

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 22, 1894.

NO. 831.

VOLUME XVI.

**CURED lame back, after suffering by MINARD'S LINIMENT.**  
ROBERT ROSS.  
**CURED diphtheria, after doctor's MINARD'S LINIMENT.**  
JOHN A. FOREY.  
**CURED contraction of muscles MINARD'S LINIMENT.**  
MRS. RACHAEL SAUNDERS.

**Gardens.**  
MARGARET E. SAUNDERS, IN HARPER'S BAZAR.  
The wide fair gardens, the rich lush gardens, which no man planted, and no man till, their strong acids drifted, their brave bloom lifted.  
Near and far o'er the vales and hills; Sip the bees from their cups of sweetness; Poles above them the wild free wing; And night and morn from their doors are borne  
The dreams of the tunes that blith hearts sing.

The waving gardens, the fragrant gardens that toss in the sun by the broad highway. Growing together, rose and heather. Aster and columbine nod all the day. Poppies dark with the wine of slumber. Daisies bright with the look of dawn. The gentian blue, and the long year through the flowers that carry the seasons on.

And the dear old gardens, the pleasant gardens where mother used to potter about. Tying and pulling, and sprightly culling. And watching each bud as its flower laughed out.  
Hollyhocks here, and prince's feather, Larkspur and primrose, and lilies white. Sweet were the dear old-fashioned gardens. Where we kissed the mother, and said, "Good-night."

**MISSIONS TO PROTESTANTS.**  
Father Elliot, the Paulist, Tells of His Experience in this Work.  
New York Irish World.  
Rev. Walter Elliot, C. S. P., is one of the best known of the Catholic Paulist Fathers in West Fifty-ninth street. He is a big man with a bushy brown beard, a deep voice and a bluff, hearty, fun-loving way; a war veteran, an ardent American, a devout Catholic and an able advocate of the temperance cause. He has been travelling from Maine to California for years as a missionary priest.

But a year ago he took a new tack. His experience as a missionary had shown him that much ignorance existed in the minds of ordinary intelligent Protestants concerning the Catholic Church. So he went to the Detroit Diocese last September, and for one year he has travelled through towns and villages and farming communities, talking to Protestants about the Catholic Church.

He preached in opera houses and halls, in schools, churches and hotel parlors. He took part in no controversies, aroused no antagonisms, was received with kindness and was listened to by very large and deeply interested audiences everywhere. In many instances farmers drove ten miles or more in stormy weather to attend his lectures, so great was the desire to hear him, and more than once the Protestant village choir sang for his meetings.

"My whole experience was delightful," said Father Elliot, the other day. "Americans are remarkably fair-minded, and my non-Catholic auditors listened to me with interest and attention. I had a question box at every meeting, and invited queries from all who cared to ask them. Some of the questions might appear ridiculous to a Catholic, but I always took it for granted that they were asked in good faith, and they were as honestly answered."

Father Elliot will go to the Cleveland diocese this year under Bishop Horstmann, and will there continue his missionary efforts among non-Catholics. In the following letter to the *World*, furnished by request, he talks of the purpose and the hopes of his mission.

LETTER FROM FATHER ELLIOT.  
To the Editor of the *World*:  
Some of our Protestant friends show alarm at the Catholic missionary movements now taking shape in this country. Millions of money, they say, are being poured into the South to catch the blacks, and the very Government of the United States is being prostituted to aid in Catholicizing the Indians. So, too, with recent attempts to secure an audience for Catholic lectures. Rome is going to assail the very citadel of Bible Christianity in this Protestant land.

Well, there is more truth in this than is always the case with Protestant forebodings, though neither money nor Governments are concerned in the matters. The Catholic Church is going, without a shadow of a doubt, to explain to the non-Catholic public the higher life of religion as enjoyed in her fold. Catholics have the true development of man's nature committed to them both to practice and to preach. All that there is of the noble ideals of the gospel are commonplaces to instructed Catholics, easily believed without fear of doubt, intelligibly communicated to the earnest inquirer.

And here is where the mistake is often made. The perfect organization of the Church is thought to be the object of its existence, whereas it is a means to an end. The external magnificence of our Church is an outward representation of the inward life of God, which insures its members a divinely ordained means for elevating man's souls to perfect union with the Deity in an order of existence quite above and beyond all purely natural effort.

Pope Leo's words to the Catholic Summer School.  
The Catholic religion can make men more virtuous and holy, can extend virtue and holiness over larger areas of humanity, can lift the soul into higher regions of clear contemplation of the Deity, can better teach the mind as well as guide the conduct of men—can, in a word, fit men for heaven infinitely better than any or all the Christian societies separated from her; and this lofty claim we are in a position to prove.

The very stumbling-blocks of our Protestant friends often become their stepping-stones to the Church's door. For example: In many lectures to Protestants last Winter and Spring, I was often asked, "Why do you not turn the drunkards and adulterers and open sinners out of your Church?" And when I answered that by keeping them mixed up with the faithful Christians we realized their conversion more certainly, I met with hearty approval. Excluded from the sacraments on account of his sin, the Catholic sinner is still present in church, still listens to God's word, still feels ashamed by contrast, no less than by the admonitions of his conscience. Pity for the sinner is a note of Christ's following, and it is better practiced in Catholicity than elsewhere.

So, too, with regard to the teaching authority of the Church. Viewed as religious tyranny at first glance, further acquaintance shows it to be the only certain security of belief, and hence of righteousness, and the Church offers in it a refuge for weak spirits and a criterion of certitude for strong ones.

Our methods of reaching non-Catholics are those of the Apostles. We shall ask our countrymen to hear us about the inner witness of the spirit joined to the unity of the same spirit in the bond of Catholic peace. It is not in splendid ceremonies and edifices, processions and institutions that Catholicity consists or most promptly acts, but in the synthesis of the divine action within our hearts, with the same divine action in the brotherhood of the Christian Church. If we can show a higher form of prayer—and we claim the highest—we have a right to a hearing from the prayerful Protestants. If we can show a union with Christ which is similar to His own union with His Father, then we have a standpoint superior to all—that is the Catholic doctrine of the Eucharist: "As I live by the Father so he that eateth Me shall live by Me." Herein is the triumph of our Eucharistic faith.

Some expect that we shall form new societies with missionary purposes. Doubtless such things are generally the result of renewed religious life, but they are results and not causes. Organization develops latent force, it does not create it. The force of Apostolic zeal is more than latent in the Catholic Church, which palpitates with strength ever ready for expansion. But as for organization, what can equal the divine organization of the Catholic Church itself? It is not by peripatetic missionaries alone that we shall win the mind of America to Catholic holiness and truth. Every man's neighbor shall be his missionary and the ordinary clergy shall be centres of expansion.

The outline of a good Catholic's life as but to be unveiled and it reveals the activity of sanctifying influences so potent as hardly to be dreamed of by our separated brethren. Meantime specialists will have their place in the missionary era now dawning upon us, but they shall not be a caste. Religious orders are rather a convenient form than an essential quality of the Apostolic life. The Episcopate is of divine origin. It is the Apostolic order in the Church, culminating in the Papacy. And to the Pope and Bishops is committed by exclusive right the external ordering of the fold in Christ. First in the list of Episcopal prerogatives is the promulgation of the way of life that is in Christ Jesus Our Lord.

Hence our Protestant public might expect an entire union of effort in the noble enterprises of winning back to the one true Church the Northern Nations—all will work together—Bishops, priests, seculars and religious, men and women. The office of priest is Apostolic, efficacious in proportion to intelligence and virtue. The times are Apostolic, for they offer advantages to the resources of civilization which are tantamount to victory for whatever cause is right. It is an age of travel, and that means the circulation of truth incarnated in Catholic character. It is an age of liberty, and that gives religion its dearest prerogative, access to souls. It is an age of varied study, and that means a thirst which can only be slaked at fountains springing into eternal life. Those who are conscious of hatred of all error and of love of all men must hail with abounding joy the liberty, the intelligence, the migratory habits, the international tendencies of these times, for they announce in trumpet tones the Divine invitation to the religious union of Christendom.

The Catholic Church has never hesitated to condemn the cowardly error that one religion is as good as another; nevertheless, she welcomes with joy the free decision of guiltless non-Catholics in her dispute with the throng of

Christian dissidents who are inheritors of the great schism. Given the truth and a worthy exponent to find an auditor becomes a necessary condition of peace of mind.

In view of all this it is cheering to Catholics to perceive that their outside brethren are still eager for the discussion of religious questions, and not unwilling to listen to Catholic representatives.

I believe that the struggle with infidelity has had the effect of loosening denominational bonds rather than belief in God and Christ. That religion should be denominational is absurd, except the organism be Catholic, and the logical exercise of refuting agnosticism has helped minds to the detection of absurdities of all kinds. Religion should be Catholic in its organism, and should be international in its scope of action as well as form of Government. The only serious claimant to such qualities is the Church of Rome—and it gets, and will continue to get, the attention of the calmer minds everywhere.

Experience proves this. I am not the only one who can state facts to verify it. Many a priest has gathered the general public of town and village into secular halls to listen to Catholic claims—has gathered these non-Catholics by simply advertising his purpose. Religion in any aspect has a sober-minded man and woman, can wonder that such a class will come to listen to a promise of the unity of truth, the perfect rest of soul in pardon of sin, the harmony of the inner Christian life with external Christian ordinances, which is a summary of the Catholic claim.

We are not claiming the immediate conversion of this people; we are not in dreamland. Yet we are ready for sudden impulses of grace sweeping in many millions. What we look for with absolute certainty, however, is the starting of countless little streams of converts all over the country, and especially in parishes in which Catholicity is most worthily represented.  
WALTER ELLIOT.  
Paulist Convent, Columbus avenue and 59th street.

**ARCHBISHOP O'BRIEN'S SERMON.**

We deem it well to place before our readers this week a full report of the eloquent discourse delivered by His Grace the Archbishop of Halifax at the cathedral, St. John, N. B., on Tuesday, Sept. 4. Not alone to the C. M. B. A. men will this powerful sermon prove of interest as well as benefit. Valuable lessons may be drawn therefrom by all who read it, and the more it is studied the more will it be found worthy of being stored away for future reference amongst the most valuable utterances of eminent Churchmen of the present day. His Grace spoke as follows:

"Put you on the armor of God, that you may be able to stand against the snares of the devil; in all things taking the shield of Faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the spirit which is the word of God"—words taken from chapter 6, St. Paul's epistle to the Ephesians. The apostle, after having taught the Christians of his day the various duties they owed to God and to one another, and after having warned them that they had invisible enemies, more powerful than those of flesh and blood, with whom they had to wrestle, pointed out the means they should employ in order to gain the victory. They should take the "Armor of God"; they should be girt about with truth, and having on the breastplate of justice, and their feet should be shod with the preparation of the "Gospel of Peace." Then he added the words of my text, "In all things taking the shield of Faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one." Many centuries have passed since those words were written; many physical and political changes have been verified; social habits have undergone important modifications; mankind has risen to a higher plane of civilization and to a more full knowledge of the mysteries of his surroundings—yet are those words as applicable to day as they were in the early morning light of the Christian era. Essentially, human nature is the same in the unlettered nomadic tribes, or rude tent-dwellers of long ago, and the more polished inhabitants of the towns and cities of today. The fundamental elements of humanity are unchanged; the more or less of knowledge, culture and refinement before the fact of our common nature. It is human nature itself, and not its accidental qualities, that constitutes the grand historic fact of our world as well as the encircling chain that knits each individual to all the rest. The same snares and pitfalls, too, beset our path, and the same enemies lie in wait for our souls. Hence it is as true now as it was in the time of the Apostle that "our wrestling is not against flesh and blood, but

against principalities and powers, against the rulers of the world of this darkness, against the spirit of wickedness in high places." Consequently our safety and final victory shall be achieved only through the employment of the weapons indicated by St. Paul.

Evidently the Apostle took a view of life widely different from that taken by many in our time. For him there was a truth of God that could be known with certainty; there was a faith that could withstand all assaults; there were living, though unseen, enemies against whom we had to strive. He was no atheist, for with him the existence of God was a primary truth. He was no agnostic, for with him not only was God's existence a certainty, but His providence also, and His guiding power. He was no indifferentist, for with him only one form of belief was pleasing to the Almighty. The robust Christian spirit which was the outcome of his belief is the one which should animate us, as it has animated so many of our forefathers in the faith. "The life of man upon earth is a warfare" was proclaimed by holy Job more than three thousand years ago, and the Apostle St. Paul takes up the same idea and warns Christians to be armed and equipped as soldiers, but as soldiers in a spiritual cause. His belt, the symbol of his enmity under God's banner, is to be truth; his breastplate, justice; his shoes, the sign among early nations of a free man, the law of the Gospel to guide his steps; his sword, God's unerring word; his helmet the undying hope of salvation, and finally above all, and over all, his shield, the unchanging faith once delivered to the Apostles and handed down the ages through the Church, "the pillar and the ground of truth."

What a striking picture we have here of the Christian soul, prepared to victoriously wrestle against all the powers and principalities of darkness, error and unbelief! What a consoling reflection to know that we can be so armed? In addressing a convention of the C. M. B. A. it seems to me no more fitting subject could be chosen for our consideration than the one thus hastily outlined, for the members of our association are to be first and chiefly good Catholics. This involves being good citizens as well as sterling characters. The more fully we live up to the ideal of our religion, the more clearly shall we exemplify in our lives the ennobling and saving influences of our Church. For the good of society, I shall, therefore, ask you to make with me a necessarily hurried examination of what the Apostle calls the "armor of God." The belt of the Christian soldier is truth, for that it is which binds him to God, and to the light of which he has been mercifully called. Now this truth is not any natural knowledge which we may acquire, through the use of our intelligence and the aid of mere human teachers, for it is the "Armor of God," and consequently has been supplied or revealed by Him. The possession, then, of a rich store of human knowledge, while most desirable in itself, is not to be confounded with, nor can it ever supply the place of, that truth of God with which our souls should be girt. God has spoken, God has made a revelation of His will, and it is that revealed truth, and not the theories or deductions of the scientist, however renowned, or the fond imagination of our own unchastened intellect, which we must seek and embrace. God, in making His Revelation, did not leave Himself without a witness of it to future generations and the apostle does not leave us in any doubt as to that witness: it is the Church which Christ loved, for which He delivered Himself up that He might sanctify it, cleanse it by the word, and glorify it, not having a spot or wrinkle, nor any such thing; but that it should be holy and without blemish. Justice is the breastplate of the Christian. He gives to each one his own and only asks for himself what he is willing to concede to others. He never attempts to overreach, in a business transaction, his neighbor. He employs no sharp practice in buying or selling, nor does he seek to blind himself to those peculiar methods of dealing by which the moral law is openly violated, whilst the civil one is technically observed. Trusts which he undertakes are faithfully executed, and a fair wage is given to those who labor in his employ. In a word, the rule do unto others as you would be done by, is no mere form of words for pietistic quotation, but is the energizing principle of his every action. The thing which should be restored, the thing which the injury done to property or character must be repaired, and all uncharitable speaking, detraction and calumny avoided. Shod with the "preparation of the Gospel of peace" we can move unharmed over the rough ways of life, escaping alike the stumbling blocks of scandal, and the thorns of anger, hatred and ill-will. The man of peace is like the strong man armed; of whom our Saviour speaks, who keepeth his court and, as a consequence, those things which he possesseth are in peace.

God's word is the sword of the Christian wherewith he shall smite the false theories of religion and morality that abound. The maxims of the world, the opinions of men, the subtle reasoning of the sophist, whether in

the flashy paragraphs of the daily press, or in the more staid pages of the monthly or quarterly, all are to be tried by the touchstone of God's word. Whatsoever cannot stand its test should be unhesitatingly condemned. The opinions of men are variable, the conclusions of science not always accurate, the deductions of reasoning frequently faulty, but the word of God is "living and efficacious" and "endureth forever." The hope of salvation is our helmet. We may be buffeted by the adverse winds of fortune, and many blows of discouragement may be aimed at our heads, but with the hope of eternal salvation, with all the compensations it implies, ever serving as a helmet, we shall be invulnerable. In all and above all we shall see the sign of our victory, and in the darkest hours of our life fair hope will shed a ray of softest light dispelling the phantoms of darkness and revealing, in part at least, the glory of our future triumph. Finally, the injunction of putting on the "Armor of God" is complete when, in addition to the belt, breastplate, shoes, sword and helmet, the Christian takes in "all things" the "Shield of Faith." In battle the shield was used to ward off, or failing that, to break the force of a blow or a missile which otherwise might penetrate the lighter material of helmet or breastplate. Hence the shield was wrought with the greatest care and thoroughly tested, lest the faintest flaw should mar its efficacy. The classic poets, recounting the deeds of their heroes, do not omit to describe the quality and toughness of their shields, nor to attribute them to the handiwork of some god. Now the Apostle spoke of war as it was carried on in his day; hence he set forth the Christian soul equipped with spiritual armour analogues to the material one used by the ancient Greeks and Romans. Therefore, when he comes to the shield he naturally makes it consist of the strongest spiritual force, and one which comes directly from God. Justice and truth are great virtues; a desire to follow the teachings of the Gospel and an abiding hope are admirable dispositions; but these all require a protection, a shield. Of themselves, they cannot, like the helmet and breastplate of the soldier, resist the full force of the arrows and javelins of the enemy. A shield wrought by God Himself, in which there is no break, no weak spot, no flaw, however slight, is required, and it is divine Faith. Without it all the other virtues are in constant and imminent danger; without it they can offer but a weak resistance to the assault of the enemy. And yet the unthinking ask, "Of what use is faith?" And modern literature of the smart and flippant style derides it as the relic of the bygone age; and ponderous modern philosophers solemnly assert "Creeds are nothing, actions are everything." In justice it must be said that many who speak in this wise know nothing of Christianity except such shreds and fragments of it as are possessed by those outside the Church, and their only idea of creeds is that of the clashing and clanging ones of the various denominations not in communion with the Church. Indeed such creeds as these are of small consequence. The creed that varies its own scorners and affords incontestible proof that its faith is not of God. But the apostle shows us the absolute necessity of faith, and makes us understand that without it we cannot be pleasing to God.

It is the shield that protects all other virtues and the regis under which the soul waxes into the more perfect man, unto the measure of the age of the fulness of Christ. But the creed, which summarizes and embodies that faith must be, as is evident, one and unchanging, developing indeed and expanding like all vital organisms, but always on the same lines and in perfect harmony with itself. Such, my dear brethren, is your Faith and mine. Now what advantages do we derive from it? St. Paul tells us, "By it we can extinguish all the fiery darts of the most wicked one." The temptations and suggestions of the devil, the evil desires of our nature, acted upon by our cunning foe, are so many fiery darts aimed at our souls. As a soldier exposed without a shield to the stones hurled from the slings and catapults of the enemy could quickly fall stricken unto death, so, without faith these fiery darts of the most wicked one would soon wound the human soul. But with faith as a shield we can extinguish these arrows of fire and preserve our souls intact. Through it we know the soul is wounded by the unguarded tongue, as also by evil thoughts and sinful desires; and that it is buried and crushed by unlawful actions. Realizing through faith this ruin which would overtake the soul, we are spurred on to resist, by God's grace, all those temptations, suggestions and desires, and thus extinguish all the fiery darts of the most wicked one. On the other hand, without faith men become blinded by their passions and intoxicated by the pleasures of the world and do not see or feel the wound and bruises inflicted on souls by their sins. Had they only known in their day the evils that have come upon them, but are hidden from their sight, they should have surely cried out, "Give us faith, give us faith, give us the

**Another Convert.**  
New York, September 12.—One of the most prominent of the High Church Episcopalians divines in this country has announced his conversion to Roman Catholicism, and in all probability will become a priest. Walter Clayton Clark, the clergyman referred to, is a graduate of Amherst College and the General Theological Seminary of the Episcopal Church of this city. He has always been an ultra Ritualist, and was for some time professor of exegesis in the Nashotah Theological Seminary in Wisconsin. He has recently returned from Rome, and it is believed that it was while there that he finally made up his mind. At present he is stopping with the Paulist Fathers on Fifty-ninth street.

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**STATE OF JOHN BATTLE, THOROLD, ONT.**  
Witnesses: Very Rev. Dean Harris, Cathedral, Ont.; Rev. Father Carmelite Monastery, Niagara Falls, Ont.; Rev. Father Sullivan, Thorold, Ont.

EDITORS addressed to the undersigned, and endorsed "Tender for additions, fittings, etc.," to Post Office, Stratford, Ont., will be received at this office until 1st September, 1894, for the several required in the erection of additions, fittings, etc. to Post Office, Stratford, Ont., and specifications can be seen at the Department of Public Works, Ottawa, and at our office at Stratford, on and after that day, 1st September, and tenders will not be considered unless made on the form supplied with the actual signatures of tenders.  
Accepted bank cheque payable to the order of the Minister of Public Works, equal to the amount of tender, must accompany each tender. This cheque will be returned to the tenderer on the contract, or complete the work contracted for, and returned in case of non-acceptance of tender.  
Department does not bind itself to accept any tender.  
By order,  
E. F. E. ROY,  
Secretary  
Department of Public Works,  
Ottawa, 3rd August, 1894.



mon, notwithstanding that in reality it is the most uncommon of all and which is chiefly shown in administering the practical affairs of life.

"I do not suffer myself to think of the future," she said after a moment. "Today is all that we possess; and when to-morrow becomes to-day it will bring the strength it needs for whatever we may have to do or endure. That is what I always say. But now tell me something of yourself, my dear little Armine."

JAPANESE CATHOLICS.

A Protestant Clergyman on the Wonderful Success of Our Missionaries.—A Tragic Story of Success, Overthrow and Resurrection.

(By Rev. George W. Knox, Englewood, N. J., in the New York Independent.)

The present Emperor of Japan came to the throne in 1867, and that year 4,000 native Christians were torn from their homes and distributed as criminals throughout the Empire. They had been "discovered" near Nagasaki, and were representatives of the Roman Catholics who had received the faith from their fathers and had kept it inviolate.

Two incidents were related to me by one of the officials present at the banishment—incidents illustrative of the three centuries of persecution. Men and women were bound and passed from hand to hand across the gangplank of the boat which waited to carry them away, handled and counted and shipped like bales of merchandise.

The other concerned a woman, too, a mother with her infant at her breast. The officials determined to force her to recant, and failed. At last they took her infant, placed it beyond her reach, and there let it wait its hungry cry two days and nights, with promises all the time of full forgiveness to the mother and the restitution of her babe if she would recant.

My friend, a fair-minded man, who knew nothing of the faith, thought a religion which inspired such strength of purpose worthy of his study, and formed a resolution then which bore fruit long years after to himself and many others.

The history of the Roman Catholic Church in Japan is one of the miracles of missions, a story of great success, of tragic failure and of resurrection from the dead.

centants persecuted it unto death.

BUDDHIST INTRIGUE AND MISREPRESENTATION.

The feudal lords, who had protected the Christians, were dead, or had forsaken the faith, or, worse still, had fought on the losing side against Ieyasu, and there was no one to understand him. He was patron of the Buddhists, and persecuted in their name and made them strong again.

It is not proved, nor likely, that the Jesuits plotted against the sovereignty of Japan. Their enemies slandered them, especially the Dutch, and invented false "documentary proof" and let it fall into the hands of the Japanese.

In 1614 the Christians numbered a million or more, and the persecution once more began, sixty priests being banished and nine churches destroyed.

The persecution stopped only when all Christians had been destroyed, as was supposed, and for two hundred and fifty years the anti-Christian decrees remained.

The early settlers of this district found a blank wilderness, a forest, a barren rock, and the river, wanting in modern aids for travel; and after years of stubborn and patient toil, bearing privations with the personal courage of a sturdy race, and among the good citizens of Canada.

verts are from the humblest walks in life, and the Church is composed, for the most part, of the communities near Nagasaki, the descendants of the converts made 300 years ago.

As again the Roman Catholic Church prospers in Japan—not because its missions are allied with trade, or because feudal barons destroy temples and drive out Buddhist priests, but because these humble folk, without priest or book or sacrament or public assembly, endured in faith and were stronger in their ignorance and obscurity than the power and wisdom of the world.

THE KIRKFIELD PICNIC.

The Hon. J. J. Curran, Q. C., M. P., Solicitor-General of Canada, Present—A Large Gathering—Complimentary Addresses—A Happy Reply.

Something like one thousand people gathered at the Kirkfield picnic Thursday week on the occasion of the holding of the Catholic church picnic, at which the Hon. Mr. Curran, of Montreal, had promised to attend and deliver an oration.

The distinguished visitor, upon stepping off the train with Father Sweeney and some Lindsay gentlemen, was greeted with all the manifestations of applause and respect due to his high position in the country.

The speaker then went on to dwell upon the past and present condition of our country; the reference in the address to the early pioneers gave him an opening to speak of the earliest settlers, the valiant soldiers, and patient, self-sacrificing missionaries, his beautiful language and fervid impressions creating enthusiasm amongst the audience.

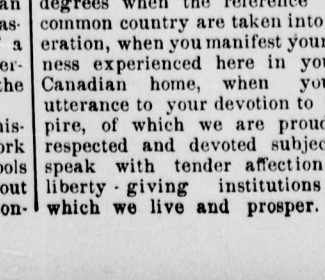
Mr. Curran's appeal for union of hearts and hands was most eloquent. He spoke of men, calling themselves ministers of the people, who denounced their fellow-men from the altar before which they worshipped God according to their consciences.

Mr. Curran having resumed his seat, Mr. A. P. Devlin, County Crown Attorney, Lindsay, in a few very fitting remarks moved a vote of thanks, and Mr. Francis Reid seconded the motion. Mr. Curran then having briefly replied, the chairman took the occasion to express his accord with the sentiments the speaker of the day had uttered.

Dr. McKay, M. P., followed in the same strain, making one of his usual happy speeches. He took occasion to welcome to the country so distinguished a gentleman from the Province of Quebec, and to deprecate the attempts frequently made to create religious dissensions.

After some well-timed remarks from Father Sweeney, expressive of his gratitude for the efforts of all who had contributed to the picnic's success, stirring cheers were given for the Queen, Mr. Curran, and the two doctors, after which the proceedings broke up, all voting the affair a great success.

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



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Winnipeg Catholics.

Winnipeg Sept. 11.—A thousand Catholics of Winnipeg and vicinity will march in a body to-day to the Government buildings to lay before Premier Greenway and his Ministry the following petition: "We, the undersigned Catholics of the Province of Manitoba do respectfully represent.

"1. That we are unable, from motives of conscientious conviction, to participate in, or derive benefit from, the system of education as now carried on under the Public School Act of 1890, and amendments thereto.

"2. That the heavy pecuniary sacrifices with which Catholics throughout the Province have been burdened in consequence of said law for the last four years, even through the financial stringency of the present time, must remove any doubt as to the earnestness of their feelings, and convince your Government of the gravity of their grievances.

"3. That without sharing your petitioners' religious convictions that the taxation of Catholics for schools acceptable only to Protestants, is most oppressive and unfair, your Government must feel that they can no longer in their own conscientious legitimacy carry on that system, the result of which is unjust and oppressive.

"4. Therefore, your petitioners, as free-born British subjects, do enter their firm and solemn protest against this unfair treatment at your hands and do respectfully and earnestly pray that your Government take into their serious consideration the grievance of the Catholics of this province, and do pass such legislation as may be necessary to remedy such grievances to their full extent, and to assure to the said population the full respect of their rights and conscientious feelings, the use of their school taxes, of their legitimate share of the public money voted for educational purposes in this province. And your petitioners, as in duty bound, will ever pray."

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London, Saturday, Sept. 22, 1894.

## ITALY AND THE POPE.

According to the *Pall Mall Gazette*, a telegram from Rome states that there is some prospect of a peace between the Italian king and the Pope. It is said that Crispi's Private Secretary paid a visit to, and had a long conference with Cardinal Rampolla, opening negotiations which it is hoped may bring about some settlement of the existing difficulties. It was after this visit that the Pope appointed an Apostolic prefect at Massowah, Africa, the centre of the Italian territory on the dark continent. King Humbert has also approved and sealed the Pontifical decree appointing Cardinal Sarto to the Patriarchate of Venice. These are the first mutual acts on the part of King and Pope which could be interpreted as any evidence of a coming reconciliation between the ecclesiastical and royal authority; and the visit of the Secretary was the first visit of a civil official to the Vatican since the occupation of Rome by the Italian forces in 1870.

Another act of the Government which points in the same direction is the high eulogium passed by Signor Crispi on the Cardinal-Archbishop of Naples in the Premier's speech in that city. He expressed the hope that Church and State will act in harmony in the suppression of Anarchism, the common foe of all authority, civil and spiritual. The presence of the Cardinal on the occasion is regarded as a sign that both king and Pope are desirous of coming to an amicable arrangement.

It is no easy task to foresee what may happen in the future in any case; but the more so in regard to a matter which depends upon so many contingencies as a reconciliation between the Holy Father, whose cause is that of justice and right, and the robber Government which has despoiled him of the Patrimony of the Church; and we shall not pretend to be able to tell what the future may bring forth in the present case. It does not seem to us possible, however, that there can be any final settlement unless there should be on the part of the Italian and other Governments a complete recognition of the Pope's sovereign authority in Rome and a satisfactory guarantee given that he shall be free from any interference of Italian officials in Rome, and sufficient territory around the city to enable him to have free communications with all nations.

This would be but a small reparation for the indignities which have been heaped upon the Holy Father since the Italian occupation of Rome; and every Catholic, and even every Protestant, Government should feel desirous that such a state of affairs should be re-established.

The Providence of God arranged that Rome, where the See of Peter was fixed, and which was the centre of unity for the Catholic world, should become the Patrimony of the Church as soon as the authority of the Church became so widely extended that the independence of the Pope became necessary for the exercise of his universal spiritual jurisdiction. This occurred, so early as about A. D. 728. Kings Pepin and Charlemagne did not establish, but only confirmed and extended, the Pope's temporal jurisdiction, because they recognized its necessity. Since that time the Pope's government has passed through many vicissitudes; but always to be restored again to stability.

It cannot reasonably be denied that the spiritual government of two hundred and fifty millions of souls, under every form of Government, requires the greatest possible discretion. But it needs something more than discretion. It needs to be beyond even the suspicion of being controlled by any temporal sovereign.

Hitherto, certainly, the Italian Government has shown no disposition to grant any concession which would re-establish the Holy Father's independence. It has waged a relentless war

against religion ever since the occupation of Rome in 1870, even to the abolition of religious teaching in the schools.

This course of the Government has had the result which might naturally have been expected; for though the clergy of Italy kept up zealously a system of religious education, the exclusion of God from the schools and anti-Christian teaching, have had the effect of raising the crop of Anarchists, the existence of which Signor Crispi now professes to regret.

The assassin of President Carnot and the attempting assassins of Premiers Dupuy, and Crispi himself, are the fruit of this anti-Christian policy which has been followed by the rulers of both France and Italy. It is, perhaps, a sign of returning sense to the rulers of Italy that Signor Crispi has even gone so far as to express the hope that Church and State will work together for the common good.

It is only a few weeks since it was made manifest that the Government had not learned wisdom from the sad condition of affairs for which it is responsible. This occurred when Signor Bovio, the dramatist, announced the production of a sacrilegious play entitled "Christ at the Feast of Purim." This drama represents Christ as one of the characters amid the riotous mob of the Jewish Saturnalia, with all the accessories of the modern Vaudeville style of drama.

This of itself should be enough to make the Government prohibit its production; but in spite of all that common decency would prescribe, the play is tolerated, and the journals which support the infidel character of the Government are unanimous in upholding Signor Bovio and the theatre managers who have produced the blasphemous concern.

But all has not been serene with the producers of the play. It was first brought out in Naples, and Cardinal Sanfelice, the Archbishop of Naples, uttered the note of warning to his people not to countenance it. There is some hope for Italy in the fact that this denunciation had its effect, and the play had scarcely any audience in any of the large cities. It has been repeated in Florence and several other cities, but in every case with the similar result that it has been a financial failure.

Every Italian Bishop in whose diocese it was produced condemned it, and expiatory services have been held to make some atonement to God for the blasphemy. These expiatory services have been attended by thousands, while the play itself had scarcely an audience at all. At Carrara the money was returned to the seven people who were at the theatre to see it, and there was no representation. At Marsa, the first audience was very small, and the second smaller still. At Pianezza only 320 francs, \$64, were received at the door.

The play has no literary merit, and the only recommendation it has is the impudence of its blasphemy. It happened only recently in France that a play in which Mahomet, the mule-driver of Mecca, was introduced, was prohibited by the authorities, because it gave offence to the Sultan of Turkey, who asked that it should be stopped. Yet the Italian Government has allowed the production of a dramatic representation which is offensive not only to Catholics, but to all Christians.

It is to be hoped that the recent utterances of Signor Crispi indicate that a new state of affairs is to be inaugurated, and some respect to be shown by the Government to the religious wants of the people, who, it is understood, will not much longer submit to atheistic rule. The Premier's words at Naples are remarkably plain as indicating the new departure. He said:

"Society is passing at the present moment through a grievous crisis. Never more than to-day did we feel the want of seeing the two authorities, civil and religious, marching with one accord to lead the people in the way of justice and charity. From the darkest abysses have risen an infamous sect which writes on its flag, 'No God, no master.' United to-day in common recognition of a memorable period, let us form in closely-pressed ranks to combat this monster, inscribing upon our flag, the motto, 'Our God, our King and our country.' Yes, let us raise aloft our flag adorned with this sacred device, displaying it to the people as a sign of salvation, 'in hoc signo vinces.'"

The Irish Bishops at their recent meeting adopted a resolution expressing horror at the dreadful crime which has resulted in the death of President Carnot, and tendering to the generous people of France an expression of keen sorrow, and to Madame Carnot and her family respectful sympathy.

## A SCOFFER AGAINST MIRACLES.

In an article which appeared in the *Toronto Saturday Night* of the 8th inst., concerning a recent miracle which is reported to have been wrought in Quebec at the tomb of, and through the intercession of, Monseigneur Laval, a scoffing writer is allowed to put before the public the following piece of impertinence:

"It is impossible for one not educated in the thradom of such notions to believe in the miraculous powers vested show even the scantest respect for this in the bones of dead humanity. That illness exists at all must be set down, in the minds of those who have faith, as a fatal reproach to the Roman Catholic brotherhoods, which, by their own showing, could produce relics enough to drive all sickness from the earth. Professing to work miracles, they are very chary about it. Of course it all depends upon the point of view, and I suppose we would eat ants if we lived in the part of the world where such is the practice, but it would surely be better to abandon the faith in miracle-working bones, than to wait until it is laughed out of countenance, as it is sure eventually to be."

In a similar flippant way this writer speaks of the many miracles which are said to have occurred at the shrine of St. Anne of Beaupre.

It is almost needless to say to our readers that this species of scoffing reference to "the bones of dead humanity," and to the Roman Catholic brotherhoods, which do not miraculously "drive all sickness from the earth," is but a poor imitation of Bob Ingersoll's scornful allusions to Christian truth in any form, and especially of the flippancy with which the noted infidel speaks of the miracles which are recorded in the Gospel. Such reading matter as this is calculated to produce a generation of infidels, and it is not surprising that there should be so many scoffers when such feeble wit is read with avidity by hundreds of thoughtless persons. Is it *Saturday Night's* mission to propagate infidelity?

"Mack," the writer who signs this article, states that "the Catholic brotherhoods" profess to be able to drive all sickness from the earth by means of relics, or bones of dead humanity. Before making such an assertion, he should have found some evidence that such is the case. Such evidence he has not produced; and we venture to say that he cannot produce a title of evidence that his statement is truthful, or that any Catholic brotherhood has made such a claim.

There is a word in the English language, as short as the name Mack, by which those who are designated who bear false witness against their neighbors, and that is the word which should have been chosen by the writer in question as his now very descriptive *nom de plume*.

But though Catholic brotherhoods make not this claim, it is a remarkable fact that there is a mass of evidence that cannot be disregarded, to the effect that miracles have been wrought, by the power of God, whereby the sick have been restored to health through the instrumentality of certain relics of saints. To cite words of Holy Scripture bearing upon this matter, those who have been at the shrine of St. Anne, and those who have witnessed what has happened at the tomb of Monseigneur Laval, tell us that "the blind see, the lame walk" (St. Matt. xi. 5), or that other diseases or infirmities have been cured, as a mark of divine favor to those who piously prayed for relief through the intercession of those who when living were undoubtedly the friends and saints of God, of whom Holy Scripture says:

"But to me, thy friends, O God, are made exceedingly honorable: their principality is exceedingly strengthened." (Ps. 135.)

It is not the first time that God has manifested His power of working miracles through the bones of dead humanity, or other relics of saints.

We are told in 4 Kings, iv. (Protestant Bible, 2 Kings), that Eliseus, the prophet, raised from the dead the child of a certain Sunamite woman, by placing his mouth on the child's mouth, his eyes on the child's eyes, and his hands on the child's hands. Afterwards, when the prophet was dead, certain persons who were about to bury a dead man near the tomb, being interrupted by the approach of Moabite rovers, "cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life and stood upon his feet." (4 Kings, xiii., 21.)

Again, we are told that the shadow of St. Peter delivered many from their infirmities. (Acts v. 15.) Handkerchiefs and aprons which had touched the body of St. Paul had the same effect (Acts xix. 12); yet we do not read anywhere that the Apostles of

Christ made any pretence that it was their mission "to drive all sickness from the earth": neither has any Catholic brotherhood done so.

The sneering and irreverent language of "Mack" is just as applicable to these miracles related in Holy Scripture as to those which have occurred at the shrine of St. Anne and the tomb of Mgr. Laval; and such sneers are in fact but the scoffings of Tom Paine and Col. Ingersoll, reproduced in the columns of *Saturday Night*. However, if it be true that Almighty God has deigned to reward the faith of prayerful and pious visitants to the tombs of the illustrious and saintly first Bishop of Quebec, and to the Beaupre shrine, wherein reposes a relic from the arm of St. Anne, the grandmother of Our Lord, it behooves us not to ridicule the Divine manifestation. To do so would be blasphemous and sacrilegious.

That miracles have been wrought at the shrine of St. Anne is so well attested that they can scarcely be called into question, but it is not necessary to go into details regarding them here.

A miracle has been recently reported to have occurred at the tomb of Mgr. Laval. Concerning this we only know what has been published in the papers, and there seems to be truth in the testimony to the effect that the event really happened. But none of these miracles are of Catholic faith, that we should be bound to believe them, nor does the truth of Catholic faith or doctrine depend in any way upon them. They are to be examined as any other fact which is asserted to have occurred. If they are attested by credible witnesses, a reasonable man cannot refuse to believe them. If the evidence is insufficient, no credit is to be attached to the narration, and there is an end to the matter. But the facts are not to be refuted by Mack's profane scurrility; and there is no justification for such language as this, which he uses a little further on:

"The dense fatalism and superstition to be found in parts of Asia keep the world in constant peril of a cholera or black death plague, and any community that teaches the people to trust for health to faith or charms (such as the Protestant Faith Curists of Ontario, and the Roman Catholic bone-kissers of Quebec), is flying in the face of all mankind's experience, and all the facts laid down by science."

This is but a lame rehash of Hume's argument that all miracles are contrary to human experience, and are therefore unworthy of credit. They are not contrary to the experience of those who have witnessed them, and no science can limit the power of God, nor is the operation of that power to be tested by science, since God's will overrules both chemistry and medicine, which are but the results of His will.

We should add here that there is a great difference between the "Protestant Faith Curists of Ontario" and the Catholics who have piously visited the shrines of St. Anne and other saints. These Catholics have not neglected, nor have they been advised by their clergy to neglect, the ordinary methods afforded by medical science to obtain relief. As far as our experience has gone, in nearly every case when shrines of the saints have been visited to obtain relief, the visits were made after all the efforts of medical men had failed to effect a cure, and then relief was asked, and sometimes got, through prayer to God, or the mediation of God's saints.

The Faith Curists, on the contrary, reject the ordinary means which God has appointed for the cure of diseases, and pretend to possess the power of healing by the laying on of hands, or some other inadequate means. Faith Curism is a real superstition; but confidence in God's power, and a reasonable hope for a favor through means of prayer, is not a superstition, but a right reliance on God. The two classes are not to be placed in the same category.

HALF a dozen English excursionists got themselves into trouble on the occasion of the celebration of the festival of the Assumption of the Blessed Virgin at Boulogne. They were arrested and brought before the court charged with interrupting a religious procession. It appears that a procession was passing along the street in honor of the festival, the Bishop of Calais being present in the cavalcade. One man went around in mockery with hat in hand demanding pence for the processionists, and the others were guilty of like indecorous conduct. They were sent to prison in default of bail, but were released at the intercession of friends after they had been two days in durance vile. Perhaps the event will teach them a lesson they need.

## MR. GLADSTONE AND THE IRISH PARTY.

The *London Times* and other Tory papers are making, or rather attempting to make, great capital against the Irish Nationalist and Liberal parties, from the discovery that Mr. Gladstone and Lord Tweedmouth recently made large subscriptions to the Irish Parliamentary Fund. Mr. Gladstone's subscription amounted to £100.

It appears to have been in consequence of a circular appealing for help and signed by Messrs. Justin McCarthy and John Dillon that these subscriptions were given, the object being to enable the Irish party to maintain itself in Parliament, and to fight the battle for the Irish cause in their constituencies.

There is nothing specially criminal either in making an appeal to the public for aid towards attaining a political object, or in accepting contributions given for such a purpose; and in the case of the Irish party it is absolutely necessary that there should be such a fund.

There is no indemnity paid to members of the British Parliament as is the case in Canada; hence only wealthy men who can afford to give their whole time, or a great portion of the year, for nothing, can look for a Parliamentary seat, or even bear the expense of an election contest. But the Irishmen who have the confidence of the people are not of the wealthy class who could afford this, and consequently the people of Ireland would be compelled to submit to be represented (or misrepresented) by the rich Earls and Marquises who have been their oppressors, if there were no Parliamentary Fund from which to pay an indemnity to their representatives, and all necessary election expenses.

Even in Canada, where an indemnity is paid without a murmur to members of Parliament, aid is often given from a general Parliamentary fund of the party interested in gaining seats in the House of Commons. Surely there is no criminality in the case, if that is done in Ireland which is done in British colonies; and since there is no crime therein, there is nothing essentially wrong in accepting the contributions of English Liberals to the Irish Fund. Ireland is poor; that is to say, the people generally are poor, having been kept in poverty by bad laws, placed on the statute book for the aggrandizement of titled absentee landlords and wealthy companies of London merchants who have inherited their title to Irish soil chiefly through confiscations of Irish property during the seventeenth and eighteenth centuries. It is, therefore, no humiliation to Ireland to accept assistance to enable her to fight the battle for political liberty.

The Executive Committee of the Irish National League of Great Britain have acknowledged that they issued their circular asking in a general way for help, but deny that they sent a copy of it to Mr. Gladstone or any member of the Government. But when the contributions of Mr. Gladstone and Baron Tweedmouth were spontaneously sent to them they could see no reason for a refusal to accept them in the furtherance of a good cause. Mr. Michael Davitt says plainly that he would be glad that other Liberals would follow their example.

There are some even among the Irish National Party who are of opinion that by accepting aid from wealthy British Liberals, the independence of the Irish party is jeopardized. Mr. Healy is reported to be among the number who are of this way of thinking, and it is said that he wishes these contributions to be returned. Mr. Davitt, however, declares that there is no humiliation associated with the acceptance of the money, any more than there is in the receipt and application of funds from any other source.

To us it appears that Mr. Davitt is right, but we trust that on a matter so trivial, the unity of the Nationalist party will not be imperilled. The cause of Ireland has already been more than sufficiently injured by the unhappy dissensions which divided the Nationalists into two hostile camps. This unhappy division caused the loss of several Irish seats at the last general election, and if there are to be new divisions on trifling matters, it needs but little foresight to see that there will be further losses at the next election.

A despatch from London states that the Parnellite members "are complacently relying upon the disruption of the Irish party on account of the dispute which has arisen," and that their position may be strengthened thereby at the coming elections. It is more to be desired that the dissensions already

existing should be healed than that a further division should take place. We trust that some measures may be taken whereby a united Irish party will take the field when next an appeal will be made to the electorate—an event which cannot be far off under the circumstances in which the Liberal party of Great Britain finds itself, with a hostile House of Lords blocking much-needed legislation.

The *London Times* of the 11th inst. is said to contain a bitter article against the British contributors to the Irish fund. It represents that the fund is kept up by "supporters of the Irish physical force party," and it couples the names of Mr. Gladstone and Baron Tweedmouth with dynamiters in the following style:

"The only consolation is that the publication of the names of the two latest subscribers seems likely to prevent all further contributions for the present from the old subscribers. If Privy Councillors do not shrink from appearing in the same list with dynamiters, the latter will hardly consent to appear with Privy Councillors. Even Irish-American politicians have scruples, and even the Clan-na-Gael has its point of honor."

This language is just what might be expected from a journal which has all along endeavored to class the Irish Nationalist party with assassins; but it will have no effect with reasoning people who remember the sad failure of that journal to make good its former statements to the same effect. The mouthpiece of the forger Pigott cannot expect that its utterances on Irish questions will terrify the Liberals of Great Britain into accepting the policy it lays down on Irish matters, or, indeed, on any other subject.

As far as the Liberal party is concerned, the interest still displayed by Mr. Gladstone and Baron Tweedmouth in the success of the Irish demand for Home Rule is an evidence that the Liberals will not give up the cause of Ireland because they have to meet the opposition of the House of Lords; and there can be no reasonable doubt that the final result will be that all that Ireland demands will be granted, even if the concession be delayed.

## ESCAPED NUNS OF A NEW KIND.

It is a somewhat amusing turning of the tables, after all the harrowing tales which have been told to delighted audiences by such dubious characters as Margaret L. Shepherd, Edith O'Gorman, Maria Monk, *et hoc genus omne*, concerning the wickedness of nuns and nunneries, that now the Protestant nuns, who have been only a few years in existence, are having their turn in being "exposed" by parties who seem to have a better foundation for their tales of horror than have had the escaping parties for the stories which have hitherto been told of Catholic institutions. A few weeks ago a person known as the "Peckham Nun" figured in the *London Police Court* in the full dress of a Sister of Mercy, to answer charges brought against her for collecting money under false pretences. She was committed to prison for the offence. She was a nun of the "Order of St. Charles"; but the St. Charles in the case was not the well known saint whom the Catholic Church honors under that name, but "Charles, the martyr king of England," put to death by his Protestant subjects for his alleged tyrannical rule. A Father Superior of the Order of St. Charles, who appeared in connection with this case, was testified by a policeman to be a suspended minister of the Church of England, who had reinstated himself by becoming Prior or Abbot of the religious order in question.

All this shows that in the Church of England there is no authority to prevent any one from assuming a high ecclesiastical authority, provided he or she dubs himself or herself with some high-sounding title, such as these persons assumed. They become monks and nuns, priors and abbots at will, and there is no authority which can restrain them.

But the case of the Peckham nun is not the only instance of the new and unexpected turn which matters have taken. There have been within the last few months complaints of cruel treatment made by several "escaped nuns" against their "Abbeesses," who appear to have acted in the premises just as might be expected from the heads of new-fangled religious orders who, not being amenable to any established authority, would conduct their orders according to their own whims and fancies. Pride is sure to be the predominant feature in the rule of such religious superiors; and it is no wonder that such acts of tyranny as the escaped nuns complain of should be of frequent occurrence; and as

pride would be met by pride, arrogance and disorder, the escapade of the Peckham nun is equally no matter of surprise.

TEMPERANCE.

The cause of temperance suffers much from its false friends, who may be divided into two classes. 1. There are many who, from political and various other reasons, use the sacred principles of temperance as a means to their particular ends.

2. There are others who, by their senseless and mendacious statements, bring many to believe that temperance is suitable only for fanatics. We see charts pointing out the injury done to the system by alcoholic stimulants, and we hear lecturers proving by them that alcohol is necessarily a damnable thing—a thing of evil.

This may do for fanatics, but not for Catholics. Holland has, perhaps, come nearer to solving the problem: "What to do with our city poor." In that country there are no great poorhouses and few able-bodied paupers.

WASHINGTON UNIVERSITY. Bishop Keane, the zealous and learned rector of Washington University, has received many compliments from Leo XIII. for his work during the last five years.

EDITORIAL NOTES. THE Paulists deserve much praise for the introduction of congregational singing, and we should wish to have it in every Catholic church in the land.

When Bishop Keane announced to the Pope that next year a grand hall would be opened chiefly for the use of the laity, he expressed his intense satisfaction. It bore out and fulfilled, he said, the scheme which he had laid down in letters and encyclicals.

Peckham nun is of the new and such matters have been within the complaints of cruel everal "escaped Abbesses," who in the premises expected from the religious orders to be any established conduct their own whims is sure to be in the rule of and it is no of tyranny as explain of should and as

Without me you can do nothing." And St. Paul says: "We are not able to think of anything of ourselves; but our sufficiency is from God."

RECTOR has it that New York is to have a Catholic daily newspaper. We hope the report to be well founded. New York wants it and in the worst way.

BREAKING UP.

The following report from the Mail of last Wednesday is significant. It is more than likely that those who belonged to the P. P. A. will for the rest of their lives use every effort to persuade their neighbors that they were never members of that organization.

THE RECORD has more than once denounced the selling of loose publications by Catholic booksellers. Not that he should be a censor of books, but he should look to it that nothing that can bring a blush to the purest cheek be found on his shelves.

LET us keep watch on the voters against the exemption of churches from taxes. They work so evidently against common sense that we must conclude that their zeal is prompted by some ulterior motive.

THE Review of Reviews for August contains a very interesting article on Eugene Debs, the labor leader, who played such a conspicuous role in the tragedy of the strike of Chicago.

WE hear that the educational programmes will be modified this year. We hope so. There are too many intellectual dyspeptics already. Our present method is cramming not teaching our boys and girls to think, which should be the aim of all education.

SOME of our Canadian friends who waxed eloquent on the sad state of affairs in Mexico should take a glance through the late statistics. Take off your spectacles, my friends, and see things as they are; and, as you gave the public a rehash of ancient calumnies, you should, in justice to your truth and manhood, contradict them.

is scarcely a subject of astonishment, many magnetism enthusiasts who contrive to turn an honest penny by the outpouring of their knowledge. We do not intend at present to enter into any scientific discussion of the matter.

ALL HALLOWS SEMINARY takes proud rank in the army of Catholic educational institutions, and we may not, when we think that it has sent forth 2,000 missionaries, wonder at the enthusiastic love for alma mater that is deep rooted in the hearts of its alumni.

AND still the question is "Labor and Capital." The Chicago strike should be an object lesson to our workmen. The less trust they put in the lurid sentiments of designing demagogues the better for themselves and for their families.

READING lately an account of the life of a certain gentleman, we chanced upon the words: "He was a failure." He was at one time very wealthy, but a financial storm wrecked his business, and he had the Christian manliness to pay his debts.

IT is a mistake to estimate the number of converts to Catholicism from the names that appear in the public press. They are the exception. Many earnest souls are daily seeking hope and peace in the bosom of the Catholic Church.

LORD AND LADY ABERDEEN are just winning an enduring place in the hearts of all Canadians. The gentle courtesy that endeared them to Irishmen, manifests itself in their every action, and we should not soon forget that it deprived them of a certain social caste among the class that treasures up for those of Irish blood the garnered prejudice and hatred of centuries.

THE Catholic Polish Union has denounced the independent Polish movement in unmeasured terms. It says that Kolaszewski has no claim whatever to prove his right to represent Catholic Poles, and that all Poles resent the insult that the rebellious priest has offered to their nationality.

THE Holy Father has addressed a circular letter to the Italian Bishops instructing them that it is not expedient that Italian preachers should persist in the habit which many of them appear to have contracted, of mixing with their sermons subjects of

a secular character, with which they sometimes deal rashly and imprudently. The Pope has ordered the Congregation of Bishops and Regulars to put an end to this deplorable disorder and to recall their clergy to Apostolic and Scriptural methods.

THE great statue of Joan of Arc has at last been put in position at the heroine's birthplace, Domremy. Forty thousand pilgrims were present at the inauguration, including the Bishops of Saint Die, Nancy, and Monaco.

THE London, Ont., General Conference of the Canadian Methodist Church has decided that women ought to be admitted to the ministry. We presume that this settles the question that in future there is to be an authorized body of reverend ladies to preach in the Methodist pulpits and take charge of parishes or circuits, by whatever name the special districts attended by the clergymen of the Church are to be known.

MR. RICARD, Vicar-General of Aix in Provence, has already written and published a complete refutation of Zola's statements about Bernadette, the girl to whom the Blessed Virgin appeared and made the revelations which gave the origin to the celebrity of Lourdes as a shrine where the intervention of God might be expected as a reward for the faith of those who might visit the spot in the confidence of being healed by divine interposition, of diseases otherwise incurable.

Wooler, Sept. 17, 1894. On Sunday, 16th inst., after Mass the congregation of this parish presented to their pastor, Rev. Father McCloskey, an address and a well filled purse of \$150. Mr. J. H. McCall read the following address, to which the Rev. Father made a most suitable reply: THE ADDRESS.

Dear Rev. Father—Your parishioners have learned with deep regret that you intend to withdraw for a few months from active duty in the parish, and their sorrow is greater that this step is rendered necessary by failing health, the result of overwork and zeal on behalf of your people.

It is unnecessary for us to refer with particularity to your many virtues and the good works you have performed in the parish. They are well known and appreciated by us all. We desire, however, to mention particularly our esteem for you as a kindly adviser and a true Christian friend.

On behalf of your parishioners, therefore, we now beg to present you with this purse, and trust that you will kindly accept it in the spirit in which it is given—principally as a token of our love and affection for yourself. We also wish to express the hope that during your absence from amongst us you will have a pleasant and enjoyable time and will return with renewed health and vigor to continue your ministrations in this parish; and, be assured, that your return will be welcomed by us all.

DIOCESE OF HAMILTON.

DIOCESAN NOTES.

Last week the Spectator published a paragraph on the growth of Catholic institutions in the city in which it was shown that the Roman Catholic Corporation, the Board of Separate Schools and the heads of religious houses and Catholic hospital had expended in the city within the last four or five years the large sum of \$200,000.

Commenting on this the Times makes the following observations: "The Spectator's statement that the Catholic bishop and clergy of Hamilton have given many building contracts to Protestants and P. P. A.'s is quite interesting. It looks like turning the other cheek. Perhaps it will make the Spec. ashamed of its P. P. A. policy of refusing employment to all Catholics. Even Messrs. Hancock and Smithought to have the grace to blush."

A financial statement was recently made by Rev. Father Hinchey, pastor of St. Joseph's church, which shows that the outlay on the church, grounds and furniture amounted to \$18,000, of which about \$8,000 had already been paid, leaving a balance of debt on the parish of about \$10,000.

Rev. Father Coty, who is now attached to St. Lawrence parish, reopened the classical school last week, with an attendance of twenty-five students.

NEW MISSION IN EAST BRANTFORD. The Bishop has postponed the erection of a new parish in East Brantford until the present parochial debt is paid, and has substituted instead a mission chapel in that district to be attended by the clergy of St. Basil's. Mass in the mission chapel is to be celebrated every Sunday at 9 o'clock.

The Rev. Father Tully, of the diocese of Providence, visited the city last week, and preached in the cathedral on Sunday.

Rev. Father O'Reilly, of St. Patrick's, is ill with fever.

St. Joseph's Hospital is so crowded with patients that all the rooms and beds in wards are occupied at present. Among the patients is the Matron of the Hospital for Incurables.

Is the Young Girl Safe? There is a class of silly girls who call themselves Catholics—and who are no doubt trying to live up to the rules of the Church after their own fashion—who somehow or other get it into their head that there is much in the Catholic Church they would like to see improved. There are so many things, you know, that annoy them; some of the people are so vulgar; then the seats are not cushioned; then again the ushers are not polite, and the general tone is not just what they fancy it ought to be.

Then, moreover, Catholic young men are so different from Protestants; they are so ignorant, so unchivalrous, so indifferent to the many little trifles that annoy a young lady. When not positively rude, they are, to say the least, not gallant; they haven't that refinement—that something or other about them which gives so much finish to Protestant young fellows, and which makes them so much more attractive. This is the way these silly girls talk, and this is the way they think, and this is the reason they seek after Protestant duds.

They remind us of the butterflies hovering around a burning gas jet. Around and around, nearer and nearer, the butterflies come to the danger—an edge of a wing is scorched, but no matter, they must "keep company" with that bright spark, and finally the catastrophe comes, and the butterflies are no more. Foolish butterflies, says everybody with any good sense who sees these simpletons running after those refined, polite, gallant young men without faith, and often to their sorrow, they find out, without morals.

One would be inclined to laugh at these girls if the consequences of their ways of acting were not so serious, and often ruinous to themselves. Let all such girls who read this take a friend's advice. Don't make fools of yourselves. Polished manners and gallant husbands—a word to the wise is sufficient. But, unfortunately, these simpletons I am writing for are not wise, and therefore they need many warnings—and, very often, the good, strong arm of a determined father or mother to bring them to their senses. —Paulist Calendar.

The Prevailing Epidemic

"What's the matter that there is no dinner ready?" Asked the labor leader. "The cook quit," replied his wife, leaning back in her chair and fanning gently. "Why didn't you get it ready yourself? You know how well enough." "Me? I'm out on a sympathetic strike with the cook."

FIVE-MINUTE SERMONS.

Fifteenth Sunday after Pentecost

WHITE LIES. Wherefore, putting away lying, speak ye the truth every man with his neighbor.

There is perhaps no sin, my brethren, for which people seem to have so little real sorrow, or for which they so seldom make a practical purpose of amendment...

But the liar will say: "I am sorry; I have contrition for these lies." Let me ask, however, what kind of sorrow have you?

Let us, then, my friends, look into our consciences about this matter, and get them straightened out properly. I do not want to be too harsh about it; for after all there are some expressions which people call lies, which are not really so...

But when you cannot see any way to make out that what you say really is not a lie, then do not fall back on the idea that, if it does not injure anybody, there is no harm in it.

And what is the harm? The harm in a lie is simply that it is a lie, and therefore an offence against God, who is the truth.

Stop, then, deliberate lying for a purpose, which is but too common. But also be careful in what you say; try not even to fall into falsehood thoughtlessly.

Call Him Father.

Boys, when you speak of your father don't call him "the old man." Of course you are older now than when you learned to call him "father."

Our Lord tells us things that we cannot prove and that He will not prove to us.

Ayer's Sarsaparilla is not a secret preparation. Any physician may have the formula on application.

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. Because it is the best blood purifier. Hood's Cures. Minard's Liniment Cures Burns, etc.

THE CHURCH AND BIBLE.

Interesting Dissertation by the Learned Father Pardow, S. J., at the Catholic Summer School.

Father Pardow began by stating that it was impossible, in four lectures, to treat fully of any of the deep questions connected with the study of the Bible, so that in the lectures it would be considered principally as the Rule of Faith.

There are, at the present time, many earnest people who have loved it all their lives, who, perhaps, have read it on their knees, into whose souls, moved by this higher criticism which now rejects one part and now another, doubts are creeping, who ask themselves: "Will it stand the test?"

OUR LORD'S CREDENTIALS. When St. John the Baptist, hearing of the works of Christ, sent two of His disciples to ask Him, "Art thou He that art to come?"

When St. John the Baptist, hearing of the works of Christ, sent two of His disciples to ask Him, "Art thou He that art to come?" our Lord, knowing so well the human mind, did not say, "I am the Christ," as any impostor could have said.

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HOW WE MAY SIN AGAINST REASON. Our Lord tells us things that we cannot prove and that He will not prove to us.

Then Luther came. He wished to reform the Church, and men listened to him. Men of keen intellect, who were able to weigh and sift evidence, listened to this one man who wished to reform God's masterpiece, the institution which our Lord came on earth to found, and which was to teach truth to the end of time.

HOW THE BIBLE GREW. Now, as the Bible is a teacher, we must ask for its authority. The authenticity of the Bible must be investigated.

tion which our Lord came on earth to found, and which was to teach truth to the end of time. What should they have done? They should have said: "Show us your credentials; show us by what right you say the spouse of Christ is not true, that Christ has failed to keep His appointment and has taught error."

RELATION OF REASON TO REVELATION. What is reason's attitude to the Bible? Reason acts sometimes as though it would say, if the Bible proves its right to teach, I will admit it.

Who settled the canon of the Holy Scripture? Who determined what was Bible and what was not? No other power but the Church. Christ had said: "All power is given to Me. Go ye therefore and teach."

Some one has said, "I have been surrounded by troubles all my life long, but there is a curious thing about them—nine-tenths of them never happened!"

Troubles That Never Came.

I once heard of a lady who wrote down in order the particular fears and anxieties which were harassing her, inclosed the paper and sealed it, hoping by this kind of mechanical contrivance to be enabled in some sort to dismiss the subject from her mind.

LUTHER'S WRONG IDEA OF REFORMATION. Luther should have made the distinction between the reformation of morals and the reformation of doctrine.

Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people certify that the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla.

Minard's Liniment for sale everywhere.

MARY AS A PROPHETESS. "All Generations Shall Call Me Blessed." Did the Blessed Virgin think, when she uttered those prophetic words, that she was then placing upon record one of the most reliable evidences by which the Church of Christ could be distinguished from among the multiplicity of beliefs of the present age?

Luther rejected from the canon of the Scriptures Job, Ecclesiastes, the Epistle to the Hebrews, the second Epistle of St. Peter, the second and third of St. John, that of St. John, that of St. Jude and the Apocalypse.

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the redeemed shall have gathered around the throne on high, at the last day, to lift up their voices as the sound of many waters and great thunders, in unceasing alleluias to the Lord our God, Who reigneth for ever and ever; then, and not till then, will the joy of the Queen-Mother be proportioned to the bitter anguish of spirit that she endured at the Passion of her Son.

By the above evidence we see that, in addition to the many other endearing titles with which we as Catholics are familiar, the Mother of our Divine Saviour is also entitled to those of "Prophetess" and "Revealer of the Truth." And since as such she has conferred inestimable benefits upon us, we should take advantage of the privilege, during the month of May, that the Church has wisely and lovingly set apart for special devotion to Mary, to express our gratitude to her for her fostering care of our holy religion, and the irrefragable argument of her prophecy to sustain the claims of the Church against those of her opponents.

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DAN.

A Story For Boys.

By MARY D. BRINE.

CONTINUED.

"I just tell you I ain't goin' away till I see the lady, an' you can't make me. I can scratch jus' like wild cats, I can, an' you better let me alone!"

"Bedad, then, I believe ye," groaned Bridget, who hated boys, and considered "the little Injun" the worst of the village lot.

"You see, it's this way," continued Dan, straightening his shirt, which in the affray had become twisted about his little figure in a most disreputable way—"you see, it's this way: Miss Howe she thinks I've been an' stole, an' I'm goin' to tell her I didn't do no such thing, so now! That I'll go 'way till I tell her that? no ma'am!"

He put his small brown hand into the dainty white one held out to him and tried to speak, but such a lump came popping into his throat that not a word would come.

He drew his arm across his eyes and kept swallowing and swallowing, until finally he got rid of the lump. Then he said: "I ain't let myself cry before, 'cause I was too mad to do it, but mammy she cried, ma'am, oh, she cried real hard: for if anything goes wrong with me it hurts her, you see, 'cause I'm all she has, an' she loves me, though I'm naughty an' need a lickin' lots of times. But—I ain't a thief, ma'am, an' I don't lie. I somehow wasn't born with them kind of things in me no more's my mammy was, 'n' I don't s'pose my dad was, either, 'cause I've always heard mammy say he was a good man."

Mrs. Howe smiled and laid her hand on the boy's head gently. "Then we are friends again, Dan? You'll forget all my unkindness?"

"Oh, ye, ma'am! I never had no memory for mean things that's been done to me. I can't seem to have time to hold on to 'em."

"Wise little man! It's a pity some grown people were not like you there. Well, now run along and tell your mother how sorry I am for troubling her and you so much, and tell her she shall have all the work she wants from me, if she'll dry her eyes and forget my note. No doubt the bill was blown by the wind out of sight somewhere; at any rate, I know Dan Carman didn't take it."

and figure, and was able to judge from observation instead of hearsay, she was surprised to find herself becoming interested in the boy and getting ready to array herself on his side instead of standing on the side of his foes.

So, presently she said, holding out her hand to the little boy, meanwhile: "Dan, I believe I have done you a wrong. I had no right, as you remind me, to judge you without proof of your fault, and though circumstances were against you, I did wrong to judge so hastily. Will you forgive me, my little boy?"

Now, indeed, the tears fell fast over the boy's brown cheeks, and he made no effort to hold them in check. But just as the sun will suddenly burst out from behind a sullen black cloud during a summer shower, so did Dan's face beam with the smile which was like the rainbow after the storm, and Mrs. Howe was surprised to discover what a very pretty boy he was, after all.

He put his small brown hand into the dainty white one held out to him and tried to speak, but such a lump came popping into his throat that not a word would come.

He drew his arm across his eyes and kept swallowing and swallowing, until finally he got rid of the lump. Then he said: "I ain't let myself cry before, 'cause I was too mad to do it, but mammy she cried, ma'am, oh, she cried real hard: for if anything goes wrong with me it hurts her, you see, 'cause I'm all she has, an' she loves me, though I'm naughty an' need a lickin' lots of times. But—I ain't a thief, ma'am, an' I don't lie. I somehow wasn't born with them kind of things in me no more's my mammy was, 'n' I don't s'pose my dad was, either, 'cause I've always heard mammy say he was a good man."

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"Thank you very much, ma'am!" said the boy, and he turned towards the door.

kind of feller after all, mammy! Well, if you think so, then of course Miss Howe, who don't know me so well, ain't to blame if she calls me a thief!"

His mother opened her arms and gathered the boy in close to her breast. "Oh, darlin', darlin', darlin'!" she cried, "I don't believe you're a bad streak about my boy! Whatever ailed me, but the fearful worryment of that note, I can't think, that I could think you guilty for a single moment, my own boy, with your father's own true eyes lookin' at me all the time!"

Dan gave her a regular "bear hug" for reply, and then, and not till then, did he remember the bright, shining silver-piece in his pocket, and all the happy morning's experience he had expected to tell her as soon as he had seen Viola. How much had happened since then! He flushed his cheeks just to recall his feelings when finding poor mammy so tearful over Mrs. Howe's note. However, that thing was done with now, and at last Dan could sit down and tell his cheerful story, and show his big earnings for an hour or two of idleness.

Dan continued to pose for his dear Miss Viola for an hour or two each day, until at last the picture was finished, and there were two little "Dans" before her, as much alike as two peas in a pod.

"Oh, I wish mammy could only just see it!" cried the boy as he stood before the easel and gazed at the happy work of the young artist, and felt in his pocket the last of the five shining silver-pieces he had been paid for his posing.

"So she shall, my boy," was Viola's reply. "If she has time to spare this afternoon she can come to the house and ask for me, and I will certainly let her have a look at her painted boy."

Dan was delighted, and ran off to tell his mother of the treat in store for her.

Bennie was pleased because Miss Viola and Dan were pleased. His loyal little heart always reflected the happiness of those whom he liked, even though the thing itself did not specially concern him. He had become "great cronies" with Dan since their introduction by Miss Viola, and at his desire his mother had so far overcome her prejudice against the little half-breed that she had actually given her weekly wash to Mrs. Carmen, and expressed entire satisfaction at her work, too. So you see Dan's chance encounter with the young artist on that morning by the roadside had really opened a new era in his life, and he had been a happy boy ever since.

Well, that afternoon—the day of the "art exhibition," as Viola laughingly called it—the large canvas was placed on its easel on the broad piazza of the house where Viola lived, and quite a number of the neighbors had called to look at and admire it. Dan had never been the subject of so much attention before, and even now it was the painted Dan who had the largest share of interest, while the real boy hung sheepishly behind Bennie, and blushed whenever he was told to "look up," and allow the likeness to be traced.

quite like "somebody" amongst the village boys, in spite of his Indian blood, and if Bill and his circle of select followers were inclined to "tackle the Injun" at times, they were very careful to do that kind of thing far out of sight of the main street of the village, and then only when sure that the little boy was not prepared to defend himself. But we must return to Dolly.

"Oh, Dan, I finded somethin' under my tree!"

Dan leaped over the gate—too much trouble to open it, I suppose—and took a bird's nest from Dolly's hands. "A dear little house all made of straw, Dolly, an' full of pretty white eggs. The birdies built it, an' they'll be so sorry when they come flyin' back to find no little nest."

"Tate out de stoneses. I want 'em to play wiv."

"They ain't stoneses, they's eggs!" exclaimed Dan, laughing. "They're goin' to have wings some day, an' then they won't keep so still in the nest."

Dolly peered over and looked with solemn eyes into the nest, and then Dan asked if he should put it back in the tree, exclaiming how the eggs one day open their walls and let the wee birds come forth into the sunshine. He told it all in his boyish way, and made things quite clear to the little one's intelligence, so that from that moment she looked upon a bird's nest as a sacred thing to be most tenderly cared for and respected.

And yet, only think, just a few short weeks ago Dan's own brown hand would have carelessly stoned a nest at a bird's nest, and with no intention of cruelty, he would have made balls of the pretty eggs the mother-birds love so dearly. Ah, dear little Dan! and happy Miss Viola, to have done so much towards making him a good boy!

Over the road ere long went Dan, whistling merrily so that mammy could hear and know that he was near at hand, and out from the roadside bush sprang Bill, whom Dan had not seen for a long time.

"Now I've got you, little Injun!" he yelled, as he caught Dan by the arm and swung him about.



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THE RITUAL OF THE P. P. A. We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 6 cents in stamps, by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address: THE COFFEY, CATHOLIC RECORD OFFICE, LONDON, ONTARIO.

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C. M. B. A.

Echoes of the Convention. The St. John families devoted considerable space to the proceedings. Brother James Berry represented the St. John families...

Mr. S. R. Brown is the most active among the delegates, and certainly is a most efficient officer. Prompt and courteous attention to the duties of his office...

Visit to Dartmouth. We learn from the Halifax Recorder of Sept. 1 that a number of C. M. B. A. delegates from the western provinces visited Dartmouth the previous day...

Resolutions of Condolence. Stratford, August 29, 1894. O. K. Fraser, Grand President C. M. B. A. Dear Sir and Brother—Canada mourned on Saturday when the death of your esteemed and honored brother, the Honorable Christopher Fahey...

The C. M. B. A. Relief Association. Brothers—On the 27th of October, 1893, there was a branch of the Relief Association organized in our branch, I being one of the first to join...

Obituary. MISS MARY WARD, LONDON, TP. On Sunday, Sept. 9, there departed this life, at the residence of her mother, Mary, youngest daughter of Mrs. John Ward, co-adjutor, London, TP.

Merrierville Ont. Never forget to convert others we must first get to our own scale.

A. O. H.

Toronto, Sept. 15, 1894. At the last regular meeting of Division No. 4, A. O. H., the following resolution was unanimously adopted: Whereas, it has been the will of our Heavenly Father...

E. B. A. TORONTO BRANCHES. St. Paul's Branch, No. 8, held their regular meeting on the 11th. Considering it being Exhibition week the attendance was very good...

St. Joseph's Branch, No. 23, Stratford, at their regular meeting, on Monday, Sept. 10, decided to hold their 25th anniversary of the society, at an early date. Vice President Hagarty will deliver a lecture on society matters in the branch hall at the next meeting...

LETTER OF CONDOLENCE. At the regular meeting of St. Patrick's Branch, No. 12, Toronto, the following resolution of condolence was unanimously adopted: Whereas, we, the members of St. Patrick's Branch, No. 12, having learned with profound regret of the death of our dear and respected brother, Christopher Fahey...

OBITUARY. MISS MARY WARD, LONDON, TP. On Sunday, Sept. 9, there departed this life, at the residence of her mother, Mary, youngest daughter of Mrs. John Ward, co-adjutor, London, TP.

MRS. A. McDONALD, ALEXANDRIA. It is with deep regret we have to record the death of Mrs. A. J. McDonald, which sad event took place Sunday morning, the 9th Sept. Deceased had been ailing for some time past, but was able to go about a few days before her death. She was much loved by all who knew her. She leaves a husband, five daughters and one son to mourn the loss of a loving and devoted mother. The funeral, to St. Raphael's, was very largely attended by friends and neighbors.

CONNOLLY—In Trenton, at 12.45 a. m., Tuesday, Sept. 11, 1894, Bernard Connolly aged 79 years and 36 days. In the death of Mr. Bernard Connolly the town loses one of its oldest and most respected citizens. During length of years, most of them spent in Trenton, he was always esteemed as a good citizen and an upright man, and his death will be a loss to the community. To the bereaved ones—wife and children—we tender our deep sympathy in their dark hour of grief.—Trenton Advocate.

WILLIAM O'BRIEN, M. P., ON THE LORDS.

William O'Brien, the senior M. P. for Cork, Ire., made the principal speech at the great Radical demonstration against the House of Lords in Hyde Park, London, August 26. We give some salient passages:—

What is the situation? The country at the general election resolved upon a great policy of conciliation in Ireland. They elected the House of Commons for the purpose of carrying out the policy of Mr. Gladstone (cheers). The House of Lords has stood forward and declared, "We don't care a fig what the representatives of the people may decide, we will allow no conciliation to Ireland. On the contrary, we will do all that men or demons could do to insult Ireland, to destroy Mr. Gladstone's work of peace and to goad the Irish back into disaffection and desperation, and if the House of Commons objects we will simply answer them with contempt and defiance. They may spend weeks and months preparing measures which they believe to be essential to the peace and happiness of this Empire, but when all is done we have only to whip up a couple of hundred Peers like Lord Clanricarde (groans), and in a single night or two we will toss into the waste paper basket the bills over which those wretched representatives of the people have been laboring like the fools and vulgar creatures they are." ("Hear, hear," and cheers.)

Why let the people of Ireland—why let the working people of England drift along in a state of discouragement and doubt with a certain uneasy feeling that they are neither under nor mending the House of Lords, but simply bending to them? (Cheers.) If there are any men who need offer no apologies for speaking plainly to the Government on this subject, it is we Irish members (cheers). If ever there were loyal allies we have been here to ally ourselves with you. Lord Salisbury said the other night that the Evicted Tenants Bill would never have crossed the lobby only for Irish votes—aye, but let Englishmen remember that neither would your Budget Bill ever have crossed the lobby to the House of Lords but for Irish votes (loud cheers). Neither would your Parish Councils Bill, nor your Employers Liability Bill, nor your Equalization of Rates Bill have ever crossed the lobby to the House of Lords, but for Irish votes (renewed cheers). If every reform carried by Irish votes were to be struck out of the Statute Book, England would be to day one of the most unprogressive States in Europe (cheers).

All those English measures that I have just mentioned to you would have been ruthlessly destroyed by Tory obstruction in the House of Commons only that you had your Irish allies there to win for Englishmen and Scotchmen those privileges which are denied to our countrymen (cheers). And if the House of Lords did not pluck up courage to throw out your bills, as well as our bills—if they meekly accepted the Equalization of Rates Bill a night or two after they rejected the Evicted Tenants Bill—you need not thank the Lords, but you may thank the fact that the Lords calculated that their hands are sufficiently full in turning all their vengeance for the present against the unfortunate Irish people. We have gone through that kind of thing for years; we have never grumbled, and our people have never grumbled, but there must be some limit to that somewhat painful process of pulling the chestnuts out of the fire for the benefit of our neighbors (cheers). We have never, in thought, word or deed, been false to that great treaty of peace into which we entered with Mr. Gladstone, and we never will; but that treaty of peace was not a one-sided bargain. Its essence was that self-government for Ireland was to be, and was to remain, the first object of the Liberal party until it was accomplished. We have never construed it in a narrow or short-sighted way. But we now find it established, beyond any manner of doubt, that neither that reform, nor any other reform for Ireland can be obtained until the House of Lords is stripped of the power of nullifying the decisions of the representatives of the people, and when we find that English reforms and all other reforms stand in the same position, then we have the most absolute right and determination to demand that Lord Rosebery's Government shall pledge themselves plainly to disarm the Lords

of that power and to make England ring with the cry of "Remember Clanricarde," as Mr. Gladstone made it ring with the cry of "Remember Mitchellstown" (cheers), and a voice: "Remember Tullamore," (cheers). If it were otherwise, if the Irish members were to be kept rolling the stone of Sisyphus up the hill for the best years of one's life until we dropped down and died; if the Irish people were to be made to feel that no reform for Ireland was possible so long as the party who control the House of Lords were not in office, then there would have to be some limit to human endurance, and we should have to consider what advantage of any kind Ireland could hope to obtain by retaining in office a Government so ineffectual and so powerless.

WE are not asking the Government to go one inch beyond the line to which we know the great mass of their followers in the House of Commons and in the country are not only prepared to follow, but are eager and clamoring to be led (cheers). I think that was pretty well proved last week in the House of Commons. ("Hear, hear.") The Irish people are placed in this cruel position, that if they remain quiet it will be said that the House of Lords did no great harm after all, and if they strike back it will be said that they are a race of turbulent savages, and it is upon this base calculation that the House of Lords have deliberately killed the bill which the Government of the country pledged themselves to be indispensable to the peace of Ireland. The Lords in this matter are only so many coroneted moonlighters. (Loud cheers and laughter.) They are deliberately setting out on a career of crime in as real and as guilty a manner as any gang of moonlighters who ever masked their faces for a moonlight raid (renewed cheers). If the Lords are to be balked, if the peace of Ireland is to be preserved, well, then, I appeal to the working men of Great Britain to transfer the battle against the Lords here to England, to make us in Ireland feel that we have a great Government and a great British party pledged in no mealy-mouthed way to square accounts with the House of Lords, and that, as surely as Mr. Gladstone vanquished the Coercion Government before at the polls, so surely are the forces gathering and mustering thick and fast for the fray which will decide whether it is the Lords or Commons who will henceforth be the sovereign power in this realm of Britain (loud cheers).

There are some people who imagine that it is necessary to abandon the Newcastle programme in order to plunge into the struggle against the House of Lords. Nothing of the kind. There is no conflict whatever between the two things. We all feel that the Welsh Church Bill ought to be sent up to the House of Lords, and that the Registration Bill and a great Irish Land Bill should be sent up to the House of Lords, but inasmuch as the Lords have made it tolerably certain that they will reject all these bills, it would be sheer waste of time to dawdle over these bills the whole of next session. We have the time limit, the closure, or the guillotine, if Tories please so to describe that useful implement of public justice. ("Hear, hear," and laughter.) If the closure was good enough for Irish business it must not be limited to Irish business. There must be short shrift for Tory obstruction in the House of Commons as well as in the House of Lords.

I don't see why the Government should not in addition utilize the House of Lords as well as the House of Commons to propose as much Radical legislation as possible, and put the House of Lords to the test. While the House of Commons is engaged in passing the Welsh Bill and the Irish Bill and the Registration Bill there is no reason why the Government should not introduce into the House of Lords a better Employers' Liability Bill than last year's, and a bill to extend to Ireland those county councils and parish councils which we have secured for Englishmen, and Scotchmen, and a bill to repeal the Coercion Act in Ireland, and as many more reforms as they pleased, because the House of Lords have nothing else to do, and are not likely to require much time to dispose of those measures. Then, when the work of rejection is completed, when the House of Lords have outraged the feelings of the people of every part of these three kingdoms, there would still be plenty of time to pass through the House of Commons whatever measure the Government might consider wisest for the purpose of stripping the Lords of their veto and asserting the supremacy of the representatives of the people (cheers). When that measure was rejected in its turn, then you would be in a position instantly to force the Lords to face the country with all their crimes upon their heads, and one would almost despair of human intelligence or human liberty if under such circumstances the House of Lords did not return from the general election condemned and doubled up and cured forever of any ambition to trample on the representatives of the people (loud cheers). If Lord Rosebery places some such programme as that before the country, I don't think he would be likely to want for inspiration and encouragement from the democracy of Great Britain.

WEDDING BELLS. KELLY-McTAGUE. The Catholic church of Our Lady, Guelph Ont., was the scene of a very brilliant wedding on Tuesday morning, August 28, 1894. The contracting parties were Mr. P. J.

Kelly, of Stratford, and Miss Lizzie, eldest daughter of Chas. McTague, Esq., Ferguson street, a fair and accomplished lady of Guelph. There was a very large gathering in the body of the church, of friends of the bride, who is exceedingly popular among the young people of the congregation as well as outsiders. Promptly at the appointed time, Miss Gray effectively rendering the wedding march, the bride entered the church, leaning on the arm of her father. Miss Lizzie Bergin, cousin of the bride, acted as bridesmaid; while the groom was attended by his brother, W. J. Kelly, Esq., of Buffalo, N. Y. Rev. Father O'Leary, S. J., performed the ceremony. The bride looked exceedingly pretty, being gowned in white crepe, trimmed with moire ribbon; while Miss Bergin wore pale green, with moire trimmings. The wedding breakfast was served in elegant style at the home of the happy bride, where only most intimate friends were invited. Congratulations and good wishes were showered on the happy couple on their leaving for Buffalo, New York and Niagara Falls. One present to the bride was a handsome diamond ring, which was much admired by friends of the bride and groom.

I WAS CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT. ROBERT RUFF. Two Rivers, N. S. I WAS CURED of diphtheria, after doctors failed, by MINARD'S LINIMENT. JOHN A. FOREY. Antigonish. I WAS CURED of contraction of muscles by MINARD'S LINIMENT. Mrs. RACHAEL SAUNDERS, Dalhousie.

AN OPEN LETTER FROM A PROMINENT PHYSICIAN. A Remarkable Cure of Consumption in its Last Stages—Is This Once Dread Disease Scarcely Able to Walk Across the Room. She was suffering from a collection of water around the lung I asked for a consultation, and the following day with a prominent physician of a neighboring town again made a careful examination. Every symptom and physical sign indicated the onset of rapid consumption and the breaking down of the lungs. Death certainly seemed but a short time away. I had frequently read the testimonials in favor of Dr. Williams' Pink Pills for wasting diseases, but not knowing their composition hesitated to use them. Finally, however, I decided to give them a trial, and I am free to say that I only used them at a stage when I knew of absolutely nothing else that could save the patient's life. The test was a most severe one and must also admit an unfair one as the patient was so far gone as to make all hope of recovery seem impossible. A very short time, however, convinced me of the efficacy of the Pink Pills. Although only using an ordinary soothing cough mixture along with the pills, within a week the symptoms had abated so much that it was no longer necessary for me to make daily calls. Recovery was so rapid that within a month Miss Koester was able to drive to my office—a distance of about six miles—and was feeling reasonably well, except for weakness. The expectoration had ceased, the cough was gone and the breathing in the deceased lung was being restored. The use of the Pink Pills was continued until the end of October, when she ceased to take the medicine, being in perfect health. I still watch her case with deep interest, but almost a year has now passed and not a trace of her illness remains. In fact she is as well as ever she was, and no one would suspect that she had ever been ailing, to say nothing of having been in the clutches of such a deadly disease as consumption. Her recovery through the use of Pink Pills after having reached a stage when other remedies were of no avail is so remarkable that I feel myself justified in giving the facts to the public, and I regret that the composition of the pills is not known to the medical profession at large in order that their merit might be tested in many more diseases and their usefulness be thus extended. I intend giving them an extended trial in the case of consumption, believing from their action this case so well marked that they will prove a cure in all all cases where a cure is at all possible—I mean before the lungs are entirely destroyed.

Dear Sir: I wish to call your attention to a remarkable cure of consumption. In March, 1893, I was called in my professional capacity to see Miss Christina Koester, of North Brant, who was suffering from a collection of water in the left lung. The attack was a severe one, the use of the lung being entirely gone from the effect of the disease. I treated her for two weeks when recovery seemed assured. I afterwards heard from her at intervals that the progress of recovery was satisfactory. The case then passed from my notice until June, when I was again called to see her, her friends thinking she had gone into consumption. On visiting her I found her health so far gone as to make all hope of recovery seem impossible. A very short time, however, convinced me of the efficacy of the Pink Pills. Although only using an ordinary soothing cough mixture along with the pills, within a week the symptoms had abated so much that it was no longer necessary for me to make daily calls. Recovery was so rapid that within a month Miss Koester was able to drive to my office—a distance of about six miles—and was feeling reasonably well, except for weakness. The expectoration had ceased, the cough was gone and the breathing in the deceased lung was being restored. The use of the Pink Pills was continued until the end of October, when she ceased to take the medicine, being in perfect health. I still watch her case with deep interest, but almost a year has now passed and not a trace of her illness remains. In fact she is as well as ever she was, and no one would suspect that she had ever been ailing, to say nothing of having been in the clutches of such a deadly disease as consumption. Her recovery through the use of Pink Pills after having reached a stage when other remedies were of no avail is so remarkable that I feel myself justified in giving the facts to the public, and I regret that the composition of the pills is not known to the medical profession at large in order that their merit might be tested in many more diseases and their usefulness be thus extended. I intend giving them an extended trial in the case of consumption, believing from their action this case so well marked that they will prove a cure in all all cases where a cure is at all possible—I mean before the lungs are entirely destroyed.

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AGRICULTURAL COLLEGE. Education theoretical and practical for young men who intend to be farmers. Send for circular giving information as to terms of admission, course of study, cost, etc. JAMES MILLS, M. A., President. Guelph, August, 1894.

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