HIS GRACE ARCHBISHOP CLEARY PAYS

ARCHDIOCESE OF KINGSTON.

A PASTORAL VISIT TO KEMPTVILLE. On Friday, Sept. 1, 1893, Most Rev. James Vincent Cleary, Arch-bishop of Kingston, went to Kempt-ville for visitation of the parish and confirmation of the children. Next morning, after celebrating early Mass, he examined the boys and girls in the he examined the boys and girls in the forms of daily prayer prescribed by him to be committed to memory by all candidates for confirmation. He was attended by the pastor, Rev. Michael McDonald; Vicar-General Gauthier, pastor of Brockville; Dean Masterson, pastor of Prescott; Rev. Morgan O'Brien, pastor of Merrick-ville, and Archdeacon Kelly, His

On Sunday morning, Sept. 3, the Archbishop celebrated Mass at 7:30 o'clock and presided at the public Mass at 10:30 o'clock, Archdeacon Kelly being the celebrant. At its conclusion a large number of the prominent members gathered around the Archbishop in the sanctuary and pre-sented him with an address of welcome and warm expressions of loyalty to him as their chief pastor, to whom they declared they were indebted for many tokens of kindness and special regard throughout the past ten years. Their address represented in strong terms the complaint of the congregation that a section of the parishioners, had failed to discharge their duty towards God and the Church and had treated their more Catholic neighbors unfairly by persistently withholding payment of their subscriptions towards defraying the cost of their new church. The address appealed to the Archbishop to interpose his authority and constrain those reluctant persons to pay their just share of the cost of the church, and thus enable the pastor to substantially reduce the debt and the annual burden of interest :-

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To His Grace the Most Reverend James Vincent Cleary, S. T. D., Arch-bishop of Kingston.

MAY IT PLEASE YOUR GRACE:-

health and to see for ourselves, as we do now, that that wonderful vigor of mind and body which have helped you to do such marvels for religion and its institution in this diocese in the past, is still present to aid you for the upbuilding of everything in the future. Our constant prayer shall always be that God may enable you to carry to triumphant issue your every endeavor in behalf of your flock, and that He, in His Providence, may long

spare you to us all. For ourselves we have always been exceedingly gratified to know and now most cheerfully bear testimony to the fact that, amidst your arduous and multiform duties, Kemptville and its interests — spiritual and temporal — have never been forgotten by you. For this token of affection we warmly

the administration of the holy sacrament of confirmation to the little ones, and for the feeding of the lambs of the flock with the milk of sound doctrine. The grace of the sacraments will strengthen them in our Catholic faith with that fortitude that fears not to face suffering, or even death itself, for the cause of Christ: and from the words of wisdom which you shall speak in the name and by the authority of God, they, and we, their parents, shall receive courage and consolation for the future.

You have come not only for the imparting of the gifts of the Holy Spirit to our children, but also in pastoral visitation and out of solicitude for our material prosperity and the financial condition of this mission, and this encourages us to say a word in that con-

First the tribute of our deepest gratitude is due, and shall be ever paid, to our good pastor, the Rev. Father Mc-Donald, who has labored with untiring energy in the building of this beauti ful temple in which we are now as-sembled and in the liquidation of the debt which rests so heavily upon it. For the past twelve years he has been active, earnest and zealous in the collection of monies for this building but notwithstanding all his endeavor and the cheerful assistance of a considerable proportion of his congrega tions; much remains yet to be done. The majority have ever contributed in an unstinted and generous manner to God's house; the minority—we say it with regret—enjoying the same conso-lations and the same spiritual benefits in this holy house, have been entirely forgetful of their duty toward God's forgetful

Church and their fellow-Catholics. We leave it to the wisdom and prudence and authority of Your Grace to

honor of your visit and the many benefits ensuing therefrom, we ask your blessing upon ourselves, our families and this mission. Signed on behalf of the congrega-

Robert McGahey, M. Roach, John O'Neil, Timothy Deegan, John Slavin, M. M. Loughlin, John Shields, Wm. O'Dair, John Whalen, John Sweeney, Owen Shea, Edward O'Dair, John Sheridan, P. Higgins, John Cassidy, John Murphy, Th. Burns and M. Gaffney.

The Archbishop promised to advert to this subject in his address to the congregation after administering the sacrament of confirmation. Meanwhile he spoke to the children for a good half hour on the nature of this sacrament and the heavenly gifts conferred by it, and the discipline of piety whereby these precious treasures of grace are to be preserved and made fruitful of sanctification throughout their whole lives. He instructed the parents upon the primary duty of guarding the children against the various dangers to which youth is exposed in this age and country, laying special stress upon fidelity to the morning prayers, the evening Rosary to be recited by the whole family together, regular attendance to Sunday's Mass and frequent reance to Sunday's Mass and frequent re-ception of the sacraments of penance and the Blessed Eucharist. He warned the parents to be most careful to exclude from their homes bad books and bad newspapers that tend to corrupt the spirit of religion and piety in the youthful mind, and too frequently contain impure matter that defiles the soul and the thoughts and destroy innocence by lascivious stories. He exhorted them to provide a few good books, instructive and entertaining, and also a good weekly Catholic paper, for the food of their children's minds, and to have something good and useful read in the family every evening. He earnestly exhorted them to cultivate family affection by keeping their chil-dren close to them and dealing kindly with them, so that the children may come as they grow up to love the society of their parents and prefer to spend their evenings in their own home rather than anydevoted people of this mission by your distinguished presence amongst them here to-day is one highly prized by each and all.

It is a source of no little satisfaction for us to hear from time to time that the engrossing cares incident to the adminstration of this large diocese are making no serious inroads upon your health and to see the strongest bonds of life, which time or distance cannot dissolve, and most frequently serve to restrain young people from evil ways when religious influences would be ineffectual. He laid special charge upon the mother of the family to give effect to his instruction. life, and bade all mothers to remember continually the short, forcible admonition of the Apostle St. Paul. "the

woman shall be saved by the bringing up of her children.' The Archbishop then explained the two pledges he had exacted from the children the previous day, viz., 1, That they will all attend the catechism class in the church every Sunday of the ensuing year; and, 2, will abstain from tasting alcoholic drink of him for the following intentions: any kind whatever until they shall have completed their twenty-first year of age. He pointed out the benefits sure to follow from the observance of these two pledges, and called upon

ing to their own interest this life as well as to Christian duty towards
Children as strong, practical to their inducement to rear up their little ones in the ways of strict sobriety whereby their virtue will be protected against a thousand dangers, and their bodily health, their character amongs their neighbors, their peace and happi-ness in the family and in society, and their whole life's prospects and hopes of success will be insured. Here again he dwelt upon the powerful influence of domestic affection and the love of home in the cultivation of this virtue of temperance and the exclusion of the

many perils and temptations that be-set young men who ramble abroad and prefer the company of strangers to that of their family. He most urgently en-treated all fathers to avoid as much as possible sending their boys into the towns and cities far away from their own supervision, thus exposing them to casual acquaintance with the bad fellows that unhappily are too numerous in every city and town, and whose association is enough to corrupt a good boy in a single hour, and whose

favorite place of resort is usually the drinking house. The Archbishop then proceeded to administer the sacrament of confirmation to thirty-five females and thirty males, after which he again addressed the congregation and devoted a con-siderable time to the subject of the debt lying against the church and the practical methods to be adopted for its gradual liquidation. He dealt vigorously with the defaulters, holding up before their eyes a paper on which their names, numbering forty, were written. He emphatically declared their duty and urged it upon them in most earnest manner, pointing out how unjust and ungrateful they have been in refusing to our Lord Jesus

and King. If they do not give will-ingly what is His due He has a thousand ways of taking it from them, and He will surely take it in His own time. He will surely take it in His own time.

Some of those men did not subscribe for anything towards the church, although they have abundant means. Several others subscribed \$50 or more, but have paid only \$10. This is absolutely unjust towards their fellow-parishioners who started the building on the basis of the subscription list and are now left to pay the cost without the promised monies. These men must be extremely same timetake the advantage out of this church and its sacred services equally with the Catholics who have paid their full share. What self-respect can these men have? or what consideration have they for their wives and children who are made to blush and hang their heads in shame when they hear their family taunted with this misconduct, and stigmatized as the black sheep of the parish, the dishonor of the Catholic religion, the unjust neighbor that imposes on his fellow-parishioners the necessity of paying his share for him towards the unjust neighbor that imposes on his fellow-parishioners the necessity of paying his share for him towards the women and maintain their honor and their self-respect by insisting that this stain shall rest no longer or them and their children, and if their unworthy husbands persist any longer in withholding from the Lord Jesus Christ what He demands of them. to them and their children, and it does them and their children, and it does the unworthy husbands persist any longer beautiful pieces of music. His Lord in withholding from the Lord Jesus ship came to the platform and made a humorous and complimentary speech, humorous and complimentary speech, in withholding from the Lord seems that what He demands of them, to exercise their own rights on this and stated that he was glad to see harmony established in the community that several denominations. husbands criminally refuse to do. For, said the Archbishop with great emphasis, the mother of the family is

the church. His Grace called upon the children and the entire congregation

diocese, that God may direct him what nterests — spiritual and temporal — local pastor in securing the children's reduced the temperature of this token of affection we warmly and heartily return thanks.

You have come amongst us again for the administration of the holy sacrated administration of the holy sacrated administration of the holy sacrated and mothers, appealing to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God in a decording to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God in a coording to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God in a coording to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God in a coording to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who watereth, but God in a coording to the requirements of each mission, and how to say it effectively; and in all things to accomplish the selections in a very creditable manner. Father McDonagh is to be congratuated to the temperature please.

2nd. For your local pastor, Father McDonald, who abides in the midst of you, watering what I plant, and mak ing the good seed of God's word fructify in your souls unto holiness of life on earth and eternal glory hereafter. He labors assiduously for you, for the young and old, the sick and strong. He has shown how full of priestly spirit he is, how zealous and untiring in his efforts for your welfare. You know how much he has undergone in bringing your magnificent church towards completion. The examination ments of the town's inhabite of the children vesterday gave evidence of the assiduous care he has bestowed on them. Let us ask the Almighty God to bless him and his ministry in the future as in the past.

3rd. For the parents, that God may inspire their hearts to fulfil their whole duty towards their children as I have directed them and to bless them with

them, for the temporal and eternal welfare of all the families. For the souls of all the faithful who have departed from this life out of after having served his the several families of this parish.

5th. That God may give and pre serve the fruits of the earth, arranging the showers and sunshine so as t mature the crops and save them for the remuneration of the husbandman's in dustry and toil and the general pros-

perity of the people.
6th. For the defaulters who have hitherto denied to Jesus Christ the resented to them that it would be small tribute He demands of them for folly for them to venture up the river, His Church out of the substance of beset as its banks were with hostile worldly goods He of his bounty has Indians, who would not fail to attack bestowed upon them, that their hearts may yield to the spirit of grace and may see and willingly fulfil their duty much of a soldier, though, to be deterred by such representations, and deterred by such representations, and and their own families and their honest

their life and health and all whatsoever they possess or hope to acquire in
the future. He must get what he demands, and if they continue to dishonor Him He will dishonor them
and make them know and
feel that He is their Sovereign Lord
and King If they do not give will. scores of friends and admirers in Kings-

AT WINCHESTER.

them to the church, where His Grace them to the church, where His Grace mean, for they ask their Catholic neighbors to pay their share for them, in addition to their own, and at the same time take the advantage out of this same time take the

harmony established in the community husbands criminally refuse to do. For, said the Archbishop with great emphasis, the mother of the family is guardian of the honor of the family is no less than the father; she has rights over the family substance equally with the father, notwithstanding the arrangement of the civil law that gives the father the control and management of the family property;

gives the father the control and management of the family property;

SUCCESSFUL CONCERT AT PICTON.

and, moreover, it very often happens, that the property has been acquired On the 5th inst. a very successful concert was given in the new St. Gregory's Church, Picton. The chief and preserved and improved by the mother's toil and industry and prudent administration of affairs much more than by the labors of her husband, who is sometimes a worthless man, singing of Mrs. Widdifield, Misses N. Redword and the control of the evening were the singing of Mrs. Widdifield, Misses N. Redword and the control of the c more of a burden than benefit to his family.

Reynolds, of Toronto, Redmond and Wafer and Messrs. Burke and Red-Before terminating the services in the church. His Grace called upon the church. His Grace called upon the mond and Hadden. Messrs. Meyerre and Tully carried off the honors in the instrumental part of the programme. 1st. The Divine blessing upon his own labors as chief pastor of this were especially pleasing. The Picton Orchestra, under the leadership of Mr. Meyerre, deserves great praise for their to do for the people everywhere and how to do it; what to say to them according to the requirements of each according to the requirements of each selections in a very creditable manner.

Montrael to Honor It by the Erection

Boston Republic

On the day when all over this country the American workingmen were celebrating their annual holiday, the citizens of Montrael attended a ceremony which, possessing an interest for all the residents of that city. had an especial attraction and signi ficance for the Catholic population. ments of the town's inhabitants. ceremony in question was the laying of the foundations of a monument which Montreal is erecting to the memory of Paul de Chomedy, Sieur de Maisonneuve, who took such a prominent part in the foundation of populous and beautiful city which now stands beside the great St. Lawrence where the Ottawa empties its waters their children, and their children with into that stream, and is the largest of the cities in the Canadian Dominion

Sieur de Maisonneuve, a French man, as his name sufficiently indicates king for twenty years with rare fidelity, and shown himself a man of high purposes and noble aspirations, was in 1642 sent out to establish a colony on the Island of Montreal, and sailed in the summer of that year from the port of Rochelle. On their arrival at Quebec, efforts were made to detain the new any colonists that might intrude on as his instructions were to establish dence and authority of Your Grace to regulate this matter, at the same time how unjust and ungrateful they have regulate this matter, at the same time how unjust and ungrateful they have regulate this matter, at the same time how unjust and ungrateful they have regulate this matter, at the same time how unjust and ungrateful they have regulate this matter, at the same time how unjust and ungrateful they have how unjust and ungrateful they have reduced on the his associates, after spending the winter at Quebec, and May, 1643, saw uniter at Quebec, and May, 1643, saw them for His temple, which is only a cheerful co-operation of those in whose behalf we speak.

We are glad to welcome to the Palace their arrival on the chosen island, and Kingston Rev. Father Carson, who has for some years been stationed in hands the first tree in the place ment Maisonneuve was unjustifiably in Chicago thritten years ago. his colony at Montreal, thither he led

bounty. He warned them that they are entirely dependent upon Him for their life and health and all whatso their life and health and all whatso are active and energetic priest whose cover they proceed on health and all whatso are strong will be of great houseful. settlement were religious ones. An altar was upreared, and Mass celebrated by Father Vimont, and from that day, May 18, 1643, the blessed sacrament has, to quote a writer on the subject, "always been reserved in Ville Marie," which was the name the colonists gave to their settlement.

BEFORE THE SNOW FELL

the colony was well under way; a spacious clearing had been made; rude residences and a chapel had been erected, and additions had been made to the number of the colonists by the arrival of friends and acquaintances from France.

The predictions of the people Quebec that the Indians would be certain to oppose the new settlement, were speedily verified. The summer had hardly begun before some Iroquois and Hurons attacked the colonists, and besides killing a number, carried others into captivity and Maisonneuve and his companions found it necessary to lay down the axe and take arms against the savages. Many desperate encounters took place: every man became a soldier as well as a settler, and the city was in a constant state of seige, the vast number of the Indians enabling them to encircle it on all sides, and to render hazardous in the extreme all outgoings on the part of the white men. In fact the Indians besieged the place so closely that it was impossible for outsiders to approach it, and when the people of Quebec, anxious for the fate of the venturesome settlers, sent a small vessel up the river to learn tidings of them, it came back with word that in probability the colonists had entirely perished, since there were no

signs of life to be seen on the island.

The colonists survived, however, despite the many and desperate assaults the Indians made on the settlement. Maisonneve, who was recognized as the governor of the island, was indefatigable in his labors for its welfare, and performed prodigies of valor in his encounters with the savages. Time and again he repulsed the Iroquois when they attempted to carry the place by assault; and at other times he would sally forth and attack the besiegers,

COMPELLING THEM to take to flight and leave the settlers in comparative peace for a while. The

persistency with which the Indians returned to harass the settlers finally induced Maisonneuve to organize a military company for the defence of the town, and in 1653 he issued this proclamation to the inhabitants: "We, Paul de Chomedy de Maison-neuve, governor of the Island of Montreal and the land thereupon dependent, according to information furnished us from divers localities, that the Iroquois design to capture this habitation by force or by surprise, and the help promised by his majesty not yet arriving, have deemed it our duty, in consideration that this island belongs to the Blessed Virgin, to invite and exhort all those who are zealous in her service to enroll themselves together by squads of seven each; and having chosen a corporal by plurality of votes, chosen a corporal by pluranty of votes, to report themselves for enrollment in our garrison, and in this capacity to obey our orders for the salvation of century. The same year, 1675, century. The same year, 1675, century.

In response to this invitation seventy-two men offered their services to the governor, who named them "Soldiers of the Blessed Virgin," and, assuming command of them in person, assigned to each band of seven the duty of patrolling the settlement week in turn, in order to guard against surprises and to summon the others in event of an attack. Ten years later Maisonneuve reorganized little band of heroic defenders, naming them then "the militia of the Holy Family," and their numbers had in-creased to double their original strength. Major Zachary Dupuis was appointed their commander, and of his militia the late lamented Dr. Shea wrote as follows in the Ave Maria three years ago: "This body was singularly protected. For three years it was constantly in service, and formed the real protection of Villa Marie : and in all that time it only lost five killed and three captured by the enemy. One taken by the Iroquois raised his soul in prayer to Our Lady, putting all

HIS HOPE OF DELIVERANCE in her intercession with God. He was hurried off toward the Mohawk country, and at night was securely bound In the darkness an Algonquin war party surrounded the Iroquois camp and attacked it furiously. A fierce struggle ensued between the Algonquin chief and the Mohawk leader who was a noted brave; but the Algonquin cut him down. Most of the Algonquin cut him down. Most of the Mohawks fell, and the soldier of the Holy Family, fettered to the ground, beheld the struggle, unable to aid his rescuers. When the Mohawks were all killed, routed or taken, he was discovered by the Algonquins, and on his calling out that he was a Frenchman he was delivered from his bonds. These were soon cut, and falling on his knees he poured forth a fervent

relieved of his governorship, in consequence of charges preferred against him by, his superior at Quebec, with whom the Montreal commander could never agree; which official had repre-sented to France that Maisonneuve was incompetent for the important post which he occupied. The absurdity of this charge should have been apparent to the French officials, for the mere fact that Maisonneuve had repelled the re-peated attacks of the Indians on Montreal, and had so organized the settlers that everything was then going on admirably, should have convinced them that he was the right man in the right place. Intrigue and calumny, however, prevailed against him, and, without a murmur, he resigned his command to his successor, gave up his official residence on St. Paul street, and, settling up all his affairs at Montreal, returned to Paris, where he passed the rest of his days in quiet and obscurity. His fame has never been forgotten, though,

IN THE CITY FOR WHICH

he did so much in the earlier years of its existence, and now, two centuries and a half after the time when he led the first colonists to Montreal, its citizens are about to honor his name and memory by the erection of a shaft, the foundations of which were the other day laid, and which will proclaim his virtues and achievements to all visitors

Maisonneuve's successor at Montreal was M. de Tracy, a French marquis, who arrived in 1665, and brought with him the assistance which his predecessor had vainly endeavored to obtain from the home government for the defence of the infant colony. With the aid of the French regiment of soldiers that accompanied him, the new governor had little difficulty in driving away from Montreal the In-dians who had hitherto given the settlers so much trouble. Forts were erected for the better protection of the city, and the place soon began to grow commercially and to give promise of the importance which it has since at-The Marquis de Tracy was tained. the French governor who sent Captain de la Motte down to Lake Champlain and ordered him to erect a fortress on the island which has since borne his name, and which the French occupied for nearly a century, during which period Catholic services were held there by the chaplains of the French

forces. Montreal's subsequent growth was rapid. The Sulpicians, under whose auspices the first settlement was made, soon opened a seminary there, and the Hospital Sisters subsequently estab-lished their famous Hotel Dieu. In 1658, seven years before Maisonneuve was so cruelly relieved of his command. Rome sent to Canada her first Bishop in the person of Francis de Laval, de Montmorency, the cause of whose beatification has been introduced at Rome, and his arrival gave a new impetus to religion in the rising settle-ments. In 1675 the famous Church of Our Lady of Good Help was built, from whose towers blazed the beacons which guided the boatmen by night on the river, which

THE SHRINE OVERLOOKED

another church dedicated to the blessed patroness of Montreal rose at La Prairie. across the river, and in 1696 still another shrine in her honor was dedicated, under the title of Our Lady of the Visitation.

Montreal and the territory around it remained subject to the bishops of Quebec up to 1821, when Dr Lartigue was consecrated and placed over the churches of the district. His administration lasted until 1840, when he was succeeded by his coadjutor, the saintly Bishop Bourget, during whose incum-bency of the See the Church made gigantic progress on the island where Maisonneuve located his settlement two centuries and a half ago. Dr. Bourget resigned his archdiocese in Bourget resigned his architocese in 1876 into the hands of its pre-sent worthy prelate, Monsignor Fabre, who had been his coad-jutor for three years previous to that date ; and under his able guid ance religion is constantly advancing in the old city of Ville Marie and the district around it that is subject to his jurisdiction. The city is oftentimes styled yet by the name which Maisonneuve and the first settlers loved to call it; the Hotel Dieu, founded in their day, still retains its old appella-tion, and the Hospital nuns are yet in charge of the institution. It is eminently fitting, though, that the city which he served so long and well in the days when it first struggled for existence, should, now that it has celebrated its quarter millenial, honor with a monument the memory of Paul de Chomedy, Sieur de Maisonneuve.

The Right Rev. John J. Hogan, D. D., the first and present Bishop of Kansas City and St. Joseph, Mo., celebrated the silver jubilee of his consecration on Sept. 13. His friend for more than forty years, Archbishop

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XII.

" WILL YOU WALK INTO MY PARLOR SAID THE SPIDER TO THE FLY."

It will make thy heart sore
To its very core!
Its perfume is the breath
Of the Angel of Death,
And the light that within it lies
Is the flash of his evil eyes.
Beware—oh! beware!—
For sickness, sorrow and care—
All are there!"
—Lonafe

-Lonafellow The month of September is drawing to a close, and Katie Mackay is still in the service of Mrs. Royson. But what is the change which has come over her?-for a change there is most cer tainly. Look at her, as she sits idly, with her arms crossed, on one of the farm-house doorsteps, a basket of stockings, all waiting to be darned, reposing unheeded by her side. What is she about?—what makes her look so dull, so dispirited? and why is she neglecting her work, with the which she is already sufficiently behind-

The fact is-Katie, ever since he unfortunate meeting with Jeanie Kerr, has been growing more and more dissatisfied with the thraldom of service. Jeanie has, it is true, made several ineffectual overtures to her; but Katie, while resisting them, has with slackened energy Although she has no desire to be again as she was formerly, she has too easily persuaded herself that there can be no harm in taking a little more amuse-

Towards the beginning of Septem ber, however, Jeanie, with all her set, disappeared suddenly from Glasgow This departure, while removing Katie for a time from dangerous influences had by no means left her in safety She became irritable, moody, and a times exceedingly careless over her work ; nor was even Steenie's devoted heart from the foolish fancy after which, ever since the rencontre with Cameron, it had gone roving. She had seen him again-more than once -with Jeanie. He had flattered her by his very marked display of ad miration-had even offered to "treat her to the threatre, -that temptation been a very great one-so grea that she had almost yielded to it. Poor Katie!—she could not forget that i was the last chance she had had, for after her refusal she did not see him again, and she believed that he was irreconcilably affronted, and would

never speak to her any more.
"I dinna ken what's this that's come ower ye, lassie," says Mrs. Royson' ehind her, speaking in a high tone of displeasure; "ye're no the same lassic at a' that ince ye war. Ye are that idle I's no intendin' to put up wi' it nae mair. I sud like fine to ken wha's to do the wark o' the hoose if ye sit like an idle quean a-speerin' intil the heevens?"

An angry flush mantles in Katie's cheek, but upon hearing her mistress's voice she rises silently. "What's the matter wi' ye, lassie?

Ye're daein' naethin' at a'," pursues Mrs. Royson, still very irate.

I'se weariet," responds Katie, briefly

' Hoots! lassie, ye've had nought to weary ye; ye're jist idle. But I can tell ve as thing, an' that's it's nae guid ye're sae muckle ta'en up wi'-ye'd

best min' yersel', Katie. Off hurries Mrs. Royson, while Katie slowly takes up the neglected stock ings

Later on in the evening she has to go into Glasgow—one of the children is ill, and the doctor has ordered some physic, which must be had from the town before night. Katie is sent on the errand, with many reiterated recommendations from her mistress not to loiter on the road, but to return as quickly as possible.

Off starts Katie, nothing loath to en joy the air; it is infinitely more amus ing to be walking into Glasgow than to be employed over indoor avocations especially on a beautiful September evening

Having obtained the medicine from the chemist, and loitered just a very little, looking in at the shop windows Katie turns her face homewards, and has almost cleared the town when coming towards her from the opposite direction, she beholds the well-known figure of Jeanie Kerr, alone, and walking hurriedly, looking eagerly about her, as though she were expect ing to meet some one on the way

Now Jeanie has seen Katie befor Katie sees her, but for some reason best known to herself, Jeanie pretends not to observe her, and actually brushes past Katie, with her head

Shall she let her pass? The thought flashes through Katie's mind, but alas! she pays no heed to it, and turning at once upon her heel, she calls out, hesitatingly-

"Katie!" responds the other instantly, with a well-feigned start of

Did ye no see me?" inquires

"Eh, as sure as I live I didna,

"What's this yer wantin'?-what garred ve gang oot to seek me? I ken ye were in Glaskie,

Jeanie. 'I's no bidin' here-it's seekin' ye

I've come.

'Me? Ye needna hae troubled finding Steenie. yersel', Jeanie—ye ken fine I's no willin' to hae oucht to do wi' ye."

"Och! lassie, dinna put yersel', aboot—it's no me that's wantin' ye. Yer mither is lyin' awfu' bad, an' she's aye cryin' efter ye. Ye surely wunna be sae hard-hairted as no to gang till her yince mair!" Me mither! What ails her,

Jeanie?" "She's sick-jist awfu' sick .- an' "She's sick—jist awiu sick,—an like to dee. I dinna ken if ye wull be in time to get seein' her, but, puir body! she gi'es us nae peace. Maggie's clane demented wi' her; it's aye Katie she's cryin' efter. Ye'll

surely no refuse to come an' see her, er sae sick ?"

an her sae sick?"
"I dinna ken," begins Katie, in a
sorely perplexed voice. "I's feart
I'll no can win till her. Whaur's my mither bidin'?'

It'll no tak' ye lang, lassie, gin ye've a mind to gang. We'll get a train the nicht, an' ye wad be hame airly the nixt mornin'-its jist chappi Wull we catch the eight seeven. Wull o'clock train?"

"Na, na," answers Katie, with a decided shake of the head. daurna gang wantin' Mistress Royson's leave. I maun gang hame an' ax her can she do wantin' me.

"I telt her yer mither war sick— she wull ken fine whaur ye're gane. Och! Katie, dinna be sae crabbit. Gin ye dinna haste ye'll be owre late, ye'll no win to see yer puir mither alive. Tak' me advice noo, ah' come

Katie hesitates; she does not really are much about her mother, whom she has not seen for many years, but her naturally warm heart cannot bear the thought that her mother should be dying and calling after her in vain. Still she knows that to go away with Jeanie, without her mistress's leave, will be tantamount to losing her sit uation. Mrs. Royson will never be persuaded to look over such a liberty especially in her present dissatisfied frame of mind. Turned out of her place, where can she go? She will be once more adrift upon the wide world, for Mrs. Royson, if very angry, will probably refuse to give her a character, and Katie is not prepared to face such consequences. The result of these reflections is, that Katie, after a very short demur, answers resolutely

"I's no gaein' wi' ye, Jeanie; ye needna gang for to try to get me persuadit. Ye can gang awa' back till Edinbury, an' tell me mither that naybe I'll get a day to mysel' afore lang; sae guid nicht to ye, Jeanie; an' I's muckle obleeged to ye for yer trouble

With this Katie turns away abruptly and, deaf to any further remonstrance rom Jeanie, sets off at a quick run towards home. Long before reaching t, however, she has made up he mind to ask for a holiday, that sh may go and see her mother. Mrs Royson will surely not refuse so reasonable a request; and Katie feel quite certain that it is her duty t If possible she will get leave make it. for the following day—it will be bet-ter so, thinks Katie. Jeanie will not expect her so soon, and will not b looking out for her. She can go by an early train, have several hours in Edinburgh, and be back in plenty of time early in the evening.

Mrs. Royson makes no objection to the proposal, but instantly accedes to Katie's request. She is a good-hearted woman, and her warmest sympathies are aroused by the mention of the sick mother. She only stipulates that Katie shall on no account prolong her bsence beyond the evening.

Katie promises faithfully, and by daybreak she is up, ready to start. There are several things to be done efore she can get away. extreme annoyance, in spite of all her hurrying, she misses the first train into Edinburgh. She then remembers, too, that Jeanie Kerr did not give her her mother's address. This is a most perplexing discovery—what can she She does not know where the Kerrs are living; and even had she done so, the going to them was the very danger she had desired to avoid. Katie feels inclined to sit down and have a good cry. Everything seems to be conspiring against her—she has tried so hard to do well, to keep out of bad company, she has resisted s temptation already, and now, the only course left to her is to try and find out the Kerr's address from Steenie Logie. He knows where they live-Katie remembers having heard him say so on one occasion when, in his presence, they had been the subject of conversa tion between herself and Lizzie.

So she turns relunctantly away from the station, and retraces her steps towards the street in which the Logies live. Lizziehas already gone to work, and Steenie is (so his mother informs Katie) busy down on the quay. He gang."

Nalongs to one of the steampackets that "A' richt," answers Katie, in a molhoor syne," remarks Mrs. Logie, with a distrustful glance at Katie, to whom he has taken a somewhat unjust dislike : "he'll no be back afore Saturday -ye needna come speerin' efter him

"Och! botheration! It's nae yer son I's wantin,' Mistress Logie," hame answers Katie impatiently; "dinna Katie! Gin ye dinna believe me, ye can ax fash yer heid aboot that, wumman. yer mistress if I didna gang oot to geek ye at the fairm."

It's jist something I wad like to ken, and I thought, maybe, he micht hae replies Katie, brusquely, a smile lurkand I thought, maybe, he micht hae replies Katie, brusquely, a smile lurktell't me. An' I wull hae it too, in meanwhile upon her rosy lips, spite o' the auld besom !" continues angry Katie, with a toss of her pretty blue eyes shows more of mischief than further informing his victim how the little head, as she sets off down the of anger. street towards the Broomielaw, where

two hours, and Steenie is quietly smoking his pipe on the quay, close to the place of embarkation. Katie wishes that his mother could have seen his start of pleasure, and the sudden rush of color which the sudden sight of her calls forth into his honest countenance. The pleased expression, so soon as he learns Katie's errand, however, gives place to one of extreme dismay, and Steenie's brow darkens with a cloud of

"Ye're surely no awa' to Edinbury, Katie? What's this ye are wantin' wi the Kerrs? It's surely no possible ye are gaein' to visit them?" "Deed and I wull," says Katie

obstinately; "an' I wad like fine to ken what business it'll be o' yourn, Maister Steenie Logie!" lassie, dinna be

"Eh, Katie, lassie, dinna be so crabbit. Ye ken fine its no interferin', ye ken fine what I wad say gin I micht; but I beg o' ye dinna hae dealin's wi' they Kerrs. Ye suld ken best 'yersel' what ken' o' fowk they

Steenie's tone is almost beseeching and its tenderness is unmistakab Katie is touched, but determined no to show it.

"Dinna bother, Steenie; it's nae the Kerrs I's wantin'—it's my mither." Here Katie recounts what the reade already knows, but Steenie seems by

"I cud swear it's a lee, Katie. Ye canna trust they Kerrs-they are deceiving ye, I cud take me oath til't."
"Ye didna tell me ye ken them sae weel," says Katie, with a saucy, glance up at Steenie's flushed face.

"Dear me, Maister Steenie," she continues scornfully, "it's weel seen ye've had muckle to do wi' em yer-Steenie emphatically-"I can assure ye ye're rash judgin' me. I yince

kennt that fellow Cameron—to my cost, as I telt ye afore—but for they Kerrs, niver keppit company wi' ony

"Hoo kennet ye whaur they bided : inquires Katie briskly.

"Ye havena gi'en me time to tell ye, lassie," replies Steenie reproach-fully. "It war a' thru' yon Cameron I happint to hear tell on't. He grippit haud o' me airm ae evenin', an' hae had me gang alang wi' him, to some place o' amusement. wi' him Katie, sae he went on gang awfu' at me, and ca'ed me for a' the fules in Glaskie; an' he gi'ed me, wi'-oot ony invitation, the address whaur I wad fine him in Edinbury gin me mind chang it. That's hoo I kennt whaur they Kerrs bided.

"I's no heedin'," answers Katie, with an ill-assumed indifference, for the mention of Cameron has set her heart beating more quickly than usual. But haste ye, Maister Steenie. havena ony maur time to waste. maun be off. It's no lang I's gotten to Wha kens git seein' my puir mither.

"Wha kens if the story be true; says Steenie anxiously.

"Wull ye haud yer tongue, Maister Steenie? It's nae yer advice I's askin' Can ye no gie a ceevil answer, man D'ye ken whaur the Kerrs bide, or d'ye no ken?

"Fine I ken it ; but I's no willin' to gie it ye, Katie Mackay."
"Siccan impidence!" says Katie,
now thoroughly angry. "Weel, then,
I wish ye guid mornin', Maister Steenie Logie, an' ye'll no catch me askin' a

favur frae ve ony mair.' Poor Steenie! it is hard for him, and no wonder if his anxiety to please Katie gets the better of his prudence. He watches her retreating figure for a If Willie Cameron had not been presfew seconds, but, when she is about to turn round the corner of the street, he utters a hasty exclamation, and a few rapid strides bring him alongside

Katie turns upon him fiercely, her eyes full of angry defiance. Hoo daur ye follow me that gate Did I net tell ye I wad hae nae mai

to do wi' ye? Gang yer ain ways an' dinna fash yersel' aboot me." "Oh! Katie, my dear Katie!" be gins Steenie, with entreating humility, but the indignant young lassie inter

rupts him sharply 'Hoo daur ye, hoo daur ye? I'll be

obleeged to ve in the future to mind "Eh. Katie, dinna look sae disdain

fu'. I ken fine I've nae business to b interferin', but hoo ony respectable lassie like yersel' can hae ony dealin's wi' they Kerrs !-weel, weel! But I'll no say ae word mair aboot it, an' gin ye maun ken whaur they bide, I'll tell ve richt awa'. It's number ten or twelve in the stree they ca' Rose stre in the new toon. Noo er ye satisfied, lassie? Say ye forgive me afore ye

ply between Glasgow and Belfast, and this is his day for Belfast—he is always letting down the corners of her mouth. place, by Cameron's attentions, and absent three days each week, and he "Ye sudna vex me, Steenie, yer gar yielding before long to the intoxicat-has left the house scarcely "half an me say sair things to ye; ye divna ing pleasure which, she can no longer need to fash yersel' aboot me. telt ve I wadna hae noucht to do wi' Kerrs ; it's to see me mither I's gaein.

Steenie shakes his head. "Gin they dinna keep ye, Katie. Will ye gie me yer promise ye'll come hame the nicht? Say ye promise,

"An' I wad like to ken what way and this time the dancing light in her

They are at the moment passing by she thinks she will have a chance of a covered archway. Steenie cannot Jeanie Kerr. The plan having sucfinding Steenie.

She is right in her conjecture, for the boat does not leave for the next ning he flings his arms round Katie's jeweller in Manchester, who was kindly

"Tallygraph!" says Katie, reflectcovered earrings, the property of a tively; then, with a shake of the head,
jeweller in Manchester, who was kindly

Minard's Lintment cures Burns, &c.

waist, draws her aside out of the open ose to street, and before she has time to wishes recover from her breathless astonishment, he has held her tightly in his a rush arms, and has snatched a true lover's

kiss, just in the very middle of those cherry lips, that have so teased him for the last quarter of an hour.

"Tak" that for yer impidence, Maister Steenie Logie!" exclaims Katie, breaking away from his arms, and administering and administering a smart slap on one side of the fair, curly head, still bent down towards her. "Hoo daur ye, impident, saucy lad that ye er." Steenie looks abashed, but manages

to get possession of the punishing hand, and revenges himself by crushing it in his powerful grasp, repeating

"Say ye promise, Katie—say ye'll come hame the nicht." "What gars ye be askin' sic prom ises, Maister Steenie? Can ye no min yer ain affairs, an' leave me to my-

"Eh, Katie, d'ye no ken yet? D'ye no ken that I luve ye wi' a' my heart? I do so! - I do so!" says Steenie earnestly, his honest eyes filling with tears. "I's noucht but a puir sailor lad, but I luve ye, Katie, an' gin ye'll promise to be my ain bonnie wife ain o' these days, ye'll mak' me like to dee wi' happiness."

"Och! ye're gay fulish, Steenie," replies Katie, in an undertone. She is pleased, nevertheless. What girl could be otherwise, with such a lover What girl as Steenie? But Katie has no true affection for him, though she is flatered by his unaffected admiration. She sees no reason, though, why she should repulse him altogether, so she adds hastily, "I canna bide the noon I wull miss the train; but gin ye've ta'en sic a fancy to me, Steenie, I'l no torment ye nae mair, ye may de-pen.' I'll no bide in Edinbury, I'll be hame the nicht, I gie ye my ward, I wull so do it.'

With this promise Katie darts off ike an arrow in the direction of the station, turning, however, at the top of the street, to see if Steenie is still looking after her. He is, and waves his cap to her, upon which she shakes head in mock disdain, and with a light heart, and laughing face, full of triumph, she turns the corner and disappears from Steenie's gaze.

"Whaur's my mither, Jeanie?" "So ye've come, after a'! Hooray 'se wun my siller ear-rings!' 'So you have; and there they are

to you, Miss Jeanie Kerr. Kemember my share of the bargin is paid." 'Whaur's my mither, Jeanie?

Katie asks the question again, as she stands fully on the threshold of the Kerrs' Edinburgh abode, and gazes distrustfully into the countenances o the two occupants of the parlor.
"Yer mither, lassie," responds an

untidy, half-dressed damsel, no other than Jeanie Kerr herself, who, when Katie enters, is serving up species of refreshment to an early

"Your mother," re-echoes that selfsame visitor in the person of Willie Cameron, rising from his sent and going towards the door, not, however, before he has deliberately taken small cardboard box out of his waist coat pocket and placed it within Jeanie's eagerly extended hands. "Your mother is well, and you will see her before the day is out : in the meanwhile welcome to Edinburgh, Katie Mackay."

The evil eyes are upon her; alas for their perilous influence. Katie sees instantly that a snare has been laid for her into which she has fallen. says reproachfully,
"Jeanie Kerr, what garred ye tell

siccan a lee! It's no ye I's come seekin': whaur's my mither?'

"Eh! Katie, I's that prood to see ye, responds Jeanie, clapping her hands, ye'll sune forgie us the trick we've played ye. It's for yer guid, ye ken : Katie; ye maun be kinna daft to bide awa' frae us a'! Dinna fash yersel aboot yer mither—she's fine; ye'll see her the nicht, an' Maggie forbye." "I's no wantin' Maggie; I's no

gaein' to bide here, ye fausse hypocrit that ye er, Jeanie Kerr!" begins Katie with a burst of indignation, for, keenly resenting Jeanie's triumphant airs and speeches, she is in no humor to submit to the humiliation of having been duped.

Thanks, nevertheless, to the dangerous influence of Cameron, between whom and Jeanie there has, for some weeks existed a compact, having for its aim the perversion of unhappy Katie, the weak girl allows herself be induced to forgive, and to take in good part the deception practised upon her credulity. She soon gets over her place, by Cameron's attentions, and conceal from herself, his company affords her. Of her mother, for who sake she came to Edinburgh, Katie sees nothing; she forgets all about her until quite late in the afternoon, when she learns accidentally 'estimable parent," whose reminiscences of her youngest child had been so touchingly described by Jeanie's deceitful tongue, is in gaol, where, in fact, during the greater part of the fact, during the greater part of the her time.

Cameron takes this opportunity of plan to decoy her has been the subject between himself and Miss

relieved without his consent some months ago by Cameron; not only of the said earrings, but of many other

superfluities.

Mrs. Royson had limited Katie's leave to 9 o'clock. Katie fully intends to be back at that hour, but as the afternoon wears on, it is thought necessary that Katie's health should be drunk. Mrs. Kerr is very generous of her whiskey — or perhaps somebody else is, which is all the same thing in the end. The usual consequences ensue; most of the company take too much and become uproarious

For a long time Katie refuses her share of the dangerous beverage; she does not like it, and she remembers how often she has been warned not to ouch it. By degrees, however, she is half-persuaded, half-shamed into tak-ing just a "wee drap;" which wee drop, unaccustomed as she is to spirits, excites her so much that she is easily induced to repeat the experiment, unti she becomes drowsy and stupefied, so that when the hour arrives for going to the station, she cannot stand steady upon her feet, and is obliged to lidown on Jeanie's bed.

There, as might have been foreseen she falls asleep, and sleeps heavily for more than two hours. wakes she finds herself alone, the room darkened, and everything quiet. Con fused at first, Katie cannot remembe where she is, or what has happened but with returning consciousne a sudden pang of terror. What if she has missed the last train to Glasgow Up she springs, rushing straight into the outer room, where she finds no one

"Och! Mistress Kerr, what way did ye let me sleep sae lang?" says Katie, glancing reproachfully at the clock, which is pointing to five minutes to nine-" I sud hae been hame by noo.

"Dinna poot yersel' aboot, lassie, replies the stolid matron with grea complacency. "I hadna the hairt to disturb ye, an' ye sleepin' sae peacefu'. Ye're owre late the nicht, but it wull b a' ane gin ye gang wi' the first train in the mornin Duped again! poor Katie!--the

Have you shut your eyes to your danger? Have you fallen so far since the morning that you can confide in hat woman? Not yet !- not quite yet ! The evil

hellish bands tightening round you

spirits are busy round her, but ye again the warning voice of conscienc speaks, and once more Katie listens. "Guid nicht til ye, Mistress Kerr Maybe I's nae owre late for the nine

o'clock train. Onyways, I'll risk it, she exclaims, seizing with sudden energy her little bonnet and her plaid shawl; and, without heeding Mrs. Kerr's remonstrances, she springs down the stairs, and in another moment is running down the street. Katie, unfortunately, has forgotte

the way she came in the morning, and in her excitement takes a wrong turn ing, loses her way, and has to retrace her steps, thereby wasting some precious minutes. The station reached at last, she be

holds the train puffing alongside of the platform, the whistle sounding, the last bell ringing, and the guard hard at work closing the doors.
"Wull it be the Glaskie train?" in-

quires the panting girl as she reaches the head of the long flight of stairs leading to the starting platform. "Ay, lassie-the last train for Glaskie ; but ye're owre late, my hinny-

she's jist aff. Pushing past the old grey headed porter who has youchsafed this piece of intelligence, Katie bounds forward, running a considerable risk of break-

ing her neck in her headlong descent on to the platform. Alas! as she reaches it the train begins to move. Oh! bide a wee!-bide a wee, for

the Lord's sake! Let me jist win intil 'Your ticket!" shouts the guard,

half opening a third-class carriage door. Then, climax of misfortune! Katie, wildly thrusting her hand into her pocket in search of the little purse where, in the morning, she had safely

bestowed the return half of her ticket.

finds that it is gone! Gone!—with her ticket, and, worst of all, her quarter's wages, paid to her on the preceding evening by Mrs. Royson "Guid save us, it's stolen!" she ejaculates faintly The guard shakes his head, closes

the half-open door with a peremptory bang, jumps into his own compar ment, and the train puffs out of the station. Katie bursts into tears, despairingly

wringing her hands together, attract ing considerable attention, not of the most flattering kind, from the by standers. Some think she is a thief. Her appearance just now, over-heated and breathless as she is by reason of her precipitate flight from Mrs. Kerr's house to the railway station, goes against her. The old porter takes the trouble to come down the stairs. (Kind old man! maybe he is the father of a pretty daughter himself.) 'Lassie," he says gravely, "had ye

no better gang hame to yer mither? Ye'll no get anither train the nicht, ye ken. It's no the wul! o' Providence that ye sud win intil Glaskie; maybe it's a' for the best.

looking the old man sadly enough in "I's lost my situation wi" the face. that train no waitin'. "Hoot, lassie! cheer up, it may be

nae sae bad as ye imagine. Can ye no tallygraph?" "Tallygraph!" says Katie, reflect-

"I's lost my purse—I havna got sae

muckle as a penny in a' the warld."

At this period of the conversation the old porter is called away, and goes reluctantly, telling Katie to wait his return. Katie sits down upon one of the benches, quite disposed to accept the protection offered to her; thinking over what she shall say to Mrs. Royson Perhaps if Mrs. Royson hears the truth she will not be so very hard upon her after all. The difficulty is, where shall she stay for the night? Katie is quite resolved not to return to Mrs. Kerr's; but then, where can she go? A bright idea strikes her! porter may allow her to sit in the waiting-room, or perhaps he may offer her the shelter of his own house. He looks such a kind old man. Katie thinks she will state all the circumstances of her position candidly to him, and she feels sure he will give her his assistance as far as he is able

"So you have missed the train, have you, after all? What a lark!"

The speaker is not, alas! the old porter, but that archenemy of Katie's soul, Willie Cameron. He is standing before her, looking dangerously handsome-almost gentlemanly in his appearance. What a beautiful curly head he has! and what magnificent dark eyes! What a very superior lover to poor, humble Steenie!—as far as looks go. Katie knows that he is the prime instigator of the plot to de-tain her in Edinburgh, and yet she

glances up into his face and laughs.
"Well, no good waiting here, I suppose," he says carelessly, his eyes meanwhile fixed upon her in a way that sets every nerve in her body tingling. "You can't get to Glasgow to-night, that's certain. Come on, we'll have some fun."

"I' dinna ken," begins Katie, faintly demurring. "I maun get the first train in the mornin'. Gin I bide here 'twad be best maybe."
"Nonsense! plenty of time for that.

Come, I want you-we'll go and have a jolly dance, and make Maggie " Maggie

"Yes, Maggie. Don't you know she's daft about me? But there's no girl in England or Scotland I like as well as you, Katie The words, the look, the tone—each

separate force to the poison that has made its way into Katie's heart. Away go all good resolutions, far, far away all remembrance of the honest love declared but a few short hours since, and almost accepted. The fatal band draws itself tightly over Katie's eyes, and she succumbs to the tempter without another word. "Noo, lassie," says the old porter,

just then arriving upon the scene, and darting a glance of suspicious distrust at Cameron.
"I's muckle obleeged to ye, mais-

ter," answers foolish Katie, standing up, with her hand on Cameron's arm. I's gotten a friend, an' dinna to trouble ve. Guid nicht, an' thank ye kindly." "
"Humph?" grunts the old man, as

he watches the retreating forms of Cameron and Katie, "ye've gotten a freend, lassie, hae ye? I'll no say but it is so-howsumdever, I dinna the looks o' you fine chap. Ach, but it's a sair, sair peety to see sae bonnie a lassie keepin' company wi' siccan a fausse seemin' scoundrel. I wunner does my Jessie-" Here the old porter's cogitations are interrupted, and long before he has leisure to resume them—if resume them he ever does-Katie has taken the first decided step to her ruin, by entering into a music-hall in company with the unscrupulous Cameron. Need it be added the morning does not take her back to Glasgow-no, nor the morning iter that; and the third only carries a brief note to Mrs. Royson, containing the untruthful assertion that on account of her mother's illness, Katie feels obliged to give up her situation.

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R. LEWIS.

FIVE-MINUTE SERMONS.

Eighteenth Sunday after Pentecost.

DRUNKENNESS.

Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life. (Luke xxi. 34)

These words of our Lord recorded by St. Luke contain a very direct admonition against intemperance and its associate vices. Gluttony and drunken-ness are closely allied, inasmuch as the former is generally associated with ex-cessive eating, and the latter is used to denote excess in intoxicating drink. Not only from a religious standpoint, but from medical science, St. Luke knew and could teach the injurious effects on the human system produced by the unrestrained gratification of the appetites. His knowledge in these matters was evidently recognized by those associated with him in preaching the Gospel, for St. Paul speaks of him as "the beloved physician" (Colos-

sians iv. 14). There are many passages of Holy Scripture that show forth the dangers of drunkenness. In the Old Testament we read that Noe and Lot were both taught by sad experience the shame and degradation arising from the loss of self-control through the excessive use of intoxicating drink. No sanction can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since this vice of drunkenness was first condemned by the authorized teachers of religion. Among the vices it is properly classified with gluttony, which is one of the seven deadly sins.

The apostles sent forth by our Lord to teach all nations strenuously inculcated the duty of sobriety and watchfulness on each individual Christian. Peter and St. Paul especially insist on this personal vigilence as being of the utmost importance. "Being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Be sober and watch, because Christ. your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour" (First Epistle of St. Peter

St. Paul teaches the same lesson of personal vigilance in these words:
Let us watch and be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation (1 Thess. v 6-8). "For the grace of God our Saviour hath appeared to all men, instructing us that, renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world " (Titus ii. 3).

A great doctor of the Church, St. Augustine, in the fourth century declared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity. This condition of things was brought about by the vicious teaching of the pagans, who sanctioned every form of sensual gratification. In one of his sermons St. Augustine uses these words: "The drunkards, plenty of them, and that St. Augustine uses these words: "The heart of the drunkard has lost all feeling. When a member has no feeling it may be considered dead and cut off from the body. Yet we sometimes are lenient, and can only employ words We are loath to excommunicate and cast out of the Church; for we fear lest he who is chastised should be made worse by the chastisement. And though such are already dead in soul And yet, since our Physician is Almighty,

we must not despair of them. Again in a letter to a Bishop, written in the year 393, St. Augustine refers to the intemperance then prevalent in the city of Carthage. "The pestilthe city of Carthage. "The pestil-ence," he says, "is of such a magnience," he says, "is of such a magnitude that it seems to me it cannot be the man who heaps cruelties and indignities on their affectionate mother, to cured except by the authority of a nities on their affectionate mother, to whom only the wretched little ones can be determined to the elevation and bettermined to the determined of the powers that always approval of the powers that always whom only the wretched little ones can be determined to the determined of the powers that always approval of the powers that always approval of the powers that always are the determined to the determined of the powers that always are the determined to the many three determined to the det council. Or, at least, if one Church must begin, it should be that of Carth-It would seem like audacity to Then he proceeds to urge that the movement against intemperance be conducted in the spirit of meekness, saying: "I think that these abuses must be removed, not imperiously, nor harshly; by instruction rather than by command, by persuasion rather than by threats. It is thus one must act in by threats. It is thus one must act in a multitude: we may be severe towards the sins of a few."

From the words just quoted we see that St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crimes of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarnished truth is seldom stated concerning those who co-operate with them in the nine ways of being accessory to another's sin; and this means especially those who, in cities infected with intemperance, keep aloons, and those who invite men to drink whom they have reason to fear will abuse it. We know that there are leaders in the ways of vice as well as in the ways of virtue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend iniquity, who teach and foster vice for their own personal pro-fit, may properly be called blind leaders of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the world.

Some things, after all, come to the poor that can't get into the doors of the rich, whose money, somehow, blocks up the entrance way.—George MacDonald.

Testing his Honesty.

Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil.

Minard's Lintwent for sold.

Minard's Liniment for sale every-

By Rev. J. M. Scanlan. Whatever tends to brutalize a man; whatever robs him of his intelligence, and dethrones the reason which should guide him in the paths of rectitude infits him in the duties of citizenship. The intemperate man is a curse to the State; he is a cancer on the social body; he not only consigns to destruc tion his own God-given prerogatives, but he casts aside every kindly feeling, and destroys the home that was destined to be the sanctuary of virtue.

He crushes the heart and dries up the well-springs of human kindness in the breast of the mother who must be the inspiration of patriotism to future American citizens. He impoverishes and brutalizes his children, and by the force of his example and neglect drives them into the haunts of crime, where laws are set at defiance.

Every citizen owes certain duties to the State that endows him with the prerogatives of citizenship and guar-antees him protection for his life and property. Pre-eminent amongst these duties is that of obedience to the laws by which the State is governed; not the sullen, ungenerous obedience such as the spaniel pays to the master who has whipped him, but the ready, intel-ligent obedience of one holding the most vital interest in the maintenance of the State which governs and protects him.

For the proper discharge of this duty to the State the intelligence must be brought into action. But when the intelligence is destroyed or benumbed, when reason is dethroned, passion assumes control over man, and law becomes a meaningless thing to be trampled under foot lest it should stand in the way of license which the brutal ized man proclaims. This is the condition to which the drunkard wantonly and deliberately reduces himself.

He drowns in the poisonous cup the intelligence and the reason which makes it possible for him to be a good citizen. By his own wilful act he be comes incapable of rendering an intel ligent obedience to law. He foreswears ot only his allegiance, but even the possibility of his allegiance, to State, and becomes the subject of the most despotic tyrant, his own passions.

If the drunkard's treason to his country were to end here—if he were treated as a criminal, and condemned to prison until he had the proper con ception of his duties as a citizen; or if his intemperance were looked upon as a contagious disease and he were isolated from all communication with the general public-there might then be little injury to society from intem perance.

But the drunkard does not usually live alone; he is surrounded by family whose circumstances are neces sarily affected by his. He is, perhaps a son on whom the affections of a life-time are centred, and to whom aged and feeble parents must look for support and comfort in their declining years; or, it may be, he is a father of a family, who, to satisfy his own accursed appetite, takes the bread from the outh of the starving mother and brings consequent starvation and death to the suckling infant. He has children whom he should teach to be God fearing, honest, manly members of society; yet not a single kindly word do they hear from the lips of the monster who is their father, single noble lesson can they learn from his words or example ; only curses and blasphemy rend their tender ears, and the gentle, filial affection implanted in their little hearts by nature's God is supplanted by a crouching fear in his look for comfort and support

The ferocious beasts that roam the wild forests of Africa never neglect their young. They provide abundant food for them, and often at the risk of their own lives protect their offspring. It remains for man alone to practice cruelty on his own flesh and blood after intemperance reduces him below the level of the brute. The home, which is the foundation of the whole social fabric, the sanctuary from which society must draw its virtue, is converted into a veritable hell, where peace, happiness or contentment is never known. It becomes only a place of cruel memories for the boy who is driven in rags from it into the world of sin and crime, where every circumstance of his surroundings contributes to make him a criminal.

Instead of being the foundation on which the order and peace of the State should rest, instead of being nursery wherein loyalty, patriotism and moral courage are tenderly fostered, the drunkard's home becomes the hotbed of discontent, disorder and

Intemperance is a menace to the State because it is a fruitful source of crime. It stirs up the animal passions in man, breaks down all the moral barriers, silences the teachings of religion and the voice of conscience, destroys all the nobler and excites all the baser elements in the human heart, so that crime becomes its natural con-Our retormatories, sequence. and penitentiaries are kept constantly tilled and an alarming number of cases continually fill the dockets of our crime of the country are traceable situation. directly or indirectly to intemperance.

The political economists of the day are at their wits' end to discover a and most conservative of our states-men realize that this conflict must soon reach a dreadful crisis if some means in a certain kind of captivity by the are not devised whereby labor may be wild soldiery, who were aiming at a guaranteed its just rights, and the subversion of everything lawful or

LET US SAVE OUR COUNTRY. growing spirit of socialism and anarchy be for ever crushed out.

The best friends of labor must admit that much of the poverty and discontent amongst the laboring classes is due to drink. Some of the greatest strikes of the country, which threw thousands of men out of employ ment and involved millions of dollars took place because the wages of the laborers were cut down a few cents day; and yet thousands of the same laborers willingly hand over every day a far larger sum to the mos inhuman of capitalists, the saloon keeper, for the privilege of ruining themselves and impoverishing their families. Would to God that these hardy, honest sons of toil, the pride and hope of our country, were made to realize that intemperance is a greater enemy than capital! Then there would be less discontent

amongst working men, and the agents of socialism and anarchy who hatch their damnable schemes in the saloons could no longer get the clear headed, sober working-man to disgrace th records of labor by criminal actions. No man has a keener realization of the danger to labor from intemperance the danger to labor from intemperance than the fearless leader of the Knights of Labor, Mr. Powderly. "When I know," he says, "that if free from the shackles of intemperance the working-men of America would hew out for themselves a name and a place in the world which name and a place in the world which was never dreamed of in past centur ies, it makes my heart sick that one of them should ever raise to his mouth the glass that damns both body and The sooner the working-men soul. realize the danger to labor interests arising from intemperance the sooner will they be in a position to assert calmly and temperately their just rights, and the sooner will the public

classes without suspicion. There are thousands who cry aloud for the preservation of our Republic, but they stand idly by and raise neither hand nor voice in protest when they of our liberties see this bulwark of our liberties trampled on by the saloon element. The political slate is made up in the saloon, the caucus is held around the saloon counter, and there before the bar of intemperance the successful candidate gets the assurances of nomination. Liquor men are political bosses in both city and State, and they hesitate not to send to the polls men whose brains are confused by liquor that drowned their political conscience and purchased their miserable

regard the movement of the working

There is a sacred trust in the hand of the American people, and if ever the Republic fail, it will be principally because that trust has been betrayed it will be because the sovereignity of the ballot has been debased; because the political conscience is destroyed by intemperance.

It is high time that the honest, noble minded men of our country should rise up and forcibly protest against this abuse of the sovereign power of our citizens. Common decency and self-protection demand that our public affairs should be transacted in sober, thoughtful deliberation by sober, clear

If we would entertain hopes for the future prosperity of the country, politics must be elevated beyond the reach of the saloon. Candidates for public office should be warned in no uncer tain tones that the saloon is an unfit place for the headquarters of one who seeks the suffrages of the people.
The Catholic Total Abstinence move ment is part and parcel of the grand old Church that has always striven for presence, and an unnatural hatred for the elevation and betterment of the spurned both men and measu ever great that were not calculated to educate men to a higher conception of duty to God, their country and truth. Our movement has no political doctrines except those that religion and morality proclaim and self-preserva-

tion and public good demand.

Every good, self-respecting Catholic who loves God and his country—and a good Catholic must be a good citizenshould stand shoulder to shoulder with the forces of morality, and see to it that our religion is no longer besmirched with the reputations of men whose only religion is self-love, and whose only patriotism is greed for political power. The future progress of Catholicity in this country will largely de pend on the high moral tone of the Catholic laity and the banishment from their midst of the imported drinking customs of European nations.

We do not need so much men who are ready to lay down their lives for religion and country. Brute courage is all that is necessary for that spirit of patriotism. But we do want men of moral courage-men who can calmly sacrifice their own interests for the common good-men who by their lives and example will edify their fellow men, bring honor on religion and re spect to the State.

A BRAVE BISHOP.

Ave Maria.

The death of the Cardinal Archbishop of Rennes recalls a stirring episode in his life, and illustrates the bravery with which so many men of criminal courts: two-thirds of all the piety and peace have faced a desperate crime of the country are traceable directly or indirectly to intemperance.

The Jesuit College of Marseilles had means of settling the great conflict be-tween capital and labor. The wisest its inmates turned adrift or made its inmates turned adrift or made prisoners. It was the misfortune of the Cardinal (then Bishop) to be held

holy. The college itself was converted into a barracks, and the chapel ex posed to the most wanton desecration The Fathers begged for the privilege of visiting it, but received a rude re-fusal. At last word reached Bishop Place that the Holy Eucharist was in danger of insult; and, without one thought of danger, he straightway alone and undefended, walked to the chapel door. His dignified and fear less mien so impressed the soldiers who guarded it that they gave way without

his amazement to venture a question. "What do you wish, Monsieur "First of all a light, my good fel low," answered the Bishop, softly.

one soldier recovered sufficiently from

a word.

As he approached the altar,

The soldier, surprised at himself, lighted one altar candle, then another The Bishop was the calmest person present, as befitted his sacred errand. He ascended the steps, removed the Blessed Sacrament from its place, and started back toward the door. Meanwhile the rude soldiers had been wit nessing the scene with indiscribable feelings. What had impelled this feelings. brave man, they thought, life? Into the leader's heart there came a remembrance of other days-of mother's counsel and prayers, perhaps of a time, doubtless, when, instead of rough soldier of a misguided and in sane mob, which trampled upon all things dear to the meek and the pious he had been a little lad, with the bend diction of Holy Church upon his sunny head.

"Attention!" he called, loudly The others straightened up, prepared. if need be, to kill this man of God it their superior ordered. "Four men," he commanded, "to escort the Sacred Host! Carry arms!'

Four men stepped forward, and walked by the Bishop as he bore his Burden down the aisle. At the door he turned and paused, gave a benediction to as strange a crowd as ever knelt to receive a blessing; and, as calmly as ever, went his way.

Poor France has seen many troubled days, but amid the darkness and peril of her revolutions the bravery of her priesthood has been resplendent. incident is but one of many like it.

What the Methodists Say.

Those who are interested in educat ing the children of the country to be be surprised to learn that there is a possibility that they will receive as-sistance from an unexpected quarter. A short time ago the Methodis

churches of New York observed "Children's Day." An order of exercises adopted and published by the Methodist Book concern was followed it appears, in this celebration, and these exercises represented what was entitled "Columbia's Defence.

Columbia was impersonated in each case by a tall and stately maiden, holding in her left hand a staff bearing the stars and stripes, and her right resting on a cross, and she was surrounded by number of "guards" or "defences. One of these, played also by a young girl, was called "Christian Schools, and she was made to say :

"The Public school, the academy, the college, the university-these are your glory and your safety. But even these schools will be powerless for good unless they are conducted under Christian influences. The youth of this land can never be trained to be worthy citizens except in schools where God i ecognized and His word honored.

The observation of the old colored preacher that "de world do move seems to apply to this case; and while Catholics are surprised at such a statement they are none the less ready to uote Carleton and remark :

Them's my sentiments tew

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Mayor Tillbrook of McKeesport, Pa., had a Scrofula bunch under one car which the physican lanced and then it became a running sere, and was followed by crysipelas. Mrs. Tillbrook gave him

Hood's Sarsaparilla

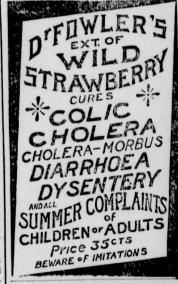
the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

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MESSRS. LUKE KING, JOHN NIGH, P.
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orrespondence intended for publication, as a bat having reference to business, should directed to the proprietor, and must reach don not later than Tuesday morning, rears must be paid in full before the paper be stopped.

London, Saturday, Sept. 23, 1893.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on 26th Sept., at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on the 28th Sept., commencing at 11 a. m.

THE LORDS AND THE CAUSE OF IRELAND.

The House of Lords, by summarily voting down the Home Rule Bill at the beck of Lord Salisbury, has raised the very pertinent question, "Of what use is the House of Lords?"

The theory on which that House is supposed to be of any utility is that when the House of Commons is disposed to rush into any dangerous legislation, being urged on by popular clamor, the conservative instincts of the Lords, representing the wealth of the nation, may prevent undue haste by stepping in to save the country from the effects of its own folly.

It is needless to say that the Lords as now constituted represent nothing. There was a time when at the head of their bold retainers they were the bulwark of the country at least in times of war, being ready with their unflinching courage and undoubted patriotism to face overwhelming numbers to sustain their own and their country's honor; but there is no reason to believe that the present race of Lords is animated with the spirit of their predecessors, who are not even their ancestors, except in a very limited number of instances. It can not any longer be said that the Lords are the children of a long line of illustrious ancestry from whom they have derived by hereditary descent the spirit which animated the nobles who wrested from an unwilling monarch the charter of English liberties at Runnymede, or faced the hordes that made the celebrated attack on the castle of the Garde Doloreuse. The question is, therefore, being now asked, "Why should four hundred and nineteen shop-keepers, brewers, herdsmen, and such like, who have acquired wealth by selling shoddy cloth, or Thames water with a little alcohol in it, at a high price, and who have been elevated to the peerage solely on account of their long purses, well filled indeed, but often dishonestly

A writer in the Daily Chronicle says of this body of legislators:

their verdict?

"The upper chamber consists simply of five hundred landlords individually as negligeable as any other five hundred proud, idle, luxur-ious, and in the main stupid and frivolous men, who can be gathered from any society in the civilized

These men are in no wise specially fitted for the purposes of legislation, and they have not endeavored to fit themselves for it. Fifty of the four hundred and nineteen who recorded their votes against the Home Rule People, has convinced the people of Bill, had never before been in the chamber, and had to be instructed by must at last be settled in a manner satthe porters and messengers how to conduct themselves with propriety in the House when they entered. Scores of them had been in the chamber only once before in their whole lives.

Only the few who had been accusvery poor recommendation of being said that the tailor has to perfection occasion.

giving justice to Ireland : and it is no down the rickety chamber are already so cavalierly rejected.

"Our reply (to the decision of the Lords) is extremely simple. The abolition of the House of Lords now becomes a plank of the Radical plat-form, and the clauses of the Home Rule Bill providing for a second chamber in Ireland must be modified. Down with the House of Lords. It is useless mincing phrases.

Somewhat akin to this is the com nent made on the situation by the Daily News, Mr. Gladstone's special organ:

"Nothing is more favorable to the uccess of a political or social reform han a large hostile majority in the House of Lords. If the had more sense they would have made the majority smaller, and we would have fared worse." This indicates that it is Mr. Glad

stone's intention to fight the battle out. It is, indeed, universally recognized that Lord Salisbury made a tactical blunder in drumming up his decisive majority against the Home Rule Bill. If he had been contented with the normal majority which those Lords who usually take part in legislation would have given him, the monstrosity of the existence of the House of Lords would not have been such an object lesson to the people as it has been made owing to his anxiety to crush Home Rule by means of a most decisive vote. By adopting this course he has shown that the question is one between the landlords and the people, and there is no doubt that the latter will win in the contest which is now fairly begun.

The Tories, and the enemies of Ireland in general, of course, pretend to be jubilant at the situation, but the battle is not finished vet : nor will it be till Ireland's cause be won.

It is said on behalf of the Lords that they have for once risen to the dignity of their position by checking hasty and dangerous legislation, and thus saving the Empire from dismemberment. If there is anything that tends to the dismemberment of the Empire, it is the perpetuation of a misrule which creates intense dissatisfaction; and this is what the Lords have voted stantial meaning.

It is not the first time that the Lords same way as they have done it in the of Commons passed the Reform Bill. But they only succeeded in raising such a storm of popular indignation, and even insurrection, that thes saviours of the country were glad to retreat from their lofty position as saviours; for England was on the very verge of a revolution until the Lords came to the conclusion that it was better to let the people have their own way, and they yielded.

But the present measure is one for he bettering of the condition of Ireland, not of England. It may be preimpunity than they could enjoy if they so, be allowed to over-ride the will of resisted the will of the people of Engthe people who have already given land. To some extent this may be the case too; for it has always been difficult to get the people of England to give any heed to the demands of Ireland for useful legislation : but the last few years have wrought a great change. The liberal policy of Mr. Gladstone in bringing tangibly be fore the British public the grievances under which Ireland has been suffering for three centuries, and particularly during the present century, since the union was forced upon Ireland by corrupting an Irish Parliament, which by no means represented the Irish Great Britain that the Irish question isfactory to Ireland.

For the last seven years the question of an Irish Parliament has been fully discussed, and it cannot be said that the Parliament which has had the Home Rule Bill under discussion for tomed to polite society had even the eighty-two days of hard work has acted precipitately. The Lords, rather, well dressed. It has been sometimes have been the precipitate ones on this occasion. Practically they have given the art of making a gentleman, but the measure no consideration at all be even the tailor's services were not fore rejecting it; for no one can say called into requisition on the present that in a week they could master the details of a Bill which the Commons re-There has not occurred during five quired three months to frame, while hundred years an event so well calcu- doing almost nothing else. Certainly lated to bring the contempt of the the Lords do not excel the Commons in nation to bear upon the house of here- ability to the extent of the shortness of ditary legislators as this flocking of the time they devoted to the considerathe peers to record their votes against tion of the Bill. The majority of the people are of opinion that most of the wonder that the ominous mutterings of Lords do not even know what are the

It is possible, and even probable, Since then he has figured prominently of Mgr. Satolli's name.

ment with a majority quite equal to his present one which he was able so to control that he passed the Bill through to a successful ending. The Lords will in the end eat their leek and pass the Bill rather than endanger their existence as a legislative body.

The disestablishment of the Irish Church was also an Irish measure : so also to a great extent was the Catholic Emancipation Act, and on occasions of the passage of both these Bills the Lords were obliged to give their assent, though they were just as much opposed to them as they are now to the Home Rule Bill. We have no doubt. therefore, that the last named Bill will become law in spite of the majority of more than ten to one which voted it down on the 8th inst.

CARDINAL GIBBONS.

The city of Baltimore will on Oct. be thronged with priests and prelates, with men of every class and creed, all eager to lay their tribute of respect and congratulations at the feet of the great Archbishop of Baltimore, Cardinal Gibbons. He is fifty nine years old, and who can, on looking back upon his labors as a humble missionary and as a Bishop, refrain from saying that the years were well spent. A man of high intellectuality, he is unassuming, and invested with a sublime dignity he is approachable by all. Beset by various obstacles and in contact with discordant elements he has never yet flinched from a performance of duty, and has never overstepped the limits of Christian courtesy and charity. We admire his high ability, his concentration of purpose, his long record of unwearied and unselfish toil: but we admire still more that kindness that prompts his every word and action. One who had had the happiwhich has lasted for centuries, and ness of conversing with Cardinal Gibbons will cherish it in long and loving memory. One glance at the earnest, to do. The saving of the Empire by thoughtful face, lighted up by bright their action is but a form of words, a blue eyes, tell you that you are in well turned phrase which has no sub- presence of a man whom you may trust and love. You feel that he is what he is-a good priest, a lover of humanity. have "saved the Empire" just in the Nothing sordid or mean could find an abiding place within such a nature. present instance. The Lords stepped His manner is gentle and winning. n to save the country when the House and when we bade him farewell he said "God bless you, my child," in such earnest tones that we felt assured that the prayer would be heard and that God's blessings would shield us from danger. Some time has passed since last we saw the Cardinal-Archbishop, but the memory of these few

July 23, 1834. Educated at the Seminary of St. Sulpice and St. Mary's assembled for worship, knowing that Mr. University, he was ordained priest on Gladstone would be present. He said sumed that the Lords imagine they can June 30, 1861. In 1868 the Holy See that the congregation had come not to surely the province of the Church, deny the demands of Ireland with more appointed him Vicar-Apostolic of the worship the Creator, but the creature. and not of a private and purely State of North Carolina, and on August The bulk of the congregation were 16 in that year he was consecrated very indignant against the preacher. Titular Bishop of Adramythum. Four Bishopric of Richmond, in Virginia. In the administration of that See he frequent in recent years that we are are to be offered to Almighty God. gave proof of the high executive ability that has given him the unexampled system on which the Established Church honor of being one of the most prudent is based is a wrong one. These whim-With all the energy of his nature he systematic disrespect for lawful ecclesbent himself to the task of instilling by lastical authority which is a leading word and example the doctrine of peace and good will into the hearts of his spiritual subjects. He was never absurdities like this without affording dominates Freemasonry, we need only wearied in visiting the sick and poor, any means for their correction? The enand many a thrifty housewife, bending perhaps over the wash-tub or busying with household affairs, was oftimes surprised by good Bishop Gibbons, but never embarassed, for the genial smile and kindly words put her at her ease. His heart went out to all, but the especial objects of his predilection were the poor. Well may the words of Holy Writ be applied to him: "The ear that heard me blessed me and the eye that saw me gave witness to me. Because I had delivered the poor man that cried out and the fatherless that had no helper, the blessing of him that was ready to perish came upon me and I comforted the heart of the widow. I the lame. I was the father of the poor bank which comprises my savings for and the cause which I knew not I searched out diligently." Little wonder that he was loved by the citizens of posal of the destitute so long as it holds Richmond and that deep was their sorrow when in 1877 he was appointed priest! Father Schnell has cast his Coadjutor Bishop of Baltimore. Before bread upon the waters. the end of the same year he had sucthe storm which is destined to tumble provisions of the Bill which they have ceeded to the vacant post of Archbishop Catholic Congress was the rapturous and Primate of the United States.

The London Daily Chronicle says: that Mr. Gladstone will be obliged to in every important ecclesiastical event appeal once more to the country to of the age. The world wondered when sustain him. If so, there is but little in 1887 he intervened in favor of the doubt that he will return to Parlia- Knights of Labor, and prevailed upon the Holy See to declare it an organization to which Catholics without danger to their faith, might belong. But the wonder vanished when the qualities of Cardinal Gibbons came to be recognized. In season and out of season we have heard his voice now laying down the basis of nationa prosperity, now speaking to his dis senting brethren in calm and kindly words, and again pleading the cause of all who toil. He, indeed, draws no line between class or creed or race, and when in after years he goes home, "to the temple above not made with hands, to be in the company of God's living saints, with the palm of victory in his hands," his tomb may bear no epitaph more significant of his life than "Here Lies the Workingmen's Cardinal."

Some years ago Mr. Bodley, a non-Catholic critic, visited America, and upon his return to England wrote series of articles on the Catholic Church in America. The sketches were keen but friendly, and were accorded a warm welcome by our cousins over the border. His estimate of Cardinal Gibbons' character satisfied his most enthusiastic friends. He does not hesitate to call him a truly great man, an ornament to his coun try and the glory of the American Church. "A walk with the Cardinal." he says, "through the tranquil streets of the residental quarter of Baltimore. gives a vivid impression of the affec tion with which the monumental city regards its distinguished son who was baptized and ordained in the cathedral over which he now presides. Though Maryland is Roman Catholic stronghold, there is a vast Protestant population in its great commercial capital, yet as the Cardinal passes along nearly every hat is doffed to the simple citizen who has made a greater impression on European policy than any American of his generation. The determined prelate who was strong enough to lead the Vatican to revers its own decision has nothing of arrogance in his gentle nature, which love to live in charity with all men.

This is the secret of the love with which he is regarded by Catholics He is deservedly popular-not popula indeed as passing celebrities or demagogues, but as a man whose life ha prought forth good fruit that will re-

INSULTED THE G. O. M.

Quite a sensation has been created by a foolish and wanton insult to Mr. Gladstone offered by the Reverend Frederic Davies, Rector of moments with him will be ever with Blairgowie, who took occasion from the Premier's presence in his church on Sunday, the 10th inst., to attack the he now rules fifty-nine years ago, on Home Rule policy of Mr. Gladstone, and to rebuke the large crowd that had

Of course we are not to attribute to and successful statesmen of the Church. sicalities are the natural result of the feature of Protestantism. Can the system be a divine one which leads to tire independence of ministers in their services in their own fantastic style is a legitimate consequence of the Anglican theories which are current nowadays, especially that of independent churches. If every Bishop is inde-Church, why should not every minisservice after his own fashion?

St. Patrick's Church, Terre Haute, was an eye to the blind and a foot to Indiana. "I have a deposit in the some years, added to the pension I get as a Union soldier. This is at the dis-

THE RITUAL OF FREE-MASONRY.

A curious illustration of the diversity of principles according to which the various Protestant denominations frame their course of conduct in matters of Church discipline occurred a few days ago at Elkhart, Indiana.

The Rev. John Millbank, rector of St. John's Episcopal church, when asked to permit the burial service of the Freemasons to be conducted in his church over the remains of Thomas W. Stalker, a member of the church and a Mason of high grade in the order, "flatly refused," stating as the reason of his refusal that "it is contrary to the rules of the Church organization to hold the funeral of any member of a secret society in the church.'

After a good deal of argument the rector consented to hold the service himself according to the rites of the Episcopal Church: but he said he could not allow the Masonic service-a decision which did not satisfy the Freemasons, who have been accusomed to use their own ritual on such occasions. They say there is no reason why the ordinary usage should be departed from in that particular in-

The funeral took place at the church: but the Freemasons, who attended in all their regalia, marked their displeasure by remaining outside while the service was going on, only the pall-bearers and undertakers going in.

During the service the clergyman gave his reasons for taking the course he had determined on, maintaining that Freemasonry and similar organizations are from their nature opposite to the spirit of Christianity, and are therefore not to be recognized as part of Christianity, or to be encouraged by any act of a Christian Church. He added that hereafter no funeral service of any member of a secret society will be allowed in that church, at least during his incumbency.

Some of the Masons proposed to re move the body from the church before the service was finished, but the suggestion was not acted upon.

At the grave the Masonic service was read, and Rev. Mr. Millbank, who accompanied the cortege, was asked to give the benediction, but he refused.

What renders the case all the more emarkable is the fact that Bishop Linckerbacker, of the same diocese, is said to be a Mason of the thirty-second degree, and chaplain of the Grand Lodge of Indiana. Mr. Millbank, the anti-Mason rector, is a son of Commodore Millbank, of the English marine service, and he came only recently to Elkhart. He is accused by some of his parishioners of having stated once : "I will let the people know that I am Pope."

Great indignation has been expressed in the neighborhood against Mr. Millbank, who is said to be arrogant and tyrannical in his conduct. Is this indignation reasonable?

If there is really a Church which has been instituted by Christ it is secular society, to establish the ritual and prayers by means of which the living and the dead are to be recomyears later he was transferred to the the Church all the fantastic acts of mended to the Divine mercy, at least clergymen, but such acts have been so in the public acts of worship which quite justified in suspecting that the The Masonic ritual must be either an act of worship, or a mockery. If it is an act of worship, then Masonry claims to be a religion, and as it is not the religion which Christ established, it is a purely human religion.

Without entering here upon a discussion of the fundamental idea which remark that its whole ritual lays aside the idea of the true God, and substirespective churches, to conduct their tutes the Atheistic idea of chance or nature as the Supreme Being who rules the universe. This is the reason why the expression "the great architect of the universe" is substituted for national, or of independent diocesan, the name of God in the masonic rites. The notion intended to be conveyed is pendent of a central authority in the Atheistic, or Deistic at best, and the worship founded upon it is not suited ter be independent of his Bishop, and to a Christian Church wherein the true be privileged to conduct the Church God is to be worshipped. We consider, therefore, that Mr. Millbank acted reasonably in refusing to par-"THERE is great distress in this ticipate in Masonic rites or to permit parish," said Father Schnell, of them in the church over which he presides. Rev. Mr. Millbank is not the only

Protestant minister who has regarded secret societies as being opposed to the spirit of Christianity. It is not long since the Baptist ministers of out." Noble words, worthy of a good Massachusetts in a meeting at Boston almost unanimously condemned the association. But it is not the matter we have in view here to discuss the principles of Freemasonry, but rather to call attention to the diversity of discipline within the Episcopal Church, carry into law. JUSTIN MCCARTHY.

in which we find one minister so strongly indicating his opposition to Freemasonry, while his colleagues and even his Bishop have given it their warmest sanction. We are led by the circumstances to ask, does Episcopalianism furnish any definite informa tion to guide us to the knowledge of what Christian ethics inculcate, and what they condemn?

A curious feature of the controversy is that those who are most vigorous in denouncing Mr. Millbank's rejection of the Masonic Ritual, which has nothing in it symbolical of Christian truth, are they who most strongly condemn all Ritualistic tendency in the church.

If it be true that Mr. Millbank once declared that he is Pope in his Church. it is only the natural result of the system which has abolished the supremacy of the Pope to substitute therefor the supremacy of the individual judgment. The logical consequence of the abolition of a supreme authority in the Church is the subjection of every congregation to the whims and caprices of the minister who happens to have charge of them at any particular moment.

STAY AT HOME.

Every day we hear of young men

returning from the States poor in material resources and dispirited by reverses. They imagined that the neighboring republic would be to them their El Dorado, and realized that success amongst our neighbors entails hard and incessant work, and not at times to be secured by even this means. The pathways of labor are crowded by eager, earnest men, and the fittest alone survive. What chance has a young Canadian in a United States city? He may obtain a minor position, but could he not do as well in his own country? There are exceptions, but they prove the general rule, that a Canadian, putting the same enthusiasm into his work as he would were he in the States, can make as much money and achieve as much distinction in any walk of life. It has been said that our age and our country are like our father and motherthere may be better, but we should never think so. There are no opportunities in Canada, say these who dilate on the advantages held out by the States. To him who stands and waits, an opportunity never comes, but he who does all within his reach, the opportunity freighted with victory is never wanting. The men who en riched the world with the wealth of their talent and energy created their opportunities. We do not wish to give examples of this, but suppose Ed had mooned away his time on a railroad train, never thinking there would have been a mute inglorious genius. The men who, unaided and in the face of every obstacle, have reared up undying monuments for themselves in the commercial world have been always conspicuous for patient and persistent work. should take as their motto, "Labor conquers all things.

JUSTIN McCARTHY

Says a New Chapter is Cpened in the

The following cablegram from Justin McCarthy, M. P., has just been received, and is especially interesting to all sympathizers with Erin's cause: London, Sept. 9, 1893. Dr. Thomas Addis Emmet, President,

I. N. F. A., New York: The rejection of the Home Rule Bill by the House of Lords opens a new chapter in the struggle for Irish liberty. On the one side, we, the elected representatives of the people, the sympathies of the British demo cracy, and the unconquerable spirit of the Irish race; on the other side is a hereditary and irresponsible chamber concentrating in its ranks all that is worst in English prejudice, wealth and arrogance. The result is not doubtful The House of Lords have made a simi lar stand against every great reform sent up to them by the House of Commons. In the long run progress and the people will have invariably triumphed; and the insolence of the privileged classes has been chastised But the struggle will be a bitter one. We have to fight against an unexampled combination of wealthy aristo crats desperately struggling for their privilege by appeals to every weapon of defamation, bigotry and corruption. We have to look to our faithful country-men in America for the means of sustaining our party through the incessant sacrifices imposed upon them. andof carrying on an active campaign in the English constituencies against the insolent enemies of Irish liberty There never was a time when Iris American assistance was more urgently needed, or when it could produce more splendid results in securing to our country the great measure of Irish national self-government, which sprung from the genius of Gladstone and which the House of Commons has

SEPTEMBER 28.

THE Emperor William, cently at Carlsruhe, in address read to him by Duke of Baden, announ German Empire stands fresh armor as a hero w task it is to watch over the world. Germany will of work if this is its

Ir is stated on high a the Encyclical of Pope Leo is expected to be sent to the the world during Septemb provision for the next Co must be held for the elect cessor to the present Po recommend to the Pope elected a continuance o which has been pursued and Leo XIII. since the the temporal rule of the F Holy Father, it is said, review of the results whi obtained and those which pected to follow from the Pontificate. THE proposal to build a

sidence for Archbishop Papal Ablegate, has been the Archbishops of the U and immediate steps are to put the design into pr The plan of purchasing for him is not to be carri building not designed for would be suitable, inasm sidence must have office appurtenances adapted of an Apostolic Legate. not be found in any 1 which might be purchase will be necessary to erect ing for him. He is sti with his subordinates, a in the new Catholic I Washington.

IT HAS been decided to sian fleet will soon visi the Paris Figaro states quence of this movement posed to imply a menac case of the outbreak of a the German Government and obtained from Italy a small island in the Med serve as a coaling statio vessels of war. The isl ceded is to be converte devous fortress such as M land. It is said that Eng asked to cede such an purpose, but as the cess tainly have met with gr in England the proposal ably received. It is expected that I

the Chicago Exposition the most enthusiastica festivals of the Fair. September is the day ap The Secretary of the mittee appointed to org celebration is Mr. John who announces his ex Irish nationality will " the world the splender o the race and its gloriou that in a free land the to is lighted at the sun, an of the other is the boso He exhorts Irish men "attend the Exposition numbers so grand as to sion truly a demonstrati and an event of which t be proud and lasting. hundred of the represe men of Chicago sign thi with Mr. Keating.

THE barbarous pract was very near becomin of a great tragedy at the of Davenport, Iowa. 1 tomary at this school t hill with a couple of oth of him, every freshman resistance, and the cl freshman is, of cours stroyed by this treatme on their entrance to t formly wear their old suits would be ruined. named John Wilson re being pressed hard dr and fired it into the harassing him. No dar but the practice of has to have been completel the occurrence. We a that such barbarous p prevail in any Catholic stitution that we know

Donahue's Magazine ing to the front rank Last month there was a v sketch of John Boyle O' who, alone and beset bstacles, won fame a

EDITORIAL NOTES.

THE Emperor William, speaking recently at Carlsruhe, in reply to an address read to him by the Grand Duke of Baden, announced that the German Empire stands arrayed in the world. Germany will have plenty of work if this is its mission on

Ir is stated on high authority that the Encyclical of Pope Leo XIII., which is expected to be sent to the Bishops of the world during September, will make provision for the next Conclave which must be held for the election of a successor to the present Pope, and will recommend to the Pope who will be elected a continuance of the policy which has been pursued by Pius IX. and Leo XIII. since the destruction of the temporal rule of the Papacy. The Holy Father, it is said, will make a review of the results which have been obtained and those which may be expected to follow from the acts of his Pontificate.

THE proposal to build a suitable residence for Archbishop Satolli, the Papal Ablegate, has been taken up by the Archbishops of the United States, and immediate steps are to be taken to put the design into practical shape. The plan of purchasing a building for him is not to be carried out, as no building not designed for his purpose would be suitable, inasmuch as his residence must have offices and other appurtenances adapted to the duties of an Apostolic Legate. These would not be found in any private house which might be purchased, so that it will be necessary to erect a new building for him. He is still occupying, with his subordinates, a suite of rooms in the new Catholic University at lik a world of good. Washington.

IT HAS been decided that the Russian fleet will soon visit Toulon, and the Paris Figaro states that in consequence of this movement, which is supposed to imply a menace to Italy in case of the outbreak of a general war, the German Government has asked for and obtained from Italy the promise of a small island in the Mediterranean to serve as a coaling station for German vessels of war. The island thus to be ceded is to be converted into a rendevous fortress such as Malta is to England. It is said that England was first asked to cede such an island for the purpose, but as the cession would certainly have met with great opposition in England the proposal was not favorably received.

It is expected that Ireland's day at the Chicago Exposition will be one of the most enthusiastically celebrated festivals of the Fair. The 30th of September is the day appointed for it. The Secretary of the General Com-Irish nationality will "demonstrate to the world the splender of the genius of the race and its glorious virility, and that in a free land the torch of the one is lighted at the sun, and the fountain of the other is the bosom of liberty. He exhorts Irish men and women to "attend the Exposition on that day in numbers so grand as to make the occasion truly a demonstration of the race and an event of which the memory will be proud and lasting. Nearly one hundred of the representative Irishmen of Chicago sign this appeal along with Mr. Keating.

THE barbarous practice of hazing was very near becoming the occasion of a great tragedy at the High School of Davenport, Iowa. It has been customary at this school to slide down a hill with a couple of other boys on top of him, every freshman who offers any resistance, and the clothing of the freshman is, of course, utterly destroyed by this treatment. The boys on their entrance to the school uniformly wear their old clothes, as new suits would be ruined. Recently a boy named John Wilson resisted, and on being pressed hard drew a revolver and fired it into the crowd that was harassing him. No damage was done, but the practice of hazing is thought to have been completely broken up by the occurrence. We are glad to say that such barbarous practices do not prevail in any Catholic educational institution that we know of.

Donahue's Magazine is fast advancing to the front rank of publications. Last month there was a very interesting bstacles, won fame and a place in hate everything that leads to drunken- Catholics.

myriad hearts because he had the courage of his convictions, because he was a foe to hollow cant and servility and because he was a gentleman, one "unmoved by the much loved chant or the social sneers of disgrace-a freeborn spirit who drew no line between fresh armor as a hero whose special class or creed or race." No man of task it is to watch over the peace of this generation had more influence upon his fellows. We do not say that there have not been greater writers and poets, but we do say that as a possessor of all those graces and qualities that make a man O'Reilly was peerless. You see his nature in his poems. Crude oftimes and lacking technical finish, yet they show forth that hatred of wrong and oppression that distinguished the great Bostonian. Long may his memory live!

> JUDGE THOMAS CANTY, of the Supreme Court of Minnesota, a thorough Protestant, has administered a severe rebuke to a certain Traynor, who attacked the Catholics as citizens. The judge belongs to that class of citizens who believe that truth and charity should characterize the interchange of the mutual relations of citizens. He laughs at the idea that Orangemen favor the separation of Church and State and referred to their clamorous opposition to the disestablishment of the State Church in Ireland. Ridiculing the assertion that the Catholics are endeavoring to establish a State Church in America, the judge says: "If the Catholics should gain ascendancy in our country we can raise in two hours, in broad daylight, an army that would crush them in a day, and we would not need the assistance of back-door sneaks, midnight plotters and political conspirators.' Verily Mr. Traynor went down from Jerusalem and fell among thieves who stripped him of his masquerading dress. It may do him and others of the same

"JUDAS" CHAMBERLAIN has failed to stem the tide of Home Rule. He is a good debater, but he is no gentleman. His tactics during the progress of the Bill were, to say the least, ignoble and unworthy of a man with any pretensions to education and breeding. He reminds us now of one of Bowercauth's characters in the drama of the Shaughraun. They who have seen it recollect the villian who ingratiates himself into the confidence of the peasants and then swears their lives away. Harvey Duff is his name; perjury is his favorite instrument, and so fearful are the men of him that they talk in measured sentences and with bated breath. The hour of retribution comes at last, and the reformer's throat is seized by the merciless hand of the Shaughraun. How he begs for mercy -the insidious, cowardly informer who had none for the homes he desecrated and for the brave spirits rotting through him in English dungeons. He looks up at the face of his captor, but in its rigid lines he sees no pity. mittee appointed to organize for this Chamberlain is every whit as much a celebration is Mr. John T. Keating, traitor as Harvey Duff. Gladstone has who announces his expectation that him by the throat, but he will let him ence Society is hard to find. live. It is enough of punishment for a man to bear the name of Judas and the approbrium it implies.

WHY I AM A TOTAL AB-STAINER.

(By Rev. Walter Eliott.) My pledge shows that I am in earn-It is a practical protest before God, to my own soul, and to all my friends against the vice of intemper-

What is so hateful as this vice Drunkenness deprives a man of God's precious gift of reason. Reason in man is a spark of God's intelligence. It establishes the bond of union between man as creature and God as creator. Drunkenness dethrones the reason, and leaves man a prey to his vilest passions. God made man a little less than the angels; the drunk ard makes himself a little less than the brutes.

Moreover, this horrid vice extends its blighting curse over man in his other relations. It is ruin in pros-perity, and despair in adversity. Cowardice, hypocrisy, theft, cruelty, murder, contempt of God, and hatred of man go along with it and follow Disease of body and imafter it. becility of mind are notorious results Whoever loves of drunkenness. humanity hates drunkenness.

If you love religion you hate drunkenness, for drunken Catholics disgrace the church, and if they die drunk, as too often happens, what other fate but eternal loss can await them? "The drunkard shall not inherit the kingdom of heaven.

Whoever loves his fellow-man with a practical love will do something to stamp out that vice which deprives men of their highest natural destroys their happiness during life, and damns them to eternal perdition hereafter.

The first step in practical opposition sketch of John Boyle O'Reilly, the man to any vice is the practice of the oppo-who, alone and beset by a thousand site virtue. If I hate drunkenness, I

If I love a clean, sober life, I will cultivate every agency that makes for temperance, and thus induce the practice of that virtue in others. remperance is one of the great car dinal virtues. Total abstinance is its heroic form. Every soldier has his flag; those who make war on drunkenness unfurl the banner of Total Abstinence. Every disease remedy; according to the Every disease has its speaking authority in the Catholic Church, the "proper and truly effica-cious remedy" for intemperance is the practice of total abstinence.

It was in this way that our Lord world. only practiced the virtue contrary to the vice He attacked, but He carried the practice of it to a heroic degree.

He combated our avarice by His poverty; our impurity by being born of the Immaculate Virgin, and by leading a virginal life; our angry passions by His perfect meekness and forgiveness; our love of drink by His thirst upon the cross

Not only Christ's life and doctrine, but the sound sense of mankind de mands that sincere aversion for any vice shall be shown by the conspicuous practice of the contrary virtue.

Do you not see the need of thus making war on intemperance? you not know how widespread an evil

What family is either without its drunkard or some one who is in danger of falling into drinking habits. What neighborhood is without its plague-spot—the saloou? What community without its steady stream of terror, crime and misery due to drunkenness. The pathway which drunkenness. leads from the saloon to the poorhouse, from the saloon to the jail. the saloon to the insane asylum, is strewn with wrecks of humanity who are the accursed victims of alcohol. Therefore, every family should have its member or members who are conspicuous for the practice of total abstinence. Every neighbor hood should have its band of valiant men and women who protest publicly against the vice of Every community, civil and religious should have its organized, permanent and if need be costly, crusade against the saloon.

Courageous men and women are everywhere needed to protest against drunkenness, and to labor to suppress I have taken the pledge in order to be the better fitted to assist in this good work.

you love a happy home, be a practical total abstainer, for it is the most efficacious means of showing your detestation of the family's dead-

If you love the people of God, take the pledge; for drunkenness is the worst enemy the true faith has this day to contend against.

If you have the good of society at eart, touch not the intoxicating heart, touch not glass; for most of the evils we have to deplore in our social and political life are the progeny of this prolific mother-vice—Intemperance.

Every element of Christianity in me sharpens my anxiety for the welfare of my brethren. The drunkard is my brother ; he needs good example to reform: I have made up my mind to give it. We might know that we have passed from death to life, because we love the brethren (I St. John iii. I may be too poor to give money for the reform of drunkards, but I car give what is more precious-a good example.

The family that cannot profit by a total abstainer among its members is hard to find. The parish that is not greatly helped by a Total Abstin-

It is good to be a total abstainer It is good not to eat flesh, and not to drink wine, nor anything whereby my brother is offended, scandalized. or made weak." (Romans xiv. 21).

It is not sinful for me to drink moderately, but for the drunkard to do so is a deadly peril. If he is going to be saved he must totally abstain, a task often as difficult as martyrdom. I will help him to do it by keeping him company. Even a saint dreads to stand alone.

Heavenly wisdom says, "Woe to him that is alone." (Eccles. iv., 10). But when struggling with evil or contending with any overpowering passion, poor human nature looks for a comrade. The heart cries out in danger or in weakness, help me! I am going to answer that cry. I am determined that no drunkard shall relapse for want of my help. If he is driven by necessity to take the pledge, I am driven by charity to keep him com-pany. "The charity of Christ urges pany. "The charity of Christ urges us." (2 Cor. v., 14.) Scorned and despised, the drunkard

needs a friend to share his compulsory abstinence. Where is the friend who will extend the resistless hand to help him? I will do so by my total abstinence. I will pick him up from the slough of despond. I will cleanse him. and strengthen him; I will speak ten der words of encouragement to him I will be the drunkard's good Samaritan. "But I do not need to abstain ! Yes; what my brother needs I need and if any man needs help then the help he needs is the help I need to give

Unless the Catholic religion exhibits a practical morality superior to that of all other Churches she can never advance among the people. every day life a tree is only known by

The Church that earnestly and sucessfully makes for sobriety, the Church that sets itself over against the saloon need not argue much to convince one that it has a saving mission. We must exterminate drunkenness among

When I take the pledge I do a Christ-like work. "Afterwards, Jesus "Afterwards, Jesus knowning that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop and put it to his mouth" (St. John xix

A total abstainer joins with Christ Jesus in that agonizing cry. He will not permit the dying Saviour to be alone in that awful thirst. sympathy which wells up from the bottom of a human heart compells him to unite his own self-denial with the his Lord suffered for poor drunkards.

For a man to say, I am strongly in favor of total abstinence for those who need it, and am willing to encourage and strengthen them by taking the pledge, is only saying I am a sincere and earnest Catholic.

For a man to labor to create a public opinion against intemperance, and all that leads to it, is only saying, I am a wish-wisher of my race.

THEY COULD NOT SCARE HIM.

Protestant Rebukes His Co-Religionists for Their Anti-Catholic

The following extracts taken from a letter written to the Spencerville, Ohio, Journal by a non-Catholic, Mr. A. B. Brees, an old school Baptist, are both timely and reasonable. The sound sense of his arguments must appeal to every unprejudicial mind.

THE CATHOLIC SCARE. There is nothing more strange than that reasoning and well-informed men should lend their aid to the disturbance of the public mind and to either wilfully misrepre-sent, or, by silent consent, favor the malicious falsehoods repeated over and over again to promote a widespread prejudice against the Roman Catho

It is possible that a religious people, at this day, who claim only about 10,-000,000 communicants in the United States, including women and children confirmed, could dream of rising in a religious massacre of more than that number of Protestants who have all the power of civil authority and the arms of the government to sustain them? The population of the United States exceeds 62,000,000 people. If. therefore, Catholics are 10,000,000, men, women and children, this eaves them to oppose 50,000,000 of

equal power per individual at least.
While dwelling upon this subj would it not be well for every Protest ant citizen to consider two very important things?

If these reports are not true, 1st. we are doing our own Catholic neigh-bors a great wrong by silently accepting such reports and allowing them to bias our minds to their prejudice and

our own sense of safety.
2nd. If they were true it would be wise in us to inquire into the causes that led them to entertain thoughts of violence toward us, and seek to promote a return to amicable and nonorable relations again.

As the first of these thoughts, I repeat I have no fears; but as to the second I have good and undeniable evidence that the Catholics have the most to fear. Please suppress your surprise and patiently read, and I will how you positive evidence.
1st. Protestants have a dominant

power in all the Government departments of our country.

2nd. Protestants are striving by every means, private and public, individually and organically, to deprive Catholics of the free and full benefits of Government patronage and protection.

3rd. Protestants are endeavering to procure legislation to force Catholics to send their children to schools supplied with Protestant Bibles, or to furnish them schools at their own expense, which by their choosing the latter, deprives them of the benefits of public monies, and thus enable Protestants to education their children

at Catholic expense.
4th. Protestants are engaged in promoting a spirit of strife and de-nominational advantage over Catholics by circulating sensational rumors that have no ground in fact or in proof. but designed to promote ill-feeling, strife, and, if possible to eventually cause them to adopt retaliatory measures that will give Protestants a coloring of excuse to vent their feelings of spite against them.

Surely, Solomon said very truly, "There is a generation that curseth their father and doth not bless their mother."-Prov. xxxii.

Protestants have received all the reeds rituals, orders and successions. either directly or indirectly, from the Catholics and are, therefore, dependent upon them for their existence and nursing, and there should be better feeling between them.

Full religious toleration is the only base of religious and civil liberty. A. B. BREES.

It is stated that the Gladstone Gov ernment will make disestablishment of the church in Wales the principle of a Bill in the autumn session.

The House of Lords is by no means a secure element of the British consti-tution. The struggle of the "long parliament" for English liberty was accompanied by the abolition of the Lords by vote of the House of Common in 1649. For eleven years England was ruled without the Lords. the Restoration in 1660 the act of 1649 was treated as null and the lords re-

AN ANTIDOTE FOR APAISM.

The True American" Defends the Sisters of the Good Shepherd.

Catholie Columbian

Catholic and non-Catholic lovers of ruth and fair play will welcome the sturdy little sheet that makes its in itial appearance in this as "The True American," under the as "The True American," under the Mr. Mettles is not a Catholic and his paper is not a religious sheet, but he is a believer in justice and right, as the purpose declared in his introductory editorial

shows. Mr. Mettles says:
"When man is degenerate, public faith broken, public honor violated, the patriotism of our fathers forgotten and greed, hypocrisy and slander takes the place of religion, and adherents become traitors to the Con stitutions of our Nation and State, and this treason becomes a virtue to these hypocrites, who pretend to be followers of the meek and lowly Nazarene, then is it a time for honest men to come forth and battle as did our fore fathers for their overthrow. To this end will all efforts of The True American be aimed."

The first number also gives some facts in regard to the establishment of the Sisters of the Good Shepherd in Columbus, the urgent need for their presence and the indifference with which the deplorable evils they came to correct were regarded, even by men styling themselves ministers of the Gospel, or the brutal methods of correc tion employed. The stantially as follows: The artice is sub

It was ouring the dark hours of the Rebellion in 18623, when Abraham Lincoln was putting forth every means, to fill the ranks of the Federal army, to enable him to end the fight the life of our nation, that the prostitution of young girls became of common occurrence, and thousands throughout the land became followers of the camp, and our own Camp Chase, four miles west of the city, was invested with hundreds of these unortunates

They were looked upon as a common nuisance by the officers in command, who sent out squads of soldiers and The commandant gathered them in. then ordered their heads shaved and that they be consigned to the Barracks, military prison. We saw in one day six ambulance loads taken to that place after they had under gone this operation. They were kept there for nearly two weeks, when the were turned loose to roam the streets of our city.

It was at this time the City Council

the matter in hand and ap pointed a committee to confer with the Protestant clergy of the city, to see if there could be anything done provide against the great and After due delibera growing evil. tion and discussion these sanctified and holy disciples of our loving Saviour, Jesus Christ, gave their answer: "Let them alone where they are-there is the place for them. This answer coming from professed Christians, and those who claimed to be teaching the Gospel, astonished the Committee, and to say that they were surprised and indignant, is but

putting it mildly.

The committee having received this reply from the Protestant clergy, then called upon the Rev. Father steger, of Holy Cross (Catholic) Church, and laid the matter before him. He lamented the deplorable and terrible condition of the evil that had fastened itself upon our city and its people, and regretted very much that he was powerless to provide means or take any action to relieve the community of the foul ulcer that was engrafting itself upon them. His answer, how ever, was of a more Christian charac "I will write to Archbishop Pur cell (this then being in the Cincinnat diocese) and lay the matter before hin and see what plans he will propose to aid in confronting the evil.

In due time the Archbishop, in an swer, said that he owned two acres of land on North High street, and if the city would erect a building thereon and build a work house, he would send a band of the Sisters of the Good Shepherd to take charge of the buildings erected. Then these women and erected. young girls, when arrested, could be sentenced so long in the work-house or if they chose, and should have any disposition to reform, they could, it they desired, enter this "House of th Friendless," and all efforts would be made by the good Sisters for their re clamation. The City Council having no legal right to erect a building upon any but city property, and not having the means if they so desired, much less a work house, let the matter drop. Not so, however, with the Archbishop. He saw the great need of such an in stitution here, so he sent a band of the Sisters to Columbus, rented a house from J. M. McKee on East Spring street, where they remained for nearly

a year.

The different mayors of our city in their time have each sent scores of reckless young girls just starting out

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THE SUPPLY CO., NIAGARA FALLS, ONTARIO

on their downward course to this reformatory, and the Mayors were not alone in consigning such ones there, but our Probate Courts have done likewise. Eventually the McKee house became too small to accommodate the number consigned to their care, and they were compelled to seek for a more commodious building. This they found on the West Side in the Sullivant Mansion, which they rented for several years, and eventually pur It has grown ever since its ment. It from the first was chased establishment. never intended as a foundling hospital, nor was it to be an educational institution, but if the inmates wished to be educated an opportunity was given The main object of this place was to succor the weak and fallen. urging them to break off their lives of

shame and point them to a better life.

That great good has been accomplished by this institution none can deny, if they are honest, but nothing better can be expected from such nar-row-souled, cracked brained bigots as the Rev. (?) Divines, J. C. Jackson, Homer Smith and the immaculate Adam Fawcett, a follower of the Saint of Geneva, John Calvin, who laughed and gloated over the death agonies of Michael Servetus, and who declares that if a Catholic priest goes to heaven, he wishes to go to hell, to which place no doubt he will be consigned by God, if he does not break off his connection with the workers of treason, the A. P. A., and quit his persecution f those who show by their works a more Christian spirit than himself.

KIT" ON HIS HOLINESS THE POPE.

"KIT" ON HIS HOLINESS THE POPE.

TO THE ED.—In the Mail of the 9th Sept, that talented and versatile writer "Kit," in giving her experience on the Midway Plaisance, at the great World's Fair, speaks about the model of St. Peters as follows:

"Inside are the familiar Vatican Guards in fall uniform, and you look about wondering when Leo XIII., in his white robes and triple crown, with the beautiful, refined face and burning eyes, through which one can almost see the lovely soul shining, will be carried in in his great chair, with the huge fans of peacecks feathers waving on each side."

It is pleasant to read this spontaneous outburst of a generous Christian heart side by side with the forced editorials and other articles that appear in the columns of the Mail? Would that the sentiments here expressed prevailed in the editorial rooms of that journal, where that uncompromising monster expediency rules supreme! It is also pleasant for Catholics to see such kindly expressions in regard to one they love and reverence, from one not of the Household of the Faith. What a pleasing centrast to those misguided people who speak of our beloved Pontifi in terms anything but complimentary! God bless you, Kit! This is not the first time you have given expression to sentiments that shows you have a heart, a soul, a mind that is not tainted by that spirit of intolerance that is, alas! too prevalent in these days. You dave to do right—dare to give honor to whom honor is due, and to do what you can to stem the torrent of prejudice and bigotry that is sweeping over this otherwise happy country!

ATTENTION!—We direct attention to the

ATTENTION!—We direct attention to the advertisement, in another column, of the Convent of Notre Dame, Westport, Ont This educational institution has been in existence only seven years, and has already become distinguished, holding as it does, a foremost place in the departmental examinations. Besides, every advantage is afforded to young ladies desirous of receiving a solid and useful as well as a refined education.

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Convent of Notre Dame, Westport, Ont.

This institution is pleasantly located in the village of Wes' port, on the Rideau Lake, midway between Kingston and Ottawa, and has since its foundation, seven years ago, become distinguished among the educational establishments of Canada, its pupis holding a foremost place in departmental examinations. Every advantage is therefore offered to young ladies who are desirous of receiving a solid and useful as well as refined education. Terms: Board, not including bed or bedding, paid quarterly in advance, \$25. Music and use of instruments, \$6. Washing, S. French, Drawing, Knitting, Piain Sewing and Fancy Work, per month, \$1. For further particulars, address the Mother Superior.

Margaret L. Shepherd

Lave & Dignan, Barkisters, etc.,

Lendon, Saturday, Sept. 23, 1893.

Press there is a letter from a minister of one of the Protestant churches of that city, which represents pretty accurately the position taken by most of the Protestant clergy of Canada, equally with those of the United States, in regard to Catholic schools; and for this reason we deem it useful to make some remarks upon it.

The writer of the communication is Rev. J. F. Dickie, who takes the occasion to make some comments on a sermon delivered a few days ago by Bishop Foley on Catholic education. Mr. Dickie says:

"All Christians will most heartily endorse the argument of the Bishop regarding the necessity of furnishing a complete education for the whole man. Nor will any do other than applaud the noble sentiment of Washington which Bishop Foley so felicit-ously makes the refrain of his argu-'Beware of the man who would inculcate morality without religion."

The necessity of a religious education is thus granted by Mr. Dickie, who also admits that the Public schools of the United States have eliminated religious and moral teaching from their curriculum: he asks, however, how this was brought about, and answering his own question declares that in Detroit, at least, the Catholics joined hands with the secularists in excluding the word of God from daily

This is a bold, or we should rather say, an impudent, assertion. Catholics, who have always insisted upon religion as the foundation of education, have no hostility to the word of God, and no objection to its discreet use in schools but we differ altogether from Protestants as to the manner in which religion may be best taught.

The Bible is indeed the word of God, but the King James version, which is the one which the Rev. Mr. Dickie would have taught, has been designedly corrupted in order to afford arguments against Catholic doctrine. It is not to be expected, then, that Catholics should ever consent to have it introduced as a text-book in the schools, to be taught to their children.

It must also be borne in mind that the Bible is not a regular or consecutive treatise on religion. It was not written to take such a position, and it is not suitable for the purpose. As St. Paul says, "All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct to justice" (2 tim., iii., 16); but it must be used by a discreet living teacher who is able to employ it for those purposes, and to interpret it : otherwise the great major ity of Christians cannot draw from it the instruction which is needful to them. For this reason Christ has appointed a body of living teachers in His Church who are bound to fulfil the duty of "teaching all nations," as He

It will not for a moment be supposed that Protestant parents would permit a Catholic teacher to interpret the Bible for their children; neither can Catholics permit a Protestant teacher would be intolerable to have Bible lessons inculcated on all the children indiscriminately.

We can understand why the Rev Mr. Dickie and other Protestant ministers like him are willing to compromise the educational question on the basis of almost purely secular instruction, or at least with a minimum of religion; for though they admit that a religious training is necessary for the young, with the exception of their article of faith that the Pope is anti-Christ, they have few if any positive inational schools are an evil. He says: doctrines, and are therefore quite doctrinal teaching in the schools: to agree to an education on this basis they would be satisfied. If they cannot secure that Protestants shall have fixed religious principles, they hope at least to deprive Catholics of being instructed therein.

The fact is that Mr. Dickie is an name in Canada. He is quite willing otherwise. He says:

"It is of the utmost importance to should meet and mingle in the common work of the school room and in the common recreations of the play-ground. population being considered. The to be Christ's purpose in establishing advancement.

It is doubly important in a country RELIGIOUS EDUCATION.

In a recent issue of the Detroit Free of one of the Protestant churches of hat city, which represents pretty

It is doubly important in a country like ours, made up of so many nationalities and creeds. The unification of our people is of prime importance, and no factor is so mighty in assimilating our varied elements as the Public school. Mutual forbearance, good-will and respect are engendered by daily contact and companionship at the contact and companionship at the formative period of life; hence, the withdrawal of any section of our school children from the Common school is a calamity to the nation of which they are proposed the companion of the companion are prospective citizens, and a still greater calamity to themselves."

He infers that an arrangement might be made whereby all should "agree upon a text book of religion and morals comprising the ten commandments, the sermon on the mount, the lives of the patriarchs, with selections from the prophets, the Psalms, the gospels and the epistles, which would meet the approval of Catholic and Protestant alike;" and that this text book should be the form of religion taught in all schools.

Such proposals have been made be fore now, but they are utterly impracticable. Catholics, at least, do not want any such mutilated form of Christianity as Mr. Dickie proposes taught in their schools.

We do not deny that it were desirable that all should be able to agree on the form of religion to be taught in the schools; but when we come to the practical question it is found that all do not agree, and are not likely to do so. So it were also to be desired that there were only one religion among the people, provided that one were the true religion. But it is not the business of the State to force any one religion upon the people and to prohibit all others. We endorse heartily the wise saving of Lawrence Washington, the brother of George Washington,

"It has ever been my opinion, and I hope it ever will be, that restraints on conscience are cruel in regard to those on whom they are imposed, and injurious to the country imposing them. He proves this by citing the examples

of Virginia, which imposed penalties on dissenters :

"We have increased by slowdegrees whilst our neighboring colonies, whose ferior to ours, have become populous. We say, therefore, that we are en-

titled to freedom of religion, and to freedom of education as well. Perhaps a thousand years hence only one religion will prevail, but we cannot wait for this before settling practically the question of religious education. For the present generation Catholics have settled it, as far as they can do so, for themselves, by establishing parochial schools in all parts of the United States; and it is the duty of the Government to extend to them the same aid which is given to secular schools. The case of Manitoba in our own Dominion should be dealt with in the same way.

The bogey raised by Mr. Dickie that Separate schools alienate the growing population from each other and are an obstacle to the growth of a united nationality is a phantom of the im commanded His Apostles to do. If the agination. A religious education im-Bible is to be taught in schools it must presses upon the minds of the young be explained and interpreted by the that they have duties to fulfil to their sects. It is therefore clear that if this trace of itself behind. But the respon country and their fellow-citizens and places before them the highest motives for the fulfilment of those duties. On the other hand, the ac quaintances of the school-room are not those which are always the most lastto do this for theirs, for he would cer ing. The friendships of life are most tainly inculcate his Protestantism; and frequently those which are cemented for this reason in mixed schools it by intercourse at a later period, according to the station in life which each one occupies. At all events the unification effected in the school-room is not so definite and certain as to constitute a sufficient reason why other important considerations should be laid aside and among these we consider the necessity of a religious training to be para mount.

We will conclude by remarking that Mr. Dickie is entirely astray in relation to a supposed fact which he states in order to prove that Separate denom

"Moreover, the Separate school has willing that there shall be little or no had its trial in Canada, and has been found wanting. The education given and if they could persuade Catholics there has been, on examination, found so defective in the secular branches of knowledge, that prominent and devoted Catholics all over the Province braved the indignation of their spiritual advisers by supporting the Public schools."

This statement has no foundation in Equal Righter of the same kind as fact. The Catholic school teachers, those who called themselves by this with the exception of the religious orders, pass exactly the same examiwe should enjoy civil and religious nations as the Public school teachers liberty, provided we adopt his religious and are judged by the same standard ; and educational vagaries, but not and reference to the Government reports will show that the Catholic schools employ quite as many teachers the community that all school children of the higher grades as do the Public schools, the proportion according to

religious orders too have their stand- His Church and the sacred ministryard grades, and we do not hesitate to say that their teachers are quite as efficient as, if not more so than, those of the Public schools in corresponding localities. The average attendance of the children in the Catholic schools is usually above that of the Public schools, and so are the numbers of children in the higher classes. There is no means of comparing the two kinds of schools exactly; but where there are competitions for entrance into the High schools, the Catholic school pupils are quite able to hold their own. Our inference is, therefore, that the Catholic schools of Ontario have been a success, and every year they are making substantial progress. There may be occasional local difficulties in management, but such difficulties occur also in the Public schools, and will necessarily occur in connection with every school system, for the reason that whatever is human must be imperfect in some respects.

Mr. Dickie's attack upon Catholic education is characterized by the same unfairness with which most Protestan clergymen are accustomed to deal with the subject. If he and they were sincere in their desire for general religious education they would rather be pleased with what Catholics are doing in this direction than plot to deprive us of the schools we have in successful operation.

PLANS FOR CHRISTIAN UNION.

The discovery is now being brought prominently before the minds of the Protestant missionary associations that the divers teachings of the sects having missions in heathen lands is a great obstacle to the successful preaching of Christianity. One of the speakers at the recently held African Congress told a fact in connection with this which made a deep impression on

the Congress. He said that a certain African chief was recently on the point of becoming a Christian, a course which he was recommended by a missionary to take for his soul's sake.

At this critical moment another nissionary of a different sect came into contact with the chief and gave quite a different account of the Chris tian creed, so that his confidence in Christianity was completely upset, and in the end he rejected both teachers and returned to his paganism. Cases similar to this are asserted to be of very frequent occurrence, and the ministers are endeavoring to find a remedy for such a condition of things.

The favorite mode proposed for the

purpose of meeting the difficulty is that the different sects calling themselves Evangelicals should agree upon some general creed which they will teach the heathen so that the "different missionaries may not give different accounts of the same thing." It is easier to propose such a mode of action than to adopt it, for differences of belief on important doctrines are the reason of the existence of the different either form a compromise creed which will differ from all their teachings, and which they therefore believe to be false, or they must eliminate from their creed all the doctrines on which differences exist, and thus be guilty of hypocritically concealing entirely from the heathens they convert part of what they believe to be Christian truth. The sects are themselves quite conscious that this is the case; but they seem to have no horror against accepting each others' errors, though they declaim so persistently against the errors of Rome, which, even if real, would be certainly no worse than some of the errors which are the distinctive characteristics of many of the sects. For ourselves, we are convinced that the proposed compromise of doctrine is impracticable. for diversity of doctrine is a necessary consequence of the fundamental Protestant principle whereby each individual is made the court of last resor in regard to the doctrines he is to be

It is a curious fact that amid all the It is a curious fact that amid all the plans which have been proposed for Each has his own plan of action or the reunion of Christendom, there is no thought of making the Catholic Church, comprising the vast majority of Christians in every age, a participant in the union. This is like an endeavor to make grape wine without

Another strange feature of the new proposition is that it is made for the sake of coaxing the heathen into a form of Christianity which will be confessedly full of errors, when the plan will be perfected, instead of for that end which is declared by St. Paul instruments for personal profit and

"for the perfecting of the saints . for the edifiying of the body of Christ, until we all meet in the unity of faith . . . that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by

cunning craftiness by which they lie in wait to deceive. (Eph. iv., 12-14.) The proposal of these missionaries savors of this cunning craftiness of which the Apostle speaks only in con-

MAHOMETANISM IN NEW YORK.

It was with no little surprise that the announcement was received some months ago that Mr. Mohammed Webb had come to New York with plenty of money to support a movement for the propagation of Mahometanism on this continent. There is something so extremely in-

congruous in the notion that the doctrines of Islam could take root in a country in which Christianity had flourished that Mr. Webb's enterprise was generally regarded as a freak which would collapse in its inception : but it is a fact that he is now engaged in publishing a monthly paper under the name of the Moslem World, in which he resolutely maintains that an acceptance of the doctrines of Mahome would benefit many who now profess Christianity. This he endeavors to prove by producing from the daily papers a list of the crimes by which our civilization is disgraced, and maintaining that such enormities would be mpossible in a Mahometan country.

It is a fact that the record of crimes throughout the country is truly appal ling, but the Mahometan propagandist is in error in supposing or assuming that they are the fruits of Christianity They are, on the contrary, the result of human depravity which refuses to be guided by the precepts of Christianity. The remedy for this state of things is not to be found in the propagation of Mahometan absurdities. any more than of Mormonism, Spiritu alism, Schweinfurthism, or the other 'isms which are from day to day being invented by volatile minds, yet which gain followers amid a population se varied as that of our continent.

Mahometanism borrowed from Chris tianity certain doctrines, such as the unity of God and the efficacy of prayer, and to this extent it may be better than the practical paganism of many who make some profession of Christianity, while they totally ignore in practice their duties to God, their neighbors and themselves, which real Christianity prescribes to them. But while there are many who utterly neglect their Christian obligations, there are also many true Christians in America, and these do not need the attractions of the Mahometan harem of the future life as an inducement to the practice of virtue.

We by no means imagine that Mr Webb's venture will amount to any thing more than a will of the wisp, thing more than a will of the wisp, which flashes out its light for a moment, and then disappears, leaving not a trace of itself behind. But the responsibility of those who by their evil doings have given a pretext to such teachers as Mr. Webb cannot be overestimated. These evils are the fruit of the individualism which sets up of the individualism which sets up private opinion to take the place of the authority of the Church which Christ instituted as man's guide on the way of salvation.

THE latest Encyclical of our Holy

Father has provoked world-wide comment. It proves, as so many other documents that have emanated from the Vatican, that tender solicitude for the poor that endears Leo XIII. to all who toil. He exposes in a masterful manner the sophistries of the Rationalists. who would fain despoil society of its authority by relegating it to the rank of a mere human invention. "Society is not a human invention. but a divine inspiration, for the real social contract is not merely a right between man and man, but between man and God." Men, he says, talk of reason as their guide; but the theory of the sovereignity of reason is the source of all injustice, for each pretends to have reason for himself, and each abrogates to himself the rights of making his own ideas triumphant, reform. " How true are these words is evident to all readers of history. The demagogues and agitators obtain no sympathy from Leo XIII. "A strike," "can be justified only he says, "can be justified only as a means of defence. Never can it be justified by the arm of aggression An aggressive strike is not reciprocal between operator and operative, but an instrument of attack upon the pro-prietor and property." They who are inciting the working classes to take the law into their own hands will do well to take this advice. schemes to improve the condition of the employe have been proven to

RELIGIOUS SELFISHNESS.

To Regard Faith as an Exclusive Pos-session Retards the Growth of Cath-

Religion cannot exist in the soul without a principle of fecundity by which it demands to be communicated. Selfishness, besides being a vice, is a Sense of the primary evil of Protestantism, and it has preved its ruin. The Bible is the common heritage of God's children ; the "reformers" made it each man's private property hence disunion and then dou any Catholic who fancies that he can use his faith as if it were his own ex clusive property is in error, and is in danger of being decatholicized.

The missionary spirit is needed for our own inner life, in order that racial, local, family influences may be estricted to their subordinate spheres These tend to supplant the universal. Nothing tends to make a man universal, Catholic, better than the noble virtue of zeal for souls. "Blessed is the man who hath found a true friend is perfectly true in its converse blessed is the man who is a true friend to another.

It is easy to see, therefore, that a spirit of defense is not the missionary spirit, but one of aggressive charity. The dread of defection, and the ten ency to mournful exercises of repara tion, indicate a tone of mind quite un missionary. Catholic faith is too often and too closely identified with relig ious traditions and practices brought from the Old World, producing a narrow and suspicious disposition. The sensation of exile is injurious to the missionary vocation. and to the barbarian, to the wise and t) the unwise, I am a debtor.

To my mind our very dissensions, whether on matters of principle or of policy, are reasons for encouragement, for they have shown an independence of conviction which yields to no human tribunal, and in bowing to a divine tribunal does so frankly and without cringing. Turn this independence of thought into missionary channels, and the results will be equal to our deep personal sincerity multiplied by the nealculable power of organization.

How to go to work is an easy prob lem, since we have a perfect organization which can utilize the resources of modern civilization. Let us but have the determined purpose—the men ways and means are the divine opportunities of the press, the platform and the incessant intercommunication of all classes in America.

American Bishops, priests, and laity working together in an apostolic spirit will missionize the entire land in half a decade of years. The immediate effect will be to throw every form of error upon the defensive, to set every religiously disposed person to sorting out and dividing calumny from fact, to start a small and perceptible stream ot conversions in every seems like a dream, but it is really a vision of the future, and the not dis tant future either. Having done nothing we have many thousands of converts; what may we not hope from a universal apostolate?-Rev. Walter

As a general rule, it is best not to correct costiveness by the use of saline or drastic medicines. When a purgative is needed, the most prompt, effective and beneficial is Ayer's Pills Their tendency is to restore, and not weaken, the normal action of

That Hacking, Persistent, Distressing cough can be quickly cured by using Dr. Wood's Norway Pine Syrup.
For Invalips and weak, delicate women use Milburn's Beef, Iron and Wine; no other,

it is the best.

Worth Reading
Mr. Wm. McNee, of St. Ives, Ont., had
eleven terrible running sores and was not expected to recover, all treatment having
failed. Six bottles of Burdock Blood Bitters
completely restored him to health. Druggist
Sanderson, of St. Mary's, Ont., certifies to
these facts.

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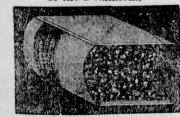
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THE DUMB SINGER.

By MAURICE FRANCIS EGAN, LL. D.

People who saw little Philip often vondered what pleasure he could find in life. He lived on the top floor of a crowded boarding-house in New York. He went to work in the morning at 7 o'clock, and did not come back to the house until after 6. Then he was pale and tired. He took his seat at the long and tired. He took his seat at the long dinner-table, and, while the guests around him talked of politics or the latest sensation of the daily journals, little Philip did not even pretend to listen. He ate silently and then disappeared. He was about nineteen years old, slight, short, and with drooping shoulders. He had a long, white, care-worn face. When his eyes were cast down he looked ugly and uninteresting; for he had white eyelashes, which helped to give his face lashes, which helped to give his face the appearance of being all one color. But when he looked at you you could see that his eyes were the color of violets, with a deeper and softer tint in them than any violet.

The landlady called him little Philip. She said he had come to her house from the West, recommended by an old friend, and that, though he had grown somewhat in three years, she had become used to that name. He was an orphan and had no relations. He was very shy; he answered no or yes, when people spoke to him. He seemed to shrink from those who spoke to him; he made no effort to make friends. Sometimes he came to the table with a flower in his button-hole, which he invariably pulled out and hid in his cuff when anybody noticed it, or he thought anybody was noticing it. The lady who sat next to him had been kind to him when he was sick once he had thanked her in a few low words. One day he came in with an unusually large brown and gold pansy. She was in a gayer mood than was her wont, and she asked him for it. He fumbled at the flower as if hesitating, and then managed awkwardly to drop it into her soup. He jumped up from the table and disappeared. Everybody wondered what such an uninteresting,

stupid, sullen being found to live for. Little Philip was really as unknown to the forty people in the same house as himself as if he were a thousand miles away. In reality, there was the thinnest possible barrier between the heart of this human being and the best of the people around him. Some of them were versed in the ways of the world and knew how to be amiable and attractive to it; but they did not dream of wasting these qualities on the stoop-shouldered, downcast creature they saw every day. They touched the surface and found it rough. That was sufficient. He was ugly, that was evident, he was silent, and they thought he was stupid and sulky. It was generally understood that he was too callous even to like music, for he never went into the par-lor when the boarders sang the popular melodies of the day, accompanied by the notes of a weary-toned piano.

Once he was seen standing at the head of the stairs, while a visitor played the prayer from Rossini's "Moses in Egypt." The landlady, who was going upstairs, noticed that his eyes were very bright and large, and that his hand trembled.

"Why, little Philip," she said, what's the matter?"

"Nothing," he answered, drawing the white lashes over those violet eyes.

voiced fellow. He talked a great deal. He had once spoken to Philip and received a timid No; he made up his mind that Philip was proud and disagreeable. His name was Neal. The boarders discussed everything and ometimes they argued about religion. One of them said something foolish about the Catholic Church. Neal laughed a little, and lightly answered him; but, growing enthusiastic, made if I cou a good defence of the Church he loved. After dinner, he found Philip wait

ing at the door for him. Philip tapped him on the shoulder. "I would like to go to your church with you," Philip said.

"You are very condescending," answered the young man irritably, for he had lost his temper over the seeming impossibility of making the boarders understand him, and he gave way to a desire—although his conscience smote him-to return the dislike which he thought Philip had for him. "You can go yourself if you want to."

Philip made no answer; he stumbled ver the young man's feet in turning to go upstairs, and the young man thought that he had never met a more disagreeable person. He said to himself that Philip's request was only one way of being satirical; but he was not sure of this, and the more his con-science whispered that he ought to have been more charitable, the more angry he became with Philip. Finally, he forgot all about it, except that he had a vague increase of dislike for Philip, and he did not hesitate to say

Philip, and he did not hesitate to say one or two unkind things at him.

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spread a silk handkerchief under his knees on the bench. Perhaps Philip's threadbare clothes had something to do with this.

"He has come here only to mock and criticise, anyhow," Neal said to himself, by way of apology. "I'll not notice him."

The landlady remarked that little Philip went out more than usual; and, after a month or so, he let himself out of the house at 5 o'clock in the morning, and came back in about an hour.
The landlady said to herself that he to himself in his room; but the boarder next door knocked and jocularly asked him if he were trying to saw wood. "He was queer and no mistake;" he did not try to sing again.

During the winter he went out very early, and came back for his breakfast hand trem

about 6 o'clock every morning. He took his frugal luncheon with him then, and went to work. It was re-marked by the boarders that his teeth chattered unpleasantly, and that he

it was a cold day.

Philip flushed and turned silently away. He thought that Neal's glance had rested on his worn clothes, and that his expression had been a satirical allusion to the fact that he had no overcoat. Then he felt he had given way to resentment. He ran after Neal

and tapped him on the arm.
"Well?" Neal said. Philip's lips moved. "Well?"

"It is a cold day Mr. Neal."
"It will be a cold day when you learn manners," Neal said, boiling with indignation at what seemed to be an impertinence. Philip stood and watched him as he

turned the corner, as if he were stunned by Neal's rough reply. Neal's remarks at the dinner-table became more satirical than ever; but Philip seemed not to notice them. The landlady, going through the attic corridor one night after Neal had been more than usually severe on "stupid, insolent people," thought she heard a sob in the cough that troubled Philip at this time. She said again that he was "queer," and would never make a

Young Neal went to see Father
Young Neal went to see Father
Cramer, the rector of St. Mary's, on
Sunday, the 16th of January. He was
much interested in the St. Vincent de Paul Society, and he wanted to see the priest about a knotty point that had come up at the last meeting of his con-

friend, and went on to get out some more

Father Cramer shook hands with him, but stopped him in the hall. The priest's kind eyes and grave smile always made Neal feel what he called "good." "There's somebody in the parlor

and I don't want to go to my room until my patient wakes up.—Yes, I've a patient up there, and I'm afraid he is dying. He is a strange boy-sit down here awhile-he came here suddenly one night in a frightened sort of a way, and asked to be instructed. It took some time to break the ice that seemed to have coated him all over ; he gave me the impression of being dumb, though he had the use of his tongue.

"There's a fellow at my boarding-house just like that," said Neal, with a

the white landlady. "What a queer boy! But he actually looked like a saint in one of the Catholic pictures."

After this Philip's door was always ajar. But nobody played the prayer from "Moses" again. The people in the parlor preferred gayer music.

There was a young man who went

There was a young wa him. He wanted to please people, but he always failed. He found all he wanted at the foot of the altar. the ardor of his heart turned to the Blessed Sacrament. Such love, such

faith! But he wanted to express it somehow.

"Do you know Rossini's 'Moses in Egypt.' No? Well, I think it a rather theatricrl piece. He heard it sung in the choir. 'I can't sing,' he said, 'but if I could only play that, I would feel as if I were not so tongue-tied, when I am alone and want to pray. Ah, if I could only play that! It expresses could only play that! It expresses what I cannot say! He was in earn-

there was no mistaking that; so I told him to come here, and that I would teach him to play that old organ in my room. It was slow work. He thought it bored me; but he loved the toil of practice. He has actually been going all this winter without an overcoat, -for he works for a mere pittance-to hire a small organ for himself.'

"Sentimental?" The priest paused. "Don't take that tone, Neal. Don't let us sneer when we can help it. His progress has been very slow, and he has been much troubled by a cough. This morning, after Mass—he went to Communion—he fainted, and we took

him up to my room.—"

A soft, solemn sound filled the house
—a sweet, pleading sound, almost
human in its tone. It was a prayer in
music—such music as is seldom heard on earth. It was the Prayer of Moses as Rossini in some high, pure moment, away from all thoughts of the stage may have conceived it.

Father Cramer listened increduously,
"That can't be my old organ."

Neal was touched by something in the music. They went upstairs. The musician turned as they en-tered. His face, in which two violet eyes almost blazed, smiled at Father Cramer radiantly.

"I have found my voice, Father," he whispered joyously, but hoarsely. "I am no longer dumb. It says all I

think." The musician was little Philip. The priest ran forward, for Philip seemed weak and about to totter. He fell side-ways on the keys of the organ, and a stream of bright blood flowed from his lips, coloring them. Neal caught him in his arms and carried him to the lounge. His wonderful eyes were fixed, glowing with love, on the cruci-fix above the organ. He made motions His wonderful eyes were seemed happier, and once she heard with his hands, as if touching organ him trying to sing some Latin words keys. He sighed and closed his eyes. "He has found his voice," said Father Cramer, who knew death well. He sighed and closed his eyes.

"I might have been a friend to him." murmured Neal, as he lifted Philip's

hand tremblingly, and crossed it with the other on the dumb singer's breast. "He needed friends," said the priest; "his heart almost broke because he was so greatly disliked. But we are not friendly to talk when we ought to

Young Neal, who went to early Mass one week-day—the agniversary of his mother's death—met Philip coming out of church. He was surprised and the might be joyfully expressive before God and the glorious assemblage to the church of the church. that praises Him eternally.

IRISH NUNS IN THE INDIES.

A White Coral Convent Consecrated to the Sacred Heart.

Far, far away in the sunny south, in one of the beautiful islands of the West Indies, a little convent of white coral has just been built and consecrated to the Sacred Heart. For this new and glorious field of labor one good and self-sacrificing Sister of Mercy and a single postulant sailed in February last to lay the foundation of a great and holy work for the salvation

To the reader a short description of this island may be of interest, and he will then more readily understand the great difficulties that had to be overcome before even this small detachment of soldiers in God's service could be sent to their work. Barbadoes, if not the prettiest, is at least the most healthy, cultivated and populous of all the islands. Since first inhabited it has always been English, and we are led to think that in its early days it was governed and laid out by Catholics for only those of the ancient faith would have given to the various parishes into which the island is divided the names of St. Joseph, St. Philip, St. Thomas, St. George, St. Peter, St. Lucy, St. Anne, etc. Many are the English and Irish Catholic prisoners of war who here toiled to the end of their weary life and left des cendants who, as the years rolled by gradually lost all vestiges of the faith

SOLDIERS DEMAND A PRIEST. No Catholic priest was allowed for many years to live on the island, until the regiment of the Connaught Rangers being quartered there, the men insisted on having a Catholic chaplain, and succeeded in building a small but extremely pretty church in 1848, which was dedicated to St. Patrick. About ten years later the mission was given to the Society of

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Fathers has always held the post there About 20 miles long and 14 broad, with a population of over 182,000, this island with but one priest and one small church in its principal town has merely been able to keep one little spark of Catholic faith. At length the way seemed open to found a convert. To do this had been for years the longing desire of the good old Father who has lived since 1884 or 1885 among

the people.

A Catholic lady who had visited the island and grown very fond of the place saw the great need that there was to increase the influence of the Church, if the faith was ever to be spread, for it is one of the most Protest ant places in the world. This person promised on returning to England to do all that was possible to find nuns who would go out and start a convent there. After eight months of constant labor for the cause, one Sister of Mercy was found willing and very anxious to go out and begin the work, with a young postulant who had the same de-sire. As no others could be found, after long and careful inquiries at various convents, these two started alone on the 10th of February for the little island. Their convent was not quite finished on arriving, but they lodged in a private house for a time. About four months have passed since they landed, and the influence they have already gamed over the people is

marvellous.

WHAT IS NEEDED.

The small mission has awakened to new vigor; the poor school numbering about sixty children is under the supervision of the nuns, though still taught by the former negro master. The Sisters have also started a middle class school, which is well attended, and only lately fifty-seven pupils have given notice of leaving a large college there to attend the convent. All can-not be accepted; no two Sisters can carry on the tremendous undertaking which such a large school would involve, with all their parish visiting, Sunday school and various instruc-tions to all classes. What the mission needs now are good earnest volunteers to join this little band and throw in their lot with this great work for the saving of so many souls and the ad vancement of Holy Church and our

all-glorious faith. Young girls with a solid education, a over for God's poor and ignorant and a desire to become Sisters of Mercy would reap an untold happiness and an evertasting crown in heaven by doing anything in their power to increase the strength of this convent's influence. Or again good could be done by alms to assist in sending out new recruits for the work, or by making the needs of the place known, and Minard's Liniment cures Dandruff.

Jesus, and since then one of their thus enabling any who feel an inclination for the religious state to hear of a field for their labors : for has not our Lord promised that what we do for the least of His little ones we do unto Him? And surely the good to be done for these people, white, black and colored, is more than tongue can tell.

All information regarding this mis-sion in Barbadoes, West Indies, may be obtained by writing to the editor of the Illustrated Catholic Missions, St. Bede's College, Manchester, England.

AN IRISH PRIEST'S WIT.

How Father Healy Replied to One of Balfour's Queries.

One defect in Irish literature is the absence of a good collection of the sparkling and humorous sayings for which Irish men and women of all ages have been remarkable, says an exchange. Even down to the present time they prevail in my ford's castle and his servants' hall. A story is told that shortly before the termination of Mr. Balfour's chief secretaryship he entertained among others, Father Healy, the wit of Bray. Mr. Balfour asked Father Healy if he thought that the people of Ireland disliked him as much as they pretended, to which Father Healy replied that "If they only hated the devil half as much the priests of Ireland might take a long holiday." Another story is told of His Grace the present Archbishop of Cashel, examining a little peasant boy on the catechism, and asking him "What was matrimony?" little fellow couldn't recall the words of the answer, but, determined not to be beaten, replied: "Two people getting married, your Grace." "Could getting married, your Grace." "Could two little boys get married?" pursued the Archbishop. "Yis, your Grace." "How is that?" "To two little girls,

A Minister's Rebuke.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making uncouch grimaces. I paused and administered a severe rebuke. After the close of the services a gentlebehave themselves in chapel, lest I

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HON. J. J. CURRAN DELIVERS A GRAND

ADDRESS.

The parishioners of St. Mary's church, Grafton, held there annual picnic on Thursday of last week in Mr. Walsh's grove, east of that village. The weather was delightful, and the proceedings passed off very pleasantly. There were children's sports to amuse the young, a baseball match between Colborne and Grafton clubs for the entertainment of the male portion of the picnic, while the ladies enjoyed the afternoon under the shades of towering maples, listening to the splendid music provided by the Citizen's Band of Cobourg. Lunch was served from 12 to 2 o'clock, after which the speechifying commenced. A great attendance was attracted by the announcement that Canada's Solicitor General, Hon. J. J. Curran, was to speak, and the people were eager to hear him. Mr. John B. McColl, barrister, Cobourg, occupied the chair agreeably, and was surrounded on the platform by Hon. J. J. Curran, Go. Guillet, M. P.; E. Cochrane, M. P.; Dr. Willougby, M. P. P.; George Mitchell, Reeve of Hamilton; H. Hicks, Reeve of Colborne; Dr. McNicholl, of Cobourg; Father Sweeney, of Burnley; and last, but not least, Father Larkin, of Grafton. Chairman McColl opened the proceedings in a neat address expressive of the pleasure it afforded the people of hearing Hon. Mr. Curran and those associated with him on the platform.

Mr. Guillet, M. P., was first called on, and was glad to meet the members of the con-

Curran and those associated with him on the platform.

Mr. Guillet, M. P., was first called on, and was glad to meet the members of the congregation of St. Mary's church, whom Father Larkin was serving so faithfully and so well. He was proud of his constituents, and thought that in no part of the Dominion would the Solicitor-General find a more contented, respectable class of people than in West Northumberland. He paid a tribute to the guest of the day, Hon. Mr. Curran, who had come so far to place his services at the disposal of St. Mary's church.

Messrs. Cochrane, M. P., and Willougby, M. P. P., of East Northumberland, followed with a few appropriate words, after which the chairman introduced Hon. Mr. Curran, who was greeted with great applause. Before commencing to speak, Mr. John McCabe read the following address

To the Honorable John Joseph Curran, Q. C., M. P., etc., etc., S. licitor-General of

M. P., etc., etc., S. Licitor-General of Canada:

SIR—On behalf of the very large number of friends and fellow citizens assembled on this occasion which you have distinguished by your presence, we desire to express our heartfelt sentiments of pleasure and pride on seeing you again in our midst, and of our high esteem and admiration for you as one of our country smost prominent representatives. It is especially our privilege and honor to welcome you in your high capacity as Solicitor-General of the Dominion of Canada, and to congratulate you on the new honors and responsibilities so deserve ity conferred upon you by that able and talented jurist and statesman, Sir John Thompson, who is now the premier of the Dominion. We rejoice in these new illustrations of the genius of our race, and of the growing elevation of sentiment and broad-minded spirit of justice and toleration which prevails in Canada under our free constitution and free laws.

We cannot forget to express our appreciation of and gratifued for your able support and advocacy on all occasions of the national cause

We cannot torget to express our appreciation of and graftiude for your able support and advocacy on all occasions of the national cause of Ireland; your heart is now cheered as is ours with the bright prospect of triumph and restoration. May the day speedily come when at least as large a measure of contentment, prosperity and happiness will prevail in our beloved mother isle as exists in this happy land of Canada.

of Canada.

of Canada.

Conclusion, honored sir, we pray that you may continue to reap the blessed fruits of your pairfold toil and noble striving for the right, and following may you be spared to the service of our ountry in the high sphere you so worthily fill and some half of the computies.

II and adorn.

Signed on behalf of the committee,

JOHN MCCABE, Secretary.

Grafton, Aug. 31, 1893.

Grafton, Aug. 31, 1893.

Hon. Mr. Curran expressed his gratitude for the kind words contained in the address, and for the kind references to the Premier of Canada, with whom he was associated in the government of the country. Sir John Thompson's services in the recent Behring Sea arbitration were of great value to the country, and the rights of Canadian citizens had been upheld without recourse to war. Turning to the object of the pienic—the raising of funds in behalf of St. Mary's church—the speaker gave an historical review of the building of religious temples by the nations in ancient times, and spoke with great vigor on the educational influences of the Church, and the desirability of spreading its work and influence broadcast. He praised our native country, Canada, as a dwelling-place for people of every creed, and then discoursed upon the future of Canada and the bright prospects of our common country developing into a great nation. His address was polished in the extreme, and an amusing story interjected here and there, told with admirable effect, kept everybody in good humor. He closed with a kind reference to his dear friend, Father Larkin, and was enthusiastically applauded on resuming his seat.

Dr. McNicholl, of Cobourg, was then in-

FROM ORILLIA.

Your correspondent, having recently had an occasion to visit many of the towns in Ontario, was particularly charmed with Orillia. The "Maple City" is both beautiful and progressive. During the past twenty years it has made rapid growth. It possesses residences and business houses which would do credit to our large cities.

This town is admirably suited to tourists. It boasts of a handsome public park on the shore of Lake Couchiching, besides a multitude of shade trees which adorn its already beautiful streets. The islands in the adjacent lakes, having daily communication with the town, furnish ample opportunities to the wearied to recreate both body and mind.

The Catholics of Orillia are numerous and influential. The church and school property are beautifully located and constructed. The pastor, Rev. Father Duffy, deserves a special mention. Edmund Burke, speaking of Richard Brindsley Sheridan, said: "He has this day surprised the thousands who hung with rapture upon his accents by such a display of talent, such an exhibition of capacity as is unparalleled in the annals of oratory." The people of the church of the Angel's Guardian were vividly reminded of Burke's cloquent words last Sunday when they heard their reverend pastor preach on the Gospel of the day. With a grand and poetic scholar-ship and a truly evangelical fervor he gave his hearers a treat of genuine oratory. A noble-hearted priest possessing such rare and distinguished qualities of mind is a great blessing to a community. May he be long preserved to his people!

Clifton, Sept. 12, 1833. VISITOR.

LORD AND LADY ABERDEEN.

THEY ARRIVED SUNDAY AT QUECEC AND WERE WELCOMED BY THE PREMIER AND OTHERS.

Quebec, Sep. 17.—The Allan Line steamship Sardinian, with Lord and Lady Aberdeen on board, arrived at Quebec at 2 o'clock this morning, and is moored at Princess Louise Embankment. The weather, which has been disagreeable since yesterday morning, continued to be cold and rainy, so that at 8 o'clock this morning there were very few onlookers to witness Lord Aberdeen's official landinglon Canadian soil. There was a busy scene on the decks of the Sardinian. His Excellency's people were getting luggage of alk kinds ready to be landed, whilst gangs of laborers were piling under shelter on the pier the passengers' luggage. At a quarter to 9 o'clock a company of the Queen's Own Hussars, under command of Lieut. Baldwin, arrived on the embankment and lined up close to the landing. Sir John Montgomery Moore, accompanied by his aid-decamp, was the first to welcome their Excellencies. He was followed by Sir John Thompson, Sir A. P. Caron, Gen. Herbert, Hons. A. R. Angers, J. Costigan, L. P. Pelletier and Mayor Fremont. These gentlemen were met at the gangway by Capts. Kindersly and Urquhart, aides-de camp to His Excellency, and Mr. Gordon, Official Secretary. They were conducted to His Excellency's saloon. Lord and Lady Aberdeen looked well, and declared themselves pleased with their voyage across the Atlantic. They spoke with praise of the Sardinian and Capt. Richardson, her commander.

At 9 o'clock Lord and Lady Aberdeen men on deck. Capt. Richardson for the kind attention he had given them during the passage. They then walked to their carriage. The secort presented arms and formed in line on each side of Lord Aberdeen's own English coach, driven by a groom riding one of the horses. A footman in livery occupied an exalted seat at the back of the coach.

The following facts about the staff of the Earl of Aberdeen, will be of general interest: Mr. Arthur Gordon, now Lord Stammore, when Governor of New Zealand and Ceylon, Mr. Gordon is a cousin of his Excellency. Capt. Urquhart is the eldest son of Mr. Erstie on the Earl of

A LIBERAL MANII STO WHICH ASKS WHO SHALL RULE.

Signed on behalf of the committee,
Grafton, Aug. 31, 1983 MCCare, secretary.
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peers' pretensions to the right to force the dissolution of Parliament, and look with confidence to the Government to go forward with those reforms for which the country waits. The ingrained dislike of the Upper House to all progression had been exhibited this year before the rejection of the Home Rule Bill. How far its members will remains to be seen. To all-time Liberals the political situation is full of encouragement. The Home Rule Bill has passed the House of Commons and has been rejected by the House of Lords. The bill is doubly certain to become law. The Ministry is strong, its supporters loyal and our programme is sound. Our opponents have played their last stake. If we proceed with courage and determination, not only will the Irish question be settled, but a real era of reform will be entered upon."

The importance of the manifesto is emphasized by the fact that the National Liberal Federation has always been in the closest touch with Mr. Gladstone, who, though his name does not appear in connection with the assurance of the circular, was doubtless aware of the contents before it was issued. All the newspapers publish comments on the manifesto, printing their articles in prominent places. The Tory organs treat the circular contemptuously and pretend to attach no importance to it. The Star (Radical) publishes its comments under the caption, "The Bugle Note." In the course of its article it says that "the democracy has been longing to come to close quarters with the tyrants whom they have tolerated so long." In this sentence is condensed the Radical opinion of the whole country.

ST. OSITH-OCTOBER 7.

England, abandoned to heresy as it has become, was nevertheless one of the earliest kingdoms to give saints to the church. It may be the prayers of these martyrs, virgins and confessors of the faith that have kept alive the little spark of loyalty to the Chair of Peter and caused its flame to increase in this present century.

Shortly before the reign of Alfred

Frewald governed Mercia. He had one daughter, Osith by name, a gentle and true Christian maiden. Educated by a pious aunt in a secluded manor-house, Osith imbibed with her studies a love of retirement and contempla-

Reading the writings of the holy monks regarding those who, despising the world, consecrated their lives to God, she conceived a great desire to live as they had done. But how was live as they had done. But how was this to be accomplished? Convents were not so numerous then as in our day, and of those founded, many were destroyed by the inroads of barbarians.

While her desire was yet unfulfilled, he received a command from her the king of the East-Angles. Osith obeyed, begging God, in spite of all seeming obstacles, to grant her desire of consecrating herself, body and soul, to Him.

On the day appointed, the marriage ook place, and after the revelry attending on the ceremonies was over, Osith told her husband all the desires of her heart, but, having bound herself by no vow to the service of God, promised to obey him, who was now her natural protector and to whom she yowed sub-

By a special grace of God the young king consented to the pious desires of his bride, gave her land and buildings and allowed her to found a monastery of virgins, where she dwelf for many years in great sanctity.

All the king's successes in his tem-poral affairs he attributed to the prayers of our saint; and we may be sure that the soul of this, her generous and loyal protector, she made the special object of

ner intercession with God. In 870 the kingdom was again in vaded by the barbarous Danes, who, in one of their attacks, captured the monastery governed by St. Osith. Failing to overcome the virtue and constancy in the Christian faith of these holy virgins, the cruel pirates beheaded the saintly abbess and all her spiritual

Although the life of this saint is extraordinary, many lessons can be learned by all. Her obedience to her father, in spite of her opposite in-clinations, her submission to her husband, and above all the watchful care of God in her regard, who, if we trust in Him in simplicity of heart, will not fail to come to our help-all should be so many lessons which the faithful soul can imitate, even amid the frivolities and laxity of the nine teenth century.

Personal.

Rev. L. A. Nolan, O. M. I., is a recent comer to Buffalo who will be warmly welcomed. Father Nolan's able paper on "The Briggs Controversy from a Catholic Standpoint," in the current North-American Review has attracted much attention in the reading world, and stamps its author as an accomplished writer. Previous to his appointment to the Holy Angels' Church, this city, Father Nolan was for twenty years at the hom of the Oblates in Ottawa - Catholic Union and Times.

Mr. W. Millar, musical director, is about o sever his connection with the choir of St. Peter's Cathedral, London. As he is am bitious of acquiring perfection in that line, he goes to New York city to undergo thorough voice culture. His many friends in London wish him every success in his undertaking. Sept. 24 will be his last Sunday with the choir. Mozart's 12th will be rendered at the 10:30 High Mass and a special musical Vespers will be given in the evening at 7 o'clock.

NEW BOOKS.

We take great pleasure in calling our readers attention to the following new books just issued by Benziger Bros., 35 and 38 Barclay street, New York:

New Month of the Holy Angels, St. Francis de Sales. From the French, by a Sister of the Visitation, Baltimore. Price, 40 cents.

Catholic Belief (in paper for the first time). Price, 20 cents.

ALL AND HOLD BECAUTE

Price, 20 cents.
"Simple Prayers for children."
First prayers for children.

GUIDING THE YOUNG.

The Danger of Unchecked Liberty to American Girls.

license is nowhere more painfully made manifest than in the freedom permitted to American girls. Many permitted to American girls. Many parents, not only among the poor, who have some excuse for their negligence, but among what may be called the "middle classes," leave their girls without any direction whatever as to their amusements, their reading or the way in which they shall spend their leisure hours. The girls are given too much license. Liberty, under broad, genial regulations, would help to make them self-reliant and be of greater advantage to them than constant sur-

advantage to them than constant surveillance, but unrestricted license is dangerous, because they are without the experience and knowledge of the

to, runs very great risk of get-ting into bad company, and of having the bloom of maiden modesty taken from her, if she does not suffer a worse fate. For, added to the temptations which such license brings to her is the corrupting influence of the literature she is allowed to buy. The novels, bad as they may be—and they are distinctly worse now than in the days of Smollett and Fielding, though more guarded in their language—are sup-plemented by Sunday and other flash newspapers, low in moral tone and distinctly demoralizing, both in their scandal gossip and in the view of life presented by their society columns. Every young reader of such trash is given a false view of real society and has suggested to her mind a false aim She draws no distinction between fame and notoriety. It seems to her that there is distinction to be gained by having her name in print, and if she can get her portrait printed she is intoxicated with delight.

The newspapers that deal with

women and girls of this kind are shrewdly managed as business concerns; they cater to the vanity of their readers, play upon their weak-nesses and disregard the harm they may be doing. Hand-in hand with the increase of such debasing literature goes an increase of vice among the young, both male and female. In the flash newspapers they find pointed out to them the way to gay living, and very often through these same newspapers they make acquaint ance with dangerous companions.

It is clearly the duty of parents to have more watchful care of their sons and daughters, to limit their liberty so far at least as to protect their morals. More especially the literature to be read by the young should be scanned and passed upon by their elders. The censorship should not be severe, but it should at least exclude the novels that pander to a prurient taste and the flash newspaper that deal in scandal or are pervaded by a low tone of

There is no better reading for the young than a high class newspaper which carefully revises its news paragraphs and as an educator, seeks only to teach that which will promote purity, justice and truth. In such a chronicle of the day's events the young will find information and inspiration and will come under a daily influence for good. Many causes operate to develop character; some are transient, others are periodically or constantly at work. The influence of reading, through the imagination, is conceded to be very great and consequently the literature furnished to the young should be newspapers which the people support may depend in large degree the moral tone of the community.

We are sorry to learn of the illness of Mrs. Mary J. McKay, of 47 Gore street, Hamilton, a faithful subscriber to the CATHOLIC RECORD. Being under the care of the good Sisters of St. Joseph's Hospital, she will receive every attention.

There is strange irony in the discov new Episcopal cathedral of John the Divine in New York. In digging for a foundation of solid rock on which to erect the great tower they bore through a thick ledge of soft rock and the came on sand which reaches below any drill they have been able to sink They are going to try another site .-

59 AND 18.

Two Experiences in Kemptville of Interest Others.—Mr. Hugh Brownlee Tells How H Was cured of Sciatica After Much Suffering — Miss Delia Maine Suffered Fror Trouble Incident to Girlhood — Her Cas Critical—How She Found Release.

From the Kemptville Advance.

One of the best known men in the county of Grenville and the adjacent county of Carleton, is Mr. Hugh Brownlee, of Kemptville. Mr. Brownlee was born in Carleton county in the year 1844, and until about five years ago resided in the township of North Gower. Having by industry and good business ability acquired a competence he determined to retire from the somewhat laborious life of a farmer, and taking up his abode in a beautiful home in the village of Kemptville, has since continued to reside here. It is well known to Mr. Brownlee's friends and acquaintances that he has suffered for years from Sciatica of a violent form, and it has lately been understood that he has at last been relieved from the panys of this excructating disease. Recently while in conversation with Mr. Brownlee, a reporter of the Advance asked him to give his experience for the benerief of the sufferers, which he gladly consented to do.

"You are aware," said Mr. Brownlee, "that From the Kemptville Advance.

asked nim to kee me asked nim to kee sufferers, which he gladly consented to do.

"You are aware," said Mr. Brownlee, "that most of my life has been spent upon a farm, and in addition to farming I followed the business of buying cattle, sheep and lambs. In doing so I was exposed to all sorts of weather and over-exertion, which brought on severe attacks of sciatics. I suffered for about ten years, trying all sorts of powerful remedies, but without doing me a particle of good. During this long period of suffering I was deprived of much sleep and many a night I tumbled about in bed nearly all night long suffering the most excruciating pains. In fact I was rapidly approaching the condition of a chronic cripple. I had tried so many remedies that I was becoming discouraged, and almost despaired of obtaining relief. While in this condition I was

The difference between liberty

all gone and for the past three months she had been almost entirely free from Dain. She has the greatest confidence in Dr. Williams' Pink Pills and believes them the greatest medicine of the age.

A YOUNG LADY'S ENPRIENCE.

Having heard that Miss Delia Main, a young lady who lives with her parents not far from Mr. Browniee's residence, had also been greatly benefitted by the use of Pink Pills, the reporter next called upon her. Miss Main is a handseme young lady, eighteen years of age, with the glow of health in her cheeks. In reply to enquiries, Miss Main said that some two years ago she began to be affected with weakness peculiar to many young girls. Her face was pale, she was troubled with heart palpitation, and the least exertion left a feeling of great tiredness. She had good medical treatment but without getting relief, and at last her condition became so bad that her parents and friends feared she was going into a decline and almost despaired of her recovery. At this juncture Miss Main was induced to try Dr. Williams' Pink Pills, which are an unfailing specific in cases of this kind. Having lost all confidence in medicine, Miss Main took Pink Pills irregularly at first, but finding that they were helping her she began to take them regularly according to directions. From this time out improvement in her case was steady and rapid, and after the use of a dozen boxes she found her health fully restored. "I believe," said Miss Main, 'that if it had not been for Dr. Williams' Pink Pills I would not be alive to day, and I strongly recommend them to all girls had saved her life.

Alt. Angus Buchanan druggist, who is also replies and all the same and the parent should her health rink Pills are a great remedy, and there can be no question of the great good they accomplish.

Dr. Williams' Pink Pills are a great remedy, and there can be no question of the great good they accomplish.

Prils and saved her life.

Arr. Angus Buchanan druggist, who is also residence that rink Pills are a great remedy, and there can be no world needed for their protection.

The American girl left without parental guidance, to go where she will, with whom she will, and to stay out as late as she wants

MARKET REPORTS.

London, Sept. 21.—Good samples of white wheat sold at \$1 04 per cental, or 62 2-5 per bus. Oat \$90 to 95 cents per cental. Barley \$5 to 95c per cental. Peas \$9 to 95c cents per cental. Beef \$4.50 to 85 per cwt. Lamb \$ to 9 cents a pound, wholesale. Calves \$5 to 6 cents a pound by the carcass. Pork \$7.25 to \$7.50 per cwt. Chickens 40 to 69 cents a pair. Ducks 50 to 75 cents a pair. Turkeys, 19 to 12 cents a pound. Butter kept at 2s and 29 cents a pound for single roll, and 27 cents by the basket, crocks, 25 cents a pound. Eggs 12 to 15 cents a doz. Potatoes \$5 to 90 cents a bag. Tomatoes \$5 to 90 cents a bag. Tomatoes \$5 to 90 cents a bag. Tomatoes \$5 to 60 cents a bushel. Cauliflowers, 50 cents to \$2 a dozen. Peaches slightly declined to 50 cents to \$1 per basket. Plums 70 cents to \$1 a basket. Apples \$40 to 75 cents a bushel. Pears, 50 cents to \$1.70 a bus, Grapes, 2 to \$6 cents a pound. Hay, \$8 to \$8.50 a ton.

85.99 a ton.

Toronto, Sept. 21.— Flour — Straight roller \$3.00 to \$3.05; extra, \$2.50 to \$2.75. Wheat, white 90 to 61c; No. 2, spring, 59c; red winter, 90 to 61c yoz, No. 2, Man. hard, 76c; No. 3, 61c 70c; frosted No. 1, 65 to 69c; peas, No. 2, 53c barley, No. 1, 45c; No. 2, 40c; No. 3, 40c; No. 3, 50c; No. 2, 40c; No. 3, 50c; No. 2, 40c; No. 3, 20c; No. 2, 20c; No. 2, 20c; No. 3, 20c; No. 2, 20c; Montreal, Sept. 21.—Flour—Receipts, bbls; market quiet and unchanged. Latest Live Stock Markets.

East Buffalo, Sept. 21.—Cattle—I wenty-five cars on sale; only about 8 cars solf; offerings were common cows. Colorado and Texan range steers, which brought \$2.50 to \$2.50. Sheep and Lambs—Sixty-three cars on sale, which have steadily accumulated since Mon-

A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store, Stepped quickly in at the open door. With bated breath and anxious mien She queried: "have you COTTOLENE?" The grocer, leaving off his work.

Interrogated every clerk: But none up to that time had seen An article called "COTTOLENE."

"What is it?" said he to the dame, "That answers to this curious name. What is it made of? What's its use? My ignorance you'll please excuse." "You're not the merchant for my dimes,

I see you're quite behind the times. For COTTOLENE, I'd have you know, Is now the thing that's all the go, An article of high regard; A healthful substitute for lard. Its composition pure and clean: For cooking give me COTTOLENE."

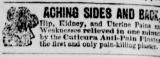
As from his store the lady fled. The grocer gently scratched his head-On his next order, first was seen, One dozen cases COTTOLENE,"

Ask Your Grocer for it.

N. K. FAIRBANK & CO. mgton and Ann Stree

Piso's Remedy for Catarrh is the Best, Fasiest to Use, and Cheapest. CATARRH





ALL MIRACLES DO NOT OCCUR AT HAMILTON.

HAMILITON,
The whole town of Glamis, Ont., knows of a cure, by the application of MINARDS LINIMENT, to a partially paralyzed arm, that equals anything that has transpired at Hamilton.

Do You Want to Know

About the Doctrine, Discipline, Ri Ceremonies, Councils, and Religion Orders of the Catholic Church? Go

Catholic Dictionary

And you will learn about these many other subjects of interest tas a Catholic. A second edition of valuable work, thoroughly revised now ready. The first edition was proved by four Cardinals. Svo, cl. 1000 pp., net, \$5.00.

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Manual of the Moly Family. Praye and General Instructions for Cathol Parents. With the Rules and Prayers the Association of the Holy Family.

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New York, Cincinnati,

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AGENTS WANTED.

COLUMBIAN JUBILEE: OR, FOUR
Centuries of Catholicity in America. Published by J. S. Hyland & Co., of Chicago, with
the approbation of His Grace, the Most Rev.
Archbishop of Chicago, and approved by His
Eminence Cardinal Gibbons and many Arebishops and Bishops throughout the contuent.
Illustrated with colored Frontispieces and
many rare and beautiful engravings by Gregoriand others. This work has bad the largest sale
of any Catholic work of recent years. Agents
wanted in every town and city. Salary occumission to good, reliable agents. Address T.J.
KELLY & Co., St. Thomas, Ont. St. Mary's College, Montreal.

S TUDIES IN THE JESUITS COLLEGE (St. Mary's). Montreal, will be resumed on the **6th Sept**. Five years ago additional Classical Course, taught in English was in roduced. Students have now the op ion of enteri g Classical Courses, taught in English or French.

TEACHERS WANTED. A MALE TEACHER WANTED FOR R. Separate school, No. 1, Hay, holding or 3rd class certificate, capable of teach French and English. State salary and end recommendations. Duties to commence on

Father Damen, S.J

One of the most instructive and useful pampiets extant is the lectures of Father Damei. They comprise four of the most celebrated one delivered by that renowned Jesuit Father, namely: "The Private Interpretation of Bible." "The Catholic Church, the mily tree Church of God," "Confession," and "The Cruck of God," "Confession," and "The Cruck of God, "Confession," and "The Cruck of

COMMERCIAL HOTEL, 54 and 56 Jarris street, Toronto. This hotel has been refitted and furnished throughout. Hose omforts. Terms \$1.00 per day.

BOYS if you are intelligent and energist enough to sell goods and house enough to make prompt returns, address of HAZELTON, Guelph, Ont

VOLUME XV.

ARCHDIOCESE OF I

Chesterville, Ont. 25th EDITOR CATHOLIC REC Ont.—Dear Sir—I hav motest idea as to the id writer of the "specia region, which appeared page of your excellent week, and therefore I ca charged with any sort of soever towards him, who in your columns this w remarks on his luct public press, I shall n marks as brief as possibl In the first place, said should have known b

style the Archbishop
"His Lordship." (Sic.)
ed Catholic knows that should always be addre Grace." Again, that many of your readers to that the title of this pa chester," whereas any years of age could have "Chesterville,"—the of this mission! ever, to encroach unre your valuable space, 1 ceed to give you a few ston to this mission, or

instant.
In the afternoon of Grace, accompanied by C. H. Gauthier, V. G. I Archdeacon Kelly, King here from Kemptville a and was met at the C Chesterville, by the Volumer, the local the Rev. D. A. Tw of Morrisburg, and concourse of the paris regardless of the press giadly left all, at the this demonstration of revotion to the chief pasto diocese. A procession wa formed, and, headed seated in a carriage pastor, moved off in the the parish church, who moments spent in silen with God before His l Archbishop replied in quent style, to an add to him, on behalf of the by the Courch Commit by Mr. Frank Dwye

by Mr. ... Chesterville : ADDRESS.

MAY IT PLEASE YOUR name and on behalf of your resident within the limits of St. Mary's, Chesterville, approach Your Grace in ord resident within the limits of St. Mary's, Chesterville, approach Your Grace in ord sion to the sentiments of gratitude to Almighty God minds and inflamed our head heard from the lips of our res Very Rev. Dean O'Connor, that our Holy Father, the Aill., happily reigning, vouchsafed to exalt our a Kingston, the mother erstwhile Upper Canad and dignity of an Ecclesiand simultaneously to creat then Bi-hop of the old dior first. Archbishop of the old dior first Archbishop of the Ecclesiastical Province of ada. Your Grace will now we are convinced, to profit this your first official vismission as our Archbisho our loyal homage and ol spiritual subjects in Chri your Grace in advance, to ur ferrent prayers herea that your Grace in advance, to ur ferrent prayers herea that your Grace in advance, to ur ferrent prayers herea that your Grace in advance, to ur ferrent prayers herea that your official career amongs Signed on behalf of our fer Chesterville, this 5th discussions.

(Signed) Thomas Mc. Moran, James Wheeler, Ric Frank Dwyer, junior. Having poured for paternal advice and in sponse to the above a wards of an hour, du Grace thanked the peo their good Catholic s loyalty to him as their God's appointment, h further remarks in ref chial matters, until morning after the Ma

ation; and then he large congregation wi tion. Thereafter His examined the candida ation in their prayers This ordeal lasted almo and when we consider t in the minds of count the sight of an Archt bound to affirm that themselves very credi examination. Next venerable Archdeacon brated Mass at 10:30 o'cl whereof, His Grace, in administered the sacred ation to 13 males and after which he delive admonition to the chil parents, on the respect their future lives here ally exacting from solemn promise to atte

given them during th