maria.

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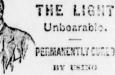
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CHA A few months when the first came, with rain

the soul of Ellen earth. She was

NOVEMBE

TRUE TO

churchyard of th which she had into other hand dren found thei the house of Mar garet's husband with a large, They had, how the Frank who noticed; and w Margaret's hom comfortable one were not penni erished and hear Finding it imp was wise although it inc pleasure of his lations, by doin sum of money th to make a fres time to execute left a wife with his loss. Eller in retirement he had left her vent the childre on their adopte divided between of age, keep bo poverty. The ca happy home. her dying mot and in spirit. Willie went to became Margar You could hard not mother an

have made his able to take a w Judging by garet's hopes v wife, watched her as if she property. He When the colle its doors, and students pour Murphy's lived the son of a w neighborhood, admiration for Richard was a some, but not boy. Neither cotton together reports of the Dunne's behav Margaret did husband laugh she was doing before his time over, were pa Mrs. Dunne

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liquid blue childhood had dered at the fering comin and prayed t did Margare indeed answ summer ever her face in h was Frank's "You wil said Margare "O aunti

children alv matters that never been poor with F We don't c show; we show it Willi know he has fancy !"-an laugh-" las took me for help laughin and grave; that conceit Frank, aunt

"how I have fancy Richa Ellen bur laughter.

band's death. The little house passed

into other hands, and her twin chil-

dren found their refuge and home in

the house of Margaret Murphy. Margaret's husband was a country doctor,

with a large, but ill-paid practice

They had, however, but one child-

the Frank whom we have already noticed; and with care and economy

Margaret's home was a pretty and comfortable one. The two orphans were not penniless; their father had

succeeded in early life to an impov-

erished and heavily mortgaged estate.

Finding it impossible to live on it,

although it incurred the severe dis-

pleasure of his brother and other re-

lations, by doing so. With the small

sum of money thus realized he intended

to make a fresh start in life, but he

was carried off by fever before he had

time to execute his intentions, and he left a wife with twin babies to mourn

in retirement upon the small income

he had left her. It would now pre-

on their adopted parents, and, when

divided between them at their coming

a happy home. Margaret's promise to

her dying mother was kept in letter and in spirit. In due time Frank and

Willie went to school, and little Ellen

became Margaret's pet and companion.

You could hardly have told they were

not mother and daughter; and Margaret cherished in her inmost heart an

have made his first step in life, and be

Judging by Frank's behavior when

he came home for the holidays, Margaret's hopes would not be checked in that quarter; he called Ellen his little

wife, watched over her and guarded

her as if she were indeed his special

property. He was not without rivals. When the college of St. Aloysius opened

its doors, and let its crowd of young

students pour home for the vacation,

three came back to the town where the

Murphy's lived, and Richard Dunne,

the son of a well-to-do farmer in the

neighborhood, entertained a strong

by year grew in loveliness and grace.

cotton together at school, nor were the reports of the masters upon Richard

Dunne's behavior very satisfactory. Margaret did not like him, but she

distrusted her own feelings, and her husband laughed at her, and told her

she was doing the jealousy for Frank before his time. The Dunnes, more-

over, were patients of Mr. Murphy's.

Mrs. Dunne was a nervous invalid,

who often required his services, and

as she was one of the few exceptions

among his patients who paid their bills, it would not do to withhold hospi-

So matters went on. The children

had passed into girlhood, and Richard had still the run of the house, when

Margaret had to take herself severely

to task for a feeling of pleasure which

sprang up in her heart, for the young gentleman come home in the middle

uncles was a partner in the firm.

Margaret devoutly hoped he was out

of Ellen's way, and that some other

face would put the fair one of her adopted child out of his head.

CHAPTER III.

Years flew by, and Ellen had grown up a lovely and pleasing woman, the

merry laugh, from which the ring of

childhood had not passed away, shud-

sity, and she thought her prayer was indeed answered when one bright

summer evening Ellen came to hide

her face in her bosom, and tell her she

"You will be poor, my darling," said Margaret, trying to put the dark

side before her as a duty.
"O auntie darling!" (for so the

children always called her), what matters that? You and uncle have

show; we shall have enough to live on. Won't Willie be pleased, auntie! I know he has wished it all along; only

fancy !"-and Ellen broke into a merry

laugh-" last time he was at home he

was Frank's affianced wife.

tality from her son.

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1894.

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on & Co. treet, London.

TRUE TO THE END. CHAPTER II. be charitable and civil towards him A few months rapidly went by, and when the first keen autumn winds came, with rain and fogs and damp, the soul of Ellen O'Donnell passed from earth. She was buried in the quiet

if he warned me against Frank.' churchyard of the peaceful village in which she had lived since her husanother, to be sure! And how Frank looks up to Willie as a pattern in everything-a sort of guardian angel!"

'And so he is," said Ellen. "He is so good, it quite frightens me some-times. I think he is too good to live; and what should we do without him?"
"He will live," said Margaret; "live

to bless our old age, to close our eyes, and comfort you in life's troubles, Nellie. And now, I suppose, we must not keep Frank waiting any longer;" and as Nellie ran from the room, Margaret repeated her oft-said prayer, That the troubles of her darling child might not be heavy ones.

It was not many weeks after this conversation that Willie was one day interrupted in his studies, and told that a visitor was waiting for him in the parlor. When he entered the room, he found himself, to his great surprise, face to face with Richard Dunne.

his loss. Ellen had contrived to live "Richard! I did not expect to see you," said he, holding out his hand. But it was not taken; and Richard vent the children from being a burden exclaimed, "William O'Donnell, I have ome to know whether we are to be of age, keep both of them from actual poverty. The children had, in truth.

lifelong enemies or not."
"Certainly not," said Willie; "I don't think I ever have or shall forget it; and now—now you have come between me and Ellen." Willie made no answer when Richard paused. "Yes, you cannot deny it—I see it in your ardent desire that they would one day be so in reality, when Frank should face; and she spurns me, who would

give my life for her, and is going to take that stupid idiot, Frank Murphy." Willie smiled. "Nay, you are hard upon Frank; he is about as clever and oright a lad as you will find any day. "I say he is an idiot, and a grovel-ling fool. What will he be in the future, think you? A mere banker's clerk, never rising above a miserable house what it never has been till now. I shall be a rich man, have power and influence. Ellen, as my wife, should take her place with the first ladies of her jewels, everything she could desire. My beautiful, my peerless Ellen, how she would become them all! and this admiration for little Ellen, who year Richard was a year or two older than is to be given up, because of your either Willie or Frank — a dark, hand-some, but not very pleasant-looking boy. Neither did the three seem to

bitter enmity, your stupid prejudices." "Richard, you are really mad," ters). "said Willie gravely. "With your own lips you tell me Frank has won my sister's heart. I have no power, the look t even if I had the inclination, to inter-

"But you have interfered!" broke in Richard furiously; "you have set her against me, you have poisoned her mind, and she fancies she likes Frank because she knows it will please you; she does not really care for him— it is impossible she should. And now listen to me further, William - will die without." you undo your work, and let me have a fair chance with Ellen?"

"I will not interfere," said Willie firmly, "and—"
"Listen," interrupted Richard, his voice trembling with suppressed rage; "if you do not, I will take such vengence on you, on her, on him, on you

all, that your hearts shall shiver under gentleman come home in the middle of a school-term, evidently in such disgrace that he could not return. The matter was hushed up, and Master will guard every hair of her head."

Wallspieled. But an, oring in the medical such as the spoke, I am a dangerous enemy: me soon; now, oh, now! I cannot die," he repeated, though even as he spoke, I thought he would have passed away. The sudden hope had excited Richard sent to be a clerk in a bank- He looked with eager, flaming eyes him too much. I told him he must lie ing-house in Dublin, where one of his into Willie's calm face. "Answer

me."
"I have answered you, Richard.
Ellen has made her choice. She loves
Frank, and I am heartily glad of it. would rather see her his wife and poor, than the richest lady in the

land. Richard's face grew dark with rage.
"Beware!" he said between his closed teeth, "have a care-do not drive me

joy of Margaret's heart, the sunshine of her home. Those who looked at her fair innocent face, with her large liquid blue eyes, and listened to her under God's control. I am doing as and I trust my conscience bids me, and I trust Ellen and myself to God's protection." dered at the thought of any great suffering coming near her. They wished and prayed that life might for her be robbed of its sharpest thorns. Thus did Margaret pray with eager intended in Margaret pray with eager intended in the state of t comes upon you, remember you brought it on yourself;" and so saying he rushed from the room.

TO BE CONTINUED.

FOOTSTEPS IN THE WARD.

A True Story. (FROM THE MONTH.)

III. About an hour passed in this way, matters that? You and there have never been rich, and yet you have been very happy. I would rather be poor with Frank than a rich duchess. We don't care about luxuries and then the dying man began to get very restless. I had been told to give him a certain soothing medicine if this happened, and was preparing to do so, and the live of the him a certain soothing medicine if this happened, and was preparing to do so, and then the dying man began to get very restless. and then the dying man began to get very restless. I had been told to give when I found that in the hurry of the previous night it had been forgotten and was not there; I should have to go down to the dispensary for I dared not neglect the doctor's orders, and as none laugh—"last time he was at home he took me for a walk, and warned me against Richard Dunne. I could not help laughing, though Willie was pale and grave; the idea of my preferring that conceited, absurd Richard to Frank, auntie!"

"You little know," said Margaret, "You little know," said Margaret, thow I have prayed you should not kindest-hearted men I ever knew, and "how I have prayed you should not kindest hearted men I ever knew, and never grudged any trouble to help

have such an idea? Well those prayers I have explained above, was not the are answered very literally, for I never one near the operating room, but at the liked any one less; its quite hard to other end of the ward, and the dispensary was along a little passage at the when he comes here teasing. I could not help wondering, while poor Willie down those great silent stone stairs, was holding forth, what I should say with the doors shut on the landings all round, and my own footsteps echoing "Ah, yes, Nellie, that would have been a trial," said Margaret, with a proud smile; "but there was not much danger of it. How those boys love one I tried to think it was only the echo of my own, though I knew at the same time that it was nothing of the kind, but a totally different and heavier sound, such as a man's boot would make on the uncovered stone. There was one very strange thing about itthe tramp of that invisible foot made one single distinct sound as it des-cended each step, but there was no echo to it, whereas my lighter footfall was repeated—as all human footsteps were repeated on those stairs - in the hall

The gas-lights on the staircase were never put quite out at night, but burned low, and as I passed each one I turned its up to its fullest extent, thus giving myself a fine illumination on my way up and down! I suppose it was very cowardly, but I felt just then as if I could not bear the dark.

ward once more.

I administered the medicine and was making some arrangements about the sick man, to try and soothe the pain, when suddenly there flashed before my "Certainly not," said Willie: "I mind the thought that perhaps there have no enmity against you, Richard." might be some special circumstances "Yes, you have; it was you who brought my boyish disgrace upon me— gave him an invisible friend (or it might be an invisible enemy) who came to fulfil a mission of mercy (or perchance of vengeance) at his dying hour. Who was he? I raised my eyes to the card that was at the back of his bed, and saw there printed in the corner, the letters R. C. I was struck at the sight with an intense re-

morse for not having looked at the card before; the poor man, then, was a Roman Catholic, and here he was at death's door, and perhaps in sore need of a priest! I had learnt enough about the sacraments to know what absolu-tion was, and had too often seen the £200 a year; and I-I shall be a partenum in the firm! I shall make that poor sinner not to believe in its efficacy, and I could not bear to think that any one who wanted and could get that wonderful pardon should lose it through take her place with the first ladies of the land; she should have her carriage, that this time I was too late, but I would do what I could, so I bent over the poor man and said in a low voice.

"I see you're a Roman Catholic; do you know that you are very ill, dying?" (It was no time to mince matters). "Would you like to see a

To my dying day I shall remember the look that poor fellow gave me, for it went into my heart like an arrow; it was like that of a man in the agonies of starvation to whom I had suddenly held out a loaf of bread. He tried to raise himself in the intensity of his excitement, and stretched out his hands to grasp mine.

"Oh, Sister! can I? Oh, if you can, get me one quickly! I cannot There was a strange emphasis in the

last words as he sank back utterly exhausted, but there was no time to ques-

"Of course you may," I answered; but if I knew before! Why didn't you tell me?" "I thought it was forbidden," he

whispered. "But ah, bring him to very quiet, or I could do nothing. He obeyed, but there was a new light in his dying eyes, and an earnest clasping of his hands, as he lay murmuring broken words of prayer which, Protestant as I was, touched me to the heart, and I too whispered a petition that God would vouchsafe to keep him alive till his desire had been fulfilled, and the words of pardon spoken over him by the priest.

There was no time to be lost, but at first I did not quite know what to do, I looked at my watch, it was just 3:30, too early for any one to be stirring for another hour or more. I dared not wait at that time, and yet I could not well go myself. Then I bethought me of one of the house porters, who slept close by the great entrance door, and who would naturally be one of the earliest astir. He was a good natured man, with whom I had always been errands and taken messages for me, and I felt sure he would not mind going now. I sat down and scribbled a hasty note to Father James, whose church and presbytery were close by, only a couple of streets off, and without think ing about the footsteps, for I was in such a hurry—though when I came to reflect afterwards I remembered they had followed me all the way down just as they had done before—I ran downstairs and knocked loudly at porter's door. There was some diffi culty in rousing him, but at last I made him understand what I wanted, and how urgent the case was and then he was ready in five minutes, and started off with strict injunctions to tell the priest "he must look sharp or he would

be too late." I shut the door behind him, and then sat down in one of the waiting rooms. I suppose the excitement and suspense were beginning to tell on me. for though, as I have said, am not naturally either a cowardly or imag-Ellen burst into a positive peal of laughter. "O auntie! how could you went down the big staircase. This, as alone, I felt actually afraid to go up

stairs, and be followed by those ghostly steps. "Besides," I thought, "it will save time to wait here." So I waited, and tried to say some prayers, though what they were I am sure I do not know! The steps seemed to have ceased, but in about ten minutes they began again, not in the room, but up and down the hall outside, and-it may have been fancy -but they sounded to me louder and quicker almost with a touch of impatience in the tread, and, as I listened, my heart began to beat in time with that hasty but still regular tramp, and each step seemed to ring in my ears and say to me, "The time is short, make haste, the time is short." No doubt that was only my own excited imagination, for I do not think any one really spoke at all.

TO BE CONTINUED.

FIVE-MINUTE SERMONS.

Feast of All Saints.

All saints, my dear brethren, and all sinners who attain to eternal life, are closely joined together in the solemni ties of these first two days of November The morrow of All Saints' day is All Souls' day. The joy of Paradise and the weariness of its vestibule are both I knew just where to find the bottle
I wanted, and when I had got it, flew
up again as fast as possible, and glad
praying to the saints in glory to begin indeed I was to be safely inside the praying for the sinners in purgatory. And this is a beautiful way of meditat ing on the future life, for love is too unselfish to tarry long with a happy friend while there is another friend outside the door in a state of great unhappiness.

Holy Church would have us measure our charity for the souls in purgatory by our value of the joys of heaven And experience tells how very great an effect this has on us, for we see everywhere among Catholics an in tense affection for the poor souls wait ing at heaven's gate, much intensified by the sights and sounds from within that gate which have been granted us beforehand on the feast celebrated to-

Now, there is a strict duty of friend. ship to be fulfilled in praying for the departed. They are our relatives, our former companions in the journey of life, our former associates in busines and pleasure. Can there be any doubt of this? Do you suppose that the suffering souls were any worse Christians than you are yourselves at this moment? In some cases, ves : but these were exceptions. Nearly all who have gone before us are about the same as those whom they have left after them poor, weak, sinful mortals, sinning and repenting, stumbling and falling and rising again, and finally disap pearing in the grave.

We have every hope that they were forgiven their sins, but what about their full atonement? They have paid the great debt, but what about the last farthing-the affections still clinging to passionate indulgence, the lowness of motives, the gross inclinations chained, indeed, but not tamed? What about the venial sins committed by them, as by ourselves in tens and hundreds every day - the nasty little lies, the mean selfishness, the slothful habits, the greediness at table, the worship of men's opinions, the vanity the self-conceit, the snappish temper. the silliness and giddiness, the har bored aversion even for relatives, the petty dishonesty — what about all this which we know must be atoned for by them, because like ourselves they were commonplace Christians? Ah! breth ren, we ought to have a fellow-feeling for them ; we ought to thank God that we can interpose in their behalf. Blessed be the prayers we say for them,

hath found a true friend.' But there is a yet closer bond between us and the souls in Purgatory han that of friendship, however strong that may be. I mean the bond of com-mon guilt. I mean the dreadful fact that we are participators in that guilt of theirs for the imperfect repentance of which they now suffer even after forgiveness. They committed venial sins, but who made them do it? Who but you, my brethren, their former relatives and friends? You provoked them to the anger they suffer for, you poisoned their minds with envy, you failed to teach them rightly if they were your children, you embittered their hearts if they were your parents.

Come forward, then, all of you, and bear your own share of the burden. If not from friendship's love, at least from the urgent call of justice, take a share of the sufferings of the poor souls in friendly, and who had often run Purgatory, for you had a share in their guilt. By so doing you will hasten the happy hour of their deliverance, and earn a share in their heavenly joy.

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References: Very Rev. Dean Harris, St. Catharines, Ont.; Rev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sullivan, Thorold, Ont.

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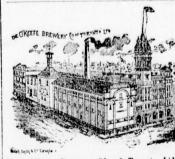
Susiness offege Blessed be the prayers we say to the true pledges of friendship; blessed the Masses offered for them in this their day of gloom and desolation! How well they realize the truth of the Scripture saying, "Blessed is the man who large the friends," Blessed friends in the restriction of the saying the

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Department of Indian Affairs.
October 18th, 1894.
837 3

POST & HOLMES,

BYARD MCMULLIN.

of inflammation by MIN-

C. M. B. A.

Assessment No. 14 of the Grand Council of Canada has been issued, calling for the pay-ment of four beneficiaries, of \$2,000 each, viz., David R Curtin, Gravenhurst: Patrick T. Egan, Windsor: Cyrille Vallee, St. Cathar-ines, and John Henry Leacy, Cardinal.

Resolution of Condolence.

Summerside, P. E. I., Nov. 6, 1894.

Summerside, P. E. I., Nov. 6, 1894.

At a regular meeting of St. Paul's Branch, No. 215, Summerside, the following resolution was moved by Brother Francis Perry, seconded by Brother J. B. Strong, and carried by standing vote of members:

Resolved, that the members of this branch having learned with deep regret of the death of Mrs. Donald MacLellan, mother of our esteemed Brother and Vice President, Dr. James H. MacLellan, hereby extend their sincere sympathy to Brother MacLellan in his sorrow; and further.

Resolved, that this resolution be engrossed on the minutes of the branch, and that copies thereof be forwarded to Brother MacLellan, to the CATHOLIC RECORD and local paper for publication. J. B. STRONG, Rec. Sec.

A. O. H.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of the Ancient Order of Hibernians, Division 1, Elgin county, the following resolution was moved and unanimously adopted:

Resolved, That this Division tender its deepest sympathy to Bro. Wm. Moylan on the death of his dear mother. Passing away as she did with remarkable presence of mind even to the last, we rejoice when we think of the glorious future in store for her. Always bowing in humble submission to the mandates of the Almighty, the sorrow-stri ken family will avail themselves of the beautiful Catholic link which binds them to their mother., viz., pray for her soul.

Resolved also that a copy of this resolution be sent to the CATHOLIC RECORD, our official organ, for publication.

JAMES MCMANUS, Rec. Sec.

RESOLUTION OF CONDOLENCE.

Toronto, Nov. 10, 1894. At the last regular meeting of Division No. 1, Ancient Order of Hibernians, the following resolution of condolence was unanimously

ereas it has pleased Almighty God in His infinite wisdom to remove by death from our midst our late Brother, Michael McCabe; and whereas in the death of our late Brother his family has lost a loving husband and kind his family has lost a loving husband and Rind father, the community a worthy and re-spectable citizen and the Church an earnest and devoted Catholic; and, whereas we, this members of Division No. 1, Ancient Order of Hibernians, have in the death of our late Brother lost one of our most esteemed and respected members and one who has endeared himself to us all by his many noble qualities— therefore he it

respected memoers and one who has chuckards himself to us all by his many noble qualities—therefore be it Resolved that we, the members of Division No. 1, Ancient Order of Hibernians, do hereby tender to the bereaved family of our deceased Brother our heartfelt sympathy and condolence in the loss they have sustained, and pray that God in His infinite goodness, will have mercy on the soul of our deceased brother and comfort his tamily in this the hour of their affliction. Be it further, Resolved that our charter be draped for the period of thirty days, out of due respect for the memory of our late Brother, and that a copy of this resolution be forwarded to the family of our late Brother, Michael McCabe, inserted on the minutes and published in the CATHOLIC RECORD and Catholic Register. Signed on behalf of Division No. 1,

WM. RYAN, Rec. Sec.

E. B. A.

L. D. A.

St. Helen's Circle, No. 2, had a most successful meeting on Monday last. At the close of a short session they went in a body to visit St. Cecilia's Circle, No. 3, in their new hall ad/West Toronto Junction, and a most enjoyable evening was spent. Grand Officers W. Lane, J. Fahey and J. J. Nightingale also officers and rembers of the city branches and circles were present. There is every reason to expect a steady increase of membership in the circle now that they have secured a comfortable hall in a most convenient situation. Two applications for membership were received.

The grand concert in Massy hall, according to the reports of the committee, will be a grand success. All the artists stand first in their profession, and the programme is the best ever placed before a audience in Toronto.

W. Lane, S. T. and O.

SALISBURY SHIRKS.

Lord Salisbury's shirking of the task of formulating a scheme for the reform of the House of Lords, while admitting that a reconstruction of that body is advisable, is the theme of general regret on the part of the Conservative press. The explanation of the ex premier's reticence accepted in Unionist circles is that, his address being made only forty-eight hours after that of Lord Rosebery, he did not have time to consult with his colleagues as to an alternative programme. Mr. Balfour has promised to address the Conservatives of Newcastle on Nov. 13, if health will permit. The unanimity of the demand of the party that they be given some idea of their leaders' policy with regard to the House of Lords is so complete and so well grounded that Mr. Balfour must be more explicit than was Lord Salisbury, or leave the country convinced that the Tories are prepared to fight to the end for all the privileges of the peers.

Among the Unionists several propositions are being debated, including one for the appointment of a select committee of the House of Lords to consider what changes can be made that would promote the efficiency of the Upper House. The appointment of such a committee was proposed by Lord Rosebery in 1895, but it was at that time rejected. In the present critical situation, such action might serve to stave off the attack upon the Peers by the Commons. The project of Lord Dunraven for the restriction of the number of legislative peers to one hundred and eighty chosen by their order in a similar manner to the existing practice of the Soctch representative peers with the bulk of the House composed of life peers, has been revived, and meets with considerable favor among the Unionists, Seedily prevail upon Lord Salisbury to agree to some reform of the Government, the coming general elections will sweep the Unionists out of Parliament.

Since Lord Rosebery's speech in Brafford, all of the political parties recognize the fact that the question of the reform of the House

ce Lord Rosebery's speech in Bradford, all of the political parties recognize the fact that the question of the reform of the House of Lords dwarfs all others now before the

that the question of the reform of the House of Lords dwarfs all others now before the country.

The Nationalists, though chagrined at the prospect of the prolonged struggle over the House of Lords question, postponing all consideration of Home Rule, generally accept the Government plan as eventually the surest road by which to reach their goal. The clamor of the Redmondites, that Home Rule must remain in front ot all other issues, is not supported by a single practical suggestion as to how this is to enable Ireland to attain the main object of the Nationalists. John Dillon, speaking at Mullinahone, voiced the opinion of a majority of the Irish party when he said: "We would be madmen and traitors to the cause if we refused to give all the assistance in our power to help the Radicals of England break the power of the House of Lords, which, throughout generations, has been the bitterest enemy of the Irish people." The coming conference of the leaders of the Irish Parliamentary party will doubtless decide to support the Government, provided a resolution be submitted to the House of Commons sufficiently drastic in its opposition to the Upper House.

THE GUNPOWDER PLOT.

Ed. CATHOLIC RECORD:

Sir — The 5th of November, sometimes called Cecil's Holiday, has come and gone once more, and with it the usual anniversary harangues by Protestant preachers in almost every conventiele and meeting house throughout the land.

Although demonstrations of insult and ruffianism are happily now not so frequent as they were formerly at the 5th of November celebrations, still the old spir \$\tilde{x}\$ of hostility and bitterness towards Catholics is fostered and kept alive by inflammatory discourses on those occasions. By a charitable method peculiar to those anti-Catholic preachers, they strive to identify the religion with the crime of the conspirators in the Gunpowder Plot, and make the whole body of English Catholics—and, of course, the Pope—answerable for the crime of a few reckless individuals. They allege that the principles of the Catholic religion naturally tend to such acts; they abuse the Pope and represent his religion as a system of persecution and treachery, and brand the professors of the ancient faith as traitors because they chose rather to forfeit their lives and their property than abandon their religion under the most cruel system of persecution, perhaps, that the world has ever witnessed.

In popular accounts it is stated that the

lics would never engage in any violent enterprise. It is true that after the discovery of the plot the Pope did not issue a formal condemnation of the enterprise, but it is true also that the Arch-priest Blackwell, his representative in England, instantly issued a letter in which the late conspiracy was stigmatized as a "detestable levice," an "intolerable, uncharitable, scandalous, and desperate fact." On 7th Nov. he addressed a letter to the clergy and latty reminding them of the criminality of all such attempts against the Government, and exhorting them to manifest their respect for the decision of their Church. On 28th November he issued a third letter, in which he repeated his admonition in still stronger terms. To show that in these letters Blackwell spoke the sentiments of the Pontiff it is only necessary to refer to the fact that in the preceding July, instructions to the very same effect as those transmitted to Garnet had been published by him at the express command of ris Hollmess, and that in the following summer the Pope harself address two letters are conspiracy, and solicit in the case of the sentiment of the second letter which is worthy of careful perusab by those who maintain that it is a Catholic doctrine that subjects may lawfully rebel against a Protestant sovereign. It is as follows: "And here, to the increase of the horror of the matter, there is made a discovery of a general council, and against the prescript of a general council, and against the sentence of the best Catholic writers of our age. It is known by my letters published already that His Holiness hath prohibited all such attempts against the sentence of the best Catholic writers of our age. It is known by my letters published already that His Holiness hath prohibited all such attempts against the sentence of the read and the son of the conspiracy had not residence. Bestdes, it is evident that in the Council of Constance, this opinion of Wycilife was condemned, that populars and subjects by private authority, to take arms against

witnessed.

In popular accounts it is stated that the Gunpowder Plot was the work of the English Catholics at large and the Jesuits, in revenge F for their disappointment, at the refusal of James I. to modify or relax the penal laws under which they were suffering since the time of the monster Henry VIII. That they were justified in entertaining hopes of toleration from James is easily understood when it is known that in most of his religious opinions at first be approached the Catholic doctrines. This is evident from some of his expressions given in Gerard's MS, account of the plot, and quoted in Tierney's edition of Dodd's Church Hist, vol. iv. Again, his attachment to those who suffered in the cause of his mother, Mary Queen of Scots, had been publishy recorded by himself in his instructions to his son. To these may be added the more direct assurances given by him to various persons on his accession to the throno in 1603, and which are fully set forth in Tierney's Dodd, and Lingard's England, vol. vii.

Instead of mitigating the severities of the penal laws, the king and his parliament, to quote Lingard, "re-enacted to its full extent the oppressive and sanguinary code framed in the reign of Elizabeth and even improved it with additional severities." This was the prospect that opened up to the English Catholics during the two years preceding the discovery and frustration of the plot, and it was very far from being an encouraging one. It is a well-attested historical fact that, in the reign of Elizabeth, hundreds of them were butchered under the knife of the executioner; that thousands of them were reduced from affluence to beggary and was yet and that thousands of them were reduced from affluence to beggary and was by the rapacious minos of "Good Queen Bess" and her ministers—and of all this for no other reason but their conscientious adherence to the accent faith of their foretathers.

When James came to England he was accompained by a swarm of hungry adventurers from Scotland that overran the land like loc A NEW ALMANAC.

The Il'ustrated Catholic Almanac of Outario is announced to be in the market by November 15. This Almanac has been approved by all the Archibishops and Bishops of Ontario. As no expense has been spared in its publication it will be invaluable to the Catholics of Ontario, containing as it does a calendar compiled by the writer of the Ordo, Rev. Father Cruise, of St. Mary's, Toronto; with feasts, fasts, etc., for the Catholics of this province. It also contains a directory of all parishes in the province; an accurate clergy list; a list of all branches, divisions, officers, etc., of all Catholic societies, with an account of their formation in Ontario; besides the short stories, poetry, biographical sketches, and information generally given in almanacs. A special feature is the explanations of the particular devotions for each month, which have been written by the Archbishop of Toront, the Bishop of London, the Prior of the Carmelite Order, and rev. clergy of the Society of Jesus, the Basilian and Redemptorist Orders. The money realized from the sale of this Almanac will be devoted to the Monastery of the Precious Blood, 113 St. Joseph street, Toronto, Ont. Each purchaser will have the satisfaction of knowing that, besides having access to the mine of valuable information contained in this book, he will be assisting the ladies of the Order of the Precious Blod in the noble works in which they are engaged. 1601 was occupied in executions and banishments. Is it surprising, then, that a few individuals, made desperate by a long series of such grinding persecutions, should conceive the design of ridding themselves of the authors of their misfortunes when it became evident that nothing but the total extinction of the Catholic religion in England and Ireland would satisfy the king and his advisers, including the bigotted and fanatical Bishops who ruled the Established Church at that time.

Baritone solo— R.J. Howorth.

Duleimer selections.
Mr. P. Walsh.
Tenor solo—"Sentenced to Death,"
John Howorth.
Song and chorus—"No One to Welcome Me
Home,"
Miss M. B. Farnen, R. and J. Howorth.
Comic song—"The Musical Flat,"
J. W. Wright. including the bigoted and fanatical Bishops who ruled the Established Church at that time.

Only sixteen persons were so much as accused, in the act of attainder that passed on the occasion, of any share of the guilt of the Gunpowder Plot; and among these it does not appear that more than seven individuals were fully acquainted with it. Three Jesuits are mentioned in the Act as being consenting to the conspiracy—F. F. Garnet, Greenway and Gerard. The last mentioned of these, though apprehended and contined in the tower, was never brought to trial; the second secaped abroad, while Father Garnet suffered death. These men were both successively consulted by Catesby, the head conspirator, as divines and under conscientious secrecy, concerning the lawfulness of the plot, and they both strongly condemned it. Garnet, in particular, when he found that his arguments were ineffectual, by way of gaining time, and to defeat the project, begged of Catesby to send a messenger to consult the Pope concerning it: knowing well, as he said, that the latter would never give his consent to such a horrible crime. Catesby was at liberty to speak of this consultation, though Garnet was not, as he received the information in contession. He (Catesby) accordingly informed his companions of it, in consequence of which Fresham, another one of the conspirators, when a prisoner, to save himself, accused Garnet and Greenway of being privy to the plot. The latter escaped to the Continent, but Garnet, as already stated, suffered the extreace penalty, not ior any share he had in the affair, but for not revealing to the authorities the designs of the conspirators.

James acquitted the Catholics as abody of all participation in the plot. It requires on the consultation in the plot. It requires on all participation in the plot.

alty, not for any share he had in the affair, but for not revealing to the authorities the designs of the conspirators.

James acquitted the Catholics as a body of all participation in the plot. In parliament and in the proclamations issued for apprehending the conspirators he declares it was only a contrivance of some eight or nine desperadoes: "Neither does His Majesty charge the plot upon the whole body of the English Catholics (Collier ii, 689)."

As regards the Pope it is certain that he tried to prevent it. In June, 1805, he received information through a private source that some design was on foot for the destruction of the Government, and he instantly ordered Aquaviva, the General of the Jesuits, to write to Garnet, expressing his conviction that the existence of the conspiracy must be known to that Jesuit, and commanding him, without a moment's delay, to exert himself in arresting its progress. (See Aquaviva's letter to Garnet on 25th June, 1805, in Tierney's Dodd. A copy of this letter is in the State Paper Office. London, Eng.) Garnet, in his answer to this letter, stated that he himself had been able to frustrate the plans of the disaffected four different times; without his consent, he said, the great body of the Catho-

very acceptable gift for either boy or girl is the interesting book, "Jet, the War Mule, and Other Stories," by Ella Loraine Dorsey. These stories were eagerly perused each week by the young folk when they appeared in the columns of our excellent contemporary, the Ave Maria, of Notre Dame, Indiana, from which office they are now published in book form.

KINGSTON BUSINESS COLLEGE.

We desire to call attention to the advertisement of the above Institution, in another column. Business colleges are of somewhat recent origin, and are the outcome of a desire on the part of many young men and women to obtain an education to fit their for business, with a very reasonable expenditure of time and money. The Kingston Business College "fills the bill" in the most thorough and practical manner, for besides imparting a thorough knowledge of book keeping, shorthand, type-writing, penmanship, banking, etc., they are trained by practicing the ordinary rules of business; and for this purpose offices are fitted up and transactions carried on as they are in every day life. This prepares students to take a situation at once. The Principal, Mr. G. A. Swayze, formerly of London and Belleville, is a well-known teacher in such Institutions. The well-known elocutionist, Mr. J. B. Mc Kay, is the President, and is a thorough business man in every sense of the word. Those of our readers who intend taking a course in business training would do well to correspond with the secretary, Mr. A. H. Ross. Kingston is a nice city, and pupils will find every facility to improve themselves while here. Home-like boarding houses are convenient, and rates are reasonable. Nov. 15.—Export Cattle—Prices were a better, sales of good cattle being made fro Nov. 15.—Export Cattle—Prices were rather better, sales of good cattle being made from 32c to 83,524.

Butchers Cattle—The only kind now in good request is well finished medium weight beeves for the best trade here and in Montreal. For this close on 32 to 32c would be paid. Some of to-day's sales were? 19 head, averaging 1,050 lbs. 22c, 32c a head.

Sheep and Lambs—Demand for export sheep, ewes and wethers was fair at from 83,25 to 83,55 per cwt. Rams sold at 3c. A few bunches of choice lambs were taken for export at 83,35, Butchers' sheep were in moderate demand at 82,75 to 83 a head.

Hogs—Prices were steady at 84,25 to 84,35 for bacon hogs, weighed off car; \$4.20 to 84,25 for thick fats 1,38,90 to 84 for stores and sows, and 82 to 83,50 for sage.

Milch Cows and Springers—The range of value was unchanged at 850 to 840 for medium to good and \$40 to 850 for good to choice. to good and \$40 to \$50 for good to choice.

East Buffalo, Nov. 15.—Cattle — The market ruled steady to firm, and a fair number of the receipts were sold. Hogs—Vorkers, good choice, corn-fed, \$4.70 to \$4.75; mediums, \$4.75 to \$4.80; good heavy, \$4.20 to \$4.20; roughs, common to choice, \$5.90 to \$4.25; stags, \$5.25 to \$3.75. Sheep and Lambs — Sheep — Choice to best export wethers, \$3.50 to \$3.75; fair to good mixed sheep, \$2.65 to \$3.55; common to fair, \$2.55; calls, common to good, \$1.50 to \$2.50; calls, common to \$5.50; calls, ca

ST. JOHN, N. R.

Mr. T. D. Sullivan, ex-Lord Mayor of Dublin and member of the British Parliament, arrived here in the afternoon of the 6th inst, and was met at the railway station by Messrs. John Keeffe, R O'Brien (of the Globe), James Barry, T. O'Brien and other members of the Irish Literary and Benevo-Famous Men and Famous Places." President Keeffe introduced the speaker. The leclent Society. In the evening he delivered, in the Opera House, his lecture on "Ireland's ture was a very interesting one, and was greatly enjoyed by the audience. Owing to the severe snow storm that raged all the day the attendance was not very large. On motion of John L. Carleton, Esq., a vote of thanks was passed to Mr. Sullivan for his excellent address. On the following evening, he lectured in Fredericton, Mayor Beck with presiding. He returned to St. John on Wednesday, and left for Boston by the evening train. Under the heading of "After Forty Years," the St. John Globe says: Previous to the lecture on Tuesday evening in the Opera House, Mr. T. D. Sullivan, M. P., had among his callers a former acquaintance, Mr. Thos. Walsh, of Brussels street. The distinguished lecturer immediately recognized his old friend and warmly greeted him. It was their first meeting since Mr. Walsh came to America, forty years ago. In their boyhood days they attended the same school in Bantry, and later on were members of a brass band in their native town. For twenty minutes or so they chatted pleasantly of 'old times," and recalled many incidents of the little seaport town of Bantry fifty years ago and more. Of course Mr. Walsh was delighted that his townsman visited St. John. ST. JOHN, N. R.

LIZARDS IN THE STOMACH.

MARKET REPORTS.

London, Nov. 15.—Wheat, 48 to 54c per bush. Oats 27 to 29c per bushel. Peas 48 to 51c per bush. Barley, 39 to 40 4-5c per bush. Rye, 50 2-5c to 59c per bush. Beef made no advance from 84 to 85.50 per cwt. Lamb 5 to 55c a pound wholesale. Dressed hogg 85.25 to 85.50 per cwt. Turkeys sold at 7 to 9c a pound. Geese 5 to 6c a pound. Fowls 35 to 59c a pair. Butter 22c a pound for best roll by the basket. Crock, 20c per pound. Fresh ergs 22c a single dozen, and 29c by the basket. Fotatoes 50c a bar. Apples 40 to 50 a bag, and 81 to 81.50 per bbl. Hay, at 89 a ton.

40 t. 90 a bag, and \$1 to\$1.50 per bbl. Hay, at \$9 a to n. Toronto, Nov. 15. — Market quiet; seemed steady. Wheat — 52 to 55c, north and west, quoted for red and white; goose wheat sold on Midland at 51c; spring quoted east at 51c bid; holders asking 67c west for No. 1 Manitooa hard, and 70c east, with buyers holding off to see if the advance will hold. Flour — Millers quote straight roller firm at \$2.55, Toronto freights. Barley—A 19.030 bushel lot of No. 2 offered west at 41c; No. 1 quoted east at 44 to 45c. Oats—Cars of white, north and wast, sold at 37c, and mixed at 39c, nor maked at 39c. Montreal, Nov. 15.—Gra'n—No. 1 hard, 65 to

Montreal, Nov. 15. — Gra'n—No. 1 hard, 65 to 66c; No. 2 hard, 63 to 64c; corn, duty paid, at

their notions about passive obedience and non-resistance."
Nearly all the particulars which I have given bere, and a great many more besides, are very clearly set forth by Dr. Lingard in his interest-ing narrative of all the more material circum-stances connected with the conspiracy, also in Terney's edition of Dodd's Church History, and in Dr. Milner's "Letters to a Prebendary," Those works would repay a careful perusal for the sake of arriving at the truth about a mat-ter which forms such a fruitful source from which Protestant preachers draw materials for their annual philippics against Catholics. November 10, 1891.

A NEW ALMANAC.

LEAGUE OF THE CROSS

St. Joseph's Sodality League of the Cross held at their hall a very successful concert on. Wednesday evening, Oct. 31. It was a great success, both financially and in point of num-bers, the hall being filled to its utnost capacity

PART I.

Trio—"Oft in the Stilly Night."...
Miss M. B. Farnen, R. and J. Howorth.
Song—"The Fatal Wedding.".
Miss Evoy.
Baritone solo—"I'm Alioat."...
R.J. Howorth.

Miss M. B. Farner, R. and J. Howorth.
Duleimer selections.
Mr. P. Weish.
Baritone solo—"The Song of The Forge,"....
Song—"The Flower Girl.".
Miss Evoy.
Comic song—"Have You Seen Dan McKenna,"
J. W. Wright.
Accompanist and musical directress, Miss L.
Murphy.

Accompanist and musical directress.] Miss L. Murphy.

Miss Margaret B. Farnen as soprana soloist sustained her reputation and sang in a manner that was very pleasing. The tenor song, 'Sentenced, to Death,' by John Howorth, was well sung, also the comic singing by Mr. Wright, who responded to several encores. The Duleimer selections by Mr. Welsh deserves special mention, and he is a master hand with the instrument, being recalled several times. During the intermission the President of the society, Mr. Jos. Kirby, delivered a stirring and lengthy address on the subject — Temperance—and handled it in a way which under his ruling the society will prosper, proving himself to be a clear and able speaker. The evening's entertainment was brought to a close by a few excellent and well directed remarks by the Chaplain, Rev. Dean Bergin.
Next Sunday evening, Nov. 18, Rev. Dr. Tracev will lecture to the society in St. Joseph's church, Lesile street, at 7 p. m. A cordial invitation is extended to all to be in attendance and listen to a discourse from the rev. gentleman, who on the last occasion of his lecture to the society gave sufficient proof of the powerful and eloquent address to be delivered, and it is earnestly requested that all members be present.

RICHARD J. HOWORTH, Rec. Sec.

NEW BOOKS.

Readers of the Ave Maria, and others, will be pleased to know that "The Cure of Ars," contributed to its columns by Kathleen O'Meara (author of "Life of Frederic Oznanan," "Queen by Right Divine," "Iza's Story," etc.), can now be had in book form.

As the holiday season approaches, the question, 'What shall we get this year for the children?" is mosted by fond parents. A

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-letine free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wavne, Ind., since 1876, and is now under his direction by the Reptile Swallowed While Drinking in the Dark-Exeruciating Agony Suffered by Mrs. Westfall - Nerves Shattered, and Death Looked for as the Only Relief. KOENIC MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. Gfor \$5. Large Size, \$1.75. G Bottles for \$9. In London by W. E. Saunders & Co. From the Trenton Courier. The dittor of the Courier having heard of this strange case of Mrs. Simon Westfall, made enquiry and learned the following facts: Mrs. Westfall said that one evening some three years ago she went to the well and pumping some water drank a portion. As she did so she felt something go down her throat kicking and told her mother so at the time. Little she thought of the agony in store for her through drinking water from a pump in the dark, for a female lizard found its way into her stomach and brought forth a brood. After a while the sight of milk would make her tremble and she had to give it up. The disorder increased so that the very sight of milk would produce effects borlering on convulsions. She lost her appetite but would feel so completely gone at the stomach that she had to gat a cracker and take some barley soup frequently to quiet the disturbance within. She took medicine for dyspepsia and every known stomach disease, but got no relief. She changed doctors and the new doctor having had an experience of this nature before, gave her medicine to kill and expel the Laards. For three years the poor woman suffered all kinds of physical and mental agony. Her whole system, kidneys, liver and stomach were all out of order. Her heart would flutter and palpitate so faintly as t be imperceptible, and a smothering feeling would come over her, that it was often thought she had given her last gasp. Her memory was almost gone, her nerves shattered so that the least sudden movement would bring on collapse through extrene weakness. Sitting or standing she would be dizzy and experience most depressed feelings and lowness of spirits. After the removal of the reptiles, the doctor sanctioned the use of Dr. Williams' Pink Pills and she took three boxes, but found no apparent relief. She then gave up their use, believing she was past the aid of medicine. At this time a Mrs. Haight, who suftered twelve weeks with la grippe, and who was completely restored by taking Dr. Williams' Pink Pills for Pale People, urged Mrs. Westfall to

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Minerton, 0., June 15, '92.

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LOUIS GRIMMER, Rector

From the Author of the "Short Line to the Roman Catholio Church," Cannelton, Ind., September 16, '91
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TEACHER WANTED. HOLDING A SEC-Ond or third class certificate, for the R. C Separate school sec tion No. 4, Raleigh, for the year 1895. Applic ants to state salary, qualifica-tions, etc. References. Duties to commence January 3, 1895. Address, M. GLEESON. Sec. Fletcher, Ont. 839-3

Fletcher, Ont.

Signature State Stat

POR SEPARATE SCHOOL NO. 2, GRAF-ton, daldimand County. Applications re-ceived up to November 25th. State salary and experience. The lowest or any tender not necessarily accepted. Apply to Dennis Cal-nan, Gratton, Ont.

ADY TEACHER FOR SCHOOL SECTION

4. Gower Point (LaPasse), county Nenfrew, for January, 1886, to teach English and French. Applicants to state salary and certificate. Applications received up to 20th Nov., by REV. 7. X. LEMOYNE, Gower Point. 888.3

THREE TEACHERS WANTED FOR PHREE TEACHERS WANTED FOR Period of Pembroke Separate school for 1895; first assistant, male or female, holding second class Normal School certificate; second and third assistant, females, holding third class certificates. None but thorough disciplinarians need apply. Applicants to state salary and furnish Inspector's testimontals. A. J. FORTIER, Secretary, Pembroke, Ont. 8874

WANTED, MALE OR FEMALE, TEACH er. Catholic, holding a second or third WANTED, MALE OR FEMALE, TEACH-er. Catholic, holding a second or third class certificate of qualification, for senior room of S. S. No. 3. Dover South, county of Kent. Must be capable and willing to teach and speak (conversationally) the French as well as the English. Applications, stating age, experience and salary, will be received until December 15, with testimonials and photograph of applicant preferred. Address John B. Blaire Sec.-Treas., Dover South, Ont.

ROMAN CATHOLIC, MALE OR FEMALE A teacher, holding a second class certificate, professional, to take charge R. C. S. S. No. 6, Stephen, Ont. Duties to commence 3rd January, 1895. To be capable of acting as organist and leading the choir. One having experience preferred. Apply, sending references and state salary to PATRICK J. BREEN, Sec., Mount Carmel P. O., Ont. 838-tf.

FOR S. S. NO. 5, LOGAN, COUNTY PERTH,
bolding second or third class certificate of
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