VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 30, 1895.

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London some few words ago. Catolina we have believe mattree was in a state of rethrough an Dolors of the Bieses

When our Based Lord gave up the
When the Ba the sorrow which filled the heart of Mary. And how did she come by this extraordinary knowledge and love? In the first place it was by infused grace. When she was made the Mother of God by the power of the Holy Ghost the same divine Spiritinfused into her soul a knowledge of and love for her Divine Son which came wholly and entirely from the knowledge and heart of God. She received them in the first place not by any participation of her own, not by any effort.

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Rev. Father 6, and is now ago, III.

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MALE OR ond or third with the New testimontals, than Dec. 1.

the great astronomers. Mary had often been spoken of as the per-

fect mirror of the perfections of Our Blessed Lord. We were all called upon by the apostle to put on Christ, and, so far as we were faithful to our religion, we were all images of Christ. But the image in the soul of many of

us was faint as compared with that per ect resemblance of Jesus which we found in the soul of Mary, the perfect

welcome there every kind of evil, pre for her own faculties, but as a special gift, a special infusion of grace poured into her soul by God Himself. This infusion of knowledge and grace was not singular towards Mary only. All good people who were striving earnestly to serve God—or many of them—had infused grace and virtues that did not, as it were, spring up from their own effort, so that what was given to us in a limited manner was given to Mary without stint, in preparation for many indext was storn with sorrow, caused into her own faculties, but as a special welcome there every kind of evil, pre ferring the devil, the flesh, and the maxims of the world, to the honor and glory of God. He beheld man not only debashing himself, but, in His blindness, hurrying to his very eternal destruction—He saw that man, by his own deliberate acts, committed in this own deliber ticipation of her own, not by any effort welcome there every kind of evil, pre-

us in a limited manner was given to Mary without stint, in preparation for the exalted position she was called to occupy as the Mother of God. Therefore, God infused into her soul from the very beginning this light of knowledge, with its corresponding fire of love for Him Whom she so well knew, and which raised her in point of love and knowledge in regard to God to a position far surpassing that of all other creatures. Then, this infused knowledge and love was increased by her own efforts. The knowledge that a child had of the firmament of the heavens was comparatively little. It might look up had an additional sorrow, one paratively little. It might look up And she had an additional sorrow, one into the skies and see the myriads of He had not, because she had the sorrow

stars and the light of the heavens, and be filled with wonder at the beauty the heavens presented, but it understood little about them, compared with the scientific knowledge of great astronom ers who measured the stars, weighed the heavens, and pointed out the course of everything that moved on its orbit. The child's knowledge in comparison with that of the scientific men was slight. So with our knowledge of slight. So with our knowledge of love compared with that of Mary was like the child's knowledge of heavens compared with that of Mary had

## ARCHBISHOP BAYLEY. Reminiscences by His Friend, Mgr. Doane, of New York.

Writing about Most Rev. James R writing about Most Nev. James Innrist.
Bayley, eighth Archbishop of Baltimore, his friend, Mgr. Doane, of
that
Albany, N. Y., says:
"The Archbishop used to say that
he was born the night the British took
he was born the night the British took

found in the soul of Mary, the perfect mirror. It was necessary in order that a mirror should reflect an object perfectly that it should be near the object, and, secondly, that the mirror should be clean. Let the mirror be a distance away, or covered with dust or filth, it would not reflect the object. But more than this was required—

sick Knickerbocker say that the Van

pray and offer Mass of requiem.
These are living, these are loving, but
these are suffering for the deeds done
in the body. The time was too short
to make reparation, when they asked
torgiveness and received it. The
opportunity which they longed for of
bearing the punishment due their sin
igning them in purgatory; and oh is given them in purgatory; and oh how sweet to them those blessed pains and sufferings are, which they joyfully endure as their defilements are purged and done away with, that they may be presented pure and without spot before

he throne of God. "Yes, death-death in Christ-is life,

Our sympathies are with the High Church Episcopalians because of there tendency towards Rome and their disposition to reaffirm doctrines that were rejected by the founders of their Church at the time of the "Reforma-But their position is logically tion." untenable. Between Catholicity and Protestantism there is no middle way The affirmation of either is the repudi ation of the other. Our Protestan Episcopal contemporary is right in teaching the doctrine of purgatory, but how does it reconcile its teaching with one of the fundamental articles of the Episcopal Church? In the Articles of Religion, established by the Bishops, the clergy and the laity of the Protestant Episcopal Church in the United States of America, in convention, on the 12th day of September, in the year of our Lord 1801," we find

the following pronouncement in refer ence to purgatory:
"Article XXII: The Romish doctrine concerning purgatory \* \* \*
is a fond thing vainly invented, and grounded on no warranty of Scripture, but rather repugnant to the word of

How does the Arrow reconcile this official declaration of its Church with its own doctrines on purgatory? In for-mulating its fundamental dogmas of religion the Protestant Episcopal Church taught the truth or it taught error on the subject of purgatory. If it taught the truth, why does the If it taught the truth, why does the Arrow teach a contrary dostrine, thus repudiating a formal dogma of its church? If it taught error, why does the Arrow continue in a Church that has confessedly taught error? We cannot see how our contemporary can escape from this dilemma. To remain in a Church that teaches what one believes to be a false doctrine—a doctrine lieves to be a false doctrine-a doctrine contrary to revelation — is to stultify oneself, or to hold that truth and error

CARDINAL VAUGHAN'S

Sermon on the Dolors of the Blessed Virgin.

At the dedication of a church in London some few weeks ago, Cardinal Vaughan preached the following sermon on the Dolors of the Blessed Virgin:

At the dedication of a church in London some few weeks ago, Cardinal Vaughan preached the following sermon on the Dolors of the Blessed Virgin:

When our Blessed Lord gave up the ghost, He repeated, in another application, the words that Pilate had said, "Bebold the Man of Sorrows the Man"—Behold the Man of Sorrows the Man was perfected the manufacture of the Cardinal Church, and from what he read he had said, "Behold the Man of Sorrows the Man was perfected to the corruption of original sin; it was not like ours; subject in the first instance to the corruption of original sin; it was not prone to every kind of original sin; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of evil like ours; it was not torn and distracted by the violence of all kinds of the Epis

services were particulary attractive. Bishop Dowling attended High Mass, encouraging the congregation by his presence and words of congratulation and advice to be faithful Catholics and good citizens. There was a large at-tendance, the offerings were liberal and the musical services of special interest.

"The first of the morning's services "The first of the morning's services was held at 8 o'clock, and Rev. Father Holden officiated. A children's choir, in charge of F. J. Laliberte, sang several choruses very pleasingly. At 9:30 o'clock High Mass was celebrated by Rev. Father Hauck, of St. Mary's cathedral, assisted by Rev. Father Brady, deacon, and Rev. Father Holden, sub

following verses.) A portion of this gospel, said His Lordship, refers to the destruction of Jerusalem, which, as prophesied, took place after Christ's ascension into heaven. Since then the Jews have become wander ers—a people without a home, without a priesthood. The other portion of the gospel will have been fulfilled when the general judgment has taken place. The Church places this message before its members to day to remind them that their presence here is transitory and that the wise man is he who thinks of his life beyond the grave.

"In regard to the anniversary services Bishop Dowling said his visit had a three-fold object: First, he desired to join with them in returning thanks to God for the many favors granted them and the wonderful progress St. Lawrence church has made; second, to rejoice with them in the safe return with renewed health of their beloved pastor, Rev. Father Brady; thirdly, to unite with them in praying for the suffering souls in purgatory. His Lordship spoke at some length under

each of these heads. "While speaking of the devotion of the souls in purgatory, Bishop Dowling expressed his disapproval of gaudy funerals, which were good neither for the soul nor the body. Some people's whole desire seems to consist in having a giand casket, many flowers and a long line of carriages. This was folly long line of carriages. This was folly and oftentimes a sinful waste of money.

"Prior to the conclusion of the service, Rev. Father Brady, as pastor of the Church, publicly thanked Bishop Dowling for his many acts of kindness to the congregation of St. Lawrence church, and also for his kindness to him, personally, and requested his flock to remember his Lordship in their

prayers. "The musical portion of the service was in charge of J. B. Nelligan, and

he appeared at St. Joseph's church and lectured to an audience that filled the shoulders and fastening the pectoral building from the altar rails to the cross in front. Then the Pontiff

#### THE POPE'S MASS.

Centra's (the Pope's personal attendant) first task is to assist the Pope in putting on the white woolen cassock, arranging the gold chain over his kneels at the prie dieu in his room and reads the prayers before Mass. This finished, he moves into the next apartment with a lighter step than might be expected from his years and cares. The room is arranged as an oratory, with an altar and vesting table, and benches for the few faithful who are ortunate enough to secure admission to the Pope's Mass. Mgr. Cagiano da Azevedo or Mgr. Bisletti (his private chaplains) is there to assist him in vesting, and in a few minutes he is at the foot of the altar. You can hear the strong, resewant voice heginning, the strong, resonant voice beginning the Introibo, and see the bent form bending lower still, as he strikes his breast and owns the triple mea culpa of sin-

ful humanity. You know Pope Leo better after hearing him say Mass once, than after a dozen private audiences. His whole character speaks out in every tone of the liturgy, in every movement of the rubrics. Every syliable of the Latin comes to your ear with its own mean-ing, and with Leo's feeling of it, and no young levite straining after pre ciseness in every detail of his first Mass could observe the prescribed rules of movement, gesture and voice more faithfully than does the priest of the Vatican. He does, indeed, deviate in one respect—when moving from the center of the altar to the side, he supports himself by resting his band on

whether the some six feet of sed,
Are equal in the earth at last.

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
Are equal in the earth at last."

"The lith heirs to some six feet of sed,
I should be some the lith heir to some six feet of the last of the la But more than this was required—
light must shine upon the mirror so
that it might be able to receive upon
its surface the image of the object it
had to reflect. How was this with regard to Mary? Her soul was near to
that of Jesus—close to that of High Church Episcopalians, represented by the Arrow.

Alter Benediction a procession was held to him and those who shirt the following close to the close to him, and the sex whosh in a course, or advise others to follow it? Yet this is the logical position of the High Church Episcopalians, represented by the Pope desires to add which the following close who, having the faculty of vision, follows what he knows to be a blind guide.

The sollists were Miss Scorey, Miss A. Nelligan, Thos. Murphy and A. Nelligan, Thos. Murphy and D. Mulcahey. Miss F. Yorrel prescible to him and those who is took pa The book contains complete Calendar matter, Biography, Literature, Home Management, Language of Flowers, Fashions, Games and Amuse-PREVENT BUY early

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MOTHER'S SACRIFICE; ing himself thus honorably mentioned,

CHAPTER XX. CONTINUED.

Eugene, anxious himself for haste in order to ascertain Miss Calvert's condition, was only too obedient to the injunction; he half led, half luncheon bell, or letting Annie Corthe injunction; he half led, half pulled his mother through the crowd, bin in, only telling her she was better, regardless of the rude treatment to which he was subjecting her elegant attire, and wholly deaf to her expostulations. When at last, she found herself seated in the carriage, with leisure to survey her crumpled, and torn lace shawl, her anger was raised a white heat; but her dutiful son, without waiting for the maternal reproaches, closed the carriage door, and hurried to see Miss Calvert.

She had gone home, some employe told him, had gone immediately that she recovered from her swoon-and his search for Plowden was equally uusuccessful. That gentleman had also, contrary to his wont, hurried off, so there was no alternative for Delmar but to return home, where his sister anxiously met him to know if he had ound an opportunity to deliver her learned from er mother much of the day's proceedings, but when Eugene told her in truthful, kindly way, she sighed and repeated sadly :

Poor, poor Margaret !" Sorrow for another was helping to ssuage her own woes.

Mrs. Delmar barely waited to par take of an immoderately hurried lunch, so eager was she to call on Hubert, in order to congratulate him on the sudden bright aspect his case had assumed. Louise, still pleading illness, was excused from accompany ing her.

But I shall convey to him your congratulations also, shall I not?" said the mother, "and tell him how anxi ous you are for his acquittal.

"Certainly; tell him all that," was the reply, with a significance in her hich Eugene understood.

And Mrs. Delmar swept out to the carriage still in waiting, charitably hoping that Miss Calvert's swoon would keep her from paying her visit that day to the pri on.

Margaret had gone home directly on her recovery. Physical and mental powers were so utterly prostrated that she had but one desire, to shut herself away from everybody; to meet n to hear no voice, only to be let alone in her agony. An employe had kindly summoned a back for her, and had as kindly promised to tell Mr. Plowden that she had felt too ill to re-

When she arrived at home she did not, as on every other occasion, go to her aunt's apartment, but she hurried to her own room, locked the door, and waiting only to remove her hat threw herself upon the bed.

Hours passed ; the servants were all at home, and at their various duties, snatching opportunities, however, in which to interchange comments and opinions on the testimony of the day. uny answers when Bertoni pressed her ing heart up stairs "
to hardly, but Hannah Moore was loud The breaking heart up stairs and obstinate in her defence.

"He flustered her, the sneaking, deceitful viilain, as he flustered me, and the whole of us, saving 'Little Sam 'there."-" Little Sam " on hear-



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Margaret told it all - the torture of hemonths before Hubert's arrest; his

desire to atone : the proceedings of the long? trial, down even to her own fatal testimony

'that's what he did." continued the cook, working herself into a state of righteous indignation, "and it wasn't enough for him, the heartless blackguard, when she fainted, but he must comfort Hubert. But far from it. make everything she said plainer to haps, was riven heart more swe and didn't want anything. Oh! he'll that saint like mother.

suffer for it yet-the heretic. There was a sudden and sharp tinkle of the parlor bell.
"That must be Miss Calvert," said

one, to which Hannah Moore respond-I hope so, for it's an awful thing

strode with an air of great importance

for the napkins on the laundry table-

to think of her staying all alone, and she in such trouble." But it was Father Germain, and he requested Annie Corbin who answered his ring to summon Miss Calvert. must see her," he said ; " if she is unable to leave her room, I shall go to

The little maid delivered the message to Miss Calvert through the keyhole, the latter, having asked, without ris ing from the bed, who knocked.

Margaret forced herself to get up, and so unconscious of outward things as to be heedless even of the somewhat disorder of her attire, she descended to meet the priest.

He was waiting in the hall as if his anxiety would not permit him to re-main in the parlor and while she was vet descending the last steps of the stair, he broke forth : "Thank God, my child, your pray-

ot knows all about her son.' What a wonderful effect his words produced - that form, late so bowed and trembling, so reluctant to make the least physical effort, was suddenly erect, and endowed, as it were, with

ers are at last answered - Madame Ber

supernatural strength! How did she learn it? -how doe she bear it?" she eagerly asked. "Providence Himself seemed t bring it about; and she bears it with

singular calmness-but she is waiting for you ; go to her. She turned to obey the injunction, then suddenly paused-the thought o her evidence was upon her with crushing weight - how, having furnished

such damaging testimony against Madame Bernot's only child, could she look into the face of that soon-to-be bereaved mother. You do not yet know, she began

hurriedly to the priest, " my evidence "I do know, my child," he inter-

rupted, rightly divining the agony into which the giving of that evidence had thrown her, and which he felt she was now about to describe to him, "I heard it all: I was present in the court all the time you were on the stand, though obliged to leave immediately after, and you said nothing for which to reproach yourself. As I told you when you consulted me before upon this point, your evidence cannot make any great material difference for even if you had refused to testify Bertoni would still find means to con Some were surprised at, and inclined pass his end. From random remarks to censure, Miss Calvert's evidence, which I heard on my way here, there insisting that she might have refused, is still reason to hope that the worst as Hugh Murburd had done, to return will not occur. Now, go to that break Now, go to that break

a disinterested spectator would have affirmed the same on one look at Madame Bernot's countenance - and the most singular, and not the least striking thing about it was the resem . blance in its expression to the agony depicted in the pictured face opposite as if her long and perpetual survey of the suffering lineaments in the paint-ing, had suddenly imprinted a likeess of them in her own features.

Margaret, Margaret!" - the cry was so like Hubert's wail of agony months before — and Margaret knelt, bursting into passionate sobs, and the invalid dropped the first tears she had shed for nearly nine long years.

"My own boy! Margaret, my only one! Oh my God! it is hard to say now Thy will be done! But what am saving?" and her eyes turned to the pictured face.

"Bring me his letters-his last letters — and read them to me again. Father Germain says I am the desolate mother mentioned there -that my son is the poor young man who may be hanged. Oh, my God! Thou hast not accepted my sacrifice after all - Thou hast not pardoned that first sin, or this

would not have followed. Margaret brought the letters and read them all, though with frequent auses, because of the tears which hoked her voice; and then she asked what message she should bear to Hubert-would it be one of forgiveness

"It is not for a poor, frail mortal like me to give or withhold pardon - was her response.

"That is God's right : but tell him that my love for him is deeper, more tender now in his affliction and pent tence than it has ever been - Oh! that he could have doubted it.

And her mother's tears fell fast and hot on the helpless hands in her lap. She would know everything that had

happened since the commission of the nurder; in vain Margaret begged her to think of the injury it might do her; in vain she besought her to wait until the hour for Doctor Durant's arrival, that they might be guided by his advice; she only answered:

'There are some things which are the occasion of supernatural strength, and this is one of them : so do not fear

She half feared and expected that the latter would obliterate whatever kindly feelings Madame Bernot might entertain toward her for her efforts to invalid, from very suffering, rendered | den's hands. keen in penetrating hearts, understood all that the sorrowful creature beside her had undergone, and never, percomforted than was Margaret's by

Now, that you know it all," said the weeping girl, "you will release Hubert and me from that promise we both gave you beside Maurice's coffinyou will let the past be told - it may nfluence those who are trying Hubert's case."

"Certainly - my poor boy; to fear

to confide in his mother - as if a mother could be harsh or unforgiving : but there is much to be done - 1 must see this Mr. Plowden; send for him immediately, Margaret — nay, don't look at me, but obey for my peace of mind is at stake now. A messenger was hastily despatched

for the lawyer, and Madam Bernot insisted that Margaret should go below and take some refreshment, as it was now evening, and she had tasted nothing save a draught of ice water in the early morning. Kreble moned to attend the invalid. Kreble was sum-

Plowden, on learning that Margaret had gone home ill, also hurried from the court, without speaking to any one, or even replying to the salutations which greeted him as he passed out, and having arrived at home he shut himself in his room to write unintermittingly for hours, crossing, erasing, and adding to the legal papers that lay before him; here connecting clews, and there inventing questions which must elict unmistakable statements from the witnesses, who, on the next day, were to be examined, until his work was completed, when evening shades had fallen over the city. He ordered a cup of strong coffee, and drinking it quickly, put on his hat and hurried forth.

A grim, dark building raised its gloomy front in an obscure, side street — a building where the windows were constantly draped with curtains as dark stone walls themselves; where little feet never pattered, and little voices never sounded, and about which the only signs of life were the dark-robed, austere-looking forms that sometimes passed to and from the massive portals rom its position the very sun only shone on it at rare intervals, and its peculiar style of architecture caused it to stand out in lonely grimness, a very monument, as it were, of the victor that was there gained over rebellious

Before this edifice Plowden paused and rang the bell with an impatient hand. He was admitted, the person giving admission keeping himself hid den from view until the lawyer had wholly entered the bare, dimly-lighted hall. Then the spare, serge clothed form, having closed and barred the door, inquired the business of the visitor.

To see Lorguette," was the reply The form bowed, and conducted the lawyer to an apartment that opened from the hall. Like the hall it also was but dimly lighted and destitute of er covering, and fo furniture had only a few rush-bottomed chairs, a common table and a picture of the Crucifixion.

Plowden seated himself to await the coming of the person summoned.

In a few minutes there entered a man not clad in serge, not wearing the trailing, loosely cut robe of the residents of that grim building, but hav ing a short heavy cloak over his comnon citizen's dress, and which was swung round to one shoulder so that his form was well displayed. That form was a painfully tottering

thing-with every step the head shook, as if the very tread was too feeble t maintain a proper balance; while in singular and startling contrast to this apparent weakness, was the impression of strength and beauty given by the appearance of the form itself, -every mb was in magnificent proportion the head set grandly on the shoulders the superb eyes flashing with the lustre of vigorous manhood. His age was probably fifty, though the unmixed gray of his long, abundant hair made him seem older.

Piowden sprang to his feet, and stood with flushed face and folded arms while the tottering form, having care fully closed the door, slowly advanced closed the door, slowly advanced He looked in silence as if to be sure of the identity of his visitor before he spoke; then he said in a whisper: You have come at last-Heaven

has answered my prayer."
"Yes, at last," Plowden replied with gloomy earnestness, and in a louder tone than he had spoken, who had been summoned as Lorguette.

"Hush!" said the latter putting his finger on his lips, and glancing uneasy about him, "no one here must know anything yet." provided for that. have

answered the lawyer, taking a paper from his pocket. "Read this; it contains all that you would know.'

Lorguette repaired with the paper to the low pendant lamp, turned the latter so that its rays fell full upon the written contents, and hurriedly read. His face flushed, and his eyes, when he had finished the perusal, seemed to have become more brilliant. He hastened back to Plowden. "You are prepared for all the con

"All," was the hoarse reply.

"There is no necessity even for that, maladies. What "Your motive for doing this thing for it is in my power to bring forward will also cure you.

"To rend a wrong which separates

two young lives, to restore happiness to a broken heart. "And what do you expect to sustain

ou in the last dread ordeal.' ' A woman's prayers.'

The tottering form grasped Plow-"My boy, by the old, old love which cemented us so closely; by her mem-ory which we both love and revere, I onjure you to answer me truly-are the feelings in your breast now that were there when you answered no to

e parted ?" The lawyer bent his head and nswered softly:

They are not. "Neither unforgiveness, nor hatred, in company with the physician nor desire for revenge?

all her pleadings-that you had when

"Through whose or what agency

have they disappeared?' "Through the 'silent, unconscious influence of a woman who was brave enough to do her duty in suffering, de fiant enough of the world's opinion to proclaim in public that she had no claim beyond that of charity, to her position; and from whose teachings to another. I have learned of the peace

which true penitence brings. "God bless her, whoever she may be; she hath wrought a wonderful

And the white, trembling bands which belonged to that tottering form were clasped earnestly together.

work.

"You will not fail me to morrow

said Plowden, preparing to take his departure.
"A thousand times no!" was the re-

sponse. And when the massive door had closed upon the lawyer, the tottering form ascending to an oratory muttered :

" Free at last ! free ! free ! When midnight was chiming over the city, and a chorus of voices ascend ed from the cowled forms assembled in the chapel of that grim building, there was one wearing no cowl, and having the upper part of his dress hidden by a short cloak, who knelt in their rear and said his beads for Margaret Cal-

The messenger despatched for Plow den had been obliged to wait for that gentleman, so that the evening was far advanced when the lawyer arrived at Madame Bernot's residence. fain would not have met Margaret, at least until the next morning ; but the summons was too imperative for him to refuse, and he perved himself to conceal the excitement under which he abored.

Dr Durant had arrived a few minutes before, and was astounded to learn that Madame Bernot had been told the dread tidings, and as yet had betrayed no symptoms of any injury caused by the communication.

"It is most unaccountable," he said, hurrying to the sick room, while Mar-garet herself answered Plowden's

The lawyer also was surprised to learn that Madame knew everything about Hubert; but he bit his lip with sudden vexation, when told that a subpoena had been served that evening upon Kreble.

'So," she continued, "It seemed to be providential that Hubert's mother she carefully refrained from saying "aunt" any more-" should have known all before the subporna came : courtesy, to her daughter : but the for Kreble, when enlightened by the latter had gone with Eugene for a server' as to what was required of her, could obtain no sort of command over her feelings. Divided between her fear that harm may be meant to herself, and her sorrow for Hubert she is giving away continually to fits of

crying. Just then a knock sounded at the door, and Kreble's German face bearing the traces of very recent tear stains, looked in to say in very broken English that madame wanted to know if the gentleman had come.

The object of the invalid's confer

ence with Plowden, and during which

the doctor and Margaret were present. was for the purpose of announcing her intention to be present in the court, on the morrow, in order to give her testimonv. All three of her auditors stared aghast, and Dr. Durant searched for symptoms of the attack with which he

even while submitting to his examination, saying:
"I am stronger, doctor, and my mental faculties are clearer than the have been for some time. The puzzled physician had to assent

ately seized. Madame smiled slightly

confident she would be immedi-

to the truth of her assertion. "But how will you get there, my dear madame?" asked Plowden, on whom her remarkable appearance was the first time he had seen her-had produced a strange and indescribable effect.

"Go in my chair as I was borne to this house," was the calm reply.
"It will kill you," said Margaret weeping, "to go through such an ordeal " Nay, my dear girl; I have gone

through an ordeal as severe in the past, as you know, and it did not kill "But," said Plowden, "there is no necessity for your appearance in court;

it is fully understood that you have been kept in ignorance of all that has happened. And what testimony have you to give?" "The story of the past, which, as it falls from a mother's lips, will act as

the plea for her only child, and, as such, purifier, may win leniency for my boy. A wonderfully softened look came into the lawyer's face as he answered:

penitence, his remorse, his passionate now, when you have spared yourself so evidence which will put a new and different aspect on the case-which will make your plea only superfluous.

said Madame Bernot, "he has taken, according to his own confession, the life of a fellow-creature-I would not have that fact denied, but I would tell publicly of the past, so that people may not judge too hardly of my poor boy; and it will be in some measure an atonement for the selfish manner in which I have shut myself from his pursuits and his interests these nine long years.'

It was vain to attempt to dissuade her : Dr. Durant insisted on permission to accompany her, knowing, he said, that she would need his services before she should leave the court room ; and Plowden having promised to call them in the morning took his departure

Then began Kreble's lamentations she was obliged to search her mistress wardrobe for a suitable dress, in which to array her, and having learned the purport of such an unwonted proceed ing, she lifted up her hands and cried:
"Mein Gott! dot I come to dis coun-

try where dyin' peoples goes out of Plowden had parted with the physician, and, impelled by some strange, wild fancy, had taken the direction of Hubert's prison. He wandered round the gloomy pile; at length, reclining

under an arch formed by one of the projections; To-morrow," he murmured, raising his eyes to the clear, starlit sky, "to morrow, and where shall I be?"

A sad, pale, coffined face stole before his mental vision, and another as sad and pale, but with young life in

its features, came beside it.
"Aye," he murmured, addressing the imaginary countenances, "you shall both be avenged; and the one in her grave shall be at peace, and the living one-oh, Margaret, Margaret! he broke forth aloud, "will you keep your promise? will you think kindly when you know me as I am?

He rushed from the spot and dashed

omeward. Within those prison walls, Hubert was thinking sadly of Margaret; he had not for one moment supposed, nor wished, that she should have proclaimed the truth about her position in his family, and, in order to counteract, as it were, her statement, he would have told there in open court, had he been permitted, that she held as dear a place in his own, and his mother's heart, as the closest relationship could have given : and all the afternoon he had waited and longed for her, that he might tell her what perhaps he had never said in so many words beforehow he fain would shield her with his love from the coldness | and scorn with which the world would be sure to treat her now. He wanted to tell her, that, though dissatisfied because she had not given her evidence in the manner which he had desired, yet how dear to him she had been made by the struggje which it had cost her to give that evi dence: and he wanted to be assured that her faiting fit, of which he accused himself as the cause, was nothing

But she did not come : no one came save Mrs. Delmar, and, glad of any diversion from his painful fears and anxieties, he was rather more civil than usual to that lady, who accord ingly returned home in a very elated state, to describe Hubert's delightful drive.

Louise, anxious to escape from her thoughts had made the proposition to her brother, and the good natured fellow, in order to gratify her, gave up, though not without much secret reluctance, his intended visit to the prison.

TO BE CONTINUED.

Can the Souls of the Departed Return to Earth

According to St. Augustine it would be a great temerity to deny that the souls of the departed cannot, with God's permission, return to us. St. Thomas and St. Augustine both incline to the opinion that in many cases there occurs a supernatural action of angels on the mind of those to whom such manifestations are granted. Moreover, it is likely that the souls, like the angels, can manifest themselves in such a man ner that they produce perceptible im ages on a person's mind without appearing visible to him.

Whenever our attention is directed to the departed souls by manifestation of any kind it is a sign of the great mercy of God towards the Suffering Souls and towards us. They make us aware of the great distress of the Church Suffering, of which Church we on earth often have not the least conception, and which yet is entirely dependent on us for help. A Holy Mass,

a Rosary, an alms, a mortification, some other good work, even a compas sionate ejaculation or pious thought offered up confidently to the Sacred Heart of Jesus for the Suffering Souls, is powerful to create an ineffable joy in that mystic abode. At the same time, a visible manifestation of the distress of a Suffering Soul is a salutary admonition for the living, whereby they are reminded most impressively amid their carelessness, frivolity, and tepidity, of the severe judgments of

The numerous cures of rheumatism by the use of the old standard blood-Ayer's Sarsaparilla, show conclusively that it is an effective remedy, if not indeed the specific, for this most painful and persistent of maladies. What has cured others

YETH'S MALI ENTRACT!

Monsieur le Cure wa not like to doubt the w priest as he was himsel supple youth standing fitting to be one of thos who had recently gone the new Governor, the ick souls. For he had is luminous eyes and richly red as pomegra asceticism in his per than most faces of Spatiane was torn and all heavy dews, and clogs, sand, it was worn with footed, with every fatigue and faint for old man a supplicant they were equal—yethe dominance of an "Thou wast on the those who travelled windians, Padre Felipo asked after a long she had not gone to coming here to Mobile "I have told thee the Padre Felipo iffied of close curling, be straight down into the theother. For a motated, but, ashamed o "Since the Holy steps to me, remain hit to do so."

"To aid thee in thy questioned, and adde "Dost thou not fever is in the settler distress among us, theu wouldst dwell can scarcely do the y people. What to go to those who in souls cured."

His doubt and ince Felipo replied: "I do not fear the

PADRE I CHAP

"That is well, the beased that the bits of fearlessly.

He was a lenely in the English had conlided the French Padre Felipo would he latter he was had, it was evident to hearts worn out of the East, crowded cities to the fast, crowded cities to the fast, crowded cities to the fast the devil.

"Sit here, my so ing to a chair nethat Padre Felipo since he came an lines of weariness i Glad to ease his in the huge chair. him, and he lean his broad, long last the peace of the had journeyed faceding ones, and the little wooden he studied and we verdure in the moments passed, his eyes or le cure seeing that brous table and be to France, also t packet would go it

next morning at the bois, whom he keeped thence. In take a letter to 2 neyed thence. In the Spanish pries solace him in this Two hours pas Felipo slept on and as he wrote eyes for longing blood who dwelt a was and above the that never, untireceive him in I any who had be Theretore his signed and the self of the self C The heat lesser day surged into was cool with the the Gulf and ca the pinerres ove Monsieur le Co to Vespers in the residence. He di it seemed to his

figure and ba weary even to t the chapel. Bu he sighed and weakness in let weakness in let on.

He was abse many people dr was done—they their joys, and counce fall to wrapglin of a fight than I Finally it went home, we still askep.

Remi, the ohim, met him than usual ar visage. A lig which he held a guest.

guest.

Ouais, mon
here who sleep
he be consecra
no faith in him
"Remi, thou "Remi, thou those oranges Monsieur le curling his firuit," he con when fire has "What dos puckering his as if carved fr "This-put it is sweetmen in the heat o sharp and bitt fast, a king m"Chut," R anger. "Ar ing, and thou anger. "Ar ing, and thou for thy break dian."

ior thy bread dian."

"Awake, mus," Monsieu hand on Padr A slight rupward gestu heavy fringing the light of R like one who night. But his brain he sweetness: sweetness:
"The Indi
"They wo
quake,"Rem
"Remi, se
Felipo is ov
restored."
"Yes, Mo
Yet he wen

and st

#### PADRE FELIPO.

CHAPTER I.

CHAPTER I.

Monsieur le Cure was puzzled, but he did not like to doubt the word of one who was a priest as he was himself. A priest? A tall, supple youth standing before him was more fitting to be one of those mad Spanish soldiers fitting to be one of those mad Spanish soldiers fitting to be one of those mad Spanish soldiers fitting to be one of those mad Spanish soldiers fitting to be one of those mad Spanish soldiers fitting to be one of those mad Spanish soldiers fitting to sever and full mouth, usually as richly red as pomegranite—not a trace of ascelcism in his perfect face, darker even than most faces of Spain. Though his soutaine was torn and all stained with ram and heavy dews, and clogged about the hem with sand, it was worn with careless grace. Barefooted, with every culse throbbing with fatigue and faint for food he stood before the old man a supplicant for alms—in calling they were equal—yet there was in his look the dominance of an irresistible magnetism.

"Thou was ton thy way from Texas and those who travelled with these were slain by indians, Padre Felipo?" Monsieur le Cure asked after a long silence, wondering why he had not gone to New Orleans instead of coming here to Mobile.

"Thave told thee the truth, good Father," Padre Felipo lifted his head with its crown of close-curling, black hair and gazed straight down into the perplexed blue eyes of the other. For a moment the cld man hesitated, but, ashamed of himself, quickly raid; "Since the Holy Mother has goided thy steps to me, remain here as long as thou seest fit to do so."

"To aid thee in thy work?" Padre Felipo questioned, and added, "the dear saints know

steps to me, remain here as long as thou seest fit to do so."
To aid thee in thy work?" Padre Felipo questioned, and added, "the dear saints know I will do all I can for thee."
"Dost thou not fear to stay? The yellow fever is in the settlement and we have much distress among us. Yet I would be glad if then wouldst dwell with us for a time, for I can searcely do that which I ought among my people. What with the office for the dying and the dead I cannot find a moment to go to those who need the sickness of their souls cured."
His doubt and incertitude fled when Padre Felipo replied:
"I do not fear the vomito: nor have I had it."

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visage. A lighted candle was in his hand, which he held so that the flame fell upon their guest.

Ouais, mon pere, how comes this stranger here who sleeps like he was dead. Though be be consecrated by Mother Church, I rut no faith in him."

"Remi, thou hadst ever a tongue bitter as those oranges I thought so long were sweet," Monsieur le Cure answered with a smile, curling his fine caim lips. "And like the fruit," he continued, "thou art good only when fire has been applied to thee."

"What dost thou mean?" Remi asked, puckering his leathery face so that it locked as if carved from a walnut.

"This—put the fruit in boiling suger and it is sweetment fit for a king; and put thee in the heat of trouble and thou comes outsharp and bitter still, but so true, so stead fast, a king might seek thy friendship."

"Chut." Remi exclaimed in pretended anger. "Arouse him. Thy supper is cooling, and thou hast bungered since morning; for thy breakfast was given to an old Indian."

"Awake, my son, our evening meal awaits

or thy breakfast was given to an old middian."

"Awake, my son, our evening meal awaits us," Monsieur le Cure called, as he lsid his hand on Padre Felipo's shoulder.

A slight movement and a long sigh, an upward gesture of the sinewy arms and the heavy fringed lids lifted from the broad eyes, and Padre Felipo was sawke.

Springing up he glanced about him beyond the light of Remi's caudle into the shadows like one who had good cause to dread the night. But as the drowsiness cleared from his brain he said, with a smile of infinite sweetness:

master serves this wayfarer better than he does himself, since not a drop does he ever taste, though he teeds it much at times. Such fine, rich wine, too, and cordials as we have—and all given too an ailing Indian or rascal of a soldier who tells a tale of fatigue. Bah!"

When Remi was gone the priest bade Padre Felipo go to the next room where he could

rascal of a soldier who tells a tale of fatigue. Bah!?"

When Remi was gone the priest bade Padre Felipo go to the next room where he could wash the dust from his face and kands, and poor bruised feet. When he had finished they were bidden to supper, which Remi placed upon the heavy table where the master had written his letters.

There were crabs made in the savory soup with onions and garlic and powdered sassafras leaves, the last a trick of flavoring caught from the Indians, and little twisted loaves of white bread from the Royal Bakery; and there was the flask of wine, rubescent and strong enough to send the laggard blood burrying from heart to brain, and for dessert, pink fleshed figs as sweet as honey.

They talked but little while they ate, for Padre Felipo was nearly famished, and the care was buey thinking of the work he had to do that night among the sick. For him, he only ate a few figs and a bit of bread and drank a cup of water cooled in hung farst hat were left to stand in the shade. Remi sat at table with them, and being fond of the soup he had prepared he ate a quantity of it and drank wine enough to dull his wits.

After they had eaten and the color was warm in Padre Felipo's lips the cure was the with them.

Dipping his hand in the holy water Padre Felipo crossed himself, then walked slowly to the alter on which the gold and silver shone in the moon light flowing through an open window. The great brazen crucifix elittered as though it were day, and the holy Mother and Child gleamed with the softness of pearl in the transmuting radiance. Over it all rose the svet tincense earth can give to heaven — the oder of snowy oleanders and jasmine some maiden had heaped at the Virgin's feet.

He knelt, and locking on the awiul agony of the Cross a shudder passed through him and his cyse grew moist :over his face sweet a lock of such worshipping leve as made it sweet with inteffable tenderness. Bending his head he told his beads and wept until the dark salt tears feil upon his dark, siender hand. He was v

CHAPIER IV.

He did not reture until late the next night. When he entered the house Remi met him with all the sour look gone out of his shrivelled face, on which there was a deep solemnity. The place was oppressively still, and on the table lay Padre Feitpo's Rosary. The clumsy door between the big front room and the small one back of it were closed.

How many have died since yesterday? the condasked, sitting down on his huge chair.

"There has been but one."

"Old Baptiste Valcour; was it not?"

"Old Baptiste Valcour; was it not?"

Baptiste is doing well, and vesterday he asked for an onlon, which was given him. He began to grow strong the moment he ate it."

"Who then is dead?"

"Padre Felipo? He was well but yesterday.

Even then the fever was on him.

"Padre Felipo?"

"Padre Felipo?"

"Notso. Even then the fever was on him, ard he said he had alled for days. This morning early the black blood came up from his stomach and he died at noon.

Remi spoke like a man who held something back, which he draaded to tell.

Seeing this the cure asked:
"Did he leave no word for me?"

"He knew nothing. The fever gripped his brain so that he had no sense, but—"For the first time in his life the priest looked sternly at his servant.

"Thy own sense has left thee Remi. Tell me quick whatever thou knowest."

"My good mas ter." Remi laid his hand on the cure's "I made Padre Fellpo sweet and clean for his grave, as I knew thou woulder lean for his grave, as I knew thou woulder not his head on his bared shoulder I saw the fleur de lis—the mark of a slave.

Without a word the cure' went in where the dead lay with candles burning at his head and feet, and knelt beside him.

Remicrossed himself, saying a prayer for the departed soul; then he passed out in the breathless night; where he loathsome bats flew and a little gray bird sang its divine melody.—Anne Bozeman Lyon, in the "Poor Souls" Advocate.

## OUR TEMPORAL WELL-BEING. of wealth in England with the distress

Should Happiness or Progress be the

cise on the temporal welfare of man-kind is treated of in the November Catholic World by a priest of Columbus diocese, the Rev. Francis W. Howard, in his article on "Catholicism, Protestantism, and Progress." This influence unquestionably exists, but before it can be properly tested it great object and end of national exist ence ; if it, like the individual, is the attainment of happiness then happy people should not be reproached if the are not as progressive as their neigh

"Now, there is a principle of the Catholic religion," he says, "which has always powerfully contributed to bring about a state of happiness in any society where it has had free operation, and this principle is that the ation, and this principle is that th interests of mankind are essentially one, though often apparently diverse, and that the individual should seek his happiness in promoting the welfare of society. This principle, which in our time is dignified with the name of 'universalistic hedonism,' has always been the practical rule of conduct taught by the Catholic Church. Thoughtful students of history and economics, such as Hallam and Thorold Rogers, have stated that the lot of the laborer in mediaval England was preferable to that of his modern successor. Socialist writers are fond of contrasting the laboring classes under kind, and if this has not been so in the

the mainspring of progress. Which, then, is more desirable as the great aim of national life? Which should panion. be the predominant purpose of a nation's endeavors, to attain happi ness, or to strive for progress?

Of the disastrous influence of progress when pursued without reference to happiness, he adds, "This progress which comes in great part from the principle of Protestantism has given us the divitariat at one end of the social scale and the protetariat at the other. It has given us the aparchy of private activations." Of the disastrous influence of progiven us the anarchy of private opinion in religion, and the anarchy of competition in industry. It is much disputed whether the laborer is better to day than in mediaeval times, but it is certain that what the laborer has gained in freedom he has lost in security. Many of the thinkers and statesman of the age are profoundly dissatisfied with the existing condimight. But as the drowsness cleared from his brain he said, with a smile of infinite sweetness:

"The Indians have made me fearful."

"They would make the evil one himself quake," Remi declared.

"Remi, set a flask of wine out, for Padre Felipo is overcome, and needs his strength restored."

"Yes, Monsieur le Cure," Remi assented. Yet he went off muttering "Wine—my

That soft, rich, glossy sheen, so much admired in hair, can be secured to hair, can be secured to much admired in hair, can be secured to difficulties, of communism were the alternative, all the difficulties, of communism would be as dust in the balance. In the balance. The balance in his budget spread or small, the difficulties, of communism would be as dust in the balance. The balance in his budget spread or small, the difficulties, of communism would be as dust in the balance. The balance in his budget spread or small, the difficulties, of communism would be as dust in the balance. The balance in his budget spread or small, the difficulties, of communism would be as dust in the balance. The best after dimer pills, assist digestion, cure headache. 25c. One of the greatest blessings to parents is difficulties, of communism were the alternative, all by the use of Ayer's Hair Vigor. All of communism would be as dust in the balance. In the difficulties, of communism would be as dust in the balance. The best after dimer pills, assist digestion, cure headache. 25c. One of the greatest blessings to parents is to differ the difficulties, of communism would be as dust in the balance. The best after dimer pills, assist digestion, cure headache. 25c. One of the greatest blessings to parents is different to the difficulties, of communism would be as dust in the difficulties, of communism would be as dust in the difficulties, of communism of communism would be as dust in the difficulties, of communism of communism would be as dust in the diff tions of society. John Stuart Mill, writing in 1848, affirms that if a con-

REV. FATHER SINNETT SPEAKS ON AN INTERESTING TOPIC.

increase and progress, and make our greater the second content to be, but mode a great subscription to the welfare of the whole people. He has who is there that would not prefer the happiness that might be found in the Greece of Perrice to the pays of any savage life? We seek progress because moion is the law of the pays of any savage life? We seek progress because we are ereatures of 'large discourse,' because He that made us 'gave us not that capability and gol like reason to fast. "But progress dominated solely by self-interest, as it has hitherto large been. Leads to inevitable decay and dissolution. If progress necessarily an initial sufficiency of the progress should not result to the benefit of the progress should not result to the benefit and third and the progress should not result to the benefit and the horizontal progress. But we feel that there is no good reason why the fruits of progress should not result to the benefit and the horizontal progress. But we feel that there is no good reason why the fruits of progress should not result to the benefit and the progress of the benefit of markind, and if progress is should not result to the benefit and the progress is the benefit of markind. She teaches the principles of secal regression. This to take in its pleasure of the secand progress to the benefit of markind, and if progress though not consolous of it. The Catholic Church does not exist as a relie of the past, but should be progress to the benefit of markind, and if progress is to be a means of promoting human happiness and social veifare, and not a cause of sulfering, this result will be accomplished in large part of the decay of the progress of the problem of the progress is to be a means of promoting human happiness and social veifare, and not a cause of sulfering, this result will be accomplished in large part of the second of the past but should be a second of the pa

of the working classes in the great towns, asks, 'What is human life in

the great majority of instances but a

mere struggle for existence?' Pro-fessor Huxley declares that if there

were no hope of permanent large im-provement, he would hail the advent

of some kindly comet that would sweep us into space. Thus progress, like Saturn, devours its own children, and,

in spite of our optimism, to this complexion does definite, coherent hetero-

geneity come at last.
"What we need is some principle

or influence that will combine happi-

ness and progress, and make our progress subordinate to the welfare of the

whole people. Happiness is the great end of national life, but who is there

. The Catholic Church, how- the noise and dusty feet making no ever, lays more stress on the social qualities. She sets small store by the principle of private judgment, transgression. This time the rebuke is coupled with an accusation. He is ualism. Her influence on the earth is told that he actually delights in break for social well being, and her teaching ing the rules of the household and making work for his mother. Johnnie knows that this is false, and his very

soul rebels, albeit it rebels in silence. This misapprehension of children often leads to rebuke and punishment, when the sole trouble is their inability to understand what is said to them. Many of the shadowed memories of childhood, which all carry, were impressed in this way. — Household Com

# Rabbi Becomes a Catholic.

An almost unprecedented event has occured in Hungary. The Rabbi Joachim Besser has abjured his religion and entered the Catholic Church. After having been baptized in the very community where he was born, he went to the Bishop of Zips, who furnished him with the means to go to Rome, where he wishes to study theo-logy. He is a master of Oriental lanlogy. guages and intends to become a

"The Common People," As Abraham Lincoln calls them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

#### LECTURE AT PRINCE ALBERT.

Daily Nor' Wester, Oct. 12. Prince Albert, Oct. 3.—Last evening we were favored by Rev. Father Sinnett, of Regina, giving an instructive and entertaining lecture on the Bible, in the town hall, which was crowded. Father Sinnett has a splendid musical voice which he knows how to use to the best advantage, good delivery and action and the happy faculty of introducing short anecd tes which call forth intense laughter. The reverend lecturer was introduced by the Chairman, Mr. Justin McGuire, in a neatlittle speech. Fa her Sinnett, upon advancing, was greeted by a thunder of applause. He first thanked the chairman for picturing Father Sinnett as he cught to be, but not as he is, and continuing gave a brief history of the Bible. The discourse was orderly, being resolved into (1) What is the Bible? The message of God. What is the Bible? The message of God.



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# Hood's Sarsaparilla

logic from which it was impossible to evade the

conclusion.

At the close Mr. Davis, the mayor, moved a vote of thanks in a very complimentary speech, to which Father Simett replied in most happy terms of genuine Irish wit and humor.

Father Simett did not forget to bring the cup of Joy to the Germans of the lown by visiting them and giving them the pleasure of a talk in their native tongue.



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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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on advertising—ten cents per line each on, agate measurement, by the Archiof Toronto, Kingston, Ottawa, and St. e., and the Bishops of Hamilton and pro, and the clergy throughout the on. ndence intended for publication, as

London, Saturday, Nov. 30, 1895

A PARSON ON THE JESUITS.

There are undoubtedly some Protest ant clergyman in Ontario and else where throughout the Dominion who are liberal-minded and honest in the ex pression of their views, and we have many times had occasion to express our gratification that these gentlemen have from time to time had the courage, in the face of howling mobs of their associates, to tell the truth concerning the Catholic Church and of Catholic religious orders, when it was the fashion to abuse and vilify them. The brave and honorable man will despise the popularity which is to be gained by bearing false witness against his neighbor. Only cowards have recourse to calumny "whose edge is sharper than the sword, whose tongue out venoms all the worms of the Nile." If we are to judge, however, by the persistency with which the doc trines of the Catholic Church are misrepresented, and her most virtuous de fenders slandered, we cannot help drawing the conclusion that with the majority of these clerics calumny and slander are a favorite weapon.

The Jesuits are ever a target for the venomous shafts of nearly every Protestant minister who has any reference to make to these illustrious and zealous workers in the Lord's vinevard, and indeed it appears that it is just because the Jesuit order has been eminent both for the virtue and zeal of its members that it has been slandered so pertinaciously by those who are inferior to them in every respect.

We are led to make these remarks through reading a lecture recently delivered by the Rev. W. H. Graham, a minister of Montreal, his subject being "Lovala I he Jesuit, and his followers. We do not say, indeed, that Mr

Graham's lecture is any worse than similar effusions which have issued from others who have gone before him. It is even somewhat less out ageous than the calumnies of Engene Sue, which are read to this day with avidity by thousands who re vel delightedly in whatever is shocking ; still Mr. Graham has managed to put into the small space of an evening's lecture as many falsehoods as could well be crammed into so short a

We shall not dwell upon Mr. Graham's laudation of the religious liberty to which Protestantism has given birth and his condemnation of Pana " arrogance and domination." We have had some specimens of this love of liberty in Canada, in Manitoba for example, where a clause inserted in the constitution of the Province which was primarily intended for the protection of Protestants, and secondarily for the protection of the minority, whether it might be Catholic or Protestant, has been grossly violated by the Protestant majority as soon as it became pos sessed of the might to overturn right We pass over this part of Mr. Graham's lecture to take cognizance of his gross slanders against the followers of Ignatius Lovola, the founder of the Jesuit Order.

The first matter to which we shall call attention in this respect is what Mr. Graham calls "a scheme whereby the conversion " of a candidate for admission into the order is effected, and a "series of rules" bringing the candidate down into the horrors of hell in the first place as a preparation, and "poor deluded soul is born again is perfected and ready to fight for the captain of his army," that is, for God.

Well, where is the delusion in meditating on the great truths of religion: ten by the founder of the Jesuits, are truculent legislators. Besides, it must treated, and a later saint than I mains murder of the unfortune Queen Mary this, as it will be remembered the the policy of a Christian nation. It is fact in no way interferes with the and it is well known that the

the "Spiritual Exercises."

Mr. Graham says:

"The right or wrong of the con mand is not to be considered. It is the mandate of his superior, and is as authoritative as is the injunction of Jesus Christ. . . Their ethical code is framed so as to harmonize with the rest of their teachings. . . The key note of their ethical system is the old and familiar maxim that the end justifies the means. In the presence of this maxim all distinctions between right and wrong vanish: all human

divested of its authority. More palpable absurdities than this pot pourri of falsehoods it would be difficult to imagine. What reasonable being can believe that a man who is obliged to begin his career by devoting a whole month to meditation on the great truths of religion on the plan of

aw dissolves and the law of God is

St. Ignatius, and afterwards daily meditates on the same subjects, till he has determined to range himself under the banner of his Divine Master, should habitually despise and defy the laws of God and man? Or that the writer of the spiritual exercises already referred to should lay it down as his duty to do so?

It is scarcely necessary to say that the Jesuits have no such rule of action that "the end justifies the means;" but if Mr. Graham imagines that he is justified in slandering the Jesuits, it would seem that he is himself guided by this principle in the sense that it is lawful to lie in order to propagate Protestantism, and to engender hatred against men who never injured him. As regards the vow of obedience, it is well understood that there would be no obedience if the Superior's command were sinful.

Of the same class is Mr. Graham's assertion that, according to Jesuit teaching, if "while the hand is shed ding blood, picking a pocket or firing a building, the soul is meditating on something else, the person is free from guilt or stain and runs no risk of punishment in this world or in the world to come.

Such nonsense does not need serious refutation. We quote simply to show how unblushingly some parsons can lie in order to spread what they call the gospel of truth.

Mr. Graham continues :

"They scruple not at the use of any means so long as they gain their point. We see Henry III. and Henry IV. falling victims at their hands because they stood in the way of their aggression. One of the kings of Portugal is murdered at their bidding. The Prince of Orange is shot down because he resisted their encreachments. Under Jesuit ical influences Philip II. organized the Armada and sent it to destroy England, or bring it if possible under the control of the Pope, but God interposed in England's behalf and the mighty fleet was destroyed and with it the political and financial prestige of Spain.

Many other horrible deeds are at tributed to the Jesuits, among which is an attempt to assassinate Elizabeth, and the establishment of the Inquisition in Spain.

In regard to all is enough to say for the present there is no truth in them. The Inquisition was established in Spain before Ignatius was born. Henry IV. of France was killed by a crazy ex-monk, not a Jesuit, and Henry III. was killed by a young man who had once been a student in a Jesuit college, but it is as utterly false to say that these were killed at the instigation of the Jesuits, or of any religious order, as to assert, as some preachers have done, that President Garfield and Abraham Lincoln were killed as the result of Jesuit plots. In fact Guiteau, the murderer of Lincoln, was an ex-local preacher, and it would be quite as just to attribute this murder to the Methodist ministers of America, as to raise a persecution against the Jesuits because, in troublesome times, centuries ago, some kings of France were murdered by political zealots.

As regards the Spanish Armada, we rejoice that England was not reduced gradually leading him onward till the to be a vassal under Spain, still we would remind our veracious parson according to the Jesuit teachings, and that if the powers of Europe are to day justified in intervening to prevent the continued horrible massacre of Christians in Armenia, there can be little blame to Pailip II. for desiring to put Death, judgment, hell, heaven? The an end to the no less atrocious penal ruth is Mr. Graham mistakes St. laws and confiscations which were en-Ignatius' meditations for the rules of acted against Catholics throughout the society. Those meditations, writ. Great Britian by Elizabeth and her the most thorough and graphic that be remembered that Philip had were ever composed on the subjects another object, to avenge the atrocious

do something as effective in this line it is quite possible that before many before abusing the saintly author of days are over the Turk with all his shall be distinctly taught. iniquity may say that there is a divine We are next told that the Jesuit interposition to save Turkey from the takes a vow of obedience. True: but threatened interposition of the European one for all Christians. There ought ligion in the schools, the Methodists of rites. The language may be differ. menacing at the present moment, but it is still doubtful whether the existing jealousies of the nations may not pre vent any positive or successful action.

MARRIAGE AND DIVORCE.

Our attention has been called by a couple of correspondents to an item which has been going the round of the press to the effect that a divorced lady, Miss Mabel O. Wright, is to be married to the Count Bela Zichy, and that Archbishop Corrigan of New York is to celebrate the marriage.

We have been asked to explain the item, as it is undertoood that the Catholic Church does not permit divorce, and that therefore such a marriage should be supposed to be invalid.

Concerning the special case to which our attention has been called we cannot give authentic information, but we can state positively that the Church does not and never did permit divorce between persons who were united by a Christian marriage.

It may occur, however, and it does sometimes occur, that marriages are contracted, or rather, are supposed to be contracted, between persons who are prohibited by the laws of God or of the Church from being united in marriage, and it will be readily understood that if the marriage ceremony is performed for parties who cannot contract a valid marriage, there is really no marriage at all. When this has occurred, there is no impediment in the way of a true marriage being afterward contracted. The fact of a divorce having been obtained according to civil law has nothing to do with the matter, except so far as it prevents any legal penalties from being inflicted.

Our correspondents may rest assured that if Mrs. or Miss Wright, or Yzenaga, which it appears was the name of her first husband, is to be married by Archbishop Corrigan, it is because either her former husband is dead, or there was no real marriage in the case. The rule of the Catholic Church is absolute: a valid Christian marriage cannot be dissolved for any cause, except by death.

CHRISTIAN EDUCATION.

It has been the custom with those who persistently attack Catholic schools, and agitate for their abolition, to represent the question as if Catholics alone are advocates of Separate schools. and that they alone desire religion to be one of the regular studies on the school curriculum. This is far from being the case; but those who advocate a general national school system, in which there shall be no religious teaching, are well aware that by thus misrepresenting the state of the case they will secure the support of those whose ever present thought is to crush the Catholic religion, for of these there is a large percentage among non Catholies in this country and the United States.

The truth is that nearly all the Protestant denominations, or at least the religious portion of them, are in favor of religious teaching. The evidence of this is to be found in the pronounce ments of synods, presbyteries and conferences, as well as individual clergymen of all denominations who have put themselves on record as being favorable to the teaching of religion in the schools.

It is true that, as a general rule, these declare that they would be satisfied with what we may call the minimum amount of religion; but it is not because they are opposed to something more definite and ample in this line that they thus express their satisfaction with a system which would give so little religious instruction, but because with so many denominations as there are, it is understood to be an impossibility to agree on a course of religious teaching which would be acceptable to all the denominations concerned. Hence they usually confine the expression of their desires in this regard to the introduction of the reading of the Bible, the teaching of the Lord's Prayer, the ten Commandments, the Apostles Creed, and such principal mysteries of religion as are admitted by a majority of the sects to be fundamental.

The Anglicans of Canada have laid

which the tenets of the denomination itions of the mother country, should be

the consideration that the question is powers. It is true they are very not to be any opposition to any Christian denomination which is able and the school-room. This shows a lamentwilling to support distinctively Chris- able uncertainty and vacillation in the tian schools, provided always that there be no compulsion on pupils of other denominations to receive religious instruction to which their parents object. It should be a gratification that, although they have not among themselves sufficient unity of belief to come to an agreement on the subject of religious teaching. Catholics are able to do so, and thus a barrier is raised against the spread of that infidelity which is to-day making so determined an effort to overthrow all Christianity.

Many Protestant ministers have not hesitated to express their admiration of the zeal of Catholics in establishing and maintaining Catholic schools, and have spoken of these schools as being a sure guarantee that the next generation will not succumb to infidel propagandism. Our separated brethren might very profitably reflect that if they take side against Catholic schools, whether in Ontario or Manitoba, they take a step toward putting the future

of the country into the hands of infidels. The purely secular school system which many are advocating has been one of the causes, and the most potent of all the causes which have produced a total indifference to religion in a large percentage of the people of the United States so that not more than twofifths of the population profess any specific religious belief, and of these nearly one half are Catholics at the present moment - and these Catholics have been educated in the religious parochial schools. Why, then, should not Protestants rejoice tlat these schools have preserved the country to Christianity, and kept the Christian sentiment predominant among the people.

The purely secular idea of a national school system is not a product of Christian thought, and it is also certainly foreign to the convictions of the British people. It is confessedly the result of a cunningly devised effort originating in the United States, to dechristianize the people, and it has been a success in attaining its object.

Statistics recently published in England are an illustration of this, and make manifest the desire of the English people to give their children a Christian training.

The Board schools, are in a few instances secular, that is to say where the managing commissioners are pleased to conduct them without religious instruction; but even these schools have almost universally religious teaching, so that it may be truly said that the whole school system of England is based upon the principle that religious teaching is necessary for Christian children.

These are the schools which the Non-Conformists generally support, the Methodists excepted, who maintain voluntary, that is, denominational schools. As yet there are only 5,081 Board schools in England, whereas their establishment did not at all check the growth of the voluntary religious schools, which numbered 14,-628 in 1894, the increase being 6,847 since 1870. This increase is greater than the total number of Board schools, notwithstanding the fact that 1,297 voluntary schools were transformed into Board schools since the Board school system was established. Of the schools thus transformed, 919 were Anglican, and 21 Methodist, the remainder being mostly Non-Conformist or partially secular.

The number of pupils in the voluntary schools is 2,449,008, being an increase of more than 100 per cent. in 24 years. The number of scholars in the Board schools is 1,805,806. The Government grant made to the voluntary schools was apportioned thus, according to results: Anglican, £2,-732,436: Catholic, £321,432: Wesleyan Methodist, £198,277. The amount granted to Board schools was £2,653,657, the Government paying all their expenses.

Facts like these demonstrate that the English people will not consent to the exclusion of religion from the schools. and it is satisfactory to find that the Methodists as well as Anglicans are convinced of the necessity of giving it a prominent place on the school curriculum. The leaders of the Government, Lord Salisbury and Mr. Balfour, have also many times given expression down a more definite programme than to their conviction that this should be age of the whole Catholic Church, this cures, Spiritualism, and the like, general Anglican synod or convention surprising that any considerable num- unity of faith and ecclesiastical dis- Spiritualists especially are made up

of a different opinion : and it is especi-We submit to our separated brethren ally worthy of remark that while the English Methodists are in favor of re-Canada as a rule favor its ejection from ent, but the doctrine is the same, and

> character of their religious convictions. Notwithstanding the fact that the English Non-Conformists have generally declared themselves in favor of the policy of secularization, it is remarkable that at the annual meeting of clergymen at Grindelwald, Switzerland, for the purpose of cementing a union between the various sects, compromise resolutions were passed to the effect that there should be religious teaching, but of a minimized character. It was there settled that the denominations represented should advocate the making of the Apostles' Creed the basis of religious teaching.

> It is needless to say that Catholics can never consent to so shadowy a course of religion as this. Catholics will continue to insist upon it that their children should be thoroughly instructed in Catholic doctrine. No other course than this can produce Christians firm in their faith, and even those Protestants who have the propagation of Christian doctrine and morality at heart will acknowledge that we are right in this, and will maintain the right of Catholics to decide to what extent their children shall be instructed in the most important of all branches of knowledge.

ONE FAITH AMONG DIVERSIT-IES OF NATIONALITY.

The Missionary Review gives an interesting account of the power of Christianity over such hostiles as were the Chinese and Japanese during the late war. When the Japanese occupied keepers. Makung in the Pescadores, a group of islands in the North Pacific, the inhabitants retreated to the North of the island. The Chinese Christians on returning to Makung asked that their Church might be restored to them, and the request was granted.

When the Japanese Christians in the invading force learned that the Chinese had a Christian service in the town, they came to join them in their worship, and afterward an arrangement was made that there should be a Chinese service in the morning at which the Japanese should attend, and a Japanese service in the evening at which the Chinese should attend, the New Testament and hymn-book, which is in the character read by both nations, being the medium through which both followed the services, which would have been in an unknown tongue and unintelligible to each nation separately if it were not for this medium of intelligibility; for it is to be borne in mind that though the two nations speak different languages, the ideographic writing of China is used also and is understood by the educated Japanese.

Mr. Barclay, the writer of the account of the incident, speaks of it as beautiful example of Christian union, and so it would be if it marked a real unity of faith between the Christians of the two countries who happened to come together under such circumstances. But with the great diversity of Christian Churches which have been planted in Japan and China, including every variety of belief from Unitarian to Baptist, Methodist, Presbyterian, Congregationalist and Anglican, it is very doubtful whether the Christian union was more than skin-deep in the instance recorded. If one set of Christians were Unitarians, and the others Presbyterians or Methodists, there could be no real union of worship or religious sentiment between them, but if the native Christians had been Catholics, the picture would have been complete. It is only within the last half of the

present century that Protestants have done any missionary work worth speaking of, but it is nothing new for Catholics of different nationalities to meet in unity of faith, and worship at the same altar. The very fact that the same sacrifice is offered up everywhere by Catholic priests is a bond of religious union between Catholies, whatever may be their nationality; and that bond is strengthened by the fact that the sacrifice is offered up every where in the universal language of the Church: everywhere, we say, because though there is a diversity of rite and language in the Oriental Catholic

these Oriental rites exist it is perpectly understood that they in no way constitute an obstacle to a perfect unity of worship between Catholics of both everywhere there is the same obedience and respect shown to the successor of St. Peter, the Head of the Universal Church.

FORGED STATISTICS.

We recently called attention to the fact announced by the New York Sun that the statement which has been very frequently made to the effect that the saloons of that and other cities of the United States are conducted by Irish Catholics in considerable excess of their proportion of the population, is without foundation.

It is very easy to make assertions of this kind, and when there are no special authentic statistics on such a subject it is difficult to disprove them. The New York Sun, however, disproved them for that city by a reference to the City Directory, which showed a great preponderance of Germans, Jews, and Italians among the saloon-keepers, the Irish and those of Irish descent coming only fourth in the list of nationalities, though they constitute the largest percentage of all the nationalities in the city.

It is now reported from Milwaukee that a similar state of affairs exists there. There are, according to the Milwaukee Citizen, only eighty Irish saloon-keepers out of a total of twelve hundred in that city. Thus the Irish constitute only 64 per cent. of the saloon-keepers, whereas there are forty Irish or Irish-Americans out of three hundred lawyers, the Irish being 131 per cent. of the total in that profession, the percentage being more than double their percentage of saloon-

This statement of the enemies of the Irish race in reference to the proportion of Irish saloon-keepers, is on a par with the statement made not long ago to the effect that a very large proportion of desertions from the army during the civil war were of Irish soldiers. To the New York Sun is also due the credit of having refuted this assertion by its investigations. Enquiries were made at the War Department concerning the statistics, and the department gave the information that no such statistics had emanated from it. It was said that there was no record of the nationality of soldiers and deserters, and it was therefore absolutely impossible to make any definite statement on the subject. The statement was, therefore, a calumny made up by the enemies of Irish. men to discredit them with the American people, but it failed entirely of its object.

THE .DENVER FAITH CURER.

In reference to the Denver Faith-Curer Schlatter, the New York Sun states that one having a right to speak in the case has pronounced that though Schlatter is professedly a Catholic, and Germany practiced the Catholic faith, he is at present violating the Church law, and cannot be regarded as a Catholic. He certainly does not perform his alleged miraculous cures in the name of the Church, and the Church is in no way responsible for his operations.

It is true that many persons have stated that they have seen remarkable cures effected by him, but investigation has not borne out these statements. as we mentioned in our last issue. On the contrary, there is very good reason for believing that the reputation which Schlatter has gained is founded upon a delusion. The cures are certainly not so numerous as they have been represented to be, and in the cases where investigation has been made there has really been no cure effected.

The New York ecclesiastic quoted by the Sun, though not named, is presumably one in high position, and he adds that Catholics should not present themselves before the pretended Faithcurer, as by so doing they would violated their spiritual obligations.

Schlatter's success in obtaining followers has not been among Catholics, but among Protestants and sceptics, who are numerous in Colorado, whereas Catholics are few.

It has always been the case that sceptics who boast most of their contempt for superstition, are in fact the most superstitious class. They are the most easily deceived in regard to such churches, constituting a small percentillusions and impostures as Faithbrought more souls to salvation than Mr. Graham says God intervened to of Canada pronounced decisively in ber of Canadians, who usually pride cipline which prevails with Catholics almost entirely of unbelievers in they contain letters. Mr. Graham should preserve England. Perhaps so—and favor of Separate religious schools in themselves on their fidelity to the trade throughout the world; and even where Christianity. It is the same story

over again which has been told of the false Messiah of Illinois, Prince Michael of the Flying Rollers, and the Mormons. These sects are not recruited from among Catholics, but almost exclusively from among Protestants and Sceptics, who so persistly accuse Catholics of ignorance and superstition.

Since our article of last week on this subject appeared, it has been reported that Schlatter has suddenly and unaccountably disappeared, and his whereabouts is at present unknown.

#### EDITORIAL NOTES.

IT WILL be remembered by our readers that at the last elections the A. P. A. of Omaha managed to secure control of the municipal council of that city, and that an astounding amount of boodling and embezzlement has been the outcome, with the result that a Citizens' League has been inauguarated to counteract and remedy the evil. It has as yet been impossible to do any thing towards bringing matters to their normal condition, nor can this be until there will be another election, as the law obliges the citizens to take the consequences of their own folly; but the movement has brought about new disclosures which have astounded the Apaists and given new determination to the respectable citizens to overturn their rule. The Omaha Bee has procured a batch of original correspondence of the Executive of the A. P. A. and is now publishing fac similes of it, showing that the A. P. A. lodge-rooms were the centre from which all municipal appointments were made, and the correspondence shows that applicants for positions were obliged first to obtain the endorsement of the A. P. A. executive. The discovery has caused great indignation among the public, and consternation in the A. P. A-

A RECENT issue of the London Times announces that "The Church of the Saviour, which was erected some years ago in Birmingham for the congregation to which the late George Dawson ministered, is to be closed at the end of this year. It was at one time the best attended Unitarian church in the Midland counties." As Birmingham is the centre of Unitarianism in England, and is regarded as the headquarters of this peculiar form of belief, the close of that church, which is a very fine structure and stands in a central position in the city, we may reasonably infer that Unitarianism is not prospering in England. Unitarianism rejects the divinity of Christ, and the members of that denomination, though professing to be Christians, may more properly be regarded as Deists. Christians will not regret this evidence that Unitarianism is not increasing, though it may be doubted that it indicates any very general return to a belief in the fundamental doctrines of Christianity. It is not unlikely that most of those who have hitherto adhered to Unitarianism have become more pronounced in Deism or even Atheism and have abnegated even the profession of Christianity and if this be the case there is little or nothing gained in its decline by the sects which regard themselves as orthodox. It is well known that there is. even among these sects, now a strong current toward Latitudinarianism or Infidelity. It is stated that there are negotiations going on for the sale of the Birmingham church above referred

to to the Methodists.

CONTRIBUTIONS to the new Church of St. Patrick, which is being erected in Rome, are pouring in to such an extent that the success of the undertaking has become a certainty. Many generous Irishmen gave substantial donations, but it is said that these large contributions were rather a deterrent against the working class offering the mite they could afford, but the establishment of the "Roman Legion" in 1894 by Pope Leo XIII. himself has given a great impulse to the move ment, and there are now legionaries in great number throughout Ireland who contribute one shilling per annum, and receive the special privileges in which the legionaries participate. The legion is organized by means of decurions, centurions, and tribunes, who receive the contributions of ten, one hundred, and onethousand legionaries respectively. terest in the erection of this church, in testimony to his great regard for the people of Ireland, as he wishes it will be the property of the Irish people. The Holy Father also says that there is great need of a church in the particular locality where St. Patrick's is being erected, and personally he has .- N. Y. Freeman's Journal.

contributed 50,000 francs toward the building.

# LECTURE BY MGR. McEVAY.

Mgr. McEvay, of Hamilton, delivered a lecture in St. Peter's cathedral, London, on last Sunday evening, which had for ob-ject an increase of the funds of the Children of Mary, who minister to the wants of the poor of our city. The Very Rev. lecturer took for his text:

took for his text:

"Christ loved the Church and delivered Himself up for it, that He might sanctify it. St. Paul, the great Apostle of the Gentiles, in his epistle to the Ephesians, lays down in the clearest terms the sanctity of the Church. The Catholic Church is the stainless spouse of Jesus Christ, and she claims the glorious prerogative of sanctity. Taking nearness to God as an evidence of sanctity, the Church must be holy in a superlative degree, since she is the spouse of Christ, and is bound to God by the very closest unity. Such a unity St. Paul compares to that which should exist between husband and wife. The Church is holy on account of the number of its children who have been eminent for holiness in every age. The Church is holy, too, because she is moved by the spirit of the Holy Ghost, the spirit of truth and holiness. Sanctity is that gilded robe which the apostle said adorned the Church of Christ. In the New Testament we have the promise of our Blessed Lord in regard to the continued holiness of the Church and that the spirit of truth should abide with it forever. Now this promise of the coming of the holy spirit was not fulfilled until the day of Pente cost. The apostles and disciples were all assembled in an upper room in Jerusalem, on Whitsunday, when the Holy Ghost descended on them in the form of tongues of fire, and the scripture says they were all filled with the Holy Ghost and began to speak in divers tongues the wonderful works of God. The apostles were poor and ignorant—men whom the worldly-wise would have scroned to select for such a glorious mission.—"Go and teach all nations and behold I will be with you unto the consummation of the world." Nevertheless these were the ones chosen by our Blessed Lord Himself to continue the work He began. They saw the blind that He made to see, and the deaf to hear, and the dumb to speak, and yet, notwithstanding all those miracles, Judas, one of the Apostles, betrayed Him, and Peter, the chief, denied His Master—denied His Lord and Saviour—at the vo "Christ loved the Church and delivered limself up for it, that He might sanctify it."

and enthusiasm that the people were amazed. Such was the effect of the Holy Ghost on the new-born Church. Now, Christ promised that the Holy Ghost would always abide with His Church." I will send the Paraclete, and He will abide with you forever." So the sanctity of the Church is no modern doctrine at all: it is as old as the Church itself. It would be very easy to quote from the early Fathers to show that this belief obtained throughout every age of the Church's existence. St. Augustine said that what the soul is to the body the Holy Ghost is to the Church. Whether we go into the Old or the New Testaments we find that the Holy Ghost was ever within the Church, Girecting, guiding and sustaining it; therefore the Church is holy because she has the Holy Ghost for her spouse; and she is imperishable since she is vivified by the Holy Ghost for her spouse; and she is imperishable since she is vivified by the Church exercise their authority they do so by virtus of the power they receive in the sacrament of consecration—through the power of the Holy Ghost. When we are baptised we are born again of water and the Holy Ghost. The Holy Ghost is the soul of the Church. Hence it is no wonder that the Catholic Church is conspicuous for its sanctity. We might as well say that the treason of Judas was due to Jesus as to attribute the crimes of some of its children to the Church. Do not be looking for the chaff, but look for the wheat. The Church can point with a holy pride to a multitude of saints whose brows are now adorned with the brightest diade as of glory and whose praises have been sung through out the ages—to those spotless virgins who have lived but to follow in the footprints of the Master, striving to alleviate the sufferings of humanity, living lives of voluntary poverty and selt-denial. Charity is the most beautiful and lasting of all virtues. How easy it should be for us to love the good and bountiful God who gives us everything we have, even the very air we breathe! The Church sees in every man the likeness of h

The lecturer closed with a strong appeal to the people to contribute generously to the collection, which was taken up immediately after the sermon by a number of the Chil dren of Mary.

# The "Higher Criticism,"

The so-called "higher criticism" much in vogue some years back is fall ing into discredit. It was at best an attack on the Pentateuch of Moses hind the mask of science. Archaeological discoveries have supplied the means of refuting the theory of the higher critics. "Contemporaneous monuments," says A. H. Sayce in the "Contemporaneous Contemporary Review, "are continually coming to light, which prove that in the story of the patriarchs and of the exodus we have truth and not The 'higher criticism' was triumphant only so long as the scientific instrument of comparison could not be employed against it.

After showing the fallacy of the higher critic method, Mr. Sayce concludes his article with these eloquent

On the one side we have a body of doctrine which has been the support in life and the refuge in death of millions of men of all nationalities and grades The Holy Father takes a special in of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of to serve as a national monument which peace and good-will to suffering will be the property of the Irish people. humanity. On the other side there is humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies.

#### TO HEAL THE SICK.

The New Addition to St. Michael's Hos-

Toronto Globe, Nov. 21.

Toronto Globe, Nov. 21.

The ceremonies in connection with the opening of the new addition to St. Michael's Hospital, the splendid gift of Mr. Hugh Rvan, were commenced yesterday morning at 8 o clock, at which hour His Grace the Archbishop of Toronto celebrated Mass in the hospital chapel. He was assisted by Vicar-General McCann and Father Rvan, rector of the cathedral. All the city priests who had been invited.

The formal opening took place at 3:30 p. m., and was largely attended by prominent citizens and others to whom invitations had been sent by the Advisory Board. All present were shown about the building by members and the Sisters in charge. The following gentlemen compose the Advisory Board, and to them much of the success of yesterday's proceedings is to be attributed:

—President, His Grace Archbishop Walsh: First Vice President, Hugh Ryan: Second Vice President, Sir Frank Smith; Committee, Mayor Kennedy, Thos. Long, M. O'Connor, W. T. Murray; Secretary, H. T. Kelly.

mittee, Mayor Kennedy, Thos. Long. M. O'Connor, W. T. Murray; Secretary, H. T. Kelly.

Among those present were:—Dr. Chamberlain, Inspector of Prisons; G. R. R. Cockburn, M. P. O. A. Howland, M. P. P.; Dr. O'Reilly, General Hospital; Ald. Hubbard, Rev. John Hunt, Rev. John Pearson; George P. Brophy, Ottawa; W. R. Brock, Columbus Greene, Dr. Greene, Robert Jahray, George A. Cox, Capt. Larkin, St. Catharines; F. A. Anglin Edward Murphy, Major Gray, J. J. Foy, Q. C. J. A. Gorman, Edward Stock, T. W. Anglin, J. J. Murphy, Alexander Macdonell, John Ryan, Wm. Ryan, B. B. Hughes, L. J. Cosgrave, J. J. Mallon, Wm. Clarke, P. Boyle, J. L. Coffee, P. F. Cronin, J. T. White, J. W. Maguire, John McGhie, A. W. Holmes, A. A. Post, Warden Massie, John Lydon, J. P. Hynes, John Kelly, Dr. Guinane, J. W. Thompson, Robert Glockling, Archibald Brown, Charles March, A. Wickem, Rev. Fathers Ryan, McEntee, Robleder, McCann, Walsh, Klein, Grogan Hogan, Hayden and Lamarche, Dr. Wishart, Dr. Adam Wright, Dr. Badgerow, Dr. Pattulo, Dr. Amyot, Dr. McMahon, Dr. McKeon, Dr. Ross, Dr. Oldright, Dr. Burritt, Dr. Doolitle, Dr. P. Brown and other members of the learned professions.

Many short addresses were delivered, all of which displayed a spirit of broad catho licity, and attributed the highest praise to the newly-erected wing.

HIE ARCHBISHOP'S SPEECH.

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"On behalf of the Advisory Board of St. Michael's Hospital and of the Sisterhood in charge, I beg to thank you for your presence here on this occasion, and I bid you a cordial welcome. Your presence is a proof that you take a friendly interest in this institution and in the good work it is doing and will continue to do in the interests of suffering humanity. At the sole expense of a great souled, public-spirited fellow citizen the large new wing which you have just seen with its complete equipment has been added to the original building. The capacity of the institution has thus been doubled, and its means of carrying out its Christ-like work has been increased in the same proportion. Mr. Hugh Ryan, by whose princely generosity the new building has been erected and equipped, is a public benefactor, and as such deserves a public recognition on this occasion and the thanks of his fellow-citizens. His example is a noble one. May it prove contagious, and even infectious, and may no hospital treatment ever be able to cure it. (Laughter and applause.)

"It may not be out of place to state here that St. Michael's hospital has not been established in a spirit of antagonism to any of the other hospitals for the city; far from it. We all are glad to recognize the fact that the other hospitals have been doing a good and noble work, and deserve the encouragement of the citizens, but at the same time such an institution as St. Michael's was felt to be a want by a large class of citizens. It was felt there was plenty of room for it and plenty of work for it do. Besides, situated as it is in the centre of the city; it will be convenient in certain cases of emergency when delay would be dangerous and immediate medical or surgical treatment would be of the greatest importance, and most urgent necessity for the preservation of human life. The work it has done and is doing is the best proof that there is room for it and a mission for it to fulfil. If, perchance, any rival

it must not be a rivalry of jealousy or o antagonism, but it must and should be a noble rivalry in doing good in the Christ like word of healing the diseases that afflict humanity in the caring for and comforting of the sicl and suffering, and in the blessed endeavor to bring back the forces of life and health to bodies languishing in feebleness and decay

bring back the forces of life and health to bodies languishing in feebleness and decay. (Applause.)

"There is another feature of St. Michael's hospital to which I beg to call your attention. It is not and is not intended to be a sectarian institution in any obnoxious sense. (Hear, hear.) The wards will be open to the sick of every race and creed, and all will be treated with the same skill and the same tender devotion. (Applause.) The religious convictions of the patients will be scrupulously respected, and the clergymen of every denomination will be perfectly free to minister to the spiritual wants of those who will require their services. (Hear, hear.) The management of this institution will know no barrier of sect or creed or nationality; it will be like the charity of Christ, impartial and universal. The sufferings and pains of sickness will be always the keys that will open wide the door of 'St. Michael's hospital. (Applause.)

"Finally, I consider it a duty to thank his Worship the Mayor and the city fathers for their just and kind conduct towards this institution. I thank the Government Inspector of Charities, Mr. Chamberlain, for his kind and sympathetic report of its workings. I thank the gentlemen of the medical staff for their noble and disinterested services, and all its friends and well-wishers May this enlarged institution, blessed and inaugurated to day, long continue its Christ like ministrations. May it every be a true 'Hotel Dieu' — a hostelry of God, a home for the pain stricken, and a sacred probation for the sick and suffering. (Applause.)

MR. RYAN.

plause.)

MR. RYAN.

At the close of the Archbishop's address Mr. Hugh Ryan was called on for a few words. Mr. Ryan was greeted with prolonged cheers. He thanked His Grace for the kind words he had speken, and went on to describe the circumstances which had led to the gift he has presented to the city. He had been a good part of his time among the poor and laboring classes, and had seen many instances of where speedy help would have been a means of preserving life. This had led him to choose a place near the heart of the city to which any such might speedily be brought. There was only one condition which had been made an essential part of the deed, and that was that the hospital should be kept open night and day to receive any needfal of its benefits without consideration to creed, color or nationality. (Applause.)

Mr. O. A. Howland, M. P. P., expressed his pleasure at being present at the formal opening of the magnificent addition which had been made. It was, as His Grace had said, truly catholic work. Hospital work had always been essentially Christian; it was the work we were taught to follow in the parable of the good Samaritan. He hoped that Mr. Ryan's generosity would not prove a wasted example. It would accomplish a great work for the hospital, but its power would be increased tenfold should the example become contagious. It was a great, though perhaps necessary, evil that our hospitals were removed so far from the busy centres where accidents were most likely to occur. He hoped that this hospital, situated in the heart of the city, might be the means of great bless

ling in preserving many good and useful lives.

Dr. O'Reilly of the General Hospital said he had come not as a jealous rival, but as a guest and a friend. If anyone said he was not a friend of St. Michael's hospital they were very greatly misinformed. He was an Irish Protestant, but notwithstanding that he had many good friends among the Roman Catholics. Nationality or religion could not stand between their friendship, and he felt that a friendly rivalry could not but be of mutual benefit. In conclusion, Dr. O'Reilly spake in the highest terms of the new wing and its splendid equipments, which were perfect in every respect.

Rev. Dr. Hunter spoke of the kindly way in which he had always been treated on visiting the hospital, both by the Mother Superior and the Sisters in charge. He felt that the institution was, as had been said, perfectly catholic in the broadest sense. Of his own personal knowledge he could testify that the patients had always been looked after with the greatest care.

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Rev. Dr. Hunter spoke of the kindly way in which he had always been to have the country, was essentially one of the most gorgeous and mapiring celebrations possible to conceive of Church and the said perfectly and the said perfectly and the said perfectly and the said perfectly and autonomy, the instituted has added to its influence in the present day and the mid so for the mose so the Catholic

some type greatly embodereds. He was and the many good friender among the finder among the

descent lights have been provided throughout. The operating theatre is, per pays, the most complete on the continent; it is a storey and a half high, with preparing and instrument rooms adjoining. The gain access by a separate entrance. The room, which is very bright is lighed and continent in the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the room of the property of the state of the property of the property of the state of the property of t

assume to yourself a presize which must re urn to that exalted Source whence every sort of merit is derived.

The first impulse of source whence every sort of merit is derived.

The first impulse of source whence every sort of merit is derived.

The same day Gen Jackson visited the Ursulines, in order to thank them for the prayers which had helped him to gain so signal a vectory. Have we not here more than sufficient which is a solid a vectory. Have we not here more than sufficient proof of the Divine interposition in behalf of the American troops during the famous battle of 1855? The wonderful success of their arms was then attributed to the intercession of the Blessed Virgin, invoked in the Ursuline Chaptel ut der the title of Our Lady of Prompt Succor may be added a most precious desument from Rome, approving the devotion to our Bleised Lady under the title of Prompt Succor. It is needless to dwell here on the prodence and wisdom with which the control Boundary and the succession of the monastery sent, through the agency of Most. Rev. Archbishop Blanc, a pedition to the Pope, laying before him the signal favors with which the community had, since 1810, been loaded the community had, since 1810, been loaded to the median of Our Lady of Prompt Succession and the community had, and he had the honor on the shift of January, the mediant of Our Lady of Prompt Succession and the other of the community had a beautiful title the more for Mary has pure to the procession at the

tar. Archbishop Janssens, who conducted the eremoniss, was surrounded by many dignitar-

position within the sacred circle near the altar.

Archbishop Janssens, who conducted the ceremonis, was surrounded by many dignitartes of the Church.

The ceremonies were begun by the reading of 
the Papai decree, which ordained the celebration, and had been forwarded Archbishop Janssens from Rome.

The lutte chapel presented a picture of splendor. Upon the raised dias which contained the 
altar and the resplendent figure of the statue 
were gathered fully fifty members of the clergy, 
all arrayed in their robes of state, surrounded 
by the panoply of the Church and attended by a 
score or more of acolytes and gowned slar 
boys. The swinging censors, the glittering 
recziers, the tail golden mitres of the Bishops, 
the stlken and gleaming vestments of the high 
officials, with the several figures of the Bishops, 
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officials, with the several figures of the Bishops, 
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officials with the several figures of the Bishops, 
the stlken and gleaming vestments of the high 
officials with the several figures of the Bishops, 
the state of almost oriental splendor and pomp. 
The seemed vapor creeping from the urns 
swang in the hands of the altar boys rose above 
the heads of the congregation as they knelt, 
while the rays of light from the dull skles out 
of doors penetrated the stained glass of the 
windows and fell aslant the figures of the assembly, clothing the places where the light fell 
with mottled color. The deep tones of the 
organ and the chants of the Choristers filled the 
building as the supplications of the priests 
sembly clothing the places where the light fell 
with mottled color. The deep tones of the 
organ and the chants of the choristers filled the 
building as enter of the programme. Previous to 
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ARCHRISHOF JANSSENS' ADDRESS.

At the conclusion of the ceremonies in the chapel Archbishop Janssens, accompanied by the procession, marched out to the open court, and the announcement that the beloved divine was to preach had the effect of filling every possible space within the whole inclosure. Not only was the open space in the square packed and jammed, but the galleries up stairs also, and the platform itself, though intended only for the ciercy and members of the procession. It was one of the most earnest, impressive adresses ever made by His Grace. Usually so calm, dispassionate and measured in his utterward the most deeply of the multitude before bim. The Archishop said that he felt joyful on this day, which was one of glory for our Lady of Prompt Succor. He said that he felt joyful on this day, which was one of glory for our Lady of Prompt Succor. He said that it is a great day in the history of the Catholic Church in Louisiana. He told simply and oeaulifully the story of how last year he had the pleasure of koeeling before History and the promission be given to the Catholics of Louisiana to celebrate thus in honor of the Lady of Prompt Succor. He told the Pope of the story of the prayers of this city from the good Sisters for the success that attended our soldiers at the battle of Chalmette, and how that after it was all over General Jackson came in person to the convent to thank the Sisters for their prayers, which the Lord had reen fit to answer. And in the name of these good Sisters he had asked that permission be given to celebrate in a fitting manner this memorial occasion, that Our Lady of Prompt Succor might be brought more prominently before the Catholics of Louisiana and that they might be taught to honor and cherish her memory more and more as the years relied by. Archbishop Janssens said that the good old man, now more than eighty six years of age, told him how glad he was to grant the permission to his children of Louisiana to celebrate in honor of the good Mother. His Grace, the Archbishop, reciting the progress of the work of celebration, took occasion to thank all who had been associated with him in making the affair a success, especially the good Sisters of the Ursuline Convent.—that institution which had been for one hundred and sevently years teaching the daughters of this State the truth of religion and with him in making the affair a success, especially the good Sisters of the Ursuline Convent—that institution which had been for one hundred and sevenity years teaching the daughters of this State the truth of religion and the honor of Our Lady of Prompt Succor. Thanks were tendered to the visiting Bishops, some of whom had come from far away to be present and assist in the ceremonies, and whose presence had added so much to the success; to the committee of gentlemen, to the good ladies and all who had assisted in making the celebration the splendid event it had proved. In conclusion, the Archbishop urged those present to live in daily and hourly memory of Our Lady of Prompt Succor, that her gentle and holy influence might guide and guard them in all their daily walks and avocations. He then asked the visiting Bishops to invoke their tlessing on the assembled people, which each one of them did in a most impressive manner, the stand at the time, with the priests in their robes, the acolytes and little girls in their pretty costumes, presenting a most inspiring scene. At the conclusion the "Te Deum" was sung, after which the procession filed back into the chapel, where it was dismissed by the Archbishop.

## Martin Luther and his Mother.

In the archives of the Dominican Order at the Convent of Santa Maria, Rome, there are many curious and an cient manuscripts. Among the most interesting at the present time is a letter from the apostate, Martin Luther, to his mother, who did not apostatize. She wrote an inquiry to him, however, in reference to the "religion" he was about to establish. was his reply: 'Remain a lic. I will neither deceive nor Catholic. betray my mother."

London, Ont.

#### THE ORIGIN, FORM AND POPU-LARITY OF THE HOLY

The devotion of the Holy Rosary was revealed to Saint Dominic by the Blessed Virgin Mary — who admon-ished him and his Order to preach it throughout the world — as the most powerful means of extirpating vice, of converting heretics, of inflaming all hearts with the love of Jesus Christ, and promoting among the faithful the practice of every virtue. Our Blessed Lady said to her servant, "Thou shalt inform my people that it is a devotion most acceptable to my Son and to me." It is adapted alike to the learned and the ignorant, to the cloister and the world, and suited to every one's capac ity, the words being so easy that the most illiterate may learn them, and the mysteries so sublime as to form matter contemplation worthy the keenest intellect and the highest sanctity. Christian could slight the devotion of the Rosary with irreverence, or neglec its frequent use without serious injury

to piety.

To perform the devotion as taught by Our Lady and St. Dominic it i necessary to meditate on the mystery proposed, either just before beginning the decade or whilst reciting it. To meditate is to make in spirit of prayer the application of some religious truth to one's soul and its present needs or practices, thus drawing from the subject mediated, considerations urging the will to love and imitate the divis example recalled by the memory and pictured by the imagination. In the rapid recitation of the Rosary such meditation is much facilitated by select ing one particular virtue and praying for it through the merits of that hol mystery in honor of which the decad is being said. It is in such coutem plation of the Joyful the Sorrowful and the Glorious mysteries of the lif of our Lord, in connection and sym pathy with His loving Mother, wha the devotion properly consists.

Taught by Our Lady herself, th

Rosary was, at her request, propa-gated by the Friar preachers of St. Dominic throughout the world. Saint Charles Borromeo said "that he de pended upon it almost exclusively for the conversion and sanctification of his diocese," and equally great has been the esteem in which other saints have held the devotion from the time it was given to the world until the present day, Bishops and parish priests, without distinction of race or clime having vied with each other in pro moting the Holy Rosary in the territor ies entrusted to their jurisdiction. The founders of religious orders and congregations in these latter times have, almost without exception, either commanded or earnestly counselled the daily recital of the Rosary. The Benedictines, represented by men vener able even in an order so glorious b reason of its traditional sanctity and learning, speedily adopted this devo tion in their ancient cloisters. The Carmelites were pleased to repeat that they had received from the Dominican Order both their later rules and their Rosary—the double bond by which the cloistered and the apos tolic Orders of Our Lady were united. The Franciscans, ever ardent in their love of Jesus Christ, carried, dangling from their cord, rough hewn chaplets of their own manufacture, and, to gether with holy poverty, preached the Beads of their Immaculate Mother, the world over. The first Fathers of the Society of Jesus, taught both by the words and example of their holy founder, invariably propagated the devotion of the Rosary wherever they Like Saint Francis Xavier, who healed the sick by applying his beads to their ailing bodies, they not unfrequently would raise aloft their when approaching some distant islands they had come to evangelize, and with it bless those barbarous peoples who were to be conquered by that love of Jesus and Mary of which ary is the most complete Saint Philip Neri, founder the Rosary the Oratorians, and the apostle of Rome, ever stands before us, whether in history or in art, armed with his Rosary, seemingly as much a part of him as his miracle working, disinterested, and tender charity. Saint Vincent de Paul, when training a newly founded Order to win souls to Christ by esteeming themselves the lowest, whereas so many affected to regard them as among the highest, especially instructed those who joined his Order to rely more on their beads than on their preaching for the success of missions to the people and of retreats to the clergy and to students. In religious communities of women, too, the Rosary has ever been held in honor. It is the golden chain that links them to one another, however different their objects, how varied soever the forms of Christian charity and self-Nor has sacrifice they represent. Nor has the Rosary ever lost its prestige as a popular devotion, efficacy as a universal remedy for

the faith of Southern Europe. Thus Urban VIII calls it the "propa- Church regarding the Immaculate gator of Christianity," for truly the Conception is set forth: "The Blessed

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it imparts to Infidels the knowledge of the mysteries of Jesus and Mary. Saint Pius V. describes the Rosary as "the power which banishes the darkness of heresy," a title well attested by the historical events of the thirteenth, the sixteenth and the seventeenth centuries, when festivals were institute monuments raise. triumphs of the Rosary. Clement VIII. calls the Rosary "the protection calls the Rosary "the protection and security of the faithful," and re-

counts the victories which have been obtained, and the miracles which have been wrought through that devotion. And, of a truth, successive ages have united their imposing voice to that of the last-named Pontiff, to testify how the Rosary has been instrumental in delivering devout Rosarians from perils the most dreadful, in warding off dangers to body and soul, in healing the sick, in raising the dead to life, as the Virgin Mother of Jesus revealed to the Blessed Alanus. "Immense volumes might be written," were her words, "if all the miracles of my Holy Rosary were recorded." Pope Gregory XIII. styles the Rosary "the appeaser of divine anger, the rainbow of peace, reconciling outraged Heaven with guilty earth," and speaks of the hands armed with that holy sign as "shielded by heavenly armor." Gregory XIV. en titles the Holy Rosary "the destroyer of sin." In effect, how many a soul abandoned to sin has been saved by means of this devotion from the abys of vice; and when sincere lovers of souls seek the conversion of the way ward, what remedy do they apply so constantly and with so successful re-sults as the Rosary? Pope Paul V. refers to the Rosary as the " treasury of all grace," in which "sin ners find life, the just find i

more abundantly." The contempla-tion of the sacred mysteries of our Saviour's life inflames the heart with the love of God and arises it easily to the sublimest virtue. Devotion to the Rosary is a pledge of perseverance in well-doing, an earnest one of a happy death and a blessed eternity. But it there is one Pope who deserves to be called the Pope of the Rosary, it is the present illustrious occupant of St Peter's Chair More than any of his predecessors at the Vatican, Leo XIII. has been constant in coun-selling the faithful to have continual recourse to this most popular form of devotion to the Mother of God ; invit ing them during the month of Octobe to assemble around the altars of this most august of queens and most benign of mothers, and weave and offer to her, like devoted children, the mystic garland of the Holy Rosary, so pleasing to her loving Heart. — Annals of Our

#### WHY WE HONOR MARY.

The Devotion of Catholies to the

Lady of the Sacred Heart.

In a recent sermon, Cardinal Moran of Sidney, at Granville, N. S. W. preached an elequent discourse in which he considered the calumnies with which certain non Catholics persistently assail the devotion of Catholies to the Mother of God. Cardinal

Moran on this point said : They say that in honoring the Blessed Virgin we are idolators, and they accuse us of paying Divine homage to the Blessed Virgin. All the Protestant sects, no matter how they suffer among themselves, may be said to pin their faith to this Mariolatry of the Church of Rome. Like Mesopotamia of old Mariolatry has become a word to conjure by. It is only a few days ago that the Pro-testant Bishop of Goulburn, Dr. Chalmers, in the discourse to which I have already referred, declared "the Reman worship of the Blessed Virgin "to be an insuperable barrier to the reunion of Christendom, and he took the occasion to exp'ain the doctrine of the Catholic Church to be that we "constitute the Blessed Virgin an object of supreme worship," that we "exhalt her to the throne of the everlasting Godhead," in a word, that we admit "the deification of Mary." Now the Catholic Church has declared a thousand times that we held no such doctrine, and that it is contrary to holy faith to pay such Divine honors to the Blessed Virgin. We honor, her, indeed, as being exhalted and privileged in a most special way by God, but with our whole heart we proclaim that to God alone supreme worship is due. There was a small sect in Africa in the fourth century, known as the Collyridians, who, as we are told by St. Epiphanius, proclaimed that the Blessed Virgin should be adored. The Catholic Church cut them off from her fold, and anathemized their teaching, just as Luther and Henry VIII. were anathemized and condemned in latter ages. Again, when the Council of Trent defined the sinlessness of the Blessed Virgin, it expressly added that this was a special privilege of sanctity conferred on her by the Creator. In our own days, the dec moral evils and a buckler of defence in times of peril. A venerable priest who died at Rome some years ago in trine of her Immaculate Conception the odor of sanctity, declared that the was defined, but in the very words of the definition it was declared that this faith had been preserved in Ireland lely by the devotion of her ancient immunity from original sin was a special grace and favor of the Most inhabitants to the Rosary. The Ven-High granted to her through the merits of our Divine Redeemer. Hear erable Cure of Ars emphatically maintained that, in this century, it was the Rosary that restored religion in how distinctly the Catholic doctrine on France; and we all know how, accord this head is set forth in the primary our Blessed Lady herself, it was the Australian Church. "We honor Our preaching of the Rosary that, at two Blessed Lady more than all the other critical periods, reanimated and saved saints, because she is the Mother of God, but we never give her Divine or Pope after Pope have united their supreme honor, which is due to God testimony in praise of the holy Rosary. alone." And again the teaching of the

the Divine worship which they offered to our Blessed Lord. The Blessed Virgin in her inspired canticle proclaims that all generations salute her as Blessed and thrice Blessed. It is not in the Catholic Church alone that this prophecy is ful-

filled. The Catacombs of Rome lead us back to the Apostolic age. Moving along their winding corridors and kneeling in the oratories once sanctified by the vigils of our first Fathers in the faith, we breathe the atmosphere of piety of the great martyrs and confessors holy Church. We see around us there on every side the first rudiments of Christian art; and the frescoes and mosaic and relievoes all attest that in the every day life of those early Christians the honor and devotion to the Blessed Virgin and the saints held the very same place that it holds among

The most ancient liturgies of the Eastern Churches all bear witness to the same reverence and piety of the faithful in regard to the Blessed Virgin. Thus, for instance, in the Liturgy of St. James, she is styled, our most holy, immaculate and most glorious lady, Mother of God and ever Virgin Mary." In the Alexandrian Liturgy of St. Basil she is saluted as "most holy, most glorious and im-maculate." In the Liturgy of St. Mark the Evangelist, the same eulogy is repeated, and she is invoked as the most holy and Immaculate, and Blessed Mother of God, the ever Virgin

In the second century, St. Iren naeus, the great pillar of the Orthodo faith, salutes the Blessed Virgin as the second Eve, and he does not hesitate to declare that as Eve was a Mother of death to the human race, so Mary, it the mysterious ways of God's mercy has become a Mother of life to us all

As far back as the fourth century St Gregory Nazianzen records an inciden which assuredly would fit in very badly with the Protestantism of the present day. There was a Christian won an he says, who was persecuted by a cer tain pagan using every effort to pervert her by magical arts. On her part she had recourse to prayer to the Blessed Virgin, and, through the pow-erful patronage of the Mother of Our Lord, obtained the grace of being free from the persecution, and further shi was consoled by the conversion of the heathen who had persecuted her.

In the fifth century the Blessed Vir gin is saluted by the Fathers as "the Morning Star of the faith, the Mother of Life, of beauty, of majesty, the bul wark of believers, the Church's diadem. the all undefiled Mother of holiness. St. Augustine invokes her in the swee prayer: "Holy and Immaculate Vir gin Mary, Mother of Our Saviour, leign to intercede in my behalf before Him whose temple thou hast deserved

It is objected to us as doing injury to the majesty of God that we pray to the Blessed Virgin and to the saints, and invoke their patronage. But why should we not do so? Here be low in our pilgrimage of life do we not assist each other by our prayers?
Are we not told in the Sacred Scripture that the prayers of the just are heard before God, and are we not again and again reminded that the prayers of the saints are as a fragrant incense before the altar of the Most High? Death does not sever the bonds that unite the members of the Church. Far be from us the cheerless and heartless creed which declares a per petual divorce between the faithful on earth and the just in heaven. The golden link of prayer unites us with the angels and saints-and above all with the Queen of Angels and Saints — who rejoice before God's throne and partake of the Redeemer's riumph in Heaven. God alone is the giver of all good gifts. He is the source of all blessings, the fountain of goodness. Whatever power or happiness or glory the Blessed Virgin and the saints possess, whatever patronage they may exercise in our behalf, all comes from God. The moon borrows her light from the sun. Even so the meliness and radiance that adoruthe Blessed Virgin comes from the Re leemer, the "Sun of Justice," the one Mediator of redemption between God and man. The faithful know full well by daily experience that it is not in vain the Blessed Virgin prays for us to her Divine Son and offers her loving petitions in our behalf.

Some of the ablest Protestant writers have not failed to recognize the sanctifying influence of this devotion to the Blessed Virgin. Longfellow, in his Golden Legend, pays it the follow ing beautiful tribute:

"This is indeed Blessed Mary's land, Virgin and Mother of our dear Redeemer All hearts are touched and softened at he

name;
And if our faith has given us nothing mor
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This were enough to prove it higher ar

Than all the creeds the world had known be

So also Edgar Poe invokes her inter cession, and acknowledges the influence of her patronage in heaven:

"At morn, at noon, at twilight dim, Maria! thou hast heard my hymn. In joy and woe, in good and ill, Mother of God be with me still. When the hours flew brightly by, And not a cloud obscured the sky, My soul, lest it should truant be,

Thy grace did guide to thine and thee; Now, when storms of fate o'ercast Darkly my present and my past, Let my future radiant shine With sweet hopes of thee and thine."

There are many other things that I would wish to say on the subject did time permit, but I trust that I have said sufficient to place our Catholic deotion to the Blessed Virgin in its proper light.

Goulburn discourse has advanced in the matter of the Immaculate Concepion of the Blessed Virgin. said many absurd things, indeed; but this is perhaps the most absurd of all. If she was exempt from original we feel constrained to honor with the fondest tributes of our piety and love the same most exalted and most privi leged of creatures whom holy Church shall never cease to salute as the eve The Catholic Record for One Yea Blessed Virgin Mary.

#### Religion and Politics.

at Hartford, Vermont, advertised a year ago for a pastor who was "young, married and a Republican." Rev. Herbert W. Boyd applied for the position, and was hired. The fact transpired, however, that the minister had voted in 1892 for Mr. Cleveland. The Springfield Republican says: "He had not taken this brief aberration in his politics into the pulpit. He had not advertised it publicly. But there was something about the man-his appearance, or his way of putting things, or his walk, or general demeanor-which aroused the suspicions of his parishioners, so keen to scent political heresy, and on investigation, he awful truth came out. There was trouble at once, of course; and, with a powerful faction in the church reusing to contribute anything for the pastor's salary, others quitting the fold and others barely tolerating him, the young minister is in a precarious posi-One of the pillars of the church is Mr. Ephraim Morris, a woollen man-ufacturer, who says: "I mistrusted from Mr. Boyd's application that he was not a republican and cautioned the committee against hiring him, saying that I would not contribute toward the support of a democrat, but they were all wise and had their way gave them fair warning and they must take the consequences. I went to Mr. Boyd and he acknowledged that he voted for Mr. Cleveland. I am a woo len manufacturer. Democracy is detrimental to my business, and I wouldn't hear the gospel preached by a democrat any more than I would cut off my right hand. If they secure a republican they can have my support, otherwise they'll go without it." Isn't it not pitiful?-Catholic Review.

## Many a Young Man.

When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment must be resorted to, then no medicine can be employed with the same beneficial results as Scott's Emul

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I will add only one word regarding a theory which Dr. Chalmers in his AVER'S Cherry Pectoral. "I contracted a severe cold, which settled on my lungs, and I did what is often done in such eases, neglected it. I then consulted a doctor, who found, on examining me, that the upper part of the left lung was badly affected. The medicines he gave me did not seem to do any good, and I determined to try Ayer's Cherry Pectoral. After taking a few doses my trouble was relieved, and before I had finished the bottle I was cured."—A. LEFLAR, watchmaker, Orangeville, Out.

sin he says, she would no longer be child of Adam. But, may I ask, did St. John the Baptist cease to be a child of Adam when he was sanctified in his mother's womb? Have we ourselves cased to be of Adam's race when we were cleansed from original sin in the regenerating waters of baptism Above all, was not our Saviour a true son of Adam, and yet impiety itself will not dare to cast the shadow of sin on His infinite sanctity. It was through the merits of this Divine Saviour and through reverses of His sanctity that through reverence of His sanctity that no stain of original 'sin was al lowed to sully the pure soul of His Virgin Mother, and it is precisely through the whole hearted homage and adoration which we offer to Him that

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> your sur Hood's will make keep you Dysperby the woloss of vigastric junct go on headache before g to give r. Ashdown lee's Pil other ma Only to tell the to boots on, day; but Hollowar Not we parilla dand succession.

## FIVE-MINUTE SERMONS.

First Sunday of Advent.

PENANCE.

"When you shall see these things come to pass, know that the kingdom of God is at hand."

It may seem strange to some that the seasons which precede the celebration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to kept as seasons of penance Advent is ushered in by the proclama tion of the Gospel prophecy of the Last Judgment read to us on last Sunday and again to-day we are reminded of awful terrors which our Lord foretold will appear before the coming, or advent, of the kingdom of God. In one sense the kingdom of God is already come. It is the Holy Catholic Church, of which Jesus Christ is the King; and in another sense we may say that the kingdom of God is constantly coming by the preaching of the Gospel, and the spread of the doctrines and morals of Christianity among men, and the consequent reign of that divine peace and joy which Christ brought into the

If the Church calls us to penance at these seasons it is because penance is the necessary means of obtaining divine peace and joy, and when we are, so to speak, at one with God, and free from the slavery of the kingdom of Satan, then is our daily prayer an swered, "Our Father who art in heaven, Thy kingdom come!" Then begins the blessed reign of Christ in the soul, of which He spoke when He said, "The kingdom of God is within you." That is the end of our Lord's advent at Christmas and at the Day of Judgment: to establish the kingdom of God in the hearts of men in life, and give them the glorious kingdom of

God in eternity.

How does penance prepare one for such a state of exalted purity, of spiritual peace and joy? By removing all obstacles which stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this; too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that nothing short of positive acts of mortification of the senses, both penitential restraints and penitential self punishments, will break the chains of our sensual slavery, and enable us to offer these self-inflicted pains, in union with Christ's passion and death, as satisfaction to our justly offended God. The lives and deaths of the saints, the apostles, martyrs, confessors, and virgins all teach the necessity of this penance of the senses for the purifica-tion of the flesh. Let a man give himself up to the unbridled mastery of his senses, and at once the reign of divine peace and joy is over in his soul. How happy, on the contrary, is he who with a good will offers this penance to God. A little self denial in food or drink, in clothing, in money, amuse-ments, or the too common luxuries indulged in. Do we not all know how much these acts of penance aid us in purifying and controlling our rebeles, and make us feel fit to stand in the presence of the all-holy

Then so many of us can never hope to get purity of spirit and feel ourselves fit for the near friendship of God unless we make war, so to speak, upon our spirit, upon our self-conceit, our self will, and our self love. We must do penance by acts of self-abasement, contrition, obedience, if we would crush out our pride, anger, and un-charitableness, and chase away all sorts of bad desires and imaginations which stain and degrade the soul We are, unhappily, living in an age of spiritual pride. The common, daily reading in newspapers, magazines, and novels clearly shows the preval-ence of this satanic spirit. The arrogant, self-conceited discussions of re ligion, of divine truth, by infidels agnostics, and even by many so-called Christians, are all inspired by the same spirit Can a man touch pitch and not be defiled? Can we daily read such things and not nourish the same evil spirit within us? Here is a good chance to do penance in order to keep the spirit pure and humble. Re strain the curiosity of your mind. Read only what is fit to be read by the children of the kingdom of God. a restriction, you say, would be a very severe penance. I say that it ough not to be; but since it, in fact, would be, as you say, it is plain your spirit sadly needs some such penance for its purification, for you are far from being fit to live in the kingdom of God, and enjoy its atmosphere of heavenly peace and joy. Think of Think of this, and begin to act at once. Do something to purify your senses and your spirit as you shall be moved by the Spirit of all purity and grace to do, and a happy Christmas will be your sure reward.

Hood's Sarsaparilla, taken at this season, will make you feel strong and vigorous and keep you from sickness later on.

keep you from sickness later on.

Dyspepsia or Indigestion is occasioned by the want of action in the biliary duets, loss of vitality in the stomach to secret the gastric juices, without which digestion cannot go on; also, being the principal cause of headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

Only those who have had experience can

other makes which I have in stock."

Only those who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off—pain night and day: but relief is sure to those who use Holloway's Corn Cure.

Not what we say, but what Hood's Sarsa parilla does, that tells the story of its merits and success. Remember Hood's cures.

#### OUR BOYS AND GIRLS.

the Month of the Poor Souls.

Pray for them, little children,
When you hear the wild winds sigh;
Some under seas are sleeping,
Some in lone gravoyards lie.
To day with light feet bounding
Where once, perhaps, they trod,
Whisper your Requiescat
Close to the ear of God.

Murmur it over and over—
"O may they rest in peace!"
Be sure that the Lord will listen
And grant them swift release,
Whether in tombs long mouldered,
Or under the fresh turned sod;
For the prayers of the little children
Are keys to the heart of God.

#### The Italian's Dog.

-Sylvia Hunting, in Ave Maria.

It happened, about twenty years ago, that Mrs. C—, a pious lady living in one of the great cities of Amerca, was molested several times while on her way to early Mass by a lean half-famished dog. The little anima peered at her with his mild, blue eyes took hold of the fur of her cloak (for it was winter) and pulled it with all his might, and seemed to say, "I entreat you, come with me."

- took a narrow, unfre-Mrs. Cquented street to reach the cathedral because by such a route she would not be likely to meet any of her acquaint ances to give distraction; and it was also a means of rendering her walk shorter from the church to her own As her husband happened to house. be very busy and had not accompanied her as usual to Mass, Mrs. C——feared it would be imprudent to yield to what seemed to be the little animal's urging. On the second and third days of his continued efforts to attract her, she kindly threw him some food which she had concealed in her muff; but the poor dog did not seem to want it, and when she turned to look after him, he would sit by it sadly. On the fourth would sit by it sadly. On the fourth morning Mrs. C—— told her husband that she was beginning to be afraid to go in her usual lonely path on account of the strange actions of a dog, and related to him the above facts. Mr. C—seemed greatly interested in the

account, and promised to accompany his wife to Mass on the following morning, if he could possibly arrange busi ness matters so as to gain the time requisite. He succeeded in doing so. The following morning, as soon as Mr. and Mrs. C——reached the cus-

tomary haunt of the dog, forth he came and pulled harder than ever at the lady's cloak. Mr. C—— conducted his wife in the direction that the canine beggar indicated, and the poor creature began to wag his tail, to jump about, to run forward, and then turn to look, as if to assure himself that the lady and gentleman were really accompanying him.

After following his guidance about the length of two blocks, the dog stopped before a dilapidated door, and, whining, put his paw against it, and opened one side so as to let himself in. Mrs. C- knocked, but received no response save a low, moaning sound.
They entered, and found two pile of

straw, on each of which was stretched a sick person tossing and groaning with a burning fever. Mr. C—, perceiving one was a man, addressed him in English,

French, and German, but without receiving any intelligible response.

Meanwhile, Mrs. C—, casting her eye around the forlorn place, perceived a hand organ and a monkey in a corner.

Italian! Italian!" she exclaimed. calling her husband's attention to the

little street organ. In the Italian tongue the mystery was solved. The poor man had faller sick from cold and hunger, after his young wife had been forced to her miserable bed by exposure while tramping the streets with him.

Both beds were surrounded with bones, etc, which the dog Carlo had brought in from the street for their nourishment, wondering at their not

eating. The kind lady and gentleman con soled the sufferers as best they could, assuring them that they should soon be

cared for Mr. C-- sent at once for a doctor, and soon a fire was kindled and the room set to rights. The monkey was found to be only a corpse, dressed up in his costumary promenade costume. the poor brute having perished with

cold and hunger.
Some Sisters of Charity, as soon as they were informed of the sad condition of the poor Italians, went to nurse them, and soon afterwards they were transported to a hospital, in which they regained their usual health. Later better employment was provided for both man and wife, and before long they had a very comfortable home. Meanwhile, Carlo, the little brown

dog, with his mild, blue eye, was far from being forgotten. had a brass collar made Mr. C— had a brass collar made for the good little animal, and on it was inscribed : "Carlo, whose fidelity

#### saved the life of his owners.' The Angel of Pity.

Dora, if you'll stop to night, on your way home, I'll give you one of those pies you like. I'm going to bake today, and it won't be much extra

The speaker stood in the doorway of allarge farm house, and waited with her arms akimbo, till the answer come ringing back, (a jubilant "Yes, I'll step in,") from the group of children

hurrying to school. The hard face smiled a little, a grim sort of a smile, and then the door was shut and the day's work was begun.

A soldier, with an empty sleeve, and traces of pain and hunger in his face, tramped wearily up the country road, and with a sigh that was almost a and with a sigh that was almost a ling. It gives immediate relief to those groan, threw himself under one of the suffering from the effects of indiscretion in

trees, and lay utterly exhausted beneath the protecting branches until the lines of suffering were smoothed away, and Sleep kindly spread her mantle above him.

The boys and girls, coming up the lane from the school-house, paused with pitying glances at the prostrate form, and stole away whispering, "I guess its another of the soldiers trying to walk home." The sight was not unusual at that time, and it was speedily forgotten, in fact the children as they bid each other good bye, laughed and chattered as merrily as ever.

Dora Severn left her companions at

the gate of her aunt's home, and enter-ing the kitchen door, disappeared, without noticing the figure coming up the walk behind her.

"Well, so you've come, have you. I might have krown as much with the prospect of a pie around. Here it is, take it and run, child, I'm busy. But wait a minute, there's a penny lying on the sill, you can have it, if you'll clear out and let me work."

"Oh thanks, thanks, you dear old auntie. Good-bye, I won't bother you," and the girl skipped joyfully to the door, with her treasures.

But on the threshold she started back, with a little cry of surprise. There stood the soldier whom she had seen asleep on the way from school.

Taking off his tattered cap he advanced into the room and said in a low voice: "Madam, if you would kindly give me some bread, you would have my everlasting gratitude, for I am

almost starving."

With one glance of dislike the lady addressed replied: "I've nothing for beggars. These soldiers that pester us are half of them scamps. Be off now, for you won't get anything

here."
"Yes, madam, I am going, but first let me say that I never begged before. I am no beggar," and again touching his cap with a courteous gesture, he walked proudly away.

The little girl, with great tears on her cheeks, turned to her aunt and said: "How could you send him away, when he was hungry? Oh when you spoke that way to him I saw how you hurt him, in his eye. looked like he would die before he would beg again. God doesn't like you to do that, I know He doesn't." With this last outburst she hurried away, sobbing with pity for the hungry, suffering man.

After a little while she became calm,

but was still thinking of him, when she suddenly came upon him, prone on the mossy ground, in an attitude of

utter misery.

Like a child, she thought he was asleep, and stood looking at him, when a bright thought seemed to strike her, and she laid her pie down beside him, talking softly to herself. "I guess that is what Father must have meant last Sunday." He said, "And the angels came and ministered to Him. I can be something like an angel. Then she looked at the bright penny in her hand, and thought longingly of what it would buy. But her conquered and with the whisper, the angels came and ministered to Him, she laid it down, and ran swiftly away,

sas if afraid of relenting.

She did not see the soldier as he looked after her with grateful eyes, nor hear him say, in a voice suggestive of tears, "God bless your loving little heart. He only knows from what you heart. saved me.

At one of the meetings of the Grand Army of the Republic, about twenty years after the civil war, an old soldier was addressing a large number of He had a tall, commanding igure, but his left coat sleeve hung empty, telling a silent but eloquent

In recounting his experiences he aid: "Of all the memories of that time, one incident stands boldly forth shining in its brightness against th background of bloodshed and suffer-ing. In the latter part of April thirty wars ago I was making my way across the country from the scene of battle to my home.

I was literally starving, and, finally after a struggle with my pride, stopped at a farm house, and for the first time in my life asked for a little was indignantly refused bread. Of this I will say nothing, but when turned away I had death in my heart.

'There was a little girl standing by the door, and as I caught the pity i her eyes, and saw her lips tremble, walked up the road for a short distance then throwing myself on the ground resolved, in the bitterness of my heart to end my miserable life. Presently looked up and saw the child who bad been in the house I had just left stand ing near me. She must have thought I was asleep, for she was whispering to herself. She laid a pie down beside me, and a bright penny which she

evidently thought was untold wealth and I heard her say, 'The angel and I heard her say, 'The angels came and ministered to Him.' Tha saved me. Her sweet sympathy heal-ed the wound that had been made in my heart, and I went away a new man.

"I have the little penny yet and every night and morning I pray that God may bless my little angel.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhosa, cholera, summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indiscretion in



ating unripe fruit, eucumbers, etc. It acts ith wonderful rapidity and never fails to onquer the disease. No one need fea holera if they have a bottle of this medicine

#### FRIENDLY ADVICE

s The Means of Renewed Health to a Sufferer.— Dr. Williams' Pink Pills Succeed Where Doctors had Falled for Thirty Years.—The Sufferer One of Northumberland Co.'s Best Known

From the Trenton Advocate. Mr. John Frost's case is a most re-narkable one. He is one of the bestnown residents in the county of North amberland, being a retired farmer of most ample means, and having financial dealings with hundreds through out the townships. We have known him intimately for over ten years. From him we gleaned the following acts in February last: "1 was born n England and at twelve years of age arrived in Canada with my parents, who settled in Prince Edward county, and remained there for three years. We then moved to Rawdon township, in the neighboring county of Hastings. For thirty years I was a resident of Rawdon, three years I resided in Sey-mour township and I am at present, and have been for the past ten years, a resident of Murray township. For thirty years I have been a martyr to rheumatism. During that time I have been treated by scores of doctors, and found partial relief from but one.



have during the same period tried in

Setting into my Rig was numerable remedies, but all failed to cure me. Scarcely a month passes that I am not laid up, and frequently am confined to bed six or eight weeks unable to move hand or foot and suffering untold agonies. Two well-known doctors told me one time that I would have to have an arm taken off to save my life. I tell you I have been a great sufferer in my time and I would give anything to find relief. My busi ness causes me a great deal of driving and getting in and out of my rig is agony.

anxious that Dr. Williams' Pink Pills and commenced to use them. At the start he smiled at our confidence in the We saw him after he had used pills. the first box, and he admitted some relief and said he believed there was something in the remedy. He con-tinued their use and by the time he had finished the six boxes he was as sound and proud a man as could be found in five counties. A couple of months have passed since the cure was effected and we deferred giving a history of the case in order that we could see for a certainty that the cure was permanent. We see him several times a week actively attending to his business and at all times loud in his praise of Pink Pills All who know Mr. Frost know that his word is as good as his bond. Yester day we said to him, "Now, Mr. Frost, do you really feel that you are cured of rheumatism? Do you feel any twinges of the old trouble at all?" He replied, "I am cured." The Pink Pills have thoroughly routed the disease out of my system and I feel a new man. The use of the pills has given me new life and I am telling everyone I meet about the cure. Such is the case, and having known Mr. Frost for years the sufferer he was, and seeing him now active, and almost youthful

# Physicians

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again, the rapid change from suffering to health seems a great surprise. However we are not at all surprised, for on all sides we hear of cures effected by the use of Pink Pills. druggists remark their rapid sale and the satisfaction they give their cus tomers.

## All for a Stranger.

It is the instinct of a true woman to be, in all her belongings, just what she wishes to seem to others. Company manners, company clothes and company housekeeping, when put on on Mr. Frost, much against his will, to give them a trial. He got six boxes and commenced to use them. At the and elaborate than a dinner gown, the same care and thought and good taste should be given to both, and the smiles and courtesy invariably bestowed upon guests should be equally obligatory Why is it that the the family table. presence of a guest makes such a wonderful change in the home circle The father of the family ceases to be grumpy and fault finding and becomes the courteous gentleman he should always be; the children stop their wrangling instinctively, and grow wrangling instinctively, suddenly quiet and well behaved while the house mistress banishes her usual worried, querulous expression and beams with smiles and good humon -and all for a stranger.

## Watch Your Children's Voices.

An uncultivated voice is rarely pleasant, and is very apt to express the moods of its possessor, as everyone knows the angry child will scream out in irritated tones, and the merry good-natured one is very apt to be boisterous. Therefore, the necessary lesson to be taught is self control, which will give control of the voice. Of course, when it is possible, scientific cultivation is the proper mode of training children's voices; but as such is beyond the resources of most people home training must be substituted and for the encouragement of ambiti ous mothers let me say, it may be made to accomplish wonderful results. know a family of children who were reared in the seclusion of a country home, surrounded by uneducated wholly uncultivated people, their mother only being a scholar. Yet they spoke grammatically, in exquisitely low, gentle tones, showing what a mother's love and labor may do for

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daily guide.

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The historical sketches which make up this very interesting volume of 990 pages appeared from week to week in the pages of THE CATHOLIC RECOMD a few years ago, With the assurance that it will prove a valuabe acquisition, not alone to persons of Scottish origin, but to the many admirers of its gifted author, we have much pleasure in announcing that we are now prepared to furnish a limited number of copies of "The Catholics of Scotland" at the very low rate of \$1.00 each, charges or carriage prepaid.

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#### C. M. B. A.

From Kingston.

During my recent visit to the Limestone City I had the pleasure of attending a meeting of the C. M. B. A. in their new hall on Brock street, in a portion of the old Hotel Dien. I was much pleased with the pleasant surroundings of the branch's new home. I was told, however, that much was yet to be done to carry out the designs of the branch in making the hall one of the most attractive and comfortable of its kind. The new hall was formally opened a tew weeks ago, when the members and their families held an "At Home" to celebrate the happy event.

tamilies held an "At Home" to celebrate
the happy event.
The C. O. F. and A. O. H. also have
halls in the same building, and as
the property belongs to the Hotel Dien
nuns, the different societies will have the
satisfaction of knowing that their rents will
help to carry on a most worthy object under
Catholic auspices.
Nov. 29, 1895.

#### From Gananoque.

While on a visit to this progressive town I attended a meeting of the C. M. B. A., and was happy to learn that the branch is making considerable progress, both as to efficiency and membership. One of the things that interested me most was the Benefit association attached to the branch, its main object being, as per its circular, "To strengthen Branch 79 of the C. M. B. A., and to assist members in sickness or accidents." The members of the branch only are eligible. The by laws and constitution are simplicity itself. A payment of twenty five cents a month; initiation fee, \$1.00; no one receives any assistance until he is six months a member; an allowance of \$3.00 a week for ten weeks. It speaks well for the Relief society that they have over three hundred dollars in the bank, and are only organized about three years. The example of Branch 77 should be more generally adopted. Those branches who intend to start such a society should write to J. B. Mooney, sec.-treasurer, who will no doubt give particulars. L. K. Nov. 25, 1895.

#### Resolutions of Condolence.

At the last regular meeting of Branch 105
the tollowing resolution was adopted:
Whereas it has pleased Almighty God to take
to Himself our worthy and esteemed Brother,
Finlay McNeil, be it
Resolved that we extend our heartfelt sym
pathy to his sorrowing widow, and trust that
God will sustain her in her bereavement, and
that a copy of this expression of our sympathy
beinserted in the CATHOLIG REGORD,
Rev. M. McCormack, President,
Jas. Rockwood, Rec. Sec.

At a regular meeting of St. Patrick's Branch, N. 175, Kinkora, held in their hall on the 28th Oct., 1895, it was moved by Bro. P. J. Finegan, Financial Secretary, seconded by Bro. T. O'Flynn, Second Vice Pres., and unanimously adopted:

Whereas we, the members of Branch 175, having learned of the death of Mr. Pattick Kelly, dearly beloved father of our worthy and esteemed Brother and Chancellor, John Kelly,

Resolved that we, the members of Branch No. 175, do deeply sympatbize with Bro. Laba Kelly and family in this their hour of

Resolved that we, the members of Branch
No. 175, do deeply sympathiz with BroJohn Kelly and family in this their hour of
trial, and earnestly pray that the Giver of all
g od will grant them the grace to bow with
thristian fortitude to His divine will. Be it
further
Resolved that a copy of this resolution be
forwarded to Bro. John Kelly, recorded on
the minutes and published in the CATHOLIC
RECORD.
Michael Crowley, Pres.
James Stock, Rec. Sec.

At a regular meeting of Branch No. 154, of the C. M. B. A. Eganville, held on Nov. 15, the following resolutions of condolence were unanimously adopted:
Whereas Almighty God has been pleased in His infinite wisdom to call unto Himseln Rev. John P. Donovan, the brother of one seteemed Brother, Thos. R. Donovan, and the dear personal friend of every member of the branch, be it

Resolved that while bowing to the Divine will we wish to place on record our deep sorrow that he, so young in years yet so ripe in all wisdom and knowledge that per timed to his sacred calling and whom we loved so dearly, should be taken from us.

That we tender our sincere sympathy to his father, his brothers and sister, his Bishop and his brother clergy, to all of whom he had by his kindly dispession and saintly life, in expressibly endeared himself.

That a copy of these resolutions be sent to his father, to Brother T. R. Donovan and to our Right Rev. Bishop: published in the official organs and the local papers and in corporated in the minutes of this meeting.

John A. Kitts, Sec.

## A. O. H.

RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE.

Toronto, Nov. 6, 1895.

At a regular meeting of Division No. 1.

Ancient Order of Hibernians, the following resolution of condolence was unanimously passed:

No. 1, A. O. H., having learned of the death of Mrs. John Curtis, of Bowmanville, the beloved sister of our esteemed Brother, F. J. Ferguson and other members of Div. No. 1, A. O. H., do hereby tender to Bro. F. J. Ferguson and other members of the family our sincere sympathy and condolence in this their sad hour of trial which it has pleased Almighty God to afflict them with, and trusting that God will give them grace to bow with Christian for titude to His divine will. Be it further

Resolved that a copy of this resolution be forwarded to Bro. F. J. Ferguson, recorded on the minutes and published in the Ca holic Regist r and CATHOLIC RECORD Wm. Ryan, Sec.

## E. B. A.

Davitt Branch No 11. Toronto. Davitt Branch No 11, Toronto, had as usual a well attended meeting, initiating one member and transacting other important business. The members also arranged with the ladies of St. Helen's Circle, No. 2, to hold the annual "At Home" on Tuesday, Dec. 31, which already promises to be a success. The members were pleased to hear that D. Shea, President of the branch, will soon return to the city after a long absence at North Bay.

St. Cecelia's Branch, No. 29.

St. Cecelia's Branch, No. 29.

There was a large attendance of members and visitors, including the ladies of St. Cecelia's Circle, No. 3, at their meeting on Friday, 22nd, in order to be present at the visit of their parish priest, Rev. W. Bergin. His absence, no doubt, was caused by his delicate state of health, great distance from the hall and the unfavorable state of the weather. After'the usual routine of business a short time was spent in recreation, consisting of vocal and instrumental music, by Miss Kelly and Miss Gunning, and Brothers Farrell, Rafferty and Shea. Refreshments were kindly supplied by the President and ladies of St. Cecelia's Circle.

St. Mary's Branch, No. 24, Almonte.

St. Mary's Branch, No. 24, Almonte. RESOLUTION OF CONDOLENCE.

Whereas it has pleased Almighty God to remove by death the daughter of our esteemed Brother, John O'Heare,
Resolved that, while we bow with submission to the will of Divine Providence, we tender to our Brother, and his respected family our sincere sympathy in this their hour of affliction. Be it further
Resolved that a copy of the above resolution be entered on the minutes, sent to Bro. O'Heare, the local press, and to the Grand Sec. Treas, for publication.
Signed by B. M. Bolton, Pres.
W. Lane, S. T.

Go through the whole Scriptures and thou shalt find the servants of God, men and women, all walking through the path of suffering.—St. Antonious.

#### For the CATHOLIC RECORD MANITOBA SCHOOL QUESTION.

Education is one of the most important questions of the day. It is reasonable that it should be, for it concerns individuals, families and society generally. Ecucation means "the bringing up of the rising generation, the imparting such instruction to the youth as will be for their future welfare and happiness; the qualifying young men and maidens for various stations in life, the developing the intellect of markind and the inculcating those Christian principles which will regulate the character and conduct of society."

which will regulate the character and conduct of due to foceiety."

As man consists of body, soul and spirit, so education is the art of developing and cultivating his physical, intellectual and moral faculies. Education therefore is divided into three branches—physical, intellectual and moral or religious. The first relates to the organs of sensation and the muscular and nervous system; the second concerns the development of the understanding and the various branches of knowledge; the third embraces the cultivation of the affections of the heart, the regulation of the affections of the heart, the regulation of the sworld, but which is divine.

Education is imperfect where one branch only is taught and the others are neglected. The physical education, which develops the muscular system, makes a man an athlete and capable of enduring much manual labor, does not possess the means of raising the man above the grade of the brute creation.

The purely intellectual education, which confines itself to the leasons taught in our Public schools or the branches of learning in the Universities, which form the basis of the arts and sciences, which simply qualify the youth for positions in the secular occupations or professions, are most essential in a temporal and social point of view, in relation to matters of trade and commerce; but the intellectual docuction does not profess to protect individuals or society from licentiousness and from moral and intellectual degradation.

Thus, physical and intellectual degradation will fail in their objects of elevating and ennobling society and nations, because they cumot sducate the soul of man and cannot teach him the wisdom which is divine.

History affords us many instances of the decline of nations who had open renowned on account of their intellectual and physical attainments, who had made great progress in arts and sciences, who had no moral or religious is the most inport and and intellectual and physical attainments, who had made great progress in arts and sciences, who had h

persons have by law in the Province, at the Union.

Thus the Roman Catholic authorities took especial care that provisions were made for the protection of religious education in the schools of which Catholic children were pupils. When the union of the Province of Manitoba with Canada was being effected, the delegates from Red River Settlement, who had proceeded to Ottawa to discuss the terms of union, were very particular to include in the Bill of Rights setting forth the demands of the people, that the schools be Separate and that the public money for schools be distributed among the different religious denominations, in proportion to their respective population, according to the system in the Province of Quebec.

The Dominion Government caused to be presented.

ince of Quebec.

The Dominion Government caused to be prepared a Bill forming a Constitution for the new Province of Manitoba, and the 19th clause of this Bill made provision for Separate schools upon the lines of the B. N. A. Act. This Bill, which conferred, as a fundamental principle, the privileges of Separate schools to the fullest extent, was introduced in the House of Commons by Sir John A. Macdonald, on 2nd May, 1890, and was passed and is known as the Manitoba Act. This Act was accepted by the Legislative Assembly of Manitoba just previous to the admission of their Province into the Dominion and was ratified and consisted by the Imperial Parliament.

All these proceedings gave assurance to the

the Dominion and was ratified and confirmed by the Imperial Parliament.

All these proceedings gave assurance to the Roman Catholic authorities and people of Manioba, and the N. W. T. that there was secured to them, so long as Manitoba was a British Province, all those licerties and privileges which their system of edu-ation demanded. The Imperial Government was most anxious that this feeling should be firmly impressed in the minds of the people settled throughout that vast territory. Therefore, the Governor General issued a proclamation to the effect that by Her Majesty's authority, he was instructed to assure the people that, on the union of their territory with Canada, all their civil and religious lights and privileges will be respected that the linhabitants of Euperis Land, of all classes and persuasions, may rest assured that H. M. Government has no intention of interfering with or setting aside or allowing others to interfere with the religion, rights or franchises hitherto enjoyed.

Notwithstanding these pledges and those effects agree to the safe cumidants in the fund.

to the effect that the appeal is admissable, that the grounds set forth are such as may be the subject of appeal, that the Governor General in council has jurisdiction in the matter and that the appeal is we founded.

His Excellery the Governor General in Council was then pleased to decide that it seems requisite that the system of education embodied in the two the system of education embodied in the two the system of education embodied in the two the system of education embodied by a froy included the which shall be supplemented by a froy included the which shall restore to the Novinges of which they have been deprived, and advised the Provincial Government of Manitona to re consider their position.

The loyalty of the people of Manitoba, their respect for the decisions of the hiese court of the realm and the desire of their Lexislature to act honorably and considerately towards all classes and creeds, give us hope that this vexed question will be amicably disposed of during the next session of Parliament.

C. F. Street, Ottawa.

PASSED ANOTHER YEAR. Ottawa Catholic Truth Society And Its

Ottawa Journal, Nov. 18.

The annual meeting of the Catholic Truth Society of Ottawa was held yesterday afternoon in the Academic Hall of the University, Mr. Joseph Pope President, in the chair. The first item of business was the presentation of the secretary's report, showing that during the past year 345 bound volumes, 4,480 pamphlets and 1,325 leaflets, a total of 6,151 publications were circulated, making a grand aggraregate of 31,517 publications put into circulation since the establishment of the society four years ago. The report deplored the death of Sir John Thompson, the society's First President, and one of its promoters; and made mention also of the death of four other members, Messrs. J. C. Higgins, Peter Danne, Alexander and Walter Brophy. Msjor General Herbert's departure was noted, and also the fact that he had become a life member of the society. The society was not in evidence in the press during the year, nothing having occurred requiring its intervention. Congratulations were induged in over the fact that "express and escaped nuns" have given Ottawa a wide berth since the establishment of the society, while it was regretted that a lot of bad literature was circulating principally among young deeple, reeking with falsehood and mockery of the Catholic religion.

The secretary said: "We must acknowledge the supplementary of the catholic religion. Ottawa Journal, Nov. 18.

The secretary said: "We must acknowledge the spirit of fair play exhibited by the Ottawa papers, which intolerant of bigotry, invariably discountenance any attack upon our religion, and cheer fally give publication to the society's correspondence." The treasurer's report disclosed a healthy financial condition, yet one which a number of those present thought might be improved by a large membership, and a good deal was said on that score,

a large membership, and a good deal was said on that score,

THE LATE PREMIER.

After the official reports had been adopted, the President addressed the meeting. Referring to Sir John Thompson he spoke of him as "a witness to the power of Catholicity." Mr. Pope then related an incident which has not heretofore been mentioned. On the afternoon, ten years ago, that Sir John Thompson was sworn in a Minister of the Crown, when he left the council chamber, he went immediately to contession; the next morning he received Holy Communion, and thus fortified, approached the duties of his high office. It is known that on the last Sunday he spent in Ottawa, he and his two son received Holy Communion, so that both on the threshold of his official career, as well as at its close, he showed how clearly he recognized the reality of things unseen. "Quietly and unobtrasively were these acts performed: little did he think they would ever be disclosed to the world. Yet his eminence has made them known and they speak to us trumpet-tongued of the power, and the fallness and the beauty of that religion which could so regulate a life absorbed in no ordinary degree with the affairs of this world."

Mr. Pope spoke of the signs of the timesias presaging a great Catholic reaction. He referred to the growing influence of the Pope in the high politics of Europe, to the intoler able conditions of affaurs in Italy, where the government is crushed with debt and undermined by secret societies, to the crash which is inevitable, and to the restoration to the Pope of that sovereignity which is his by the prescription of 1,000 years. He based his hopes of a Catholic reaction mainly on the manifest change of sentiment nearer home, and he cited the deference and respect with which the Pope's recent appeal to the English people had been received. But not only in what is conventionally known as orthodox Protestant circles were signs of returning consciousness perceptible in the region of "advanced thought" light was breaking. Some of the leaders of thi THE LATE PREMIER.

net be something in revelation. As men of trained and cultivated minds, we cannot doubt their ability, once they are convinced, of the existence or revelation to discern where such a revelation is to be found. They must argue that it God has revealed Himself to men, if He has confided His revelation to a visible Church, that Church must possess certain credentials by which it may be known. One note, above all others, which these men will look for, will be that of authority with corresponding unity of doctrine and continuity of belief. Where, asked Mr. Pope, are such tokens of a supernatural origin to be found save in the bosom of that mighty institution which has existed for nearly 2,000 years? Changeless amid a changing world, she teaches always and everywhere the same doctrines, professes the same faith and administers the same sacaments. Her voice has penetrated to the uttermost parts of the earth, proclaiming her mission to mankind. Far from depending upon the kingdoms of the world, she is so serenely conscious of her divine origin and support, that she accepts all the decress of all her pontifis from Peter to Leo, and declares, in the tace of Heaven and earth, that they are all infallible. What possible danger can there by of confounding a Church such as this with the pale and feeble counterfeits by which she is surrounded.

Senator Scott moved, seconded by Consul General Riley, a resolution expressive of the loss sustained by the cause of Catholic Truth through the death of Sir John Thompson.

sit. M. Government has no intention of interferms with or setting aside or allowing others to interfere with the religion, rights or franchises bitnet oe eloyed.

Notwithstanding these bledges and those efficial acts for the safe yourdianship of education on the part of the Dominion and Imperial Government, the Local Legislature of Manitoba ten years afterwards, in the year 1800, deemel it proper to pass two Acts. which directly ignored the provision of the 22nd certific directly ignored the provision of the 2nd certific directly ignor

this city to be buried alongside those of her parents.

At 2:10 o'clock on Nov. 19, the funeral of the late Mrs. Margaret B. Miller, who died in Marine City, Mich... on Saturday, took place from the residence of Mr. C. J. Bird, to St. Patrick's Church, thence to Holy Sepulchere Cemetery. It was largely attended by former friends and the relatives of deceased. The pall bearers were Messrs, Joseph C. and John A. Miller. of Marine City, sons of the deceased, and Robert Brick, John Brick and C. J. Bird, nephews. Besides the two sons mentioned above Mrs. (Capt.) J. C. Pringle, of St. Clair; Mrs. Fulsom, of Marine City, Mrs. Dupine, of Sombra, daughters, and Mrs. C. Chiller, of Marine City, were present.

Captains Joseph and John Miller, who brought their mother's remains here from Marine City, Mich., for burial, desire the Tim s to thank the many friends who so kindly called to express their sympathy and to show their respect for the departed lady.

Mr. MAURICE MURPHY, BURLINGTON.

MR. MAURICE MURPHY, BURLINGTON. MR. MAURICE MURPHY, BURLINGTON.
Died in Burlington, on Sunday, the 17th
inst., Maurice Murphy, at the ripe age of
seventy-six years. Mr. Murphy was one of
the early settlers here, having come to old
Port Nelson about fifty years ago. He was
always of a mild and peaceful disposition,
and a devout Catholic. He leaves a highly
respected family and his aged widow to
mourn his death. The funeral took place to
Rock Bay cemetery, and the services were
performed by Rev. Father Hauck of Hamilton. Requiescat in pace.

T. B. R.

#### WEDDING BELLS.

DWYER NICHOLSON.

A very pleasant event took place at St. Bridgets church, Logan, on Monday, Nov. 4 when Mr. Andrew Nicholson, of Logan town ship gave his daughter Hannab in marriage to Mr. T. Dwyer, of Nichart, Montana. The bride looked charming in a beautiful gown of nile green crepon and crange blossons, and was assisted by her sister, Maggie, and Miss May Dwyer; while Mr. John Dwyer, Jr., and John Nicholson performed like service for the officiated. The ceremony over and the nuptial Mass celebrated, the bridal party and their friends returned to the home of the bride's father where all sat down to a sumptous repast, after which Songs, speeches and merry-making were indulged in, until the wee sina hours. The bride was the recipient of a number of useful and costly presents, showing the high esteem in which she is held by relatives and friends. The happy couple will spend a few days among their relatives, before taking their departure to their far-off western home. DWYER NICHOLSON.

Mohan Smith.

St. Joseph's church, Chatham, Ont., was the scene of a happy event on Tuesday afternoon, the 19th Inst., when Mr. John W. Mohan, proprietor of the Refreshment Department of the Grand Trunk depot, Chatham, Ont., formerly of Loudon, was united in the holy bond or matrimony to Miss Minnie Smith, one of Chatham's most popular young ladies. The bride looked charning in a dress of white silk, with pearl trimmings and old lace, and carried a bouquet of white roses and made hat's ferm. The bridesmaid, Miss Lizzle Smith, was handsomely attited in yellow silk crepon, trimmed with black velvet, and wore a large black hat adorned with yellow chrysanthemums, and carried a bouquet of the same. The groom was sasisted by his brother, Mr. W. H. Mohan, of London. The ceremony was performed by Rev. Father Cummins, of Bothwell. Mr. and Mis Mohan left Chatham on an evening train for Toronto and other Eastern cities amidst a shower of rice and the accompanying wishes of a host of friends that their journey through life may be blessed with every happiness.

RIGAN-DWYER.

St. Patrick's church, Kinkora, was the scene of a very pretty wedding on Monday, Nov. 18, when Mr. M. J. Regan led Katle, third daughter of John Dwyer of Logan, to the slatar to be united in the holy bonds of marrimony by their venerable pastor. Rev. Father O'Nell. The bride looked beautiful in a very becoming gown of heliotrope, and was assisted by her sister. Mary; while Mr. J. Regan supported the groom After the ceremony and the cele bration of the nuptial Mass the bridal party and friends returned to the home of the bride's father, where ample justice was done to the wedding breakfast, which was followed by songs, speeches and the light fantastic, until early in the morning. The bride, who is one of Logan's most popular young ladies, received many beautiful and cosily presents. The happy couple left by the 3 p. m. train from Mitchelt on a tour to Toronto and other cities, receiving on their departure a shower of rice and good wishes from their many friends. RIGAN. DWYER.

# Science and Religion.

The Liverpool Catholic Times says that the annual meeting of the British Association for the Advancement of Science, which has just closed its sessions at Ipswich, once more brings before us the old question of the connection between science and religion which Cardinal Wiseman so well discussed forty years ago. Every instructed Catholic knows that there can be no antagonism between time science and true religion. The voice of nature and the voice of revelation cannot contradict each other. But frequently men, proud of their own knowledge and experience, start theories and jump at conclusions which are disproved by more advanced scientists in later times. The knowledge of to day will, in many respects, be the ignorance of a hundred years hence; and were religion bound to the chariot wheels of present day science, it would have to unbind itself when face to face with the more correct science of future times. The purpose of the Creator's times. revelation to man is essentially to enable him to reach the highest and happiest life beyond the grave; and in our present stage of existence we can no more perfectly understand the nature of the spiritual world then the grub in the bottom of the muddy stream can understand the bright life he will lead when he develops into the winged insect flying along the banks in the element of air. Therefore it is that Catholics have no fear that science can contradict religion. For a time it may seem to do so, but the history of every science is full of examples where the tables have frequer tly been turned The Rev. Dr. Zahm by his works has done good service in showing what Catholics have done for science, and how they should study to help it and also help the great cause of true re ligion.

## Huxley at Maynooth.

Professor Huxley once paid a visit to Maynooth. He referred to his experiences there in an article which originally appeared in Macmillan's

Magazine:
'It was my fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained, and it seemed to me that the difference be tween these men and the comfortable champions of Anglicanism and of Dissent was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard. The lic priest is trained to know his business and to do it effectually. The professors of the college in question -

learned, zealous, and determined men -permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce, as friendly enemies, and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied: "Our Church has lasted many ages and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out young men less fitted to weather it than they have been in former times to cope with the difficul-ties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those here-sies are to be met." He says that he "heartily respects an organiza tion which faces its enemies in this way, "and laments that even in the interest of rationalistic thought the Protestant clergy cannot produce more able champions of the faith.

#### MARKET REPORTS.

London, Nov. 28.—Wheat, 66 to 67c, per lush, Oats, 25 12 to 25 15c per bush. Peas, 48 to 51c per bush, Barley, 31 1-5 to 36c per bushel. Buckwheat, 23 2-5 to 33 1-5c per bush. Rye, 44 45 to 52 2-5c per bush. Con., 39 1 5 to 42c per bush. Beef was low and ranged from 83.50 to 50 per cwt. Lamb 6½ to 7c a pound by the Sper cwt. Lamb 6½ to 7c a pound by the Drassed hogs 84.25 to 84.75 per cwt. bush. Beef was low and ranged from \$3.50 to \$6 per cwt. Lamb 63 to 7e a pound by the carcass. Dressed hogs \$4.25 to \$4.75 per cwt. Turkeys 7 to .75c a pound. Geese. 5 to 8e a pound. Ducks 50 to 76c a pair. Fowls 39 to 50c a pair. Butter had a slight advance and best roll sold a 1f to 18c a pound, and 16c for crock Eggs 16 to 18c a dezen. A few apples sold at 9c to a 1.45 per bag, and \$2 to 82.75 per barrel. Potatess 20 to 26c a bag. Hay was scarce, at \$13 to 41 a ton.

PORT HURON.

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PORT HURON. Wheat, per bushel. White, 58 to 60c; No. 2 red, 58 to 60c; oats, per bushel, while, 16 to 20c; rye, per bushel. St to 38c; peas, 35 to 40c per bush. buckwheat, 55 to 28c per bush.; barley, 60 to 50c per 100 18s

oats, per bushel, white, 16 to 20c; tye, per bushel, 35 to 38c; pens., 35 to 40c; per bush.; buckwheat, 26 to 28c; per bush.; barley, 60 to 65c; per 100 18s.

Produce,—Butter, 16 to 18c; per lb.; eggs, 16 to 18c; per doz.; lard, 8 to 9c; per pound; noney, 19 to 12f; per pound; cheese, 8 to 10c; per pound; hay, 811 5° to 31.00 per ton; baled, 811 to 815 in car lots; straw, 24 50 to 36 0c; per bushel.

Vegetables and Fruits.—Potatoes, 15c; per bushel; onlons, 25 to 30c; per bushel.

Green vegetables—Celery, 25 to 40c; per doz.; cabbage, 16 to 20c; per doz.; apples, 50c; to 41.5 per bushel; apples, dried, 4 to 5c; ber 16c; citrons, 25 to 40c; per doz.; cabbage, 16 to 20c; per doz.; apples, 50c; to 41.5 per bushel; apples, dried, 4 to 5c; ber 16c; citrons, 25 to 46c; per doz.; cabbage, 16 to 20c; per doz.; apples, 50c; to 41.5 per bushel; apples, 6ried, 4 to 5c; ber 16c; citrons, 25 to 46c; per doz.; cabbage, 16 to 20c; per doz.; cabbage, 16 to 20c; per cwt.; citrows, 84.50 to 85.00 per cwt.; live weight, 83.50 to 85.00 per cwt.; live weight, 83.50 to 85.00 per cwt.; live weight, 83.50 per cwt.; citrows, 84.50 to 85.00 per cwt.; live weight, 83.50 per cwt.; call 60 to 37 per cwt.; citrokens, 7 to 8c; per pound; fowls, 6 to 7c; per 16c; No. 25. per pound; spring ducks, 10c; per pound; spring ducks, 10c; per pound for green; calf 8kins, No. 17c; per 16c; No. 2.5c; per pound; spring ducks, 10c; No. 25c; per pound; spring so 60c; turkeys, 9c; bo, 10c; per so, 80c; turkeys, 9c; bo, 10c; per so, 10c; per 10c; bot 10c; per pound; spring per pair, 410 60c; cinckens, per pair, 25c; oatos, per poul, 11 b, rolls, 10 to 20c; eggs, 18 to 20c; contons, per bush, 30c; turklps, per bag, 20c; pour poul, 10c; per 10c; bot 5c; per 10c; per 10c; bot 5c; per 10c; per 10c; bot 5c; per 10c; bot 6c; per 10c; bot 6c; per 10c; per 10c; bot 6c; per 10c;

Toronto, No. 28.—Export Cattle—For prime picked lots 3 to 3 jc was pald; loads sold at from 24 to 23 jc and common grades at various prices ranging from 8.10 to 2.25 per ext. Milk cows sold at from 20 to 35 cach, and there was enquiry for nothing but really good milkers.

Sheep and Lambs—Good sheep are wanted at around 23c per pound. Lambs are firmer, at from 3 to 3 jc per pound for choice. One bunch of 219 (mixed with a few sheep), sold at 3c per pound and 5 back; 52, averaging 84 lbs., sold at 3c.

at 22.824 per cwt.; and a bunch of 50 lambs sold at 3c.
Hogs—For choice off car hogs the top price was \$3.75 per cwt.; f.d. and wateres. \$3.59; light, \$3.50; sows. 3c per pound.

East Buffalo, Nov. 28.—Cattle.—The receipts were light, only about three; cars all told; market ruled quiet. Hogs—Receipts. 75 cars; market fairly active; Torkers, fair to choice, \$3.59; to \$3.79; roughs, commen to good, \$3 to \$3.59; pigs. common to lair, \$3.25 to 40.65. Sheep and lambs — Receipts, 65 cars; market fairly active; lambs, choice to prime, \$4.5 to \$4.55; pigs. common to lair, \$3.55; to \$4.55; sheep, choice to selected wethers, \$5.25; to \$4.50; sheep, choice to selected wethers, \$5.25; to \$5.50; culis and common hambs, \$2.75; to \$5.50; culis and common sheep, \$4.55; to \$4.55.

## Brockville Business College.

We beg to call attention to advertisement of above institution, in another column. It speaks for itself. Brockville is centrally located, its own, every facility. Our young readers wish-ing a thorough business education should send for circular before they decide.

Branch No. 4. London. Meets on the 2nd and 4th Thursday of every north, at 8 o'clock, at their hall, Albion Block itchmond Street. John Roddy. President. Barry, 1st Vice-President; P. F BOYLE lecording Secretary.



Church Hobbs Mfg. Co.

London, Ont.

For further particulars address,

# A Reverend has Refreshing Sleep

After Hard Study. 12

ELWOOD, IND., March 6, 1891.

I used Pastor Koenig's Norve Tonic for nervous end restless nights after hard study, it gave me refreshing sleep and great relief. I also ordered it for another person who suffered from nervousness and it did him much good.

EV. B. BIEGEL.

A young man 28 years old who is subject to a rush of blood to the head, especially at the time of the full moon, and he at such times raves and is out of his mind, Pastor Koenig's Nerve Tonic helps him every time, so says

EV. W. SCHOLL.

Lowell, Ohio, July, 5, 1880.

I had epileptic fits for about four years, two every week, when Kew J. Kampmeyer recommended Pastor Koenig's Nerve Tonic, since using it have had none. It is the best epileptic medicine I have ever used and I have used ment.

A valuable Book on Nervous Discussion of the medicine theory was and a sample bottle to any additional file of the property of the production of the production

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at S1 per Bottle. Gfor S3. Largo Size, S1.75. G Bottles for S9. In London by W. E. Saunders & Co.

#### TEACHERS WANTED.

POR S. S. NO. 6, ARTHUR. A MALE OR female teacher, holding a second or third class certificate. Duties to begin with the New Year. Send applications and testimonials, stating amount of salary, not later than Dec. 1, to James Feehan, Mount Forest.

WANTED, MALE TEACHER, HOLDING second orthird class certificate, for school section No. 4, Adjala, for 1896, Apply, with reference, stating salary, to Thomas McCabe, Loretto P. O., Ont.

WANTED A.R. C. FEMALE TEACHER, hidding and class certificate, to take charge of senior department of P. S. S., No. 4, Biddulph, county Middlessex, for the year 1896, Apply, stating salary and references, to P. Breen, Sec. Treas., Eiginfield P. O., Ont. 892-8

WANTED, ASSISTANT TEACHER FOR Separate school, Tilbury. Must be able to speak and teach French and English theroughly. Salary \$200 per annum. Apply to C. A. Ouellette. Sec., Tilbury. A. Ouellette, Sec., Tilbury.

TEACHER WANTED FOR PUBLIC school. Apply, giving references, grade of certificate, and salary wanted. Send photo also, to F. C. Peck, Sec. Treas., Jeannette's Creek P. O., Ont.

C. M. B. A. Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. Ali kinds of penwork executed promptly and mailed with care. Address, C. C. Collins. Box 356 Guelph, Ont.

A list of over one hundred students, recently in attendance at the BROCKVILLE BUSINESS COLLEGE, who secured situations, will be sent upon application. Students at the Brockville College receive practice not given clsewhere. That is why they succeed. Address, BROCKVILLE BUSINESS COLLEGE, Brockville, Ont.



TENDERS FOR SUPPLIES, 1896.

The undersigned will receive tenders for supplies up to poon on

Monday, December 9, 1895,
For the supply of batchers' meat, butter, dairy
and creamery, giving price for each, flour, oatmeal, potates, cordwood, etc., for the follow,
ing institutions during the year 1866, viz :—
At the Asylum for the Insane in Toronto,
London Kirgston, Hamilton, Mindeo, Brockville and Orillia; the Central Prison and
Mercer Reformatory, Torento; the Reformations for the Deaf and Dumb, Belleville, and
the Blind at Brantford.

Two sufficient sureties will be required for
the due fulfilment of each contract. Specifications and forms of tender can only be had by
making application to the Bursars of the respective institutions.

N. B - Tenders are not required for the supply of meat to the asylums in Toronto, London,
Kingston, Hamilton and Mimico, nor to the
Central Prison, and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily Monday, December 9, 1895,

nto.
The lowest or any tender not necessarily ccepted. The lowest of any tender coepted.

R. CHRISTIE.
T. F. CHAMBERLAIN,
JAMES NOXON,
Inspectors of Prisons and Public Charities.
Parliament Builtings, Toronto, Nov. 25, 1807



CEALED TENDERS addressed to the under-signed, and endorsed "Tender for dredging, Colling wood Harbour," will be received at this office until Tuesday, the 7th day of January next, inclusively, for the despening of the Har-bour of Colling wood to the deepths mentioned in the combined specification and form of tender and within the area shown on the plan to be seen at the Harbour Master's Office, Collingwood, and at the Department of Public Works, Otta-wa.

and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on
the form supplied, and signed with the actual
signatures of tenderers.

An accepted bank cheque payable to the order
of five thousand dollars (5,00), must accompany each tender. This cheque will be forrelted if the party decline the contract or fail
to complete the work contracted for, and will be
returned in case of non-acceptance of tender.
The Department does not bind itself to accept
the lowest or any tender.

By order,
E. F. E. ROY,
Secretary.

ASK FOR DESIGNS. Department of Public Works, Ottawa, 12th Nov., 1895.

Eight Weeks' Trip Specially Conducted from Montreal March 9th back to Montreal, \$500, all Expenses Included.

March 25th and four days at Lourdes; ten days, including Holy Week, in one, where Pilgrimage ends. Visiting the different places of interest in Northern Italy, Switzerland and

Three days in Paris, three days in London, thence via the Cathedral Route to Edinburgh and Glasgow, where Anchor or Allan Line steamer will be taken for New York or Montreal, at option of passenger.

Those wishing to prolong their stay in England, Ireland or Scotland may do so, as return tickets will be good for one year. Berths may be reserved until 1st January, 1893, on payment of \$10 deposit.

> JER. COFFEY, 11 Mullins Street, MONTREAL