The Rosary of My Tears.

FATHER RYAN.

Some reckon their age by years,
Some measure their life by art;
But some tell their days by the flow of their
tears,
And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years.
Few or many they come, few or many they go,
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our way
And not by the furrows the fingers of care

On fe rehead and face have made. Not so do we count our years; Not by the sun of the earth, but the shade Of our souls, and the tall of our tears.

For the young are oft-times old, Though their brows be bright and fair; While their blood beats warm, their hearts are O'er them the spring-but winter is there.

And the old are oft-times young, When their hair is thin and white; And they sing in age, as in youth they sung, And they laugh, for their cross was light.

But, bead by bead I tell
The rosary of my years;
From a cross to a cross they lead; 'tis well,
And they're blest with a blessing of tears. Better a day of strife Than a century of sleep; Give me instead of a long stream of life The tempests and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the lone back It reaches the haven through tears.

THE CLERGY AND THE AGE. by revolution, and we have never got

Necessity of a Liberal Education, as over it. The world has taken to read-Distinct From Professional Training.

—Isolation is Profitless.

which has made such a stir among the general public, I read as follows:

"With the growth of knowledge theology has enlarged its borders until it has included subjects about which even the most accomplished theologian of past ages did not greatly concern himself. To the patristic, dogmatic and controversial learning which has always been required, the theologian of to-day must add (1) knowledge at first hand of the complex, historical, antiquarian and critical problems presented by the Old and New Testaments, and of the vast and daily in French and English? In a language ments, and of the vast and daily increasing literature which has grown up around them. He must (2) have a which seem to them as dead as Egyptsufficient acquaintance with the comparative history of religions; and, (3) in addition to all this, he must be comit it?

We want a fresh gift of tongue. How, without miracle, shall we gain in addition to all this, he must be comit? petent to deal with those scientific and philosophical questions which have a more profound and permanent bearing on theology even than the results of whole world. Then let us, like St whole world and historical scholarship." Paul, go out into the world, study our pauling.

Aquinas living in our day, could either of them grasp so immense an array of subjects? Evidently there of course, Cardinal Newman. And meanwhile the demands made on human brains by the nineteenth century are better than those of any time that has gone before. And the old channels of learning cannot hold the waters which are now pouring into them. Nearly all the books we use in our schools have been antiquated since the French Revolution. Mr. Balfour talks of "controversial" divinity. My belief has long been that controversy on the well-known pattern is out this country is most admired; because the expressed himself in delightful and eloquent speech, full of the associations that Englishmen love; because they knew him to be one of themselves, and he saw into their hearts. Forty years ago that wise teacher pleaded for a university education as the right saw what we should suffer in conversy on the well-known pattern is out. versy on the well-known pattern is out of date. He mentions "dogmatic" in vain, and who can count up the lating into the language all men speak, and that such a task can never be accomplished without some sense of accomplished without some sense of literature, a critical attention to the spirit of the age and the power of understanding those who differ from us. He believes that "patristic" knowledge is required of theologians at first hand. So do I, but only when we have traveled in that province our specific profession the culture which we have traveled in that province our-selves shall we learn how rare such knowledge is. Are the duties of the clergy more numerous than ever and rank of our churchmen. They have the average qualification demanded of never given up their universities and them, as regards learning at all now they are reaping the fruit. events, higher than at any previous time? It cannot be doubted. Nevertime? It cannot be doubted. Never-theless, when we ask how far circum-in Ireland, we on this side of the stances have helped to prepare them water cannot look to have a university stances have helped to prepare them for shaping, guiding and converting of our own. But we may do much the modern world, let this one sentence tell its own story — since the century began the priesthood, except among Germans, has on the whole ceased to have a university of our own. But we may do much notwithstanding. Of late the movement is growing in strength and importance which seeks for Catholic laymen a share in the privileges of Oxtone and Cambridge. It is obvious have any connection with universities ford and Cambridge. or public seats of knowledge. It has that the clergy cannot be left behind been trained in seminaries which were in a seclusion which would divide diocesan rather than national, nor addiocesan rather than national, nor admitted examiners from outside their sow the beginnings, perchance, of that

lief and agnosticism. I do not forget Louvain, still less Rome itself, but take the clergy in their thousands and not per cent. can show a degree in any department except theology. Is that endeavored to sketch lightly enough in a loss or a gain? That is the question. the space at my command what seems

all serious subjects from the clergy to men of the world, whose studies and luminous and suggestive "Lectures general culture give them that place on University Education," which the men of the world, whose studies and general culture give them that place in the public esteem which for many hundreds of years the clergy were accustomed to hold. If religion addressed itself only to the deveut who happened also to be ignorant, this might not signify so much. But remight not signify so much. But religion is for the educated as well as the The Catholic Church has always included in her ideal of training every one of these subjects which Mr. Balfour reckons. There is the noble "Summa" of St. Thomas Aquinas to prove it. We have in our applied. smallest, our most insignificant seminaries the grand outline of these studies hung up to view, although when we begin to talk of the Oriental languages, of the criticism of literature, ancient or modern, of the comparative history, of religions, of culture as a distinct aim sedulously pursued, alas! that infinite havoc was wrought

"The Clergy and the Age" is the ard, has fallen below the level of two which has made such a stir among the interest of the subject of the following able article by hundred years ago. I speak as the evidence appears to me; such is my distinct impression. It is shared by others, and, in any case, the relative importance of the clergy as a company of a pulliphrened, and of the clergy as a company of a pulliphrened, and of the clergy as a company of a pulliphrened, and of the clergy as a company of a pulliphrened, and of the clergy as a company of the clergy as the clergy as a company of the clergy as it be in mediæval Latin or in modern French and English? In a language

ing books, and severe treatises among

them are multiplied on all hands

NECESSITY OF CULTURE.

on theology even than the results of critical and historical scholarship."
Mr. Balfour when he has come to the end of his catalogue is startled, as he well may be, at "so formidable an apparatus of learning," as being requisite for a modern teacher. But which of these branches could he leave out? Not a single one. And he might with advantage have remembered that the fully equipped theologian is called upon to deal not only with Bible criticism and the philosophy of knowledge, but with social economics, with the moral aspects of the money market and with the relation of art and literature to ethics.

THE DECAY OF LEARNING. Who is sufficient for these things? Were St. Augustine or St. Thomas be a division of labor. But why? Because he was an Oxford I say that it wants trans waste of talents, the disadvantages of

THE NEW MOVEMENT.

DANGERS AHEAD.

Or rather there is no question about the matter. What we have to face, if steps are not speedily taken, is the complete transference of authority on all serious subjects from the clergy to

(Justin McCarthy, in the October Forum) I have no inclination whatever to dispute the greatness, the completeness, of the Liberal defeat. It was, as Mr. Ruskin once said on a very different spike to the result of the result ent subject, not a fall, but a catastrophe. Yet I am not particularly cast down by it. For the great reform measures in which I am chiefly interested it is a Siste delay, and nothing more. The Home Rule cause, for example, will have to wait. But the man who thinks that Home Rule and its movement have Home Rule and its movement have been put out of the way by Ithis Tory triumph must be utterly incapable of understanding the forces of a national principle. Amid all our difficulties and dissensions the cause of Home Rule carried off two seats from the Tories of Ulster. In that province, that is broken from the quarry supposed to be the stronghold of Tory-Rule. Therefore, I feel not the slightest fear on that subject. I am sorry that the national cause should be de--and especially the country Tories--and especially the country Tories-detested the idea of Home Rule and that we become smooth, polished and

ties are that the Liberals would have come back to office with a strong majority. It must also be remembered that among a large proportion of what I may call the inactive voters of England there is a strong and apparently inborn aversion to change of any kind. "Let us have no meandering,"

merely technical defect in some rather unimportant measure, and said in a voice of genuine reproach and pain "Can they never let anything remain as it was — these Radicals?" He undoubtedly expressed the general feel-

Many years ago Richard Cobden de-clared that the English were the Chinese of Europe. Every Liberal Government has to reckon with these European Chinamen. They make excellent sand-bag fortifications for the defense of good old abuses. Such men as these would have objected to the Local Veto bill without the slightest reference to its merits or demerits. They would not have troubled themselves about the publican's interest or the publican's demand for compensation for disturbance. They would simply have said, "This is a new thing, and so we don't want it.

ing of a large number of English voters.

ATTRITION AND CONTRITION.

Justin McCarthy wrote the following etter to the Chicago Methodist ministers who have undertaken to secure, through the Pope, more freedom for Protestants in Peru, Ecuador and

"Dear Sir : - I have read your letter, just received, with great interest. I feel no doubt whatever that the influence of the Pope will be exercised in securing for Protestants in the South American republics the same liberty of and spend the evening now and then? conscience that is enjoyed by Roman Catholic citizens of your country. I my fullest and most cordial sympathy. I thank you much for your kindly words with regard to myself and my

writing. Very truly yours, "JUSTIN MCCARTHY." Protestants have made a good deal of noise about the Pope's interfering with civil governments. They now appeal to the Pope to interfere. They shave urged the civil powers to reject the Pope's authority. They now appeal to that authority in the hope that it will not be rejected. Zeal should never break the bonds of matrimony with consistency.

In MEMORIAM.

The Very Reverend Æneas McDonell Dawson, V. G., L.L. D., D. L., F. R. S. Cane to Canada 1854, after founding important missions in the Diocese of Edinburgh.

Catholics will look aghast when a husband socially inclined, joins a consistency.

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Catholics will look aghast when a husband socially inclined, joins a husband socially inclined, joins a husband socially inclined, joins a protection of the street of the power of the power of the power by at least one great to Canada 1854, after founding important missions in the Diocese of Edinburgh.

Catholics will look aghast when a husband socially inclined, joins a provided priest of this parish 1855, Chapwalls. The teaching of the clergy has followed its own exclusive course, and the universities throughout Europe, though founded by the Holy See, have become lay institutions, often anticlerical, sometimes hotbeds of unbesenged the interest. Sow the beginnings, perchance, of that detestable anti-clerical heresy from which we are at present free. Its the Pope's authority. They now appeal to the Pope to interfere. They have urged the civil powers to reject the Pope's authority. They now appeal to the Pope's authority.

have been, may exchange their thoughts, I trust, in the spirit of which "Academicus," last week, gave so admirable an example. I have endeavored to sketch lightly enough in the spirit of endeavored to sketch lightly enough in the spirit of thoughts, I trust, in the spirit of which "Academicus," last week, gave at my command, what seems include the spirit of which we consider perheld by others which we consider perheld by o nicious, inimical to country, to morals and to the true views of the Gospel is eigners, pernicious, inimical to coun-try, to morals and to the true views of

people are not intolerant as long as they so believe. The Pope will doubting in the affairs of foreign countries.
When we remember that a few
months ago some American Catholle missionaries — priests and Sisters—were persecuted and driven out of Peru we have reason to conclude that the opposition to missionaries is opposition to foreigners, rather than to any particular kind of religion. This kind of opposition missionaries that is broken from the quarry is covered with sharp and ragge supposed to be the stronghold of 1013 is covered with salely ism, we have again a majority of the edges and corners, but by constant attrition on contrition with others like attrition on contrition with others like it it becomes the smooth and polished est fear on that subject. I am sorry that the national cause should be delayed in its movement, but it will not the same with men, taken collectively Not Home Rule, then, but the Local men of rough and rugged edges—pre-Veto Bill, has been the defeat of the judices — and of many creeds are Liberal Government. But it is hardly thrown together. The process of necessary to say that most of the Tories attrition asserts itself on mind and will

detested the idea of Home Rule and were glad to have any opportunity of voting against the statesmen who had introduced it and actually carried it through the House of Commons. What I meant to say is that, if the fortune of war had allowed us to fight the elections on the simple and straightforward question of Home Rule, the probabilities are that the Liberals would have rough edges, and consequently they are intolerant, and would be so whatever might be the religion they profess. In the absence of this necessary attri-tion the Church teaches charity and patience, but she cannot change a law

country; as well might the pebble boast of its smoothness and polish.—N. Y. Freeman's Journal.

ARE CATHOLICS UNSOCIABLE?

In a recent article on "Sociability Among Catholics," Mr. Edward C. Kane gives expression to some very frank statements regarding the lack, almost total want, of this desirable quality among our coreligionists.
That the friendly social union has not always been so conspicuous by its absence in the church, he draws from the unity that existed between the early Christians, commanding the admiration of even their bitterest enemies. Of the social difference between Catholic and Protestant congregations, he

The hope for evercoming this lack of sociability is the organization of Catholic societies. The gravity of the subject, is, perhaps, too lightly considered by those who have the care of souls. For, while it cannot be denied that our separated brethren are most strongly knitted together by social ties, it is equally certain that we Catholics hold little or no intercourse with each other. Taking a Protestant and a Catholic congregation side by side, it is not difficult to distinguish their social difference. It may be all very well to sneer at the numerous societies in the Protestant congregations. We may call the Dorcas Society a meeting of gossips; and the Christian En-deavor or the King's Daughters by equally facetious names: but have we the like in our own congregations? There is the Young Catholics' Friends' Society. They meet once a week or month at the priest's house or parish hall. The business of the meeting is transacted and each one hurries off to his home. The St. Vincent de Paul's Society does wonderful work in relieving distress; but how many of its members are on intimate terms of sociability, visit as friends, drop in

In the same manner the whole line of societies might be reviewed and the need hardly say that your purpose has same unsociable feeling revealed The result of all this is apparent. For the man or woman in the middle age of life, settled in his or her sphere, with the attractions of a comfortable fireside, and a family grown up about

attach themselves to the Y. M. C. A., and for our young ladies to attend Protestant Church gatherings and interest themselves in outside sociability.

But why is there not a Young Men's Catholic Club in every parish of equal attractiveness with the Y. M. C. A.?

And why is there not a Young Women's Catholic Association in every parish to vie in excellence with the and he will not resign. The wish was Protestant associations for young father to the thought with those who women?

descend down the line of their descend-

encourage the people to cultivate or even Torvism. sociability, and prevent the consequences which must necessarily fol-wisdom of according low their indifference to this need?

KIND, GOOD, GENEROUS.

The Name of Vicar-General Dawson is Revered Because of His Long Life-Work For His Fellow - men — A Memorial Tablet to His Memory Piaced in St. Patrick's Church Yes terday-Rev. Father Ryan's Tender

Rev. Father Ryan, rector of St. Michael's cathedral, Toronto, preached the sermon at the memorial service in St. Patrick's church yesterday mornring in honor of the late Very Rev.
Vicar General Dawson. It was a
splendid effort, the distinguished
divine's tribute being a most tender

A TENDER TRIBUTE. "I had not the honor and advantage of a personal acquaintance with the late lamented and beloved Vizar Gen-eral Dawson," said he, "but from many most reliable testimonies of men of all classes and creeds I am sure I may confidently assert that he came up in great measure to the Church. may confidently assert that he came up in great measure to the Church's such a possibility—that I would standard of greatness. And yet the first conviction that was forced upon main Tories as long as they will, they first conviction that was forced upon me by the testimonies I have heard and read was that Father Dawson was in the best sense of the word a very popular man. There was generous praise for his great natural gifts, his brilliant talents, his vast and varied learning, his many valuable contribu-tions to the literature of the day, atience, but she cannot change a law finature.

We boast of our tolerance in this ountry; as well might the pebble coast of its smoothness and polish.—N.

Freeman's Journal.

The literature of the day, the ready wit and genial humor, his charming manner, his conversational and controversial tact, or again, for his loyal devotion to his adopted country, his large liberal Christian spirit and his sterling social and civic virtues. In fact the first thing his friends had to say about him was that his life pleased men. Those who knew Dr. Dawson best like to speak of knew Dr. Dawson best like to speak of him as a splendid type of what is called the old school of Catholic priests. A friend of his, who who wrote a graceful and sympathetic obituary, says: 'He was a true Scot, and a loyal, brave good man, loving life well as Daniel did of old, but loving God better. Above all he could claim the lessly disunited, for then the petty claim the

grand old name of gentleman, because with manhood and gentleness he combined that frank and winning cour tesy which seems to have been inborn in the man of his day and genera-tion.' His friend was right. Dr. Dawson was indeed a type of the good old school. He was the distinguished student, the honored scholar of Paris, Douai and Blairs. He graduated in gentleness and charm of manners in the court of King Charles X. He counted amongst his friends the leading men in Church and State in the old country and the new. But I must confess I like to think of Father Dawson rather as the priest and friend of the since 1890. A just cause cannot f poor, as the devoted paster attending his flock when cholera and themselves and to it.—Boston Pilot. typhus fever made desolate his Edin-burgh and Dumfries missions; of the man of good, kind heart, overflowing with love for his fellowmen, always open to the cry of the poor and always ready for any work of money for either the bodies or the souls of men. But

Collier Grounds presiding at the organ. but breathe fervent prayers

THE MEMORIAL TABLET. been placed on the front wall of the of this man are? The well-rounded church, to the right of the main en-trance. It is of brightly polished his ideas, the fidelity with which, even brass, and bears the following inscrip- in these his last days, he is endeavor-

IN MEMORIAM.

R. I. P.

"And now there remain Faith, Hope and Charity: these three, but the greatest of these is Charity." (I Cor., xiii., 13.)

THE HOPE OF HOME RULE.

Justin McCarthy has not resigned When the crisis is reached, and a Mr. Healy will not be chosen to lead a mixed marriage, with its disastrous crew of mutineers after vainly endeay-results, comes as the natural result of oring to cast away the national barque. the social meeting of Catholic and Protestant young people, it is too late to correct the evil which, alas! will not stay with the contracting parties, but friends of Home Rule in America at last clearly understand that Healyism is more dangerous to What are Catholic leaders doing to the nation's welfare than Paruellism,

Nay, Torylsm itself may yet see the wisdom of according self government to Ireland as a measure of far-sighted policy. As Mr. McCarthy writes to the New York Tribune:—
"The Tries may come to find that

they had butter make some terms with the inevitable and get the benefit of the arrangement. If there were now a Disraeli amoung them they would probably be soon educated up to this point. We know what Disraeli did with regard to Gladstone's Reform Bill of 1866. By the help of a Liberal se-cession Disraeli threw out the bill and the Government, and came back to office. Then he bethought himself that a popular suffrage was unavoidablewas merely a question of time—and he began to ask himself why the Tories should not undertake the task and have all the advantage. He went to work; 'he educated his party' he told all the world of the fact later on, and the phrase is his own; he brought in the very next session a vague and poor Reform Bill, and he allowed the Rad-

cannot prevent the political world from moving. And even Tories feel the movement. But of course the great solid strength of Ireland is in herself and her own cause; in the teachings of history; in the lessons of experience. There is not, so far as I know, any people in the world who are so nearly unanimous on any political question whatever as the Irish people are on the subject of Home Rule.

Mr. McCarthy is pre-eminently a moderate leader, a man who indulges in no rhetoric; but he has shown that when the occasion called for a firm hand he could be as stern as anybody in compelling discipline in the ranks.
The Tory government will find him essly disunited; for then the petty factionists might come to the front by driving true patriots from the field in disgust.

By defeating the aspirations of Mr. Healy and his personal following, the Nationalist party will maintain the confidence of all the friends of Home Rule. Already the Federations in America and Australia are testifying their confidence by material contributions larger than have been given in recent years, and with an unbroken array of Home Rulers in the House of Commons, notwithstanding the Liberal reverses in England, the prospect for success is brighter than it has been since 1890. A just cause cannot fail so long as its supporters are true to

As Leo XIII. Appears to the Jews

The Jewish Review, in an able editorial, has this to say concerning His Holiness Leo XIII.: "Pope Leo knows that his end is near. especially do I like to consider him not older than Bismarck, for he is nearly so much a type of the old school as a eighty seven. He is far older than model of the new."

WHO WERE PRESENT.

Gladstone. He has seen thrones and dynasties shatter and fall. He has A large number of people, including seen the map of Europe change a score of times. He is old and feeble and frail, but there may be no doubt as to many Protestants were present at the the wish of his declining days. It is many Protestants were present at the the wish of his decining days. It is service. Mass for the dead was chanted by Rev. Father McAuley. Ell's Rehood for the entire human race. His quiem Mass was sung by the choir, H. encyclicals are devoid of bigotry, the welfare of humanity. The memorial tablet to deceased has mut'ersit what the theologica opinions ing to serve his fellowman—this transcends theology and glorifies humanity. The world is the better

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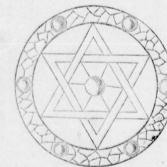
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A MOTHER'S SACRIFICE; OR, WHO WAS GUILTY?

By Christine Faber, Authoress of "Carrol

CHAPTER XIV. - CONTINUED. "What inference can be drawn from all this?" he thundered; "only one-that the might which wealth and able lawyer for the service of a wealthy criminal. Plowden set his teeth hard, and

flush, and his eyes sparkled angrily ; but the lawyer continued:

Every event that has occurred since, tends to prove my indictment of this high minded, legal gentleman. He has been the friend and constant companion of this self-proclaimed murderer. He is here to-day as the counsel of the accused. He will atempt to erect a defence on a very carefully, but yet very weakly, laid foundation of mental delusion; but when evidence shall be given to show that when the examination of this case was last conducted, when subpoenas were served on the servants in the Bernot household, the presence of one lomestic in that house was purposely concealed — when further testimony will prove that Miss Calvert, at the time of her visit to the morgue, pos essed the murderer's confidence, and nust have connived at the escape the murderer herself-when it shall be till further shown that Mr. Hubert Bernot was here in this city on the night of the murder, though report placed him nearly a hundred miles away, and when it shall be proved that he was of perfectly sane mind at the time he proclaimed himself a murderer in the presence of over a score of wit-nesses, I think the fabric which my honorable opponent has erected will fall very speedily to the ground."

For one instant his eyes met Piow-

den's flaming gaze, but he continued in the same triumphant tone:

"The murderer's confidante gave the first clew. On her visit to the morgue she betrayed her fear and anxiety: it was enough for any member of 'Roquelare.'

"A certain agent of that society watched and discovered sufficient to feel sure that he knew the murderer of Cecil Clare. But the clew had to be followed cautiously, for in these times there are many quibbles in the law by which criminals escape. 'Roquelare,' gave its warning, as it always does, gave it to the criminal's confidante, for he criminal himself was at that time in a distant country, and one of the secret agents of 'Roquelare' watched or his return, tracked him when he did return, ascertained his pursuits marked the places which he visited, and became familiar with some of hi very companions. In this way he dis-covered the devotion with which the murderer's confidente guarded the

murderer's secret."

Here Bertoni slightly lowered his voice and spoke more slowly, glancing at the veiled face whose owner had say like a statue from the beginning of his speech; resuming in that slow, lowered one when he described the agent of BUSINESS COURSE,
PREMISES, Opposite Post Office.
TEACHERS, in Peterboroug's.
CIRCULARS, Sand for one at the action, fainting at the sight. garet, who alone had perceived the action, fainting at the sight.

WM. PRINGLE, Late Prin. St. John Bus- who were Bertoni's auditors, had been McCaeA, Late Principal Coatlook present at the scene which the lawyer ay, Que. Address: Peterborough, Ont. 882-12 Calvert's sudden swoon; but Bertoni. regardless of the interruption, pro eeded to detail the circumstances that had led to Bernot's self accusation of

"This agent of 'Requelare,' said, "who had been on the criminal" track so long, sought for an opportun ity of joining the club to which the murderer belonged; he did so, and no one save other agents of 'Roquelare who subsequently also joined the club, penetrated the disguise he had as Then he had an opportunity sumed. of studying every motion of the accused, of discovering how to play upon his fears, and of waking into bitten being, by stray words, his remorse for his crime. The agent did not intend his crime. The agent did not intend to bring him to justice so soon : be meant to wait till further and more positive proof could be collected, and he told the story which clicited that confession only to mark its effect on the accused; he did not think it would good him to a confession, but since it did, 'Roquelare' at once fulfilled it

Bartoni paused for an instant as if to mark himself the impressive silenc which waited upon his words, then h proceeded to briefly review certain points of the former evidence which premised to have an important bear ing on the testimony that should be presently elicited, and with a glance at the prisoner that conveyed as plainly as if he had spoken how re-

pugnant was the task. The next step was the proving of Hubert's sanity and for this purpose the two physicians who had attended him by Bertoni's order were summoned in succession to the stand. evidence went to show that not only was the prisoner of perfectly sane

been even a slight mental derange ment; and to corroborate this testimony Dr. Durant was called.

Margaret knew he had been sub pænaed as a witness, for he himself had told her, but she was not prepared to hear him catechized on his treat ment of her aunt. He was obliged to tell on his oath all that he knew of influence possess over comparative tell on his oath all that he knew of poverty and obscurity purchased this Madame Bernot's disease; of the origin of the latter he could only say, as other edical men had already done, that it had resulted from some severe mental clenched the papers fiercely in his shock whose cause was utterly ungrasp, but he exhibited no other sign of known to him—that the consequences the passion which Bertoni's words had of that shock had been a painful illness of over eight years in duration Hubert's face wore an indignant His further testimony showed that usb, and his eyes sparkled angrily; neither had Madame Bernot's mind ever maintained any but its proper balance, and then, in reply to a last quession by Bertoni, he described her present condition, her utter ignorance of what had happened to her son, and the imminent danger to her life which there would be in acquainting her

with it. Little Sam Lewis had been divided between watching and listening to the witnesses, looking around for Liverspin, and replying to remarks on his tardiness by Hannah Moore.

"Perhaps he was afraid the scene would affect him too much," whispered the little man, when his eyes ached from their painful straining in every direction.

"Perhaps no," answered Hannah Moore dryly; and she disposed her-self to listen more comfortably to the estimony of the next witness, who should be summoned.

"Magnus Liverspin!" called the iudge Everybody in the vicinity of the

little under-waiter thought it was to him the pretentious cognomen be-longed, from the electrical manner in which he started to his feet at the sound. But he made no attempt to move from his place; only stood there with open mouth and such a look of ludicrous be wilderment in his round, staring eyes, that the attention of the people about him was attracted.

"Sit down, you fool, and don't be gaping in that unmannerly fashion,' whispered Hannah Moore, as, with a very ungenile tug, she placed him suddenly in his seat.

"But it's him-it's Liverspin, that I was telling you about," responded little Sam, in a very excited whisper; and thereupon Hannah Moore slightly elevated herself to obtain a clear view of the witness. She could see but the back of his form and his profile; the former was straight, tall, and somewhat portly; the latter was overspread with a deep, florid hue.

Bertoni was asking some prelimin

ary and apparently unimportant ques but, in a few moments ions; but, in a few moments he aunched into inquiries that brough out Liverspin's testimony to such fact as his acquaintance with a servant in th Bernot household, his learning from tha acquaintanceship Miss Calvert's anxi ety to have Mr. Bernot's imprison ment kept not only from her aunt, bu aunt, the determination of the servant to tell, should they be a second ubpænaed, only what they had told a their former examination, and the i unction of one particular domestic bide by that determination whatever any of their number might think, o even know.

"Do you know how long this special attendant of Madame Bernot's has occupied her position?'

oni.
"She had been in attendance of the had been in attendance of Madame Bernot before that lady left the South," was the reply.

Bertoni glanced at Piowden, as if to note whether he was cognizant of the point just gained; but Plowden, waiting to begin the cross examination, was watching the witness.
"When did you first see this domes-

tic of the Bernot household, whose acquaintance you seem to have so assiduously and successfully courted?" nestioned Plowden, at the last, when was evident that he was nearly arough with the witness. The man answered promptly

"When did you first make his acquaintance?" queried Plowden again. Liverspin answered as promptly as

"What motive prompted you to be

ome a member of that club in particu-Bertoni interposed, alleging that the

question was not a pertinent one, and eed not be answered. Plowden, darting a look of scorn a

his opponent, said, ironically:
"The honorable gentleman seen afraid to have motives too closely scru-tinized, lest so doing should distinized, lest so doing should dis-cover mean mercenary things about the agents even of this immaculate 'Roquelare'; lest, if we go too deep we may discover that it is not the desire for justice, the burning love of quality of rights for rich and poor of the Bernot family in the first instance?"
"Because I thought it better to learn ike, that actuate each member of this ustice-loving society, but a desire and ourning love for fame and honor as The conviction and sentence of rather than from themselves.

onder hunted prisoner will cover my gal opponent, who is the secret age of whom he himself has spoken, with fame and glory enough to last a lifetime. He hoped for and expected this, and has worked accordingly. I say of music, and I o hoped, not expected; he could not with certainly expect, for the few who "You kept accurate rep comprise the heads of that society hold out no rewards to stimulate the energies of their members; neither do they award every work of justice that is done by their secret agents - as a

mind at the time that he made his simply those of justice, in proportion strange admission, but that at no previous period in his life had there ever If then my honorable opponent fears it is awards. If then my honorable opponent fears not scrutiny into his motives, if justice animates his dealings as prosecuting ounsel, why will he not permit an impartial examination of every witness? The justice which 'Roquelare 'seeks, demands this."

The irony with which Plowden had begun had given way to a passionate earnestness under whose influence his ery face seemed to soften. Bertoni's neavy countenance darkened, but he gave no other sign that the speech had aroused him to a white heat of passion; even his voice, when he replied, did ot betray by a tremor his inward ex-That he might not be supsed, he said, to have any reluctance refute the malicious and unfounded harge of his honorable opponent, he rould withdraw his objection and eave the counsel for the defence at

Bertoni slowly resumed his seat, as f desirous to show by his very calm ness how false was the imputation cast uelare Plowden repeated his last question

ose, to the witness.

erfect liberty to put any question he

to the witness. The witness glanced at Bertoni, as if seeking in his face ne cue which might help him to nould his answer, and Plowden seeing hat, turned directly round and faced he opposing counsel. malignant expression which shone for a moment on the countenances of both awyers, and then Plowden turned tack and looked at the witness, while ne latter gave his answer in a bung-

ng, evasive manner. "Did you, or did you not, enter that articular club solely to cultivate the equaintance of this domestic of the ernot household?" asked Plowden.

The witness was a full minute in oringing forth his reply, and then it was as if the riveting glance of the lawyer's keen eyes had compelled him speak the brief affirmative.

How did you first become aware that this domestic was a member of that particular club?"

It was evident that the witness was growing uncomfortable - that some secret fear was influencing his evi dence-as if he were not sure how much truth he ought to tell, and yet was not equal to the task of inventing falsehoods which might answer the His reply was long in coming, and

ople bent forward to watch Plowden's ace because of its curious expression ather than to hear the reply of the witness: but the witness at length with a sort of bravado, as if defiant of onsequences, answered:
"I learned it by inquiring from

ther servants who reside in the same "And you made those inquiries at

the instigation of another?" said Plow-'I did." answered the witness, with

a little hesitation.
"That other being a master whom you served in this particular instance because of a promised reward?" con-

tinued Plowden "Yes," again hesitatingly answered the witness "In what business were you en-

gaged before you begun to play the part of spy on the servants of the Ber-not household?"

"Travelling comedian."

"How did you come to obtain this last position, which you have filled with such credit to yourself and such honor to your employer?"-speaking with a bitter sarcasm. "Through an advertisement in one

of the daily papers for an energetical shrewd man, who was capable of play ing parts.' You applied in person?"

" I did. "What was the result of that appli

cation?' The manner of the witness had grown a little more confident, as if he were treading on more certain ground, and he answered with less hesitation. "After being asked several questions about myself, I was told that my business would be to ingratiate my self with the Bernot servants, and learn what I could from them of the private life of Mr. Hubert Bernot and

Miss Calvert." "Did your employer suggest to you in what manner you were to accomplish this?"

"No : I was left to the invention of my own wits

And what did your wits suggest? "To introduce myself to the servants of other families in the street as a poor fiddler who was soliciting pupils for a livelihood. From them I learned that the only one who might be likely to need my services was a servant in the Bernot family, who already belonged to a musical club. That information gave me a plan upon which to act. I joined that club, and worked myself

into the favor of Mr. Samuel Lewis."
"Why did you not visit the servants

at first something of them from others "Why did you confine yourself to the acquaintanceship of only one of

"Because he was enough for my purpose. He was soft on the subject of music, and I obtained all the inform-

"You kept accurate reports of every communication obtained from this vic timized domestic, and faithfully transmitted them to your employer ? " I did."

"You knew, or suspected, at the man's life is discovered to be just, as time of your being thus strangely emthe motives with which he has hunted ployed, or shortly afterward, the ultidown any criminal are thought to be mate purpose for which you had been expression of face like one who was Va.

"You were paid regular day wages apart from a promised reward should your efforts aid in accomplishing the aim of your employer?

" Mention the promised reward." There was a start from Bertoni-an impulsive, uncontrolable start, which brought him to his feet and turned upon him the wondering glances of all about him. The witness looked also; and Plowden, seeing the direction of the witness's eyes, turned and again directly faced the prosecuting counsel. During the whole of the cross-exam

ination it seemed to many—even those who were somewhat versed in the practices and technicalities of the law-as if the whole court were out of order-as if Plowden were permitted to continue his most unusual cross examination, and one apparently bearing little on the case in hand, because of some secret influence, with which had, perhaps, more at heart the vindication of "Roquelare" than even the prosecu-

tion of the prisoner.

Plowden turned back and fastened his eyes more eagerly on the witness, compelling an answer from the latter as if by the magnetism of his glance "When all should succeed as my em-

ployer wished, I was to receive a large sum of money."
"Did he at no time stimulate your efforts by promising that you should become a member of 'Roquelare?'"

There were half-smothered exclama tions from certain masculine throats, wondering, almost frightened looks on ertain masculine faces, and even the judge's rigid countenance became clouded and threatening; but Plowden, apparently heedless of the excite ment his question had caused, waited for the answer of the witness. Again it was evident that the latter was very uncomfortable—that he was more uncertain than ever what reply to make, but while he hesitated Bertoni rose and bjected to any answer being returned

to the last question. Plowden smiled, well knowing the bjection would have little weight, Bertoni was caught in his own trap, since the judge and some of the jury were members of "Roquelare," the question would have to be answered, that the character of one of that mysterious ody might be proved honorable or otherwise. And the question was answered and in the affirmative.

"Only one question more," said the triumphant Plowden.

"The name of the gentleman who so hired you and promised this munifi ent reward?"

The witness had seemed to recover what was evidently his natural manner, a sort of swaggering, independ ent bravado - as if he had come to the mental conclusion that his evidence had already accomplished the worst for himself, and his best course was to brave the consequences as he had already braved many a buffet of for-tune before. So he answered

"That's him sitting on the right hand side of the judge-Mr. Bertoni." "That will do, Mr. Liverspin," and Piowden, making no effort to control the triumph in his face, begun in

earnest, almost impetuous tones:
"For the honor of 'Roquelare whose principles, whose aim I, though no member, revere, it was neces-sary to be sure that its secret agents had violated no rules, had pursued their work with no unworthy motives. One of the stringent regulations of this mysterious society is that no member hold out to any man. as inducement or reward, the promis to procure for him membership in that great body. No member can ask any man to join the society ; no member can tell to any man who is not member, the secret influence for pros perity which membership of this society exerts upon individual lives ; yet t is evident that the counsel for the prosecution has done these things. If he had not showed the benefit which must accrue from being a member of 'Roquelare,' why would this traveling comedian feel himself incited to new forts because of such a promise? All this I hope those who ere long may have the life of my unhappy client in their hands will bear carefully in mind remember that the secret agent of Roquelare' who has hunted the accused to his present position, has not pursued his work according to the honorable precepts of 'Roquelare' itself ; that as justice has been meted to yonder pris oner. I hope justice also will be meted to this unworthy member of 'Roque

Plowden sat down, wiping his face, for the perspiration lay in thick heavy beads upon it. Bertoni's countenance was as stolid and heavy as it had been at the beginning of the trial. the time he had given that sudden start he had seemed to have perfect control f himself, evincing neither by change of color, nor the expression in his eyes, how every word of his legal antago was rankling in his heart like a barbed arrow. He bent forward to the judge, as calm, apparently, as if he were not the centre of a sort of terrified interest to the breathless crowd, and said something in an inaudible tone, the result to "the infrequency of criminal aborof which was an adjournment of the tion in Catholic families in the United case until that same day in the ensuing | States."- Ave Maria.

If any one in the miscellaneous throng which immediately, on the ad with a persistent humor on my head journment, began to pour forth to the which gave me considerable annoy street, deserved pity, it was poor, little victimized Samuel Lewis. He had Ayer's Hair Vigor. Before using one listened to the cross examination of his bottle, the humor was healed."—T. T. pretended friend, Liverspin, with an Adams, General Merchant, Turbeville,

suffering from a horrible nightmare. Hannah Moore's indignation toward. and scorn for, the little man, had been too deep for words. She was bursting with wrath, and with violent impati ence waited for an opportunity when she could unrestrainedly pour the vials

of her anger on his head. The other servants were shocked. indignant, and contemptuous also, and larted in turn fiery, scornful looks at

They hardly waited to be properly in the street before one and all launched indignant epithets at him, and Hannah Moore, with her face burning from anger, which had been rendered none the less violent by her efforts to extri-

cate herself from the crowd, began:
"I don't know how to keep my hands off of you—traitor that you are
—your friend, Mr. Liverspin, indeed he's a divilspin-that's what he is.

It was only the attention which her angry speech and angrier demeanor were attracting that caused her to desist at last, and let the little man, who walked by her side with a most dejected gait, continue his way in silence.

He made no reply to any one of their scornful sallies—indeed, he seemed as

if he had not yet recovered from the first emotions which the appearance of Liverspin as a witness had excited, and he maintained his melancholy silence till the Bernot residence was reached.

"I can't go in," he said, thrusting his hands into his pockets, and looking ruefully down the area steps.

"I've gone and done a bad thing for everybody as well as myself; I didn't go to do it, but it's done-I'll send fter my clothes and things, and tell Miss Calvert that I didn't mean to hurt her-that I-"

The little man's emotions overowered him, and the rest of his sentnce was lost in the hankerchief which

he hurriedly put to his eyes.

Hannah Moore, whose indignation
was wont to be as quickly subdued as
it could be easily kindled, and whose most violent resentment was never proof against the sight of real emotion, was in a moment all sympathy and compassion for the little under waiter : but she deemed it better policy not to let the change in her feelings become too apparent; so, with a rough kindness, she jerked "Little Sam" down the steps, and into the house, saying as she did so:

"Dan't be making a bigger fool of yourself than you are already, and face the consequences of what you've done like a man. I only wish I had Divil-spin here. Faith I'd teach him not to play the spy anymore.

TO BE CONTINUED

Can the Souls of the Departed re-

turn to Earth? According to St. Augustine it would be a great temerity to deny that the souls of the departed cannot, with God's permission, return to us. St Thomas and St. Augustine both incline o the opinion that in many cases there occurs a supernatural action of angels on the mind of those to whom such manifestations are granted. Moreover, t is likely that the souls, like the ingels, can manifest themselves in such a manner that they produce perceptible images on a person's mind

vithout appearing visible to him. Whenever our attention is directed o the departed souls by manifestation of any kind it is a sign of the great mercy of God towards the Suffering Souls and towards us. They make us aware of the great distress of the Church suffering, of which Church we on earth often have not the least coneption, and which yet is entirely dependent on us for help. A Holy Mass, a rosary, an alms, a mortification, some other good work, even a compas sionate ejaculation or pious thought offered up confidently to the Sacred Heart of Jesus for the Suffering Souls, is powerful to create an ineffable joy in that mystic abode. time, a visible manifestation of the distress of a Suffering Soul is a salutary admonition for the living, whereby they are reminded most impressively amid their carelessness, frivolity and tepidity, of the severe judgments of

Everyone knows that the average

American family is very small, but few persons are aware that a family with more than two children is the exception. The ancient idea of the nobility of motherhood seems to be dying out among us. In Massachusetts the average family numbers less he has erred in this respect he may also err in his present work; and when the native women in that State being childless (census of 1885). States have fully as appalling a record. In one city of the far West only eighteen children were found in twenty-five average Protestant families. The two chief causes of this grave ondition are preventives of concepion and abortion." We quote from a paper read before a recent meeting of outhern California Medical Society Walter Lindley, M. D., one of the ost eminent physicians in the State. He characterizes the American woman's aversion to childbearing, the echo of he wish of the husband, as "a blight on our civilization that can well be named the twentieth century curse. Though an avowed Protestant, Dr. Lindley made reference in his paper

"For several months, I was troubled

HIS MOTHER I was lying laz

from the giant lim trees in the comping, somewhat undition of my finan self to look the the face. I was pleasure is a mon labor, and its pro as satisfactory. I assured my fath and my pay w enough to cover and wishes, and 1 months in Bareill "for lack o' gea overdraw, borrow retired life for th The privilege of players than mys heavy book on h

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events, had comb result, as I could knowledging. As I mused aware of a laugh into my hammo captain of my himself noiseles perched astride swayed alongsid Campbell," was "you are enjoyi in the shade. I duty.' "You are mist

not the sweet have to taste it t " I have been you, lad," he gravely than w out looking at n fragments of lie the old tree. that it was I wh into Ashton's 10 but I had no ris like scrape. "Nonsense, stily. "I w

hastily.

with moral sup upon me so sude myself togethe penny Nap in f " All right, lac am afraid I ne to say-to ask, lend me a tenr I shook my h completely cle

not a rupee lef Ashton holds o

he must hold ti

'Ashton hol

quick impatie features. "T not a single co Campbell?" "Not one, R sorry; but—" "Oh, never with ready k plenty in a da able to give y He reached u steady himsel

downward. rose diamond the empty & left hand. He, too, loc and although to my ear, w

"I-shall

at the further I mean to secure." Wi and vanished I wondered some little co my question. rose diamond Of course he about it by equally, of bright good ready wit, n the wiser re-ring. I alo mother's old

> " It is tim Farrell's vo thoughts. I sprang gretful look swinging in boughs. men hated i could be ma hundred-b much runn make acti will just in

that she had

his talisman

After we missed the thankfully threw mys and pantis men, had ropes and Suddenly ropes and ject with a self on my

the officers

ity to wate hole here per yet. some ligh had disap

strange discovery of the secret tunnel.

my reflections, for with the solitary ex-

luncheon, no one came near me for several hours. Over and over, round

and round again, spun and whirled in

my brain the events of the day and my

strange discovery. The conclusion I came to was startling; and the instant

I found myself being driven towards

it, like a horse swerving from a des-

my summary all over again. One or

two things I was quite sure of: Ran-

keilor's diamond had sparkled and

scintillated on his finger last evening

at the late mess dinner. Ashton and Fordyce had both declared that they

had watched the tunnel since yester

fore have lost the jewel in the tunnel

while it was being watched, and at

night, or very early in the morning. What could that possibly mean except?

who had been the kindest of friends to

t the furtherest, and would even b

able to help me out of my tight places

slow crystalization of repulsive ideas

forming in my brain against my will-

in the matter I would shield my friend's name. I would preserve utter

ilence on the subject of his lost dia-

mond, for the present at least, no mat-

ter what the penalty might be.

against you!"

him as unusual.

my explanations."

asked, after a panse.

Rankeilor looked grave.

lowed by Rankeilor. There were only

two men—my accusers—present in the ante room with Colonel Pryor when I entered. It was quite an informal

inquiry; but I saw that the old "chief" noted keenly my every word

The chief mused for a moment, his

after discovering the - tunnellers," said Ashton, somewhat lamely. "It

The officers were silent.

Ashton and Fordyce.

other of us kept near it."

as that of the sphinx.

ish.

own.

I had abundance of time to pursue

I was lying lazily in my hammock, which swung in the cool breeze, hung from the giant limb of one of the great trees in the compound. I was realizing, somewhat uncomfortably, the con- please come here just for a moment? dition of my finances, and foreing myself to look the situation squarely in the face. I was slow to believe that had both disappeared. Peterson was pleasure is a more costly thing than labor, and its products far from being | ging something after him. as satisfactory. When I left England I assured my father that 500 a year and my pay would be more than enough to cover all reasonable wants and wishes, and now, after nine or ten months in Bareilly, I was so straitened "for lack o' gear" that I must either overdraw, borrow or live an exceedingly retired life for the next three months. The privilege of playing guinea pool in Ashton's rooms with much better players than myself, and the not very heavy book on half a dozen sporting events, had combined toward this rapid result, as I could not help ruefully acknowledging.

As I mused I became suddenly aware of a laughing face looking down into my hammock. Rankeilor, the captain of my company, had swung himself noiselessly into the tree, and perched astride a rough limb that swayed alongside of mine. "Well, Campbell," was his gay greeting, "you are enjoying the dolce far niente in the shade. I am just released from

"You are mistaken about the dolce," I replied. "I am tasting the bitter, not the sweet do-nothing, and shall have to taste it for some time to come.'

"I have been a bit remorseful over you, lad," he said, speaking more gravely than was his wont, and without looking at me, scraping down gray fragments of lichen from the trunk of the old tree. "I have not forgotten that it was I who first introduced you into Ashton's rooms and to his fast set. I have been foolish enough myself: but I had no right to drag you into a like scrape.

"Nonsense, Rankeilor," I said astily. "I was just charging myself with moral supineness when you came upon meso suddenly - resolving to pull myself together, and resist even six-

penny Nap in future!"

He smiled his bright sunny smile.
"All right, lad. I'll back you up-I am afraid I need not say what I came to say-to ask, rather. You could not lend me a tenner for two days?"

"I am I shook my head regretfully. completely cleaned out, Rankeilor not a rupee left. And, what is worse, Ashton holds one or two IOUS, which he must hold till next pay."
"Ashton holds them," he repeated, a

quick impatient frown crossing his features. "Then you positively have not a single coin to throw at a fellow, Campbell?

"Not one, Rankeilor. I am awfully

sorry; but—"
"Oh, never mind," he interrupted,
with ready keenness. "I shall have
plenty in a day or two, and may be able to give you a lift—who knows?" He reached up to the limb above, to steady himself for an elastic spring lious.

the empty setting of the ring he left hand.

He, too, looked at the empty ring, ton had just laid down the pickaxe. and although he laughed, I saw that he had changed color, and his laugh, to my car, who knew all his moods, bore an inflection of pain or vexation.

(Leghall bage it posses in two days.)

some little confusion or annoyance at my question. The ring was a lady's ring—a large, exceedingly beautiful rose diamond, set between two opals. rose diamond, set between two opals. night's work would have finished of course he was bantered unsparingly the—" about it by his brother officers, and equally, of course, he retained his interrupted Ashton, shaking his head bright good humor, and replied with "I told you, when we discovered this ready wit, making none of them any tunnel yesterday, and resolved to the wiser regarding the honor of the watch it, that the — the excavators the wiser regarding the honor of the ring. I alone knew that it was his mother's old engagement ring, and that she had asked him to "make it waten it, that the — the excavators would be sure to wear a bold front and proclaim themselves explorers only!"

"I will not submit to this!" I cried

that she had asked him to make it.

"It is time for your rope drill, sir,

"It is time for your rope drill, sir,

patient man, and Ashton's half-companying the state of the s

I sprang down at once, casting a regretful look at the hammock that I left swinging in the cool shade of green boughs. I hated rope drill, and the scarcely dare say that this is the course men hated it even more cordially than I did. It was an arrangement of ropes

I turned sharply round to do as agreeable; so we went at it with a will just inside the wall of the great compound, in the centre of which stood

the officers' bungalow.

After we had finished and I had dismissed the men, who trotted away thankfully, wiping their hot brows, I threw myself down on the ground, hot and panting. Peterson, one of the men, had remained to gather up the ropes and convey them to their places.

HIS MOTHER'S DIAMOND. heedlessly, to lounge away a few of the what relation Rankeilor bore to this fifteen minutes that would intervene before the bell sounded for tiffia. Suddenly I heard the man calling me by name.

"Mr. Campbell, sir, won't you I jumped up and went to the mouth emerging from it feet foremost, drag-

"This is a queer place, sir," he It's a perate leap, I turned away and began said; it goes in ever so far. It's a regular tunnel, it is; and I found them things inside!"

He held up a trowel and pickaxe-a very small one-both of which bore evidence of having been recently used for excavating purposes in the halfdried, freshly-turned earth adhering to day afternoon; Rankeilor must there

them. "Where do you suppose it leads to?" I asked, taking the trowel in my hand. " Well, sir, I didn't go in very far

but it goes off that way a good bit." He described a sweep with his arm, passing the officers' quarters to the " And that leads?"-only for an instant did I stand with bent brows; then, as if a "brain wave" had floated from one to the other, we both exclaimed at once, "Good gracious! The fort — the fort, with all the

"It must be that," I said, in consternation. "Peterson, you go in again and penetrate to the very end. I shall walk above, as your voice directs. Mind, you must shout well. We must

look into this." The man obeyed at once, and crept

back into the hole.

As soon as he completely vanished I threw down the trowel and prepared to follow above ground, when a single dazzling point of light glittered like a star from amid the displaced earth fallen from the trowel, where I had thrown it down. With a strange, sinking feeling of genuine dismay a my heart I stooped and picked up-Rankeilor's diamond! I had not the time then, however, to speculate. Peterson was already shouting, his voice muffled and indistinct, as from a distance. I rolled the precious stone in a corner of my handkerchief, and sprang away to follow the man's progress. I replied to every shout by stamping violently on the ground. As we had feared, we were led directly to the fort, where all the moneys of the garrison were packed and stocked from floor to ceiling. What was worse, be-fore the faint muffled voice had ceased to lead me forward I stood within two or three yards of the back wall of the fort! Evidently the tunnel was quite near completion; a single night's hard work, a brick or two removed from the wall, fand the excavators

would be richly rewarded ! I turned and quickly retraced my steps to the mouth of the tunnel. A group of men, among whom I distinguished Captains Ashton and Fordyce, stood by the entrance. Plainly they had been watching our movements, and must have thought them suspic-

downward.
"Hallo! What's come of your big rose diamond?" I asked, looking at into my mouth, where it lay, "rolled Obeying a swift impulse I lifted my like a sweet morsel under my tongue. wore on the little finger of his I saw that Captain Fordyce held the trowel in his hand, and Captain Ash-

"I-shall have it reset in two days sooner have named any other man in at the furthest, he answered. "And the garrison had I been asked to pick the man crept inside, and you walked

I mean to make the setting more secure." With a nod he sprang down and vanished.

I wondered idly why he had shown

I wondered idly why he had shown

"What did I tell you, Fordyce?"

and the men are turning out," said passionate tone drove me wild. "You and the men are turning out," said passionate tone drove me what.

Farrell's voice, breaking in on my exceed your authority, Ashton! As for Peterson, he was obeying orders.

and knots whereby eight or ten men could be made to represent fifty or one like an avalanche, seized and overhundred-by dint of hard work and powered me in a moment, and with much running about. However, the weather was not yet hot enough to make active exercise positively disagreeable; so we went at it with a mindered—by distribution of nard work and powered me in a moment, and with either arm in a powerful grip I realized with speechless anger that quietness would serve my turn best, at lest for the present. Both Ashton and Fordyce were veterans in the service. Even if proved a mistake their mistaken zeal would do them less harm than good in the calculation of the calculation the colonel's eyes in so serious an

affair as this.
"Escort Mr. Campbell to his quarters, men," said Ashton's quiet voice. "Peterson can be taken to the guard-

ception of the orderly who brought my

Without speaking to any of them, I the snares of such fowlers as Ashton Without speaking to any of them, I curred to my own room, again followed by Rankeilor, who, in his friendiest manner, laid his hand on my shoulder.

"I shall never play for money again while I live," I said firmly. "And I don't think I can ever distrust you shoulder. oulder.

"Campbell, old follow, I don't mean belave you alone till you make a lean breast of it! I see clearly that lean breast of it! I see clearly that college you got you g as this bold affectionate friendliness eant merely to draw out all my in-rmation and let him know where he ood? Well, he should have it. I - I always stopped there, and began all over again. I remembered with a strange feeling of disloyalty to one ould be reckless, too, although the me how Rankeilor had two or three times told me that he would have er, of the man altogether, had never ' plenty of money" within a day or two en so strongly present to my mind Journal.

"I don't suspect — I know, Ran-ilor!" I said, looking carnestly at One thing I was decided upon, in the i. "I found your diamond—where a lost it, in the very mouth of that that was, that so far as I was concerned unnel, among the freshly-turned arth on the trowel!"

A series of rapid, startling changes A quick footstep in the corridor ne, only his hand dropped from my caught my ear; my door was thrown open and Rankeilor walked in, his

You found my diamond there? open and hankelfor wasked it, his face suffused with a fiery glow of in-dignation. "What a thundering shame, Campbell!" was his impulsive silutation, holding out both hands to mother's gift?" he said, sternly.
"Yes; I found it there. I have it "If Ashton and Fordyce knew Rankeiler!"

lis face softened again and he reyou as I do they would laugh at the thought of bringing such a charge "As you do," I said, forcing a nile. "I mean — as you laugh at He looked at me attentively, as if mething in my manner had struck ell me all about it, Campbell,"

he said, speaking with authority and kindness, both. "Let me hear your version of the affair."

We both walked unceremoniously into Ashton's room, whence the sounds proceeded. It was not quite an unversion of the affair."

"Mine is very simple. I was at my rope drill, as the men can testify. I had dismissed the men, all but Peterson, whose duty it was to the control of anything that came hards." or anything that came handy; but Ashton was in a furious passion, and son, whose duty it was to see to the ropes, when I saw him fling his cap at was kicking savagely as well. a rabit just darting into his hole, as out a moment's hesitation Rankeilor we thought. Cap and rabbit both disappeared, and Peterson crawled in man's arm out of Ashton's angry grip.
after, and found—what made him for—
"Go—run," he said, and the poor

get the rabbit. We had just finished exploring the tunnel, in fact; I have wretch needed no second bidding. Ashton turned fiercely on Ran-keilor. "How dare you interfere? not yet had Peterson's report. Ashton and Fordyce, with one or two men, The dog has been stealing! I have He stopped short, looking seized and arrested us, and scoffed at lost-"

blacker than a thunder cloud.
"I know," said Rankeilor, quietly. "You have lost my rose diamond, "May I hear their account of it?" I which you took from me' last night at "Yes. It seems that they discovered this tunnel yesterday, and withbaccarat, knowing well that it represented more than five times the value of the amount I owed you. Ashton, out exploring it very thoroughly sus-pected it might lead to the fort, and you shall send in your papers to-morrow. Fordyce, too. I have felt for watched it, from that time and all some time that 'monkeys' and 'ponies' had gone quite far enough in your night, by turns. No one approached it until lunch hour to-day, when they both—Ashton and Fordyce—saw you quarters; but when it comes to tunnelling through to the fort for mone and your man near the entrance. to supply your table it must stop! I give you your choice, either send in your papers at once, or the whole Then, as they suppose, with a view to discovering how far the tunnel had ye -among the fresh earth adhering to toward the fort until within a few yards. Then they called up their men

and arrested you both on the spot. Is that correct, Campbell?" "Bah! Say no more!" said Ashton, Before I could reply a knock at the with face and voice of exceeding disgust. "I did not mean to stay long in any case in a corps of cads and tradesmen. I shall exchange into a door was followed by the entrance of an orderly, who informed me that Colonel Pryor desired my presence in the ante room. I went at once, fol-

horse regiment."
"You were glad enough to win the money of the cads and tradesmen," said Rankeilor, coldly. "However, so long as you and Fordyce retire at once, you can go where you please. Come along, Campbell. He took me by the arm, and we crossed again into my and look : I told the plain unvarnished

truth, with simple directness, to Colone room. "Is it all square now, lad?" he Pryor, and he listened with courtesy. asked, with his winning smile. "And When I had ended he looked toward asked, with his winning smile. "And will you restore me my mother's diamond? You say you found it."
"Rankeilor, I sincerely beg your pardon for having suspected you!" I "You found this tunnel yesterday afternoon, you say, gentlemen?"
"We did, sir, and we watched all

held out my hand, and he grasped it night and all day; to day, one or the "It was natural," he said, "but l could not bear to tell you how I had lost my mother's beautiful gift; and, stern old face masked and inscrutable " Did you

until my next remittance from home, I leave anyone on guard at the tunnel knew I should not be able to redeem when you came to me first to report? Who is there now?" it. That was my reason for asking if you could lend me any money."
"And I could not," I said, ruefully.
"But, Rankeilor, how can you be sure The two officers looked a little tool-"We did not post a sentry there

that Ashton and Fordyce are the de-

found out this tunnel as well as you, with intentions as innocent as your half-careless sort of fashion; but he asked them to wait there, in his house, until he performed an important duty. "It seems to me that you failed in your duty when you did not report such an important discovery to me last straight to the tunnel, and I did exject with all his force.

"What is it?" I asked, rising myself on my elbow with languid curiosity to watch his movements.

"It's a rabbit, sir! He's got into a hole here; but I'll have him for supper yet." He began pulling away some light shrubs around the mouth of the hole or ditch into which the rabbit had disappeared. I lay down again in order to think out as best I could

I shall post sentries there to- suspecting me of-ducce knows what : think you had better con-be yourselves to barracks till to-mor-by afternoon—you three discoverers, complicity in this—crime! Give me ow afternoon - you three discoverers, complicity in this - crime! Give me mean - and let me deal alone with the full credit I deserve." He laughed He left the room, and I never saw larker, angrier faces than were those of Ashton and Fordyce on hearing the solonel's plices in the was a little hurt, too. "And let's 'make a compact firm and sure' to help each other, and these young fleddlings in the same of the same

rou suspect me of some complicity in his business, and I shall haunt you until you confess. Come, out with it." ntil you confess. Come, out with it." better. The tunnel was safely blocked Igazed at him in a bewildered fashion up, and the fort closely guarded. It mxious to shield this man's reputation f he was himself so reckless of it? Or friends after thirty years. The snows friends after thirty years. The snows of winter are beginning to besprinkle our heads, and our faces are tanned and weather-beaten; but our heart are fresh and firmly knit as in early manhood. His mother's diamond sti shines on his finger though she has long ago fallen asleep .- Chamber'

Cardinal Manning on Children.

I have sometimes thought, wher looking on a church full of children, there is nothing more beautiful in the sight of God. A beautiful garden of roses, lilies and lovely flowers is sweet and beautiful to the eye. The hand rossed his features, leaving him as and beautiful to the eye. The hand of man guards and watches over it so that no harm can enter. Sometimes that no harm can enter. that no harm can enter. Sometimes a storm of wind or hail breaks the lilies, destroys the roses and makes ruin where before all was sweet and orderly. The wicked and malicious man comes in to wreck and ruin his ely, and no eye has seen it but neighbor's garden and when he sees see, nor shall any one hear of it from this, every body is touched to the heart. Everything lovely and sweet, trampled down and wrecked, makes the people ced his hand ou my shoulder with a grieved; but, in the sight of God, not le. He had but opened his lips to the most beautiful garden fashioned by ak when a hideous sound, or rather the hand of man, not even the garder babel of sounds, arose from the of Eden with all its glory and beauty osite room in the same corridor-a of flowers and fruits, was so bright and ain of heavy blows, mingled with golrious as are the souls of little children from sof "Oh, sahib; I not steal it! not steal anything! Oh—oh, sahib!"

We both walked unceremoniously to Achter from the same the souls of the children from the Holy Ghost dwells. Such a scene is sweeter and brighter in the sight of God than any garden man ever formed.

Irish Faith.

In an interview with Mr. Stead not long ago, Archbishop Croke, of Cashel, said: "I do not believe that from the days of St. Patrick till now there has ever been a time when the Irish people were so devoted to practising their religion as they are to day." This should be a subject of legitimate pride to the Irish people, and of gratification to Catholics everywhere. It is doubtful, however, if this beautiful eulogy could be applied so unrestrictedly to the children of St. Patrick in America, most of whom preserve the lustre of faith untarnished, but too many of whom have yielded to the blandishments of fortune, or succumbed, especially in country places, to the "blighting atmosphere of circumambient heresy." Our only com-plaint against old country parents is that they do not always rear families in America so good as themselves. God grant that the light of faith may never grow dim in the children of St Patrick anywhere !- Ave Maria.

If your child is puny, fretful, troubled with glandular swellings, inamong the fresh earth adhering to or body, a course of Ayer's Sarsaparilla or body, a course of Ayer's Sarsaparilla the trowel — shall be told openly and is needed to expel the scrofulous humors from the blood. The sooner you begin to give this medicine the better.



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London, Saturday, October 5, 1835. THE REUNION OF CHRISTEN-DOM.

Canon Farrar of Westminster Abbey has published what is intended to be a reply to the Pope's Encyclical letter to the people of England inviting them to return to the one fold; but it is really no reply, - only a carping criticism of a captious fault finder.

The canon acknowledges that the Holy Father had a kind purpose in issuing his invitation, but he says it is " a benevolent invitation " and nothing more. . . . It does not so much as hint at the shadow of a conces-

Nearly all the Protestant religious journals which have made any comment on the Holy Father's letter have spoken of it in a similar strain. They seem to imagine that he should have offered to give up something of the doctrines of the Church in order to induce Protestants to agree to return to the fold, but in taking this view they entirely overlook this essential characteristic of the Catholic Church, her immutability in doctrine. It is a most fundamental belief of the Catholic Church that Christ established His Church upon a rock, against which and against the Church the gates of hell shall not prevail. As a consequence, she can never teach any doctrine but the truth, and in regard to the doctrines of the Church requiring truth she must be unchangeable.

The canon asserts that the Church is not necessarily by Christ's appointment to be of one fold. He says the one fold is an "unimportant matter;" but it is of the very essence of the Church that this should be regarded as a matter of the first importance, and that there should be not only unity of doctrine, but also submission of the members to the Supreme Head of the Church. All this is implied by our tles to go forth to teach all nations have commanded."

The Church, then, has no right to compromise doctrine even to the least degree, and if Protestants insist that such a compromise should be made before they will enter into a reunion, as they are at present.

The Protestant churches show themselves willing to compromise doctrines. This is because they recognize that they are human institutions, and that their most cherished doctrines are human fancies which may or may not be true. But this being the case, why should they wish the Catholic Church to make a compromise on these matters at all? It is so much easier for them to compromise doctrine, they should not look for a compromise of doctrine on the part of the Catholic Church at all, if they are as much in earnest about a reunion of Christendom as

they have of late years professed to be. What doctrine is there on which Canon Farrar or any other Protestant would wish a compromise? Those who speak of such a thing are always very vague about answering this very natural query. There is not a single doctrine of the Catholic Church except certain metaphysical details which are difficult to be understood, and which we imagine do not constitute the obstacle to reunion, which is not held by one or another of the Protestant sects. Why, then, should any of these sects ask that the Catholic Church should give p these doctrines for the sake of unity or union? If they are ready to tolerate these doctrines, and even to afford to change them without losing their historic character of mutableness, why should they not be equally ready to accept these doctrines for the sake of reunion with the great Catholic Church,

one? tion the question of a compromise of one of which is the language of St. Peter.

formed, she has within herself the inreform herself. She has no need of the Anglicans. to be reformed by any authority outside of herself, whether it be that of kings, or princess, or States, or of any other human institution. As far as doctrine is concerned, there is no reform possible. The doctrines of the Catholic Church are those which Christ has revealed, and any change in them cannot be considered as an open question. Matters of merely ecclesiastical legislation or local usage are subject to change. Thus the fast days observed by the Church might be modified by being changed to other days, though the doctrine of the necessity of works of penance, and the utility of fasting and abstinence, must remain unchanged.

The superiority of the state of celibacy, when embraced for God's sake and for the better advancement of the Christian in the way of perfection, is a matter of doctrine which the Church must continue to teach as she has always done; but it is not of absolute necessity that she should insist that the clergy should in all cases remain unmarried. The Latin liturgy of the Church, handed down for over fifty generations, is a sacred usage, justified by the strongest reasons for the preservation of the unity of faith through succeeding ages, and for uniting different nationalities in the consciousness that they belong to one universal Church; yet there is nothing in that the liturgy shall be necessarily either Latin or Greek or Syric, rather than English or French or German, or any other modern tongue.

The language of the liturgy is altogether a matter of discipline, on which the Church may legislate as a matter of public order, convenience and decorum; yet it is also a matter on which she may make concessions; and in fact the Latin liturgy, though Lord when He commissions His Apos only one employed in the Church, the Greek, the Ruthenian, the Coptic, not what their fancy dictates, or what the Chaldaic, and the Syriac languages the nations desire should be taught to being also in use in localities where them, but "all things whatsoever I ancient liturgies exist and have existed in these tongues from a very early age.

But what kind of concession does Canan Farrar want so as to make reunion possible? He is very obscure land-to begin to morrow to consider the points on which a compromise should be made, it would be very difficult to reach a satisfactory conclusion as to the matters on which a compromise would be satisfactory. Why, then, should it be expected that the Pope should offer concessions, before he is made aware of the matters on which concessions would be acceptable?

It is certain that a very large sec tion of the Church of England-the High Church party - have already reached the conclusion that nearly all the doctrines which were rejected by the thorough godly Reformers of the sixteenth century are of Apostolic tradition and teaching, and if there are to be any concessions at all on the part of the Pope, this party at least, in the Church of England, will not demand that they should be doctrinal. Canon Farrar does object to certain doctrines: but neither he, nor the Evangelical party of which he has only very recently proclaimed himself to be the champion, constitutes the Chy & h of England, or a majority of the adher ents of that Church. It may probably be set down as a settled fact that the so-called Evangelicals of the Church of England, whom Canon Farrar to some extent represents, will not accede to accept any one of them for the sake of any terms of reunion which the Cathreunion with petty sects which can olic Church can offer, and it is probably useless to discuss terms with them; turn to the Church from which they

the one Church which Christ instituted. High Churchmen would like to be cus, puts this truth in a very lucid of sarcasm he whips the scoffers who Notwithstanding all the declamation of English. Another is the celibacy manner. Referring to the attempts of go through life attired in the taudry Protestants against her supposed errors of the Catholic priesthood. On this heretics to dishonor the Church he says: garments of doubt. they cannot deny that she alone has latter point, if the general discipline preserved her identity by actual suc- of the Catholic Church is to be rigidly cession from the Apostolic age. Let adhered to, it would exclude from the us suppose for the sake of argument priesthood the bulk of the Anglican that she has become corrupt, as Pro- clergy who might wish to return to the testants assert, by the gradual intro- one fold. We have said that a relaxaduction of new doctrines or practices, tion of discipline on this point might she is still the Church which Christ possibly be allowed by the Pope, but established to last to the end of time, it is not at all likely that such a relax and if there is any abuse to be re- ation would be offered unless the movement toward reunion prove to be herent power and authority to of considerable magnitude on the part

In any case, it was not to be expected

that the Holy Father would make a

proposal on this matter, before having the assurance that such a concession and a concession in regard to the language of the liturgy would bridge over the difficulties now existing. It must be remembered that even if a very large proportion of the present High Church party is really anxious for a reunion, it would still be far from being the predominent part of the reunited Church, and it cannot expect that its desires alone are to be attended to in considering the terms of reunion. The wishes and even the prejudices of the twenty million Catholics who now speak the English language, or are at least within the domains of Great Britain and the United States, are to be accounted as an important factor in regard to concessions, even on points in which concession is possible. This appears to have been entirely overlooked by those who have been clamoring for concessions before they will think of returning to the one fold; yet it is a matter which requires grave consideration; and we are satisfied that the conservative convictions of those who are already Catholics will be all on the side of making as few changes as possible even in the purely disciplinary usages of the Church. At all events it will be necessary to know whether there will be any considerable number who require some concessions, and who will be satisfied with such concessions as are possible, before they can be offered by the Pope

or the Catholic Church. As far as Canon Farrar is concerned we are of opinion that no concessions which the Holy Father can offer would be satisfactory to him or the party he represents. His object appears to be to widen the breach, and not to close it. the most generally used, is not the and they demand concessions only for the purpose of being enabled to assert that the doctrines of the Catholic Church are not so immutable as we have always claimed them to be, because doctrinal truth is immutable. It is only error which can be bartered away by compromises.

It may be a disappointment to those well meaning Ritualists who have in their minds the idea of a corporate reon this point, and we imagine that if union based upon doctrinal com- steal." they must continue to remain outside there were a general convocation of promise, especially a compromise on he admission of the claim that the Pope has by divine appointment the right to teach and govern the whole Church, but Cardinal Vaughan has made it clear in a recent address at rule and 40 for its continuance, but Bristol that there can be no reunion unless this fundamental doctrine be admitted. The Cardinal also stated that he does not expect any immediate submission of the body of the English people to the Catholic Church, but that the slower process of individual conversion is what is rather to be looked for at present. However disappointing the facts are it is as well they should be looked at straight in the face. After having during the centuries maintained that she is infallible in her teaching, it is not to be expected that the Church will proclaim her fallibility by admitting that she has been in error in asserting that the Pope is the successor of St. Peter and supreme visible head of the Church by divine right. Her position would be ridiculous if she could make such an dmission.

COMMUNION WITH ROME.

They who desire the union of Christendom should peruse the writings of the early Fathers-unquestionable witnesses to the truth and sure guides to the Church established by Christ. They have in our days begotten many unto God as in the old times, when in monastic cell, or desert but it is not at all improbable that a cave, or princely palace they transvery important part of the High cribed their soul's belief. There is no Church party may see its way to a re- ambiguity or obscurity in their simple sentences. Communion with Rome is which outnumbers all the Protestant are even now separated by but a com- the sign of Catholicity. Where Peter speeches and articles of those who are sects together by very nearly two to paratively narrow wall, if we consider is, there is the Church: so say all the merely the doctrinal differences. But Fathers; and hence they who wish to be ion because for sooth it is incomprehens-The Catholic Church, absolutely, there are disciplinary matters which Catholics in very truth must bow in The Catholic Church, absolutely, there are disciplinary matters which Catholics in very truth must bow in ible. "Thy daily life is girt with nor is it a right state of things that tannot afford to take into considerate seem to be at present a great bugbear, filial allegiance before the successor of wonder and based on wonder: thy children properly brought up by edu-

"Therefore have I thought that I should consult the chair of Peter and the faith praised by the mouth of the Apostle, Therefore, though your greatness terrifies me, yet your kindness invites me. Let me speak without offence. I count not the Roman height. I speak with the successor of the Fisherman and Disciple of the Cross. I following were as the first but Christ, am linked in communion with thy Blessedness, that is with the chair of Upon that rock I know that Peter. Church. Whose gather not with thee scattereth; that is, he who is not of Christ, is of anti-Christ."

It was, and will be always, the perogrative of Catholicity-obedience to the Holy See. We cannot change it. This supremacy is not the work of arrogance or of ignorance, but the gift of Christ, to be exercised forever. When a man lays aside his prejudices and preconceived opinions and seeks the truth, it will come to him, and with it a peace and knowledge that surpasseth wordly comprehension.

THE TEMPORAL POWER.

Our contemporaries who view with uneasiness the incipient agitation for the restoration of the temporalities of the Papacy should think over and study the question before committing themselves to any definite statement. It is beyond doubt that the agitation is justified by every law. It is a protest against robbery.

That the Popes have a title to the lands of which they have been despoiled is evident to any impartial reader of history, and that they have a right to demand their restoration is none the less evident. The pretext of the unification of Italy is but a veil to cloak the injustice of the act. For over a quarter of a century have the freebooters sat unmolested in another's dominion, and what has been the result? They have ruined the nation, morally and financially. They have kept the rightful owner of Rome a prisoner, in the vain hope of lessening his influence, and they know to their chagrin that they have failed. Never, even in most fortunate days, has Pontiff dominated human intelligence and activity as in this century. His wise and warning words sink deep into the heart of humanity. He scans the horizon and points out the shoals and quicksands that beset us in our onward progress. He is the magnet that draws yearly human life to Rome. All this is well known to the so-called rulers of Italy.

We know they advance the justice of the many laws enacted by them as a justification of their act of robbery, but we have yet to know any normal minded minister who would admit this as an argument that may disprove the commandment, "Thou shalt not

It is alleged by some that the people were unanimous in their demand for a kingly ruler. It is true that the cable flashed the news to the world that 40,000 votes were polled against Papal we know how such a result was obtained. Honest men were prevented from approaching the polls, and the votes cast represented the scum of Italy. To give a semblance of decency to the iniquitous proceeding they guaranteed the Pope absolute independence, but subsequent events showed that a robber may be a liar.

They violated every condition. They put their sacrilegious hands upon institutions hallowed by the traditions of centuries. In the year 1867 they despoiled church property to the extent of \$116,000,000. They converted monasteries into barracks or brothels. But enough: we might go on and

point out laws, brutal and subversive of justice, enacted against the clergy The words of Capproni are coming true: "Beware!" he said. "Oathe independence of the head of the Church depends our independence. If this independence is not secured we shall never possess Rome really and in security." Cavour even declared, in 1861, that "to interfere with the liberty of the Pope would be fatal, not only to Catholicism, but to Italy.

GRIM old Carlyle had one good quality-hedetested shams of every kind. He abhorred self-conceit, especially that species of it so prevalent in our day, and which betrays itself in the original enough to dispense with religible. "Thy daily life is girt with very blankets and breeches are mir-

CORRECT PRINCIPLES.

Some time ago a magazine writer ventured to give Edwin Arnold's philosophy as a panacea for social evils. He proved this very satisfactorily to himself, but the rounded periods, etc., fell harmlessly upon our ears. Sir Edwin Arnold is a word painter and nothing else. His religion of sweetness and light is humbug of the worst and sufficiently to make those who kind. How any man can deny God and continue to preach Him is passing comprehension. What a man wants are principles

that keep him firm, despite the vicissitudes of life-principles that render him loyal always to the God who awaits to judge him. This is the aim of all who understand that in their keeping is an immortal soul. There will be, we suppose, always twaddle about culture. We do not centemn it, provided it be of the right kind. But let it be a reality that will shrink Manitoba or Ontario, comprise a very from uncleanness in thought or action that will wrap itself around every fibre and sinew of our being and guard us against falsehood and evil of any kind. Modern culture cannot do this. Its thin veneering is soon rubbed off by the friction of everyday life. Back of all true culture stands Christ; and when Arnold's admirers bring his system to the baptismal fount of Christianity it will then, and then only, be able to give consolation and peace.

THE SCHOOLMASTER ABROAD.

From an item in the Barrie Advance t will be seen that it is not necessary to go among the half-breeds of Manitoba to find evidence that the Schoolmaster may be abroad even where there is supposed to be in operation a very fair and successful school system. The Advance says:

"The following, rudely marked on a piece of board, was fastened to the fence of a lot not a hundred miles from Orillia :-

" Notis.

" 'Any person ketched on these grounds, or cows, or wimin, will be liobul two fine herself in a skrape." Here is another : " 'Councle :

" 'In account with- contractor, for

Burying one cat on - street on the 27, " ' By order of ir spector "Although these are not evidences of very extensive or accurate scholarship

they by no means prove anything against our school system.' And yet a Winnepeg barrister had written a book to prove that the school system of Manitoba, established twenty years ago, when the country was scarcely yet opened for settlement, and when the settlers were few and just struggling for the necessaries of life, did not succeed in rearing a highly educated generation, and therefore should be swept away without any regard to the wishes of the people who were doing all they could to educate

their children under adverse circum-

stances. We do not refer to such matters for the purpose of casting any injurious reflection on the Public school system of this Province, which we acknowledge to be as good as could be expected, as far as merely secular instruction is concerned, though sadly deficient in regard to the teaching of religion and morality. But it is useful that we should be reminded sometimes of our defects, and it may make some people less vainglorious, and more considerate for the difficulties under which others labor, when they learn that, after all, even in Ontario. with all the efforts made to bring the little red school-house within the reach of all, the school-master is still abroad in regard to many localities.

In connection with this subject we may also call attention to the fact that a correspondent of the Toronto Mail and Empire, in the issue of Sept. 21. expresses the hope that a movement which is to be soon inaugurated to apply a "refining process" to the teachers of the Province may be crowned with success. This writer savs:

"At the present time rough, un couth manners and glaringly bad English seem to be prominent features nearly all the Public schools throughout the country. On visiting some of these I have been grieved to hear young children of refined and cultured parents shouted at and ordered about in a manner altogether out of place in such institutions. This may be necessary in some instances.

Still the incorrigibles should not be permitted to give the tone to the schools attended by them,

doctrine. She claims to be, and she is, the liturgy, which most of the St. Jerome, writing to Pope Damas- acles." With a savage, pitiless lash opportunities of correcting their teacher's lamentable mispronounciation of words, and violation of the simplest rules of grammar. This, in my opinion, has a tendency to lesson the respect due from pupil to teacher. However well children may speak on enter-ing these schools, before the end of a month they will have caught the taint or have been laughed into the ap-proved and accepted dialect of the toughs' in a manner that in some instances verges on persecution.

> It is possible that this correspondent exaggerates the extent of the evil of which he complains, but there can be no doubt it exists to some extent. boast that the Public school system. with its absence of all, or nearly all, religious teaching, should be forced upon those who desire that their children be educated in their duties to God simultaneously with those branches which are necessary for their merely secular advancement.

> We venture to say that if statistics on the subject were attainable it would be found that the most virulent opponents of Catholic claims to the right of freedom of education, whether in large proportion of those who have profited least by the Public school system, and who consequently should be more disposed to be tolerant of the convictions of others who differ from them.

THE ARMENIAN ATROCITIES.

The reports of the Armenian atrocities furnish ample proof of the barbarity of Turkish rule. Some attempts were made to conceal the revolting particulars from the public, but the correspondents of the great secular newspapers have succeeded in unravelling the web of treachery and atrocious cruelty in which the Armenians were entangled. Whole villages were pillaged and destroyed. Men were tortured and women subjected to nameless ignominies. Infants were thrown up into the air and caught on the bayonets of soldiers. Thousands of them are starving.

They are completely in the power of a Government whose purpose is to root them up, branch and trunk. When the reports first came, we thought them exaggerated, but the words of reputable witnesses convince us that they were but too true.

There is no protection for them. They may be surprised at any hour by a band of soldiers who care neither for the life nor the honor of their victims. It is about time for the Powers to lash the Sultan into some semblance of decency. Nearly 2,000,000 human beings cry out for help, and it were a shame to turn a heedless ear to the

One witness writes: If we turn to the condition of the peasant still in the village the picture is verily appalling. Neither by day nor night is he for a moment secure in his own life, as to the life and honor of his wife and daughters, as to his flocks and herds, He must not only see his bread stolen from him, but he must witness the shame and torture of sister or daughter. The details, horrible and loathsome, cannot be expressed. The young men are eager to do battle against their oppressors, but they are without resources of any kind.

THE SITUATION AT ROME.

A despatch from Rome states that the Italian Government has just published ducuments containing communications which passed between Italy and the Vatican after the entry of the Italian troops into Rome in 1870.

We are told with a great flourish of trumpets that the communications are now made public for the purpose of showing how generous was the Italian Government toward the Pope, at the moment they were despoiling him of his last vestige of territorial possession. It is said that the Government ex. hibited throughout "a willingness to make every concession that would ensure the liberty and independence of the Pope, while the Vatican refused to accept any of the proffered concessions so as to maintain a pretext for complaint that the Pope had been deprived of his liberty." It is evidently in the fear that the public opinion of Europe will bring about the restoration of the temporal power of the Pope that the brigand Government is publishing the proofs of the great affection it entertained for the Holy Father while plundering him at the cannon's mouth.

We do not need to be told that King Victor Emmanuel and Count Cavour made great pretences of respect for the Holy See, and endeavored with honied words to cover their last act of spoliation with the offer of guarantees of the cated parents should frequently have independent position the Holy Father BER 5, 1895.

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e offer of guarantees of the t position the Holy Father was to occupy under the benign protection of this pair of robbers; but

'A villain when he seems most kind Is most to be suspected;"

wisely refused to accept the sugar with which the Italian invaders endeavored Martin's bantling, the Manitoba School to conceal the bitter taste of the pill they administered.

cannot change the state of the case in household, too - Mr. Joseph Martin any way, nor will the letters deceive rushes into print to say that Principal the public regarding facts which are perfectly well known.

Pope Pius IX. would not accept any guarantees, because he knew their man of honesty and honor.

necessity of restoring the Pope's temstrongly impressed upon the public likely to be visited with an earth though the Italian Parliament enacted guarantee laws, all the guarantees have been grossly violated already. have simply prepared the way for further usurpations.

The strong sentiment of the Catholic world on the question of the restoration of the temporal power has been made manifest by the letters which poured in upon the Holy Father on the 20th of September, the day when the Government was celebrating its entry into Rome. The signatures to these letters of protest against the usurpation numbered over a million, though there was no preconcerted action. The indignation of the Catholic world against the robbery is as strong now as it was the day the entry of the Italian troops into Rome was announced; and though the time is not yet propitious for Catholic feeling to resolve itself into action, there can be no doubt that it will arrive, and of this King Humbert and Signor Crispi are quite aware. The jubilee celebration is merely the braggadocio by means of which they wish to conceal their fears of what the future will bring about.

THE OTTAWA SCHOOL TROUBLE.

We have received a letter signed "Ottawan," referring to the Separate school trouble at Ottawa, a full account of which was given in our columns two weeks ago. The writer informs us that it is his desire to give correct information of the situation, especially in regard to certain points on which he supposes our information not to be exact.

We would willingly publish his that we do letter in full were it not consider it would be just to allow any aspersions to be cast upon others in our columns over a mere nom de plume. It is true the writer is not extremely harsh in his remarks, yet he is sufficiently so to make it imperative on us not to admit an anonymous communication such as he has sent us.

"Ottawan" tells us that we are mistaken in making the statement that the chief cause of the school trouble in Ottawa appears to have arisen "from the difficulty of supplying teachers competent to give instructions in two languages." To prove this he refers us to the report of the commissioners appointed by the Ontario Government to investigate the matter, and to the examination papers by which the schools were tested, which he tells us may be seen at the Education Depart-

It was precisely from the documents referred to by our correspondent that we obtained most of the information on which our remarks on the case were grounded, and there is nothing additional in his communication which should cause us to change our opinion

We are satisfied from the Government investigation that a great improvement is needed in the teaching and management of the French section of the schools at least, and we so expressed ourselves in our article on the subject. We do not deem it necessary to treat of the matter more elaborately now or to propose remedies, as we may presume that those who have the legal and moral right to apply remedies will do so after the manner which will seem to them advisable.

So many things in this world are never said—the look, the loving look, will make you glad, gladder than words.

EDITORIAL NOTES.

MR. JOSEPH MARTIN, of Manitoba, lost his temper when he read the And Pope Pius IX. very justly and letters of Principal Grant on the letters of Principal Grant on the and rightly ordained who were Manitoba school question. Mr. Joseph not ordained and conserated ac-Law of 1890, having been condemned in severe terms by the distinguished The publication of these documents professor-one of his own theological Grant is a "conceited humbug." Principal Grant might retort in like bigot and an ignoramus, the god of simply for the sake of ensnaring him element of the province. But the into a recognition of the robber as a principal would not, we feel assured, be guilty of such obstreperous inde-The Italian Government would not corum, as it would not become him deem it necessary now to publish these to stoop to the level of Mr. Joseph documents except for the fact that the Martin. Mr. Joseph Martin has become fluttered because he feels poral power is being more and more conscious that he stands on ground mind, and it desires to stem the tide quake. People who begin to call which is setting in. The wisdom of names invariably do so when they Pius IX. and Leo XIII. in refusing to are starving for facts and figures accept any compromise which does not upon which to build up a breastwork visionary. There is no hope of union a case in point. include the absolute independence of of defence. The use of unbecoming except the various sects admit the the Holy See is proved by the fact that language will not serve in any way to bring about a settlement of the Manitoba school question: what is most desirable is a calm, judicial discussion If the Popes had recognized the right of the question; and t would be wiser of the original spoliation, that would for Mr. Joseph Martin and his associates to admit that they did wrong. and make amends for the injustice inflicted upon their Catholic neighbors.

> WE ARE pleased to note that a tablet has been erected in St. Patrick's church, Ottawa, in remembrance of the late Very Rev. Father Dawson. This is eminently proper, as Father Dawson was one of the most distinguished priests of his time. It is indeed true that he was good, kind and generous, but he was more than that. Besides being a faithful and hard-working priest of Holy Church, he was likewise a most distinguished ornament in the literary field, and his writings will for many generations occupy an honored place in our libraries. It has been said of him that he was a gentleman of the old school, but nevertheless he should be taken as a model of the new; and we sincerely pray that he is now enjoying the reward of a career which was admirable and lovable in every regard.

some time in the columns of the Montreal Witness on the question, "Did Wesley form a Church?" Our contemporary draws the conclusion, 1st, that Wesley did found a Church in fact, as the Methodist bodies which were undeniably founded by him constitute a Church in the ordinary and scriptural acceptation of the word. 2udly, that it was not Wesley's intention to found a Church when he started the movement which resulted in Methodism. It explains the matter further by stating that facts were too power- Mazzini. ful for Wesley to control, and he founded a Church in spite of himself We confess that we do not fully under stand our contemporary's reasoning, or that of our Toronto contemporary the Christian Guardian, while treating the same subject, for according to both of these journals the result, though not intended by Wesley, was directed by Almighty God for the perfection of His work. Methodism multiplied the number of so-called existing Caurches, and added thereto not one such Church but many, as there are many sects in Methodism. This is something very different from the idea of the Church spoken of in Scripture, which is always described as one organization, one fold, which is the pillar and ground of truth, and the spotless spouse of Christ. We cannot imagine Christ with many spouses, or the ground of truth supporting contradictory teachings. The parties to the controversy have throughout taken it for an indisputable fact that whatever Wesley did in the matter must have been right. The intention of our Lord in establishing one Church to teach all nations the same revealed truth has been completely ignored in the discussion.

ITALY is in a bad condition financially. Prince Baldasarie Odescalchi declared a few days ago in Rome that the economical condition of Italy was never worse since the days the Popes were at Avignon. The king, however, has the snug sum of \$30,000,000 deposited with the Rothschilds at London.

THE question of Anglican orders is still under debate, and a great many persons have very hazy notions concerning the subject. A Brief of Paul

controversy. It says:

"These Bishops and Archbishops cannot be said to have been duly cording to form of the the Church, and therefore persons pro-moted by them to Orders have not received orders; but according to the contents and tenor of our aforesaid letters are bound to receive anew these same orders from their Ordinary and are to be obliged to this.'

This is to the point. All orders the task of love to another. conferred during the English schism manner and call Mr. Joseph Martin a are null and void. Some, indeed, have contended that orders given worthlessness, and they were offered the intolerant and narrow-minded under the Ordinal of Edward VI. were duly recognized, but the words of Paul IV. admit of no exception and prove beyond question that this contention is untenable.

In certain quarters there is a tendency to minimize Catholic doctrine, with the hope, doubtless, of bringing our separated brethren within the fold. Union of Christians is the watchword, and the many schemes for authority of the Catholic Church. She cannot change in order to adapt herself to the wants of individuals. Her definitions are final and irreformable. She cannot concede or compromise and the profession of her faith is the essential condition of reconcilia-

ceiving a great deal of attention from were said to be going to him in crowds. secular journals. This, we take it, is It now appears that there were no a sign of the times. With the pro- crowds duped by the impostor, though fessors it has at present it can easily it is true that a few silly people attake front rank in the array of the tached themselves to him; but he has educational institutions of the new now left New Mexico owing to his world.

THE Ritualists in England are in a quandary at present, owing to their "liturgical colors." Something of good tone and that can harmonize with the complexions of the reverend gentlemen is needed. Ludicrious this is, but it must arouse a feeling of sorrow in the hearts of earnest men. Religion is to such persons a matter of sentiment, of attitudinizing, of embroidered capes was a magnificent concourse of people and chasubles, of whim and caprice. in the Music Hall to hear Bishop Keane they recognize this they will cease Sunday law against the liquor traffic their foolish squabbles and be able to Bishop Keane gave a magnificen A discussion has been going on for

> tion and personal experience, and our generation may before many years

Frompr once declared that :

stones upon the road in Australia." Some of our systems also fit a young man for anything save the practical business of life. It has been said that the boy from the country outruns the boy from the city in the race of life. Yet the one has had but the common education of a country school, and the other has ranged over the territory of all things knowable. This is a fact not to be denied, and it must have a a mass of undigested knowledge. We his success. He knows how to thinkwhich is the aim of true educationand the graduate of some of our instilearning superficial, and consequently

LEO XIII. is, notwithstanding the rumors about his failing health, capable of attending to his onerous duties. He is a living proof of the theory of Dr. McCosh, that work, hard and persevering, prolongs life. They who are privileged to have an audience with the Pope are struck with the majesty that rings out in his voice and speaks from the deepest lustrous eyes. And they who assist at his celebration of the Holy Sacrifice bear away with them the picture of a Pontiff aged but young, imprisoned but free, with the freedom that purchases immortality.

WE ARE not aware that any life of

and may do much to still the clamor of been written. We have seen some his covenant solemnly made with his through his ministrations may many short sketches, but they failed to give Church when he became a member of us any comprehensive idea of the it. God bless our good members, old career of a man who labored for the and young, and constantly increase upbuilding of faith in this country, their number! Let lively stones be There are a few still living who enew intimately the accomplished DIOCESE OF PETERBOROUGH prelate, and we cherish the hope that hey will give him a place on the public records of the country. We know that Brother Azarias intended

THE telegraph flashed it all over the country, and the newspapers prefaced it with big glaring letters, "A New Departure: Washington University Admits Women to its Course of Studies. Doubtless some thought it a new departure, and the newspaper scribes worked themselves into a fine frenzy over the up-to dateness of the Catholic Church. But women have ever thus been students in Catholic halls of learning and have worn the doctor's cap and gown and taken an honored its realization are impossible and turers. The University of Bologna is and Rev. Father Keilty of Douro as

uneducated Alsatian cobbler who appeared in New Mexico claiming to be the Messiah, and to heal all manner of diseases by touching the patients. New Mexico being a Catholic territory, advantage was taken of the fact to declaim against the deplorable ignorance THE Washington University is re- and superstition of the people, who utter failure to find followers. He has betaken himself to Colorado, where he finds multitudes of Protestants of all denominations ready to admit his claim them. inability to decide upon the proper to divinity, and to ask that their physical ailings be cured. It is now in order for the papers which propagated the original falsehood to deplore the ignorance and superstition of the Colorado Protestants and infidels.

In Buffalo, on the 18th inst., there Forms they have but they are lifeless. and the Hon. Theodore Roosevelt speak Authority is their want, and when in favor of the enforcement of the reigns now. He instanced the case of sty in truth, "Lead Kindly Light." address, which was frequently inter-Lay the principle of authority to heart | rupted by applause, and at the close it and all else comes easy. Cardinal was both loud and long continued. Newman has well said that if there be The Bishop laid down the principle a God then the Catholic religion is that the basis of legislation is that it true.

The basis of legislation is that it all their power—can do nothing must conduce to the general welfare.

It is not the liberty of the strong to and saints can indeed pray for him, marked that "They who eat the Pope, devour the weak, not the freedom to die of it." He learned this by observanor the turning of the people into the do wrong, but the freedom to do right, best fighting machines, but the secur powerful as she is, can do much by her see it verified. "Crispi will be the ing of the greatest good for the greatlast Minister of the monarchy," said est number; and from this principle he drew the just conclusion, which has sorry for his sins: and to the repentant, also been asserted by the Supreme dying sinner, he says, with the powe of God, "I absolve thee from thy sins." "An Oxford education fits a man business so attendant with danger to extremely well for the trade of the community as the liquor traffic hell closed, and the portals of heaver has taken high honors there—who has ought to be restricted, that the danger opened to him. Great as is this power learnt faithfully all that the univers- may be lessened. Mr. Roosevelt also ity undertakes to teach him-has been gave an eloquent and convincing seen in these late years breaking address. The meeting was attended by citizens of every profession and Christ, who, according to the psalmist creed, among whom were Catholic priests and Protestant ministers of all denominations. Among the vicepresidents of the organization to promote the objects of the meeting were read the names of Bishop Ryan and the Protestant Bishop Mallalieu.

THE following thoughts are suggest ed by an Irish Protestant paper, but cause. Is it because the one has an they are appropriate also to Catholics. changed a few words whereby they are believe that this is a partial reason of better adapted to Catholic belief and 30, 1855, is very clear in its terms, the late Monsignor Circiran has yet does not trifle with either. He keeps mighty give him a long life, and interest and admiration.

laid into the spiritual temple.

Special to the CATHOLIC RECORD. The pretty little Catholic church at Grafton was, on Taesday, the 24th ultimo, the scene of a most in doing this, but he went home and left teresting ceremony. Rev Michael J Calnan, a native of the parish, wa ordained priest by His Lordship Bishop O'Comor of Peterberough. The church was filled to its utmost capacity. The weather was delightful, and many from Cobourg and the neighboring parishes were present to witnes the ordination. The decorations of th church and altar were in harmony with the surroundings. The musical part of the service was presided over by Mrs. Goode, sister of the pastor, Father Larkin, and was of a very order of excellence.

The ordination service began with solemn High Mass at 9 o'clock. His Lordship was assisted by Ven. Arch-deacon Casey as high priest, Rev. place in the ranks of celebrated lec- Father Murray of Cobourg as deacon subdeacon. Rev. Father McColl as sisted the young Levite during the A FEW months ago there was much in the papers about a half crazy and Lynch, Port Hope; McCloskey, Campellford, and O'Connell, Burnley.

After Mass Ven. Archdeacon Casey ascended the altar-steps, and preached an able and eloquent sermon on the "Dignity of the Priesthood." He prefaced his sermon by a few remarks on the interest and importance the ceremonies they had just witnessed were to them. They had seen one of hemselves chosen of God and separated from men, to be a priest of the Most High. The mission of the priest is the continuancy of the mission of Jesus Christ, for to the priest He has said, "As the living Father hath sent Me, so do I send you." The mission of the Saviour was for the redemption and sancti fication of men, of sinners and the restoring to them of their right to ever lasting happiness. "Going forth, therefore, teach all nations, baptizing them," etc. Among the privileges which Christ has conferred on His priests are too special and wonderfu powers-that over His mystical Body and that over His real in the Holy Eucharist. To His priest Christ has said, "Whatsoever you shal loose on earth will be loosed also in heaven," "Whose sins you shall for-give shall be forgiven." This is in deed a wonderful power. The preacher then showed the effect of forgiveness in the sinner's soul: how it changed allthere; where sin reigned before grace a sinner who, struck suddenly mortally ill, sees death approaching: his con-science is awakened. He beholds the sins of his life-time. To whom shall he turn for hope, mercy and forgive-ness? His soul is on the very brink of hell. All the rich and greatvery kings of earth,

and saints can indeed pray for him but they cannot unbind the shackles with which satan holds him captive The Blessed Virgin, Mother of God, intercession, but she cannot forgive his sins. A priest comes. What a change! He bids him hope and be And the sentence is ratified in heav the chains are unloosed; the mouth of the power given the priest over the real Body of Christis greater and more wonderful. In this power he especially participates in the priesthood of Jesus is a priest forever according to the of Melchisedech. On the night before Jesus was be

trayed He took bread, broke it and said: "This is My Body;" and in like manner the chalice of wine, saying, "This is the chalice of My Blood, e'c. Here we have a true sacrifice. This our Saviour commanded the Apostles to continue — "Do this in commemoration of Me." As Melchisedech offered up bread and wine to the Most High, and as Christ was anointed intellect unhampered in its action by To make them the more so we have a priest according to the same order, so Christ took the bread and wine. But the sacrifice of Christ was the offering of Himself as a victim of promay be thus described: He believes in the Church. He loves it. He gives himself to it. He prays for it and speaks blindly a file. of facts and dates, with a store of learning superficial, and consequently a stumbling-block in the way of his it is that St. Paul writes concerning brethren, and avoids those things the Eucharist: As often as you do Halifax, in recognition of the respect which grieve or cause them to offend.

He is charitable in his judgment and promotes peace. He feels it a duty

The power granted to the young priest—"Thou art a priest for y to build up his own congregation. He cheers his brethren and pastor by regular attendance upon the public service. He helps the pastor, and does not leave him to preach Thus is the prophecy of Malto empty pews with an aching heart, or to carry on the prayer meetings alone. It is no slight excuse that the rising to the setting of the sun.

Thus is the prophecy of Malachy fulfilled—"And a clean oblation is offered up among the Gentiles from the rising to the setting of the sun.

Thus is the prophecy of Malachy fulfilled—"And a clean oblation is offered up among the Gentiles from the rising to the setting of the sun.

Thus is the prophecy of Malachy fulfilled—"And a clean oblation is offered up among the Gentiles from the detail the rising to the setting of the sun. keeps him from assisting at Mass, and For, says the Lord, My name is great money the Gentiles." These were sacraments of penance and the Holy Eucharist. The good works under-Eucharist. The good works under-taken by the church and the memory of his Saviour are sacred to him. He santification of souls. May the Al-work, and was inspected with much.

souls stand around the throne of God in heaven and, give glory to Him for ever more! He then congratulated the parish that one from amongst them was called to so high a dignity as the priesthood of Jesus Christ.

At the conclusion of the sermon His Lordship the Bishop, who is ever ready n his zeal to further the interests of Almighty God, and to edify his people, and who had come to Grafton that the Catholics of that parish might have the opportunity of witnessing the ordina-ion of one of their number into the holy priesthood, ascended the altar-steps and in a few well-chosen words congratulated the pastor and the people on the event of the day. A young man who had grown up in the parish, and who had ndeared himself to all by his many good qualities of heart and head, saw to-day the accomplishment of his most cherished desires. He had yearned for this day, when he would put on the sweet yoke of Our Lord Jesus Christ, that he might work until his ast breath in the service of so gentle a Master. His Lordship hen expressed the wish that he might live long to do noble service in the vineyard of the Lord. The Bishop then announced that the newly ordained priest would give his blessing to the people individually, and that to it was attached special spiritual favors.

During the afternoon the Bishop and lergy visited the Separate school, where all expressed themselves as well pleased, and congratulated Father Larkin on the good work he was

ecomplishing.
The parish of Grafton is situated on Lake Ontario, about eight miles east of Cobourg. Father Larkin, who be-came the first resident priest about sixteen years ago, is still its pastor. During his time the church and presbytery were built. Under his fostering care and enlightened zeal this parish has become one of the most prosperous and flourishing in the

The ceremony of to-day was the second of the kind celebrated in Grafton church.

MONSIGNOR SATOLLI ON PAPAL QUESTION.

No Union Possible Between Vatican and Quirinal.

Washington, Sept. 21.-Archbishop Sattoli, Apostolic Delegate to the United States, in speaking of a recent despatch from London, in reference to reported negotiations between the

Vatican and the Quirinal, said to-day: "There have been no negotiations between Pope Leo XIII. and King Humbert, and there will be none. There has been some discussion in certain po'itical circles as to asking the Italian Government to cede a certain part of Rome to Pope Leo and ais successors, to be known as the Leonine City. The proposed section includes the great Vatican and its magnificent gardens, the Castle of San Angelo and the Church of St. Peter. The plan embraced also an outlet to the sea, and some few rural districts But this plan has not reached any de

finite conclusion. Monsignor Satolli spoke also of the attitude of the great European Powers,

and said: —
"Between the Vatican and the Quirinal there can be no union. The insurmountable. The cable despatch is false in every word that implies the

Archbishop O'Brien Honored.

The Dublin Irish Times of August Industries Exhibition held in connec tion with the annual show of the Royal Dublin Society. The appended reference to a cope manufactured to the order of Her Majesty the Queen, for presentation to the distinguished Archbishop of Halifax, will be read with pleasure by Canadians: The principal feature of the collec-

tion is a cope, worked with true artistic finish. The design is unquestionably Celtic in its character, and is apparently modelled on certain illuminations contained in the Book of Kells. Golden embroidery is used, and the whole is a genuine triumph of art workmanship. There are, besides, two burses, of elegant design, gold embroidery being worked into white groundwork, and furnishing a bril-liant effect. A prize in this section was awarded to the Loretto Convent, Dalkey, and the collection for which this distinction was accorded is one of the many striking exhibits which that institution has sent to the Show. The most beautiful and elaborate object in this collection is unquestionably the cope-executed to order-for presentation, by command of the Queen, to the Most Rev. Dr. O'Brien, Bishop to tured specially on the looms of Mr. Thomas Elliott, Weaver's square, Dublin. A gold clasp, set with precious stones, and the setting of the gems used in the details of the work, have been supplied from the workshop of Massrs Smyth, Wicklow street. The Messrs. Smyth, Wicklow street.

A JESUIT FROM ALASKA.

Father Barnum Talks of This Strange Country and its Strange People.

Baltimore, September 9. Rev. Francis A. Barnum, a Balti morean, who has served as a Jesuit missionary in the extreme west of Alaska for the past four years, has returned to this country for the purpose of spending a year in collecting funds

sions in that territory.

He is a son of the late Zenus Bar num, whose father, David Barnum, erected old Barnum's Hotel in this city in 1826. For the past ten days he has been visiting in Baltimore and Wash ington, and is at present at the home of his sister, Mrs. Augustus Wilson, near Urbana, Frederick county, Md.

to aid in the work of the Catholic mis-

Father Barnum gave up a fortune left him by his brother, Dr. Zenus Barnum, to enter the priesthood, the money going to the McDonogh School. He was ordained by Cardinal Gibbons at Woodstock College on August 27 1887, and for a year or so afterward was a prefect and teacher at George town College, where he had studied in his boyhood. Five years ago he was transferred to the missionary band of the Jesuits and was assigned to work in Mexico. He remained there but for a few months, and from Mexico he was transferred to Alaska. He has familiarized himself with the Eskimo dia lect and is preparing a grammar of the language and a translation of the catechism into it. Father Barnum will lecture during the winter in the East, and will have his headquarters at Georgetown College. Next spring he will go the Pacific Coast.

MISSIONS ON THE GREAT YUKON.

The field of Father Barnum's mission work is not in the south-eastern part, where there is a white population, but a thousand or more miles to the westward and northward, along the valley of the Yukon, which flows acros the territory from north east to south-

"The Yukon is one of the big rivers of the world," he said. "Small steamers can ascend it for more than two thousand miles."

It is along this river that the Jesuits carry on their labors, with their main headquarters near its mouth and in the region where most of the Eskimo villages are to be found. There are ten Jesuits there, working under the direc-tion of Rev. Paschale Tosi, who was last year created from Rome Prefect Apostolic of all Alaska.

Rev. William H. Judge, who, like Father Barnum, is a Baltimorean, is stationed at a mission house on the Shageluk, a tributary of the Yukon. The Sisters of St. Ann have three houses in the valley and are co operating with the priests in the work which they are trying to carry on. The priests are kept on the go constantly, travelling hundreds of miles at a time in dog sledges. They go up the Yukon as far as the mines and the territory occupied by the Indians and along the coast to the villages of the Eskimo, who are essentially a coast dwelling people, never to be found any distance in the interior and always relying mainly for their food upon fish and water animals.

STRANGE ALASKAN SEASONS "Winter is the time for travelling with us," said Father Barnum, " and more especially the months of March and April. We have only two seasons, summer and winter-ten months of winter and two months of summer. To be more precise, we have ten months when it is so cold that it is dry and two months of wet cold that cor-respond with the summers in the

"With us the summer is most of the time exceedingly dreary on account of the immense amount of fog. However, when the weather is clear i is very pleasant The chief beauty of this season consists in the duration of the light. The sky is brilliant all the The distance between the points where the sun sets and where it rises is so slight that the last hues of evening merge into the glow of the

"The ground never thaws in the western part of Alaska. In summer the great wet plains are covered with a rank growth of moss, but as soon as one gets down beneath this the ground is hard and icy. It is this which makes travelling so bad in the sum The feet and the sledges sink down into the moss with ease and it is very hard to extricate them. WHEW, JUST THINK OF IT!

"We call fifty-nine degrees below zero a mild winter, and when it doesn't go below that we laugh with When it gets up as high as zero we bank the fires and send the Eskimo children out to play hookey on the ice It has been frequently said that when a severe one in the United States it is mild with the Alaskans and vice versa. Last winter we had it very mild, and I was told on reaching this country that the winter here was a severe and hard one.

"Winter comes suddenly and in full regalia; there is no gentle grada-tion about its approach. The artic cold is dry and intense. On a calm day one can move about out of doors without discomfort. Of course care has to be taken that the face or hands may not freeze. If there is any wind, the case is very different.

The dreariest feature of winter is the darkness. The long hours of gloom from 2 o'clock in the afternoon until 10 in the morning render this seaso Most of the time it is monotonous. cloudy and a lamp is needed the whole day. There is a constant succession of including terrific blizzards, lasting from three to five days, during which one cannot venture out of doors

except at the risk of life.
"In March the sun begins to be

more powerful and then the eyes are affected by the glare. This snow blindness is extremely troublesome and productive of much pain. Sometimes after a trip the Jesuit Fathers are laid up for several days until the inflamma tion of their eyes has subsided. Smoked spectacles, of course, would prevent snow blindness, but the metal lie rims render them unbearable ; goggles are much better. About June 10 the ice disappears and the long winter is over at last.

MAILS ONCE A YEAR. There are people in Baltimore who have six or eight mails a day delivered at their door by uniformed carriers, but the mail only comes once a year to Father Barnum and his fellow workers when they are in Alaska, and then they have to travel a hundred miles on sledges to get it.

"We are rather out of the line of ordinary travel," he said, "and our region is visited only once a year by a small steamer of the Alaska Fur Company. Mail day is consequently a great day for all of us, and the Island of St. Michael's, where the steamer makes a stop, is the rallying place of all the Catholic and Protestant missionaries, trappers, hunters and fishers hundreds of miles thereabouts. The boat leaves San Francisco about the 1st of June, and after stopping at Unalaska, in the Aleutian Islands, gets to us about the 4th of July." THE ESKIMO AT CLOSE RANGE

In speaking of the Eskimo Father Barnum said: "It is a common idea that they are a dwarfed and stumpy race, but this is not so. They ar magnificent specimens of the human race, well built, with closely knitted frames, athletic, energetic and never corpulent. They are very fond of athletic sports and never seem to get tired of running and leaping, playing

foot ball and wrestling.
"The favorite game of the children s nothing more nor less than our game of hop, skip and jump. women are strong and hard workers. but they have nothing to do but what is strictly woman's work. The old people are treated with the utmos everence and respect.

I never saw a row or rumpus or any display of passion or the slightest violation of public decorum in Alaska. In fact, the Alaska people may be said to 'pan out' better than a great many Christians.

A PRIMITIVE RACE. "You won't find any politics among the Eskimo, for the reason that they have no chief other than the man who happens to be the best hunter and trapper. They have no social grades nor distinctions. Trapping, hunting and fishing are their sole occupations.

"Occasionally you will find an Eskimo who has bought an iron axe, a hatchet or a gun from the white men. They are glad to get hold of a coal oil can, and as for a condensed milk can it is as precious to them as a silver cup or the most priceless of silver treasures in a family here. They carry it with them on their long journeys, after battering its edges so that they can drink

"During the four years I lived among them I tried hard to find if they had any traditions which would shed any light upon their past history. But I found nothing except a story that their ancestors had once been nearly exterminated by starvation ecause they did not know how to fish. This would seem to mean that they had come from the interior and had not always lived near the sea. Nowadays they are the most expert fishers in the world. There are no snakes in et every time they country, and carve a pipe for themselves they put the outlines of a sea serpent upon it. That made me think they had once

lived where there were snakes. A USE FOR THE STORY TELLER.
"The Eskimos are great story tellers. When they are all lying around the three sides of a hut some one will call out, 'Tell a story,' and then the man who makes a business of that sort of thing will spin out a long yarn until he finds that every one else

has dropped off to sleep. That's what his business is, to talk them to sleep. The stories that are told are always of the blood-and thunder kind, and I never heard any one of them in the least degree improper.

"The work of the Protestant and Catholic missionaries cannot be said to be making great headway among the Alaskans. We bring up the children in home schools and are trying to get Alaskans. the old and sick people to let us take care of them, but we cannot overcome the extreme superstition of the great majority. They are horribly filled with ideas of ghosts and of hell, and the shaman or sorcerer is the great man among them. The English language is gradually making its way among them. They have a number of words which the Russian occupation gave them, and the English language now contributing its quota. The children are our main hope for civilizing them.

When in Church.

Don't go to Mass without either a prayer-book or resary beads, unless you wish distraction and not devotion

o occupy your mind.

Don't talk in church without necessity-talk with God, whom you may not have visited in His temple since last Sunday: you will have plenty of time to visit your neighbor.

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MEDITATION.

The Sulpician Method Explained by Rev. Dr. Magnien, S. S., President of St. Mary's.

Meditation is a devout practice which is not confined to religious but is fre quently made by the faithful. Many persons, however, outside of the clois er, find it more or less difficult, prob ably, because they do not follow a defin method. If these persons would adopt a plan they would find their meditation facilitated very much.

The method followed at St. Mary Seminary, this city, is known as the Sulpician method.

It consists," writes Very Rev. Dr A. Magnien, S. J., President of the Seminary, "essentially, of three parts, the first of which is called the Preparation, the second the Body of the Prayer and the third the Conclusion. We shall devote a few words to the explanation of each. All spiritual writers presuppose in those who practice meditation a preparation known as remote By the very nature of the case, the lives of those who aim at perfection should be characterized by detachmen from worldly things as such, and by the spirit of mortification. The metho proper, then, opens with the proxi mate preparation. This should be made on the preceding evening and in the morning, continuing until the moment we are ready to begin our prayer. In its main outlines it is a summary of the whole Meditation. After dwelling upon the goodness o God as evidenced in each particular subject, we consider what we ought to do for Him in return, and what means it were best to adopt in view of the de sired end. The resolutions flow naturally from these considerations, and are determined in their character by them We have now to deal with the

Body of the Prayer. In the first part called Adoration, we study the subject a our Blessed Lord, calling to mine His words, His actions, and the spirit of His life. The mystery or virtuas seen in Him will induce us to rende Him our duties of adoration, admi ation, praise, thanksgiving, love, jo or compassion, according to circum stances. The second part (including points 1 and 2) supplies us notives and means of practicing virtue, and suggests, in each case that we reflect upon our conduct order to see whether and to wha extent we possess the particular virtue recommended. Our neglect and consequent failure, will inspire u with sorrow for the past, confusion for the present, and desire for the future Recognizing that God only can give effect to our desires, we earnestly implore Him to grant us the virtue upon which we have been meditating. Tha nothing may be wanting to success we in the third part of the Body of the Prayer make definite resolutions for the present day, thus insuring our own

co-operation.
"What we have termed the Conclusion is made up of acts in which we thank God for the graces which He has bestowed upon us during prayer, and beg His pardon for any faults of which he may have been guilty whilst holding commune with Him.

"The Spiritual Nosegay is a text taken from the Sacred Scriptures, or from the Fathers or from the Office of the Church, which both summarizes and suggests the considerations and resolutions of the morning. Those who desire more intimate acquaint ance with this excellent method will find an admirable exposition of its several parts in Father Faber's treatise 'Growth in Hollness,' Chapter XV., article Prayer.

Magnien thinks that Hamon's "Meditations," published by Benziger Bros., New York, and for sale at the CATHOLIC RECORD office, which are based upon this method, will be of special service to devout souls. The above explanation of how to use them will be found practically very useful.

The Case Plainly Stated.

We have no doubt of the astuteness of that Protestant writer who says in The Canadian Magazine: "If the Roman Catholic Church authorities in Canada had been wiser, they would have demanded some years ago that Roman Catholies and Protestants should attend the same Public schools. The result of this demand would have been a great Protestant agitation against the Romanizing of the Public schools. Then when the Protestants were thoroughly committed to advocacy of the Separate school system, the Roman Catholic Church might have gracefully yielded the point; and so the country would have peace and quiet now, instead of being disturbed by politicians who work upon the religious prejudices of both Protestants

and Roman Catholies.' All this may be true ; but it does not explain the infamous treatment of Catholics by the Manitoba Legislature. Suppositions being in order, we submit this one. If the Catholics, when they were in the majority, had thoroughly "Romanized" the schools and dealt unjustly with the non-Catholic minority, there would not be any school question to solve. But they did not They treated the Protestants so well that large numbers of them im-migrated to Manitoba from other provinces; and when the Catholics became the minority they were oppressed, as were centuries ago in Mary-We have noticed that Protestland. ant publicists do not dwell much on this aspect of the question. - Ave Maria.

A Railway Manager Says

"In reply to your question do my children object to taking Scott's Emuision, I say No! on the contrary, they are fond of it and it keeps them pictures of health."

LEAGUE OF THE SACRED HEART.

General Intention For October.

CATHOLIC INTERESTS IN SWITZERLAND.

Messenger of the Sacred Heart. It is a political combination of its nature but little fitted to foster social quiet and religious interests, that of witzerland, where twenty five petty States, peopled with rival and ill assorted denominations, go to make up the great Republic or Confederation under one common legislation."

And what do we find underlying the

actual federal constitution but the sec-tarian spirit, the spirit of Calvin, intensified by all the hatred of Masonry,

which is saying all that is to be said. The iniquitous laws of 1874 bore on the following points: the suppression of the Papal Nunciature, the expulsion of the Jesuits and of the congregations to them "affiliated," the prohibition of religious orders and of the re-establishment of their convents, the secularzation of ecclesiastical courts, the exinction of diocesan officialities, and the establishment of neutral schools. Time, it is true, and subsequent amendments softened somewhat the asperities of these measures, but to a egree quite unsatisfactory.

Scant as are these historical data, they suffice to make it clear for our associates that it would require nothing short of the all powerful and tender mercies of the Heart of Jesus to re-instate the Swiss Catholics in the full enjoyment of their rights and to bring back to the one true fold so many of their separated brethren.

Tokens are not wanting to show that our hopes are well grounded.

Witness, the abiding energy of the Catholic Cantons, which, with one or wo exceptions, have since the Sonder bund, and in spite of the persecution of 1873, contrived to elect and main tain in power good governments. Witness, the Calholic Union, re

ently founded in Luzern, whose aim is to concentrate the scattered forces of the Catholics. We count in its ranks tatesmen, whole associations, leagues of workingmen and alumni societies. See, moreover, the admirable organ ization of the press, thoroughly ortho-

dox and acting in perfect unison. Then again there is the University of Friburg, whose mission amid the darkest shadows of heresy is to restor the lustre of the old Faith of Rome. is an ill important work, and in its behalf, but lately, the hierarchy have bespoken the active sympathy and generous co-operation of the faithful.

Lastly, and as a sign of certain re-cuperation, the devotion to the Sacred Heart of Jesus is beginning to gain a foothold in this noble soil, hallowed by the memory of God's servants the Blessed Nicholas de Flue and Blessed

Peter Canisius. May the Sacred Heart vouchsafe to grant what we ask for, justice and reedom for the Swiss Catholics-those in particular of Geneva and Bern unity of purpose in their efforts under the guidance of their legitimate pastors; prosperity for the University of Friburg ; return to the one true fold of our brethren who have strayed away, and as the harbinger of a better day, the canonization of Blessed Canisius, whose tercentenary the Catholics of Friburg are preparing already to celebrate with befitting splendor.

PRAYER.
O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart; in union with the Holy to decide what immediate action Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the Church in Switzerland, and every effort put forth to forward her interests, may receive from Thee the fullest blessing, as an earnest of her final and lasting triumph. Amen.

AN INTERNATIONAL ANTI-MAS-ONIC CONGRESS.

From the Revue Mensuelle

Last July 26 an anti-Masonic reunion had been called in Paris for the purpose of organizing a French section to co-operate with the Italian sec tion already formed in Rome and with national organizations of other countries. The delegates present elected a strong board of Directors and proceeded to discuss the time and place for holding an International anti-Masonic Congress. It was agreed to recommend to the central committee at Rome the city of Brussell, Belgium, as the most suitable place, and the 29th September, the feast of St. Michael, as the proper date for the congress. the following programme was adopted: The International anti Masonic Congress has a twofold object : 1st, to prove to the world the immense evils and ruin which Freemasonry brought upon men in general and on the Church in particular. 2nd, To find a remedy against its disastrous action and to form a strong and lasting or ganization against this infernal society.

FIRST PART. In order to comprehend the whole extent of the evil caused by Freemasonry it is necessary to answer the following questions:

I. What is Freemasonry? Answer. Here it is necessary to point out exactly its object and the different steps it has taken to obtain it. It is also necessary to expose its true history, apart from the fables regarding it as concocted by Freemasons. At the bottom Freemasonry is the Church of Satan, founded by the enemy of God in order to destroy souls and uproot the Church of God.

II. Which are the chief evils brought about by Freemasonry? Answer. They show themselves in all directions. In the religious and civil life: in affairs public and private social and political; national and in ternational; they regard the child-hood, mature manhood and old age; ideas, sentiments and manners, institu-

tions and laws. See here the principal ones: 1st. The ruin of revealed truth and putting in its stead naturalism. 2nd. The ruin of natural truth through materialism, by accustoming

people to regard only material inter-3rd. Moral ruin by promoting cor ruption with all possible means.

The ruin of Christian civil-4th. ization by belittling and decrying every progress due to the Church and exalting whatever was done by pagans or enemies of the Church. The ruin of social peace by

preaching the revolt against the in equality of social conditions, and by the destruction of workmen's corpora-

6th. The ruin of union among nations and the stability of States b causing ceaseless divisions and revolu-

7th. The ruin of the Catholic Church by every possible means, especially by the usurpation of the Papal demains. Freemasonry can well be said to be the mother of militarism and the cause of the terrible burdens which it imposes on the nations of Europe. It is

the mother of socialism. Because by destroying the true ideas of authority and property it has prepared the way for abuses of both, and produced the violent. violent reaction which threatens society with a new barbarism. It is the mother of the modern proletariate and of the greater part of the evils that op press the laborers. III. By what means did Freemasonry

succeed in its object? Answer: Firs spreading error especially falsifying history and blackening the character of the Church and i diguitaries; second, by its organization, discipline, secrets and crimes thirdly, through the carelessness and complicity of governments; lastithrough the ignorance, indifference of cowardice of Catholics.

IV. What are its aims for the future? Answer: Evidently to complete its work. Here it is necessary o produce exact documentary proofs to show at what point of its plan it has arrived. In each country the evil produced therein must be shown in bold and faithful outlines. SECOND PART.

The programme of combat against Freemasonry may also be summed up in four points:

I. The combat is possible. Those

who claim that Freemasonry is invincible are evidently mistaken.

II. What means must be used Answer: Natural as well as supernatural. Among the former are published the secrets of Freemasonry and to show its terrible evils by means of pen and speech, in the ordinary and illustrated papers, in public and private conferences in order to unmask the enemy at all points. Among the latter are : to preach and practice the maxims of the

gospel, prayer, penance and works of expiation.

III. What organization is neces sary to make a successful fight against Freemaschry? Answer: It must be national and international. Its action

must be private and public. IV. Practical conclusions of the Congress: To protest against the Masonic congress at Rome on Sept. 20 be taken; to prepare the next inter

national congress.

The results of the deliberations of this proposed congress are awaited with considerable interest by a large circle of readers and will begin as soon as published by the congress.

It is certainly a hopeful sign to see the opponents of Freemasonry at last bestirring themselves to obtain concerted and systematic action against the arch-enemy of the Church and human society. May their labors prosper and their hopes be realized must be the wish of every man who wishes well for the future of the human

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FIVE-MINUTE SERMONS.

Eighteenth Sunday after Pentecost.

BAD THOUGHTS. Why do you think evil in your hearts? (St. Matt., ix., 6.)

What harm can there be in mere thoughts? They are only light and momentary fancies, various and fleet-ing as summer clouds, coming and going as if by some will of their own, quite independent of our control. quite independent of our control.
Will God regard even our thoughts? Will He judge us by what we have dreamed, rather than by what we have

Yes, my brethren, God does regard our thoughts. Our Lord Jesus Christ tells us that all sin has its birthplace in the heart, and is as truly in the thought as in the act. "Out of the abundance of the heart the mouth speaketh," He says; and again: "The things which proceed out of the mouth come forth from the heart, and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man."

You see what a serious matter our thoughts must be in God's sight, when they are thus put in the same catalogue with such enormous sins as murder, adultery, theft, perjury and blasphemy. St. John Chrysostom truly said: "Men's souls are not so greatly injured by the temptations which assail them from outside, as from those evil thoughts which poison them within." Evil thoughts are very dangerous indeed. We must be constantly on guard against them. And if there are any who think that they are safe so long as they keep their bodies from evil, and allow their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty of grievous sin; they may not be staining their bodies, but they are cor-

rupting their souls.

And these evil thoughts are as the sands of the sea-shore for multitude—envious thoughts, profane thoughts, angry thoughts, discontented thoughts, greedy thoughts, unclean thoughts. They are only little thoughts, perhaps but together they make a great host. And they come buzzing around the head and heart like a swarm of flies. You remember the plague of flies which afflicted the Egyptians in King Pharao's time. Well, I am afraid that the hearts of some of you are very much like the houses of those Egyptians-full of swarms of evil thoughts, thick as flies, making a breeding place in your souls, and rendering them foul, festering masses of corruption. When you kneel down to pray, they come to distract you. When you are with others, they influence your conversa-When you are alone, they are there filling your mind with images and fancies. In church they disturb you. When you walk they accompany you. When you work they interrupt you. And, like the plague in Egypt, "The And, like the plague in Egypt, "The land is corrupted by this kind of

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in We can drive them away, give them nothing to feed on, clear them out as pests and nuisances. They may buzz around us and vex us, and worry us never so sorely, yet they can do no harm so long as they are not given ad-

Though evil thoughts may come to us by hundreds and thousands, and beset us over and over again, if we was always banish them, and pray against them, and refuse consent to them, so far from committing sin, we gain a victory every time, and store up merit in God's sight. Sin begins bly when they are consciously admit-

ted and willingly entertained.
You know what the custom-house is All goods coming into this country are examined there, and if anything unlawful is discovered it is promptly seized and condemned. Would it not be a good plan for us to establish spiritual custom-houses at the door of our hearts, and subject all our thoughts to rigid inspection? If they are good, let them in gladly; if they are bad, If they are good, seize, condemn, destroy them at once. Don't allow one to enter. There is no such thing as "duty" on bad thoughts; they are absolutely contraband; they must not be allowed to pass at any

into the hider's face, and putting his hand to his brow, was blindfolded and led the student to the hiding-place, but, of course, could find no pin. He

OUR BOYS AND GIRLS.

Forming a Habit.

No effort is required to form a bad habit. It forms itself by mere repetition. Unpleasant habits are usually the result of thoughtlessness in the beginning. It is so with slang phrases, forms of speech, and dis-agreeable mannerisms. Any habit of word or manner once acquired is only broken by most persistent efforts. In things comparatively small and frequently practised we lose conscious ness of what is done, hence it is well-nigh impossible to break away from their habitual use.

The safe way is to commence right, and the only sure method is to think about what is to be said and done. If speech is golden we cannot afford to let counterfeit words become current. In accepting change we look carefully at the five-cent pieces and dimes as well as other coins. Words are the currency of communication, and they should be fitly chosen as well as fitly spoken. Good manners do not always insure uprightness, but when assumed by the villain they are garments stolen from the wardrobe of true gentility. First of all the heart should be right; then proper habit of speech and manner should be the outward expression of the true gentility of the

Was it a Dream.

Once upon a time—that is a good old fashioned way of beginning a tale—a worn-out weary man named Joseph, oppressed with many cares and anxieties, was making his way rather dolefully along the Strand in the great city City of London. The street was full of bustling, giddy crowds, all bent upon pleasure. Joseph watched the gay and merry throngs and wondered how they could be so merry when there was so much sorrow and misery around them. People, you know, who have any trouble upon their minds often look at the world through very dismal spec-

However, Joe was not a mere dreary dreamer, so he did not allow his thoughts of self to blind him to the wants of others. A poor, miserablelooking woman near him asked a plump, well-dressed man who was passing by "to give her a trifle for the love of God." The only reply she received was a harsh threat that "if she did not be off he would give her in charge." The poor threatened mortal, who was evidently a novice at the begging business, shrunk away as if she had been struck, and hurried up Southampton street.

Joe was a soft hearted fellow in his way; most of his troubles in life had come from the same failing or virtueit may be either, according to the use r abuse of it-and followed the sad or abuse of it—and ionowed the sad looking woman. She sat down on the step of one of the houses, and he noticed she was sobbing bitterly. Joseph was very poor—indeed at that moment he had only a shilling and a few pence in his pocket, and the future leaked so block for him these had do not ooked so black for him that he did not now but what a time might com him to see. However, peor as he was, his heart was touched, and he gave the woman on the door step his last shill-

"There, mother," said he, "it's the last I have, but you're welcome to it."
She looked up and gasped out something he did not hear; but her look of gratitude he never forgot—no, not to his dying day. Gratitude! Ah! it was something more than that. A was something more than that. A dreadful look of despair passed away

more grateful. He turned up Maiden lane and, being full of trouble, went into the quiet church of Corpus Christi. He made his way to the left-hand corner, and Italy have at last resolved to throw a very beautiful statue of Our Lady.
The Immaculate Mother of God is represented with her Divine Child in her which are already being arranged. up to the front, and knelt down before off this hideous incubus. An Interarms, and the faces of both look supernaturally lovely—the glory of heaven and the loveliness of earth are mar-velously blended. So thought poor Joseph as he knelt before his Mother

from his looks, slyly took away the pin from its hiding-place. On his return to the platform, the mind reader gazed into the hider's face, and putting his head to the platform. II.

He prayed long and fervently, and at last in sheer weariness of body sat up and prayed no more—at least vo-

but, of course, could find no pin. He returned, acknowledging his defeat, and looked daggers at his confederate.

"Now, gentleman," said the student, "I'll undertake to say that, if this diviner of the human mind will do as I tell him, half the audience, without a single hint, will know where the pin is," and, turning to the mindreader, he said: "Sit down,"

He did so. There was a yell, and jumping up, the mindreader hastily pulled from his coat tails the marked pin.

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

He prayed told and lest velicity, and at last in sheer weariness of body sat up and prayed no more—at least vocally, but his soul was still engaged in heavenly thoughts as he gazed in silent love and reverence upon the beautiful face of his Mother.

Presently he fancied that the whole scene changed, he looked around him and countless troops of angels were flocking into the church; their wings glittered like polished silver, and their faces shone like the sun. As they entered they ranged themselves around the High Altar and prostrated them selves in silent adoration.

Not what we say, but what Hood's Sarsa parilla at last in sheer weariness of body sat up and prayed no more—at least vocally, but his soul was still engaged in heavenly thoughts as he gazed in silent love and reverence upon the beautiful face of his Mother.

Presently he fancied that the whole scene changed, he looked around him and countless troops of angels were level vigor and visited. As Parmelee's Veyetable Ptlls contain the heavenly thoughts as he gazed in silent love and reverence upon the beautiful feel of his Mother.

Presently he fancied that the whole scene changed the whole scene changed the will overcome that the dig of cally, but his soul was still engaged in and it volumes to be a prosent it is elemented by ondering the feel of heavenly to a distribution of body or renewed vigor and visited will overcome that the story of or look of body sar the s

phic melody seemed to fill the church. The smoke of ten thousand censers and

the fumes of most exquisite incense appeared to rise from Heaven. The building was illuminated with the lights of candles which no man could number, and (what appeared to him) a mountain of rare and magnificent flowers was heaped up on each side of the altar, filling the church with their fragrance and dazzling all present with the brilliancy of their varied

Joseph looked again, and where he expected to see the Blessed Sacrament, all that was there was a manger with a little Child lying in it, and a humble maiden and a saintly-looking man kneeling before it.

III. While Joseph gazed, to his surprise the Mother of God left the manger, came down to where he was sitting and touched him. A peace and joy which he had never before known

thrilled in his soul as the Mother of Jesus laid her hand upon his shoulder. "Come with me," said the Virgin Mother, and as she spoke the church and the wondrous scenes within it seemed to disappear. Joseph found himself gazing in spirit upon a poor ragged desolate woman. She had en-

me to night !'

be blessed. Thy cares and troubles shall be taken from thee, and at the hour of thy death I will be by thy bedside, and take thy soul to heaven, for but for thy charity this poor woman in her agony would have destroyed her-self, body and soul together."

Our Lady then seemed to leave him, and Joseph's next recollection was some worthy and zealous dame nudging when that same silver likeness of Her Majesty might be a very rare thing for "Wake up man, the O Salutaris has

> Joseph's friends said he was tired out, and had been dreaming, but he stoutly maintained that all that had

> happened was literally true.
>
> His future prosperity, however, was no dream, but a sturdy reality.

Secret Societies.

"No defenceless mob in front of from her face, and an agony of wretch-edness seemed to have left her. troops armed with weapons of precis-ion, no rabble of the inferior races of ion, no rabble of the inferior races of "Poor soul!" thought Joe as he hurried off; "she must have been in been reduced to greater impotence misrey indeed, if a shilling could bring that look upon her face. Why, if I had saved the woman from a dreadful death she could hardly have looked the watchwards of the revolution and backed by all the influence of the press." We quote the London Tablet. If its statements be true, there is reabeen projected, the preliminaries of which are already being arranged. The objects of the Congress, as ex-pressed by its projectors, are: (1) "To prove to the world, by the most con At an entertainment in Dublin a mind reader boasted that he could find a marked pin hidden by one of the audience. The pin was hidden by a Trinity student in an adjoining room in the presence of the committee, among whom was a confederate.

The student, suspecting the man rom his looks, slyly took away the room its below. vincing evidence, the evils and dis-asters of which Freemasonry has been societies; and one of the subjects to be discussed at the Congress will be the provision of some substitute for the mutual assistance derived from these societies, especially by sailors and traders.—Ave Maria.



ing and soothing when applied externally to relieve pain, and powerfully remedial when swallowed.

SAVEL MUCH SUFFERING.

Rev. Father Butler's Interesting Experience.—Suffered From an Abcess in the Side which Dr. Williams Pink Pills Cured After Other Medicines Fail.

Caledonia, N. S., Gold Hunter. Faith leads many to believe, yet when one has experienced anything inimself gazing in spirit upon a poor ragged desolate woman. She had entered a damp stagnant cellar in one of the fetid courts of Drury-lane with a basket full of humble provisions. Two children were lying on a few coarse sacks and looked up eagerly as the woman came in.

"Mother," they cried, "we are so hungry; do give us some food."

The poor woman gave a sort of gasping sob, and then in feverish haste emptied her basket. It contained merely a shilling's worth of food, but that shilling had saved three human lives and one immortal soul. Joseph watched those starving children eat, and the hot tears ran down his cheeks.

"A shilling," he whispered softly to himself, "can do all that."

Presently he thought he heard our Blessed Lady, who held him by the hand, say, "watch and listen."

He looked again and the poor ragged woman was on her knees and praying and crying bitterly. "Oh, my God forgive me, for but for that shilling to night I should have been lost forever. Forgive me, 'O my Father, for distrust night I should have been lost forever.
Forgive me, O my Father, for distrust Forgive me, 'O my Father, for distrusting Thee, but the starvation of her little ones, their cries for food, is torment to a mother's heart. Oh sweet Jesus! O compassionate Mother! Bless and comfort that good stranger who helped me to night!"

and was told I would have to think you with would cost me about \$100. At last I determined to try Pink Pills, but without a great feeling of faith of their curing me. One box helped me and I resolved to take a three months' course and give them a fair trial. I did so ne to night!"

The Queen of Heaven bent over that and give them a fair trial. I did so, and to-day I am completely cured of poor woman, and marked the sign of the Cross upon her forehead, and stooped down and kissed her children, while she said to Joseph:

"They shall never know want again, and thou, because thou hast learning to the look. As Father Butler is well known throughout this country his statement is a clincher to again, and thou, because thou nast had pity on this poor stranger, shalt the many wonderful testimonials that have appeared in the Gold Hunter from time to time. On enquiring at the stores of J. E. Cushing and N. F. Douglas, it was found that Pink Pills have a sale second to none. Mr. Cushing on being asked if he knew of any eures effected by them, replied that he had heard a great many personally say Pink Pills had helped them wonderfully. If given a fair and thorough trial Pink Pills are a certain cure for all diseases of the blood and nerves, such as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, dis-

> ille, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good. Which will you do—smile and make others happy, or be crabbed and make everybody around you miserable? You can live, as it were, among beautiful flowers and singing birds, or in the mire, surrounded by fogs and frogs. The amount of happiness you can produce is incalculable if you show a smiling face and a kind heart, and speak pleasant words. On the other hand, by sour looks cross words and a fretful disposition, you can make a number of persons wretched almost beyond eadurance. Which will you hearn in your eyes, and love glow in your face? There are few joys so great as that which springs from a kind act or pleasant deed, and you may feel it at night when you rest, at morning when you rise, and through the day when about your daily business.

eases depending on humors in the

blood, such as scrofula, chronic crysip-clas, etc. Pink Pilis give a healthy glow to pale and sallow complexions. They also effect a radical cure in all

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DEATH.

McRae-At Cannington, on 30th August, 1895, Duncan P. McRae, of Brechin, agod thirty-five years. Deeply regretted.

C. M B. A.

Resolution of Condolence.

Jesus said, "I am the resurrection and the life." (St. John xi., 25.) To Hugh G. Nealis, Rec Sec. Branch 242: To Hugh G. Nealis, Rec Sec. Branch 242:

Dear Friend and Brother—On behalf of our fellow members of the C. M. B. A. we beg to offer you as our brother our very sincere sympathy in the recent great loss which you and your family have sustained by the death of your respected father. We know that even those who sympathize as friends can do little to relieve a great affliction, but, we wish, by these words, to express all that as your friends and brothers we feel, wishing also for all your family in their berevement peace of mind with strength and confidence for the future in such a way as is the best worldly tribute to one that was dear to them and who was honored in our community, joining, further, his name and yours in our prayers for mercy from the God of all pity.

Rev. Edward Savage, W. F. P. Stockley, W. J. Duncan, Committee. Fredericton, N. B., Sept. 18, 1895.

Kinkora, Sept. 23, 1805.

Kinkora, Sept. 23, 1805.

At a regular meeting of St. Patrick's branch, No. 175. Kinkora, held in their hall on the 25th August, 1805, it was moved by Bro. John Hayes, seconded by Bro. Ed Brown, Treasurer, and unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call from this life on the 18th Mr. Lawrence Crowley, dearly beloved son of our respected Brother, Cornelius Crowley, Resolved that we, the members of Branch No. 175 while bowing in humble submission to the will of Divine Providence, keenly feel the sad loss that our Brother has sustained in the death of his beloved son, so, united we tender him our sincere sympathy in this the hour of his sorrow, and we pray that our Heavenly Father will comfort and console him and family in their sad affliction.

Resolved that a copy of this resolution be spread on the minutes of this meeting, one sent to Bro. Crowley and family, also a copy be sent to the Catholic Record for publication.

MICHARL CROWLEY, Pres.

JAMES STOCK, Rec. Sec.

Halifax, N. S., Sept. 24, 1895.

Halifax, N. S., Sept. 24, 1839.

At the meeting of Branch 244, Halifax, on Sept. 11, the following resolution, moved by Brother Thomas and seconded by Financial Secretary Eugene Sullivan, was unanimously adopted:
Whereas, the members of this Branch have heard with deep regret of the death of the wife of our esteemed Chancellor, Brother P. J. Griffin, and also mother of our Assistant Recording Secretary, Brother Edw. J. Griffin,

Recording Secretary, Diother Law.

Resolved that we extend to our afflicted Brothers our sincere sympathy in this their hour of trial, and pray that Almighty God will comfort them in their bereavement. And be it further

Resolved that this resolution be entered in the minutes of this meeting and that copies be sent to the Brothers Griffin, also to The Canadian, CATHOLIC RECORD and local papers, for publication.

Y. J. SULLIVAN, Rec. Sec.

Hall of Branch 74, C. M. B. A. (Extract from minutes of Sept. 11.)

(Extract from minutes of Sept. 11.)
Whereas it has pleased our Heavenly
Father to call from the cares of lie, William
O'Meara, Esq., father of our beloved parish
priest and Spiritual Director, Rev. Bro. Wm.
O'Meara, be it
Resolved that we, the members of Branch
74, tender Rev. Bro. O'Meara our sincere
sympathy in his bereavement, and pray that
Divine Providence, who has called to his reward a devoted father, esteemed citizen and
zealous Catholic, will enable our afflicted
pastor to bear his cross through lite and console himself, look to a re union in the better
land where there is no parting. Be it further
Resolved that copies of these resolutions be
sent Rev. Father O'Meara, the press and
entered on the records of the Branch.

E. B. A

Resolved that we extend to Brother M. Mangan our sincere sympathy for the loss sustained by the death of his only son. CHAS. PODGER, Rec. Sec.

RESOLUTIONS OF CONDOLENCE.

Toronto, Ont., Sept. 23, 1895.

At the last regular meeting of Division No. 3, held on Thursday evening, Sept. 19, the following resolution of condolence to Bro. Hugh McCaffrey, Provincial President, and Recording Secretary of Division No. 3, was unanimously adopted:

Whereas, it has pleased the all wise Creator in His infinite wisdom to call from earthly toil Thomas McCaffrey, brother of our esteemed Provincial President, Hugh McCaffrey, Recording Secretary of Division No. 3, we take this opportunity to give expression to the loss he has sustained; and, Whereas, Thomas McCaffrey, by his upright conduct and genial disposition, commanded the respect, honor and esteem of all who knew him; and, Whereas, that while recognizing the wisdom and justice of Him who doeth all things well, we sincerely mourn the loss, and tender our most heartfelt sympathy to Bro. Hugh McCaffrey and his relatives, with the hope that they will find consolation in the thought of a faithful servant gone to receive his reward.

McCaffrey and his relatives, which that they will find consolation in the thought of a faithful servant gone to receive his reward. And be it further

Resolved, that these resolutions be spread on the minutes; a copy be sent to the family of deceased; that they be published in the local papers, the Catholie Register and Carnotte Record.

CATHOLIC RECORD. Signed, John J. Brennan, Thomas Richard son, George J. Owen, Committee on Resolu-tions.

Assessment System.

Miani, Man., Aug. 21, 1895. E. S. Millar, Esq. Sec. The P. E. I., St. Thomas, Ont. :

Sec. The P. E. I.,
St. Thomas, Ont.:

Dear Sir:—

I have to acknowledge receipt of \$3,000, insurance on the life of my late wife, and have to thank the company for its promptness in forwarding this money before due. Although entitled to ninety days after completion of proofs, the company have done all they reasonably could to get the proofs completed so that the claim might be paid as early as possible. I thank you for not having taken advantage of the time allowed for payment, and assure you of my best wishes for the further success of your company. Its low rates bring insurance within the reach of those who most need its benefits, and by reason of your generous treatment of claimants, the institution deserves all the success it can have.

and by reaction and the insurance claimants, the insurance success it can have.

Yours truly,

WILLIAM DURANT.

Beneficiar. Agents wanted. Good pay to good men.
Write the Secretary.

Children for Adoption.

Two boys, under ten years, will be given for adoption in a Catholic family, on application to Joseph Sanders, 491 English street, Lon-don, Ont. Mr. Sanders is agent for the Chil-drens' Aid Society.

ARCHDIOCESE OF TORONTO.

On Monday evening, 23rd September, the parishioners of St. Paul's church met at St. Anne's hall, Power street, to tender Rev. Father Hand a reception upon his return from Rome and to take leave of Rev. Father Reddan, who goes to Toronto Gore. The hall was tastefully decorated and well filled by a very interested audience. A most skillfully executed and beautifully illuminated address having for border and groundwork the architecture of the interior of St. Paul's, was presented to Father Hand, eliciting a reply to which all listened with interest and pleasure.

ure.
Then the ladies of the Confraternity of the
Holy Family presented Rev. Father Reddan
with a valuable dinner set, and read the following address, to which he made a feeling
and suitable reply:

lowing address, to which he made a feeling and suitable reply:

Rev. and dear Father — We, the women's division of the Confraternity of the Holy Family, have learned that His Grace the Archbishop, in his wisdom and zeal, has decided upon your removal from St. Paul's to Toronto Gore.

Though the change is no doubt in the interest of the diocese and of our holy religion, still we whose director you have been and who, perhaps, more than a great many others, have felt your gentle discipline, been guided by your clear counsel, exhorted by your pious words and taught by your pure, noble and self-sacrificing life to lead good and holy lives and attain the object which the holy Confraternity has in view, feel the separation very keenly. Long will we moura your loss and often shall we dwell with loving and reverential memory upon the piety and ability you displayed in the direction of cur-society.

Be good enough to accept as a small mark of our estem this dinner set, and with it accept our highest appreciation of your zeal and devotion for the Master, and believe that our prayers will be ever offered up to obtain for your gree to lead the life of a good, holy priest, for good health, a long and happy life, and when you like the rest of us are called away may you receive the rich reward of a well spent life.

Dated at Toronto this 23rd day of September, A. D., 1895. Signed on behalf of the Confraternity, Mrs. Murphy, Mrs. Corry, Mrs. McManus,

Dated at Toronto this 23rd day of September,
A. D. 1895.
Signed on behalf of the Confraternity,
Mrs. Murphy, Mrs. Curry, Mrs. McManus,
Mrs. Jennings. Mrs. Graham, Mrs. Barber,
Mrs. Delaney, Mrs. Rigney, Mrs. O'Brien, Miss
Lizzle Kearney, Miss Minnie Fitzhenry, Miss
Margile O Connor and Miss Mary Kennedy.
To Rev. M. J. Redden,
St. Paul's,
Toronto.
The third event was the presentation to
Rev. Father Reddan of a richly illuminated
and framed address, accompanied by a substantial purse, by the men of the parish:
To the Rev. M. J. Reddan: It is with feelings
of deepest regret that the parishioners of St.

stantial purse, by the men of the parish:

To the Rev. M. J. Reddan: It is with feelings of deepest regret that the parishloners of St. Paul's parish have learned that the fond ties that have bound us together as priest and people for many years are about to be severed. During the long period you have been amongst us your great kindness of heart, amishity of disposition and gentleness of manner have endeared you to every member of the congregation. To such an extent is this the case that everyone feels that he is parting from his nearest and most esteemed friend.

However as the severence of these ties has been ordered under the direction and in the wisdom of our beloved Archbishop, we bow most submissively, though regretfully, as we firmly believe that His Grace has acted under the inspiration and guidance of Him. "Who doeth all things we!!"

"The darkest of clouds has a silver lining," so says the old proverb, and in our sorrow in parting from you dear Father, we find a great consolation in the consideration that your future home, situated in a beautiful rural district, will be much more congenial to you than a city residence, and also in the knowledge that the loss we sustain will be a benealt to our brethren in Toronto, Gore, of whom we understand you are about to take spiritual charge.

We now say good bye to you and we wish you God speed in the field of your future labors and we confidently trust that you will remember your in our humble petitions.

Finally, Reverend Father, we requesty on to accept this purse to show our more substantial appreciation of your personal worth.

Finally, Reverend Father, we requesty out accept this purse to show our more substantial appreciation of your personal worth.

Signed on behalf of the congregation:

J. C. Brady, W. M. Devane, M. Dwan, Geo. Duffy, P. Dwan, T. K. Haffey, M. J. Kelly, T. M. Lee, P. J. Mulquen, J. W. Mogan, Patrick Kennedy, J. J. Mallon, M. Martin, J. P. Mallon, G. J. McCabe, Dr. M. Wallace.

St. Paul's, September, 1830.

E. B. A

Lindsay, Sept. 23, 1895.
At our last regular meeting of Branch 31,
E. B. A. the following resolutions were unanimously adopted:
Whereas Almighty God in His infinite wisdom has called to His eternal reward Mr. Joseph J. Daly brother of our esteemed brother, Edward Daly,
Resolved that while bowing to the will of God we unanimously extend to Brother Daly our sympathy in his great affliction. It was also
Resolved that we extend to Brother M.

St. Paul's, September, 1895.
To this last prosentation Father Reddan houself by and nesteem for St. Paul's people. Rev. Father Hand took occasion to refer to the relations of Father Reddan and himself. He paid a high tribute to his ability and dwelt endeared himself to every one, and closed by our sympathy in his great affliction. It was also
Resolved that we extend to Brother M. Fathers Hand and Reddan. He was sad or humorous as occasion required, and his address was warmly applauded. Father Wilson then followed, and in a neat speech made some of the best hits of the evening. Altogether it was an evening to be remembered by priests and propile priests and people.

Assessment System.

West Lorne, Ont , Sept. 7, 1895. E. S. Miller, Esq., Secy. The P. P. I., St. Thomas, Ont. :

Dear Sir:—
I hereby acknowledge receipt of Twelve Hundred and Fifty Dollars, in full of my disability claim, under Policies Nos. 9670 and 7719, and have to thank you for so prompt and generous a settlement. It cost me nothing to prove my claim, and in every way you have treated me in a courteous, business like and satisfactory manner. I shall always feel interested in the success of The P. P. I., and will be glad to speak a good word for it when an opportunity offers.

So John McLary.

Agents wanted everywhere. Good pay to

Agents wanted everywhere. Good pay rood men. Write the Secretary.

OBITUARY.

M. J. REDMOND, SPRINGFIELD, MO. The Springfield (Mo.) Daily Republican, f the 15th September, has the following bituary notice of a former Londoner:
"M. J. Redmond died at his residence, No.

obituary notice of a former Londoner:

"M. J. Redmond died at his residence, No223 West Centre street, at 4, p. m. Saturday.
Interment will take place at the Catholic
cemetery Monday. Deceased has been in
the employ of T. J. Moss, tie and timber
company, for the past three years, and was
well and favorably known in this city. For
the eight years prior to his service in that
company he was in the employ of the Kanasa
and Texas coal company, of which B. F.
Hobart is manager. He had charge of the
Moss tie and timber company's business at
Huntington, Ark., and later at Sparta, Mo.
and afterwards at Fleming, Mo., and Paris,
Tenn. At the time of his death he was VicePresident of the Bank of Niangua, of which
his nucle, J. J. Redmond, is President.
About twelve years ago he resided at Lebanon, where he was engaged in the mercantile business, and where he has many friends
who will regret to learn of his death. Deceased was born at London, Canada, in 1853,
where his relatives now reside. His sister,
Miss Mary Redmond, arrived from that
place about one week ago and was present at
the time of his death. He leaves a wife and
two children—one two and the other four
years old."

MRS. P. MURRAY, TRENTON

Miss. P. Murray, Tienton.

Died in Trenton, on Saturday, August 21, 1895, Bridget, reliet of the late Patrick Murray, aced fifty seven years. Deceased, who died after an illness of several weeks, was nearly a life long resident of Trenton, and her unlooked-for demise will be felt by her hosts of friends and well-wishers. The funeral took place on Tuesday, and a large number of citizens were present. Solemn Requiem Mass was sung by Very Rev. Dean Murray in the church of St. Peter in Chains, after which the remains were interred in the Catholic cemetery. As the funeral passed through town Messys Berkinshaw & Co's, establishment was cased as a mark of respect for the dead, well-wished and the Misself Misself Country, a popular meneral filess. During the illness of deceased the Misses Murray were constant and loving attendants at at their mother's bedside. It is needless to say

that for them and their brother, Mr. J. Murray, the greatest sympathy is felt in the community. The loss of almother is a terrible one for children, and in this case it will be most keenly felt. The Advo ate joins in extending heartfelt sympathy to the bereaved ones in their sad affliction.—Trenton Advocate.

Ryan, Cecilia Langan, Nellie Langan, Bertha Scott, Katie Beltsle, Nellie Taylor, Juo, Gibbens, Minnie Badeau, Minnie Farristein.

Miss Ryan feelingly replied in a brief speech. Father Haley them made a ten minutes' speech, complimenting Miss Ryan, has passed for a late.

affliction.—Trenton Advocate

DUNCAN P. McRae, on Friday morning, 30th Aug. His death was quite an expected and intensified the blow which has fallen on a once happy household. Scarcely two weeks previous to his death, Mr. McRae went to visit his sister, Mrs. McDonald, of Cannington. Shortly after arriving there he was taken ill with pneumonia. Though all that medical aid and loved friends could do there seemed naught on earth to stay the tide of life which was quickly ebbing away. About a week before his death deceased received, with all the fervor and piety of a practical Catholic, the most solemn rites of the Church. Mr. McRae had been married but two years, and leaves a wife and one child to regret the loss of a kind husband and father. Two sisters (Mrs. McDonald of Cannington and Mrs. McRae of Beaverton) also survive him, and mcurn the loss of an exemplary brother. To know him was to love him. He was always an obedient and respectful son, kind and thoughtful brother, a true friend and a loving husband.

The remains, placed in a beautiful casket, were conveyed to his late residence here, the funeral taking place on Saturday. Mass for the repose of his soul was offered up by Rev. Father McRae. Then all that was mortal of him who was loved so well on earth was consigned to its last resting-place, besids his parents and brother, who had preceded him but a few years and whom he loved so well. His bereaved wife and remaining relatives have the deepest sympathy of the entire community. May he rest in peace! DUNCAN P. MCRAE BRECHIN, ONT.

DIOCESE OF HAMILTON. DEATH OF REV. FATHER CASSIN.

The following reference to the death of a beloved priest of this diocese we clip from the Mount Forest Representative of Sept. 26:

This week it is our sad duty to chronicle the death of the Rev. Father Cassin, the popular parish priest of Dundalk, Melancthon and Proton. He had been ailing for the past six months, but kept on doing duty until the first of June. Notwithstanding all that medical skill and the best of care could do, he quietly passed away last Thursday morning, the 19th September, at the parochial residence, Dundalk, in the 45th year of his age, and the 19th of his sacred ministry. On Saturday morning at 9 o'clock in the Roman Catholic church, Dundalk, the funeral ceremonies began, with the Very Rev. Dean O'Connell, Mt. Forest, as celebrant; Rev. Father Buckley, Owen Sound, deacon; Rev. Father O'Reilly, Hamilton, sub deacon, and Rev. Father McPhilips, Orangeville, master of ceremonies. The Right Rev. Monseignor McEvay, rector of St. Mary's Cathedral Hamilton, preached the funeral sermon, and the Rev. Father Duby, the priest in charge of the parish, assisted the choir. Besides the above rev. gentlemen, there were present in the sanctuary, Rev. Father Maloney, Darham. DEATH OF REV. FATHER CASSIN. the Rev. Father Duby, the priest in charge of the parish, assisted the choir. Besides the above rev. gentlemen, there were present in the sanctuary, Rev. Father Maloney, Durham, and Rev. Father Shaughnessy, Owen Sound. After the ceremonies, the funeral, headed by the Dundalk Silver band, began to move, and in a short time the largest funeral procession ever seen in that locality was on its way to Kenilworth cemetery, township of Arthur, where the deceased willed to be buried, beside his brother. Members of the C. M. B. A. branches of Arthur and Mt. Forest, of which latter branch Father Cassin was a member, together with numberless C. M. B. A. branches of Arthur and Mr. Forest, of which latter branch Father Cassin was a member, together with numberless teams from Minto, Normanby, Arthur and Mt. Forest, met the procession at Bell's Corners. Arriving at the cemetery, the Mt. Forest members of the C. M. B. A., acting as pall-bearers, deposited the remains in the grave, and the Very Rev. Dean O'Connell, assisted by Rev. Fathers Owens of Ayton, Doherty of Arthur, Duby of Dundalk, read the last prayers, according to the Roman Ritual. The Rev. Patrick Joseph Cassin was born in the parish of Mullinavat, Co. Kilkenny, Ireland. After attending the parish school he was sent to St. John's College, Waterford, then presided over by the present Archbishop of Kingston, the Most Rev. Dr. Cleary. While there he was one of the most exemplary and hard working students. Having finished his classical course he came to Canada, and was adopted as a student of the Diocese of Hamilton. After spending some time in St. Michael's College, Toronto, he entered the Grand Seminary, Montreal, in 1874, and there pursued the usual course of theology and ecclesiastical training until he, together with five others, was ordained priest by the late Bishop Crinnon, inst. Mary's cathedral, Hamilton, on Sunday, July S., 1877. He was then assigned to Mount Forest as assistant to Rev. Father O'Connell, and after spending three years here in our midst in the faithful discharge of his every duty, he was called upon to take charge of the missions of Priceville, Glenelg and Melancthon, then comprising, in part, no less than eight townships. So well did he labor in this extensive field that the late Bishop Crinnell and in the late of the Bishop Crinnell and light townships. prising, in part, no less than eight townships, so well did he labor in this extensive field that the late Bishop Carbery called him to assume charge of Mount Forest in Jan. 1885. Here he ramained until October, 1882, when he was sent to take charge of the newly-formed parish of Dundalk. Melancthon and Proton, where he remained in the faithful discharge of his duties until the time of his death, when like the dalk. Melancthon and Proton, where he remained in the faithful discharge of his duties until the time of his death, when, like the Good Shepherd, he gave his life for his flock. Bestdes being mourned by his peo. le, his death is also lamented by a sister. Mrs. M. Sherry, of Arthur Tp.; his brother, Wm. Hi, of Buffalo; both of whom were with him at the time of his death. His cousins, Mother Mary Alphonsus, of Owen Sound; Sieter Gertrude; Mrs. Haley and Mrs. Michael L. Arland, of Hamilton, were also in attendance at the funeral. The esteem in which the deceased was held in Mount For est was attested by the large number who turned out to meet the funeral procession at Conn and accompanied it to the cemetry buring his residence in our midst the rev. gentleman made many strong friends among our business men and citizens of all denomina tions, by his integrity and good citizenship. General sympathy is expressed for his relatives and flock in their loss. Requiescat in pac.!

ADDRESS AND PRESENTATION.

Acton, Sept. 28, 1895.
The choir, accompanied by Rev. Faller Haley, assembled at the house of Miss Ryan, where the following address was read by Miss Bertha Scott, and a presentation by Father Haley of a handsome rold watch:

Georgetown, Sept. 27, 1855.
To Miss Katie Ryan:
Dear Miss Ryan—It is with the deepest feelings of regret that we, the members of the choir, here assembled, learn that you are on the eve of your departure from our midst. Words cannot express the sorrow that fills our

choir, here assembled, learn that you are on the eve of your departure from our midst. Words cannot express the sorrow that fills our hearts from your severing your connection with the choir and congregation, but there is one thought that comforts us in this the hour of trial, that is the hope of having you again, in the near future, in our midst, not as a High school pupil, but as an bonored and efficient teacher. Although but a mere child in years when you undertook the difficult task of serving as our organist, you have by your untiring zeal and energy, raised the choir to the high standard that it holds to day, being second to mone in the county. Your High school work required incessant labor on your part, nevertheless you found ample time by your creat dilizence to attend cheerfully and punctually to its wants. Nay, more, you were ever noted by your loving pastor and fellow choir members, for your amiable disposition and for the deep interest you always manifested in everything pertaining to Church and to the glory of God. You have successfully maintained that spirit of peace, harmony and friendship between yourself, pastor and the other members of the choir in a marked degree, which was the secreey of your success. Were our feelings and wishes to prevail you would grill remain our organist, but as fate has decreed otherwise we cannot allow the present toport fully pression to our feelings of love and gratitude towards you in a tangible form. We therefore ask you, dear Miss Ryan, to accept this gold watch, not for its intrinsic value, but that in the future years it may serve to remind you of the many happy days you spent in our choir, and the choir over which you so lot g abiy and faithfully presided. In conclusion, we again beg to express our deep regret for your departure, our deep gratitude for your past good work, and sincerely wish you many years of happiness and prosperity in your new field of labor.

Eyan. Cecitia Langan, Nellie Langan, Bertha Scott, Katin Belisle, Nellie Laylor, Juo, Gibbons, Minnie Badeau, Minnie Farristein.

Miss Ryan feelingly replied in a brief speech, Father Haley then made a ten initutes speech, complimenting Miss Ryan, the choir, etc. Miss Ryan has passed for a lst class certificate, and goes to Toronto to the school of pedagogy to train for teacher.

PICNIC AT MACTON.

The picnic held on the 17th ult. in Macton by Rev. Father O'Leary, the esteemed pastor of the parish, was in every sense of the word a success. The grounds were most inviting for the purposes of a picnic and the day as fair and choice in its nature and temperature as could be desired. The attendance was very large and the people enjoyed themselves in the most hearty manner. All the speakers were most happy in their remarks and the frequent sallies of wit and humor kept the crowd hilarious and happy. The following were some of the prominent gentlemen present who delivered addresses: Messrs. Bowman, Robertson and Snider and Mr. J. P. McMillan of Arthur. Mr. McBride of Waterloo was a host in himself, and with his witty remarks kept the crowd in roars of laughter. The addresses of Mr. J. P. McMillan and Mr. Bowman, were also exceedingly entertaining and happy. The duties of the choir were discharged in an admirable manner by Mr. Thos. Maguire. The receipts were very satisfactory, and Father O'Leary is to be congratulated on the marked success which attended his first picnic at Macton.

An Aged Convert Priest.

The oldest priest in New York, Rev. William Everett, rector emeritus of the Church of the Nativity, is eighty-one years old. Father Everett has a some-what remarkable history. He was born in Albany on Aug. 14, 1814. His parents were Episcopalians and the young man determined to take orders in that Church. With this end in view he entered the General Theological Seminary at Chelsea Square, and Monsignor Preston, who was afterward converted to Catholicism, was one of his classmates. Father Everett graduated, and was ordained a minister. Subsequently he became a Catholic, and on Jan. 29, 1853, he was ordained a priest by the late Arch-bishop Hughes. After filling subordinate positions with credit he was appointed rector of the Church of the Nativity. Three years ago he reparish to his assistant, Rev. William Murphy. Despite his extreme age Father Everett shows no sign of feebleness.

Fishers of Men. In one of the Sacred Heart League Centres attached to the Jesuit Church at Bristol, England, the local director has appointed a certain number of comoters, whose duty is "deep sea fishing," that is, to find out non-prac-tising Catholics in their respective disricts, enroll them, teach them the morning offering, prevail on them to practice the daily decade of the Rosary, and finally bring them to the church, and later on, if possible, to the sacraments. This method of promoting the honor of the Sacred Heart is happily followed by many of the most zealous Promoters in the country. These "fishers of men" are indeed apostles and there is a wide field for their labors, in home, workshop, office and in the street. If each one should do all in his or her power to help the stray sheep who come within their personal influence, many a soul would be reclaimed. Those who belong to the League of the Sacred Heart have every incentive and encouragement to undertake such work. for has not our Saviour promised to bestow a large blessing upon all the

Sacred Heart? Assessment System.

undertakings" of those who honor His

Brantford, Cnt., 4th Sep., 1895. E. S. Miller, Esq., Secy. The P. P. I., St. Thomas, Ont. :

Dear Sir. Insulac, Out.

I have just received, through the Canadian Express Company, the sum of \$2,000, being the full amount of life insurance 82,000, being the full amount of life insurance carried by my late husband in your Company, and have to thank the P. P. I. for so prompt and generous a settlement. You might have retained the money for ninety days after completion of proofs, but you have seen fit to pay me at once, thus giving me the benefit of the interest on money for that time, and it is needless to say that I appreciate your method of settling claims.

Yours truly,

(S) Mrs. E. M. McIntyre
Beneficiary.

Agents wanted everywhere. Good pay to good men. Write the Secretary.

London Conservatory of Music and School of Elecution.

HOW A WOMAN PAID HER DEBTS !

HOW A WOMAN PAID HER DEBTS:

I am out of debt, and thanks to the Dish Washer business for it. In the past five weeks. I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co. 118 S. Highland Ave.. Station A. Pittsburg. Pa., and you can't help but make money in this business. I believe that I can clear over \$5,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

Miss. B.

MARRIAGE.

Dolan—Kavanaugh.

Amigari, Sept. 24, 1895.
A pretty wedding was solemnized on Tuesday, 17th inst, at St. Joseph's church, when Miss Maggie C. Kavanaugh, daughter of Mr. P. J. Kavanaugh, was married to Mr. Thomas J. Dolan, engineer, of Stratford. The bride, who wore cream crepon and trimmings of satin and carried a bandsome bouquet of cream roses, was assisted by her sister, Miss Mary E. Kavanaugh, who wore French crepon, and carried a bouquet of sweet peas; while Mr. John Dolan did the honors as best man. The Rev. P. McCaul officiated. Among the out of town guests were: Mr. and Mrs. M. D. Hushion, Mr. and Mrs. Chas. Wingefelder, Mr. Michael Dolan, Mr. John Dolan, Miss Maggie Dolan, Stratford; Mr. Andrew O'Brien and Miss Annie Kelly, Hamilton; Mr. Peter Dolan, Toronto; Mr. and Mrs. A Kavanaugh, Petrolea; Mr. and Mrs. M. Dowdall, Buffalo; Mr. and Mrs. Thos. Powers, Hamilton; Mr. and Mrs. Foley Buffalo; Mr. and Mrs. Mrs. Dan. Cotter, Hamilton; Mr. Martin Dolan and Miss Carrie Mesick, Chicago; Miss Maggie Kavanaugh of Oildom; all of whom sat down to a sumptu ous repast, at the residence of the bride's patents. The handsome array of presents testified to the bride's popularity. Later in the evening the happy couple left for New York and Philadelphia, amid showers of rice and the hearty good-wishes of all their friends. DOLAN-KAVANAUGH.

"BEAUTY SPOTS OF CANADA."

It is wonderful to what a state of perfection the system of advertising routes has got, each steamboat or railway line out-rivaling its rival in putting forward the attractiveness of the scenery or of the historic places through which it passes. One can now make a tour of the world by their own fireside by securing a few of the pamphlets to be had, for example, from Mr. McConniff of the Windsor Hotel, Montreal. Perhaps the best pamphlet of the kind is one on our country, entitled "The Beauty Spots of Canada." Mr. McConniff has the circulalation of this excellent production, altogether charming in letterpress and illustration. It embraces Niagara Falls; Toronto, the Queen City of the West: The Thousand Islands; Rapids of the St. Lawrence; Montreal, the Beautiful; Historic Quebce, the Gibraltar of America: Famous Shrine of St. Anne de Beaupre; and the Grand Saguenay River. Through the courtesy of Mr. McConniff we are able to furnish this pamphlet to any of our readers who may desire it. Address Mr. McConniff, Windsor Hotel Ticket Office, Montreal, enclosing six cents in stamps to cover postage and wrapping. It is wonderful to what a state of perfection

NEW BOOK.

A new illustrated edition of the Sacramentals of the Catholic Church" has just been published by the Benzigers, of New York. This work is edited by Rev. A. A. La:abing, LLD, author of a "History of the Catholic Church," "The Sunday School Teacher's Manual," "Masses for the Dead," "Mixed Marriages," etc. This instructive volume should occupy an honored place in the libraries of our Catholic homes." It is sold at the extremely low price of 50 cents.

Assessment System.

Perth, Ont., Aug. 29, 1895. E. S. Miller, Esq., Secy. The P. P. I., St. Thomas, Ont.:

St. Thomas, Ont.:

Yours of 28th is duly received, enclosing Cheque for \$1,000, in full of claim for insurance on my late brother's life. The settlement of claim has been commendably prompt, the proofs having been completed only a few days since, and I assure you that I do not fail to appreciate the fact that you are not taking advantage of the time allowed before the money would be due me. Such treatment of claimants speaks well for the management of your company, and should make it very popular with the insuring public.

Thanking you,

Yours very truly,

(S) MARGARET SEMPLE,
Beneticiary.

Agents wanted everywhere. Good pay to good men. Write the Secretary. MARKET REPORTS.

London, Oct. 3.—Wheat, 54 to 69c, per bush.
Oats, 23 2 5 to 23 4 50 per bush. Peas, 51 to 54c,
per bush. Barley, 33 to 89c per bush. Rye, 50
2 5 to 53 1-5c, per bush. Berf had no change
from 84 to 45.59 per cwt. Lamb 69 to 7c a pound,
by the carcass. Dressed bogs 85.59 to 85.75 per
cwt. Butter eased off to 29 and 21c a pound for
best roll, by the besket; crock, 18 to 10c 4 lb.
Eggs 13c a dozen by the backet, and 14 to 15c
by the single dozen. Potatoes, 30c a bag, by
the load, to 49c by the single bag. Tomatoes 35
to 49c a bush. Swede turnips at 25c a bushel.
Cauliflowers 25 to 59c a dozen. Apples 75 to 85c
a bushel Grapes, 3 to 5c a pound. Hay we a bushel. Grapes, 3 to 5c a pound. Hay was firm at \$12 to to \$13.

Cauliflowers 25 to 50c a dyzen. Apples 15 to 85c a bushel. Grapes, 3 to 5c a pound. Hay was firm at \$12.50 to \$13.

Toronto, Oct 3.—Market quiet. Wheat—In the local market there was no change apparent; red sold west at 51c, and rather more reported bid for it at special points where it is scarce; Manitoba No. 1 hard spot quoted at 70c, Toronto and west, and rather less for October delivery. Flour rather firmer; straight rollers were in demand at 22.82. Toronto freights to day; holders ask rather more. Mill feed quiet and easy; car lots of bran. Toronto freights to day; holders ask rather more. Mill feed quiet and easy; car lots of bran. Toronto freights are quoted at \$11, and short at \$13. Peas—Car lots are quoted at \$11, and short at \$13. Peas—Car lots are quoted at \$14, high freights west, and mixed at \$25. Eye—Car lots are in demand east at 43 to 43c; car lots west are quoted at 43t to 41c. according to location. Barley feed is quiet and easy; car lots west are quoted at 43t to 41c. according to location. Barley feed is quiet and easy; car lots west sold at 31c; scarcely anything has been done as yet in malting barley.

Detroit, Mich., Oct. 3, 1855. — Wheat, No. 2 feed. 61gc.; No. 1 white. 61gc. Corn, No. 2, 31gc.; No. 3, yellow, 37c. Oats, No. 2 white, 21gc; rye. 41c. Potatoes, best Michigan, 25 to 35c. per bush. Hay, No.1 timothy, new \$13.50 to 14,00 per ton in car lots. Honey, best white, comb lot 12c per 1b. Beans, strictly fresh, 1i to 14gc. per doz. Onlons, Michigan, per bush. 15c 55c. Butter, fancy dairy, 17c.; firt-class dairy, 15c; creamery, 20 to 21c per lb. Beans, city handpicked, 81 to 1c 1c per lb. Beans, city handpicked. Strong hard, Poultry, 8 to 81c., 9 to 10c at lb. Peaches, 81,00 to 1.15 per bush. 16c. Wool, from 8 to 11c to 18c per lb.

Latest Live Stock Markets.

School of Elecution.

The above institution ranks with the largest and best equipped institutions for the learning of music (vocal and instrumental) and elocution in the Dominion. It has been in existence five years and each year has added pupils, from as far as Winniped, Chicago, etc. The staff includes the finest teachers that can be had. Mr. Barren (planist, late of Leipzig, list the principal. He has had exceptional advantages for study in Boston and Europe. He is a pianist and composer of rare ability. There are seven priano teachers on the staff.

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East Buffalo. Oct. 3. — Cattle — The receipts

sows sell at \$3.50.

East Buffalo, Oct. 3. — Cattle — The receipts were about three cars of sale stock. The market ruled dull and very slow for all kinds, and none were sold up to noon. Hogs — York ers, fair to choice, \$4.40 to \$4.45; roughs, common to good, \$3, 25 to \$3.5; pigs, good to choice, \$4.20 to \$4.33. Sheep and Lambs — Lambs, choice to prime, \$4.15 to \$4.39; culls and common lambs, \$2.25 to \$3; sheep, choice to selected export wethers, \$7.39 to \$5; culls and common sheep, \$1.25 to \$2.

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TENDERS for the various trades required in the erection of St. Peter's church, Goderich, will be received up to 5 p. m., on Thursday, the 16th day of October.
Tenders to be addressed to the Rev. Father West, Goderich, Ont.
The lowest or any tender will not necessarily

The lowest or any tender of the lowest or any tender. Plans and specifications can be seen on and after Tuesday, the 10th inst., at the Presbytery, Goderich, Ont., and at the office of Post & Holmes, Architects, Manning Arcade, Tortonia.

1896.

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