Eclipse.

BY THE LATE DR. PARSONS

Prayer strengthens us; but oft we faint And find no courage even to pray; Oh. that in heaven some pitying saint For me might Ave Mary say!

For sometimes present pleasures drown The serious vein; and some dark days of great, o'ermastering angulsh frown Amid the sacred tapers blaze.

Before the morning watch I rose—
I say before 'his morn's to kneel,
But of my voice the fountain froze,
Yea, something seemed my soul to seal.

nd cannot in a mood serene Its dumb petition duly speak.

Yet every bead may count with Him Who healed the palsied and the blind, Restored the lame and withered limb, And lifted the disordered mind,

As mine was then, who had no might Of utterance with mine icy lips. For one great shadow velled the light Fill hope itself was in eclipse. Eclipses come, and also pass; Let us not dream like savage men, With shouts and cries and sounding brass To scare that shadow off again;

But take the phases of our thought As of the planets—wanderers they Even as ourselves, but better taught, Through gloom or glory, to obey—

As of the moon, that many times Conceals in clouds her crescent sheen. But when her fullness cometh, climbs Above Orion's front, serene.

THE CRYING SIN OF OUR DAY.

No congress of earnest men in our upon a discussion of the evils of in toil. nperance and to openly ally themerate zeal of its friends and from the hypocrisy of its avowed advocates. more, I imagine, from the apathy of sin remain. timid friends than it has from either THE PEOPLE LOOK WITH LONGING AND hypocrisy or fanaticism. It is a cause

INTEMPERANCE IS A CRYING SIN OF

United States to day as there was forty into society. At all social assemblages years ago, and we have only about of Catholics let them deny themselves parentage, the most sacred and solemn ance, let our Catholic people proscribe in the entire catalogue of human obligations. decency and honor, silences conscience and deadens the best instincts of the There is no bright side to the picture of strong drink in the home. This hideous and brutalizing vice cannot be condemned too severely those who have experienced much suffering from its influence may be pardoned if they are unsparing against way for the spread of habitual drink-

The Church, through the united voice of our Bishops assembled in the Third Plenary Council of Baltimore, warns its members against the dangers of the drink habit and the temp tations of the saloon. The same Council warns our Catholic people against the business of saloon-keeping as

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"AN UNBECOMING WAY OF MAKING A

A man cannot be a good Catholic, a loyal follower of the teaching of the Church and be a good friend of the saloon. We should at least have the our Bishops, who have been placed over us to rule the Church of God.

It is the crowning glory of the Cath-olic Church that, true to the spirit of her Divine Founder, she has never be-come the Church of any special class, as also she has not permitted herself to be narrowed down as the Church of any particular nation or generation of She is the Church of all times. all nations and all classes and conditions of men. She is the living voice of God to cheer, instruct and country, owing to the mighty wave of safeguard them against the overmmigration from less favored lands during the past half century, bearing

Church to devote her best efforts to their moral and spiritual welfare. The great army of labor, the sinew of the nation, acknowledges a loyal allegiance to the Catholic Church. debasing, brutalizing influence of excessive drinking and saloon environ-ments falls upon the laboring classes of our people with more disastrous effect than upon those better favored by fortune. The dreadful vice of in-temperance has made frightful

HAVOC AMONG OUR HARD - WORKING CATHOLIC PEOPLE.

What else but this spendthrift vice could afflict a large portion of our people with poverty so hopeless as to be like an incurable disease, a people to whom countless millions are yearly paid? What else huddles so many of them into the swarming tenement however? I make no edicar so edicar and the swarming tenement however? ment houses? I make no odious comparison between the intemperance of the wealhty and the intemperance of the poor. The heathenish vice of drunkenness is an abomination wherever its foul presence is known. I only state a fact which cannot be set aside—a fact which the philanthropist and the statesman cannot ignore—namely, that the greatest curse blighting the lives and desecrating the homes of the poor in this country to day is the curse of drink. The homes of comfort and luxury are, alas! too often blighted by The Picture of Intemperance in the the presence of the demon of intemperance, and drunkenness among the wealthier classes of the people is The following is a synopsis of the paper read before the Catholic Congress by Rev. James M. Cleary, of Minneapolis:

Weathier classes of the people is equally odious and even more disgraceful than among the poor. But the poor are greater sufferers, and hence enlist our deeper sympathy when inenlist our deeper sympathy when in-temperance blights their lives; for in time and country can justly consult addition to the heartache and sorrow the best interests of their follow men which the vice entails equally upon and ignore a thoughtful consideration rich and poor, it adds the horrors of of the drink evil. Many honest and conservative men hesitate to enter dation to the lives of the children of

Great and long standing evils are they be accused of fanaticism or mis-understood by those whose good opinion understood by those whose good opinion Every great and the steem. Every great and the steem is a steem of the steem. Every great and the steem is a steem of the s they highly esteem. Every great and quer bad habits and diseased appetites noble work in the history of human progress will not be rapid, and disprogress has suffered from the intemcouragement and failure will often be our reward. Evil there will always be in the world, and human energy must But the temperance cause has suffered not slumber because wickedness and

that in a special manner needs the support of honest, conservative and support of honest, conservative and The Church that civilized the savage and that preserved the civilization OUR LAND,
and with marvellous ingenuity has
kept pace in its onward march with
our unrivaled prosperity and progress.
Something over nine times as much
into its erected on the ruins of
barbarism, is able to rescue the
masses of the people in this country
to day from the cruel thraldom of
drink. The drink curse is intrenched intoxicating drink is consumed in the in custom, hence we must follow it three times as many people as we had the indulgence in intoxicating liquors then within our borders. No evil existing among us menaces so boldly the peace, prosperity, happiness and moral and religious welfare of our family connections, whether occasions people as the evil of excessive drink-ing. No other social evil disturbs the family relation and renders the domes-tic life of men, women and children so There is no gratification worthy of a inhuman and hopeless as the evil of excessive and habitual indulgence in strong drink. Intemperance unfits husband and wife for the duties of religion has suffered from intemperation. intoxicants at all their public gather It destroys the sense of ings. Let there be such an earnest and potent public sentiment among our Catholic people that no liquor saloon can crowd itself right up to the doors of our churches, and thus, by its foul presence, tempt weak and unwary men to wickedness

UNDER THE VERY SHADOW OF THE CROSS

If our prelates, priests and peopl join hands together to work in har mony and strength for the realization of the admonitions of our plenary councils the awful curse of intemper ance can be almost entirely eradicated from among us. We must encourage, then, our total abstinence societies every means at our command. We priests, mindful of Pope Leo's words, must "shine as models of abstinence. and by exhortation and preaching avert the many calamities with which

this vice threatens Church and State. Let there be a general and gener ous distribution of temperance literature, tracts, lectures, statistics and good reading among our people. And this work and agitation in favor of courage to follow where our chief pas-tors lead, and our Catholic loyalty is stant and active. The allurements of not above suspicion if we are not as drink are ever thrusting themselves in ready to condemn the drink evil as the pathway of men. Near to the house the workingman finds of prayer of prayer the workingman unds the drinking saloon, cheerful, enticing and hospitable, as he goes to worship God on Sunday morning. Close to the gates of the factory or mill the agents of alcohol ply their trade and tempt the weary toiler to spend for a moment's gratification his moment that is much needed in his humble home. Sur rounded thus by attractive temptations, men need constant warnings, repeated admonitions and such whole

powering spell of drink. a noble army of toilers to our hospitable shores, the great body of the wage-earners, the masses of the people, crowd around our altars and with loyal, honest hearts appeal to our highest rapture. THE IRISH SITUATION.

Mr. T. P. O'Connor Expresses his Views.

Mr. T. P. O'Connor, M. P., President of the Irish National League of Great Britain, was asked to give his views upon the Irish situation in Ireland, particularly upon the attitude of Mr. John Redmond, the Parnellite leader, in annoucing his intention of giving his support and that of his followers to the Conservatives; and of ousting Mr. Gladstone from power should it be found necessary in his opinion to do

Mr. O'Connor replied as follows: Your request that I express my views in regard to the recent pronouncement of Mr. John Redmond comes at a moment when I am scarcely competent to make a statement. I regret very much the recent speeches of Mr. John Redmond, and for reasons not dictated by any hostility to the section of the Nationalists following his lead. My views as to the attitude the Irish party should take up toward the Parnellites has notoriously been, that by patience, moderation, and avoid-ance of injudicious and offensive epithets we should be free to prove that the apprehensions they have been taught to regard us with are unfounded, and that they should in this way be free, by the absence of incitements to their passions and their recollections of Parnell, to consider the attitude of the Irish party with some thing like a dispassionate spirit. did not see that the fact that there was a party of Nntionalists professing more extreme doctrines than ours was

altogether unmixed with evil. In short, the attitude I always thought sound and wise in regard to the Parnellites was to treat them as one of the factors working for the National cause, and utilize them for that good object. Up to a few weeks ago it appeared to me that this was also the view of their own leaders, and I am not sure that it is not now the view of the majority. They still keep up the appearance of being more extreme than other Nationalists, and in doing so undoubtedly had to sail very near the wind, and sometimes to subj Irish cause to imminent risk of ship retain the Irish members in their full strength in the Imperial Parliament after Home Rule was very near landing us in terrible disaster. As it is the retention of even eighty member forms one of the most effective weapons against Home Rule in the next cam-paign. If we had succeeded in force ing on the Government, as he might perhaps have done, the retention of the full number, our success in another

THE AMNESTY FOR DYNAMITERS. This demand for amnesty for political prisoners I regard not only as perilous to the cause of Home Rule, but even more destructive to what little chance these unfortunate men have of ever getting released. idea that Home Rule involves sympathy with dynamite methods (and such an impression, though ill-founded, would be spread if the Parnellite policy were adopted) would, of course, mean the defeat of Home Rule at the next elections, and the defeat of Home Rule would mean the accession of a Tory Ministry, and the accession of a Tory Ministry would likewise involve the permanent imprisonment of men. But for all these things I have been willing to make an allowance. To put it frankly, the Parnellites had to keep their extreme followers on their hands, and I was willing to allow them considerable latitude in political tactics in doing so. But on the other side, the Parnellites, as a body, suported the Government and Home Rule

lovally throughout last session.

campaign, I considered, would be im-

m without knowledge of the inside history of this latest move of Mr. I must say, however, that his policy seems mere insanity. The fundamental point to be remembered about Home Rule is that it has finally to pass into law by a majority of British. as well as Irish, votes. Unless we get a majority from British constituencies s well as from Irish constituencies it will be impossible that we should ever force measures through the opposition of the Lords. Now, what is to get the British vote for the Liberal party? Mr. Redmond must be strangely ignorant of electioneering history if he does not know that one means by which we can get Liberal votes is to pass Liberal legislation, and if anybody has any doubts upon it he has only to study the tactics of the Tories and Unionists. Their obstinate obstruction to the Home Rule Bill was dictated as much by the desire, not merely to impede the Bill, but also by the resolution to limit this parliamentary session to Home Rule, for a strong card with the Unionist and Tories has been that the Home Rule measure would destroy all power of the Liberal Ministry to carry any British legislation. that the English workingman could therefore be called upon to resist the return of the Liberal Ministry on the distinct ground that by so doing they would destroy all their chances of getting their own sore needs attended to.. That is the reason that the Unionsitting, which begins next Thursday. sacred scriptures, in his course at the In short, there is no political party not Roman College in 1864, states the

agreed in the opinion that if the Ministry has to go to the country without British legislation, its chance of get-ting a majority is destroyed. What, then, is Mr. Redmond asking for? Why is it that the Liberal Government should do the very thing the Liberals and Tories alike believe would lead to its destructive defeat?

CATHOLIC CHURCH AND BIBLE.

Right Rev. Mgr. Seton, of Newark, N. J., read a paper on "The Catholic Church and the Bible," at the Parliament of Religious containing the fol-

lowing interesting paragraphs: One of the duties incumbent upon the pastors of the Church, in the conduct of public worship, has ever been the reading of the scriptures with an explanation of what was read or an exhortation derived from it. During the Middle Ages, owing to the lack of those aids and appliances — such especially as archomology and compar-ative philologhy—learned and scientific as contrasted with scholastic and de votional interpretation of the Holy Scripture, although never quite neglected, occupied relatively only a small share in the studies of those times.

The Catholic principles as to the general use of the Bible may be deduced from the Tridentine decree which was particularly directed against those irreverent and sometimes blas-phemous expounders of Holy Writ, whom the council qualified as "petulant spirits." According to oue view, the Bible does not contain the whole of revealed truth, nor is it necessary for every Christian to read and understand The Church existed as an organ ized society, having powers from her Divine Founder to teach all nations, before the scriptures as a whole existed and before there was questlon or dis pute about any part of the scrip-

The Christian Church did not receive the canon of Old Testament scriptures from the Jewish synagogue, because there was not settled Hebrew Canon until long after the promulga tion of the Gospel. The inspired writers of the New Testament did not enumerate the books received by Christ and His disciples. Nevertheless we are certain that the Septuagint version or translation of the Old Testament scriptures into Greek made some part (the Pentateuch) at Alexandria about 280 years B. C. and the rest made also in Egypt before 133 B. C., which contains several books now thrown out by the Jews, was favorably viewed and almost constantly quoted from by them. so that St. Augustine says that it is "tof most grave and pre-eminent authority." It is supposed to be the oldest of all the versions of the scrip-tures and was commonly used in the Church for four centuries, since from it was made that very early Latin translation which was used in the western part of the empire before the

introduction of St. Jerome's Vulgate. It was held in great repute for a long time by the Jews and read in their synagogues, until it became odious to them on account of the arguments drawn from it by the Christians. reents drawn from it by the Christians.

From it the great body of the Fathers

Catholic Church. have quoted, and it is still used in the Greek Church. This celebrated translation contains all the books of the Old Testament which Catholics acknowledge to be genuine. The Christian writers of the first three centuries were unanimous in accepting these books as inspired; and the letter of Pope St. Clement, written about A. D 96, indicates that a scriptural canon must already have been fixed upon by apostolical tradition in the Church at Rome, since the author cites from al most every one of the books of the Old Testament, including those deuterocanonical and rejected by the

Jews. At the Council of Florence the canon was not discussed. "A clear proof, says Dixon in his General Introduc tion to the Sacred Scripture, "that the Greek and Latin churches were ther unanimous upon this point." At this period, A. D. 1439, the Decree of Union drawn up by Pope Eugene IV. for the Orientals who came to Rome to abjure their errors gives the Canon as it had always been held by his predecessors. In the next century the Bible, having become an occasion of bitter religious controversy, the canon icity of the Scriptures was thoroughly discussed and forever settled for Catho lics by the Council of Trent, which uses these words in the fourth session held on the 8th day of April, A. D. The Synod, "following the examples of the orthodox Fathers, re ceives and venerates with an equal affection of piety and reverence. New Testament-seeing that one God is the author of both — and it has thought it meet that a list of the sacred books be inserted in this decree, rest and the doubt may arise in anyone's mind which are the books that are received which are the books that are received the Pope.

Oath No. 5 is as follows:

Inspiration is a certain Influence of the Holy Spirit upon the mind of a licism. I hereby denounce the Pope, writer urging him to write, and so act-sitting at Rome, or elsewhere. I deing upon him that his work is truly the word of God. Father, since Cardi nal, Franzelin's second thesis on the sacred scriptures, in his course at the

following words:

"As books may be called divine in several senses, the scriptures, according to Catholic doctrine contained both in the Apostolic writings and in un-broken tradition, must be held to be divine in this sense, that they are the books of God as their efficient cause, and that God is the author of these books by His supernatural action upon their human writers, which action is styled inspiration in ecclesiastical terminology derived from the scrip-tures themselves."

The holy scriptures have been translated into every language, but among these almost innumerable versions only one, which is called the Vulgate, is authorized and declared to be thentic" by the Church; the belief of the faithful being that the doctrinal authority of the Church extends to positive truths and "dogmatic facts" which, although not revealed are necessary for the exposition or defense of revelation.

The Vulgate has an interesting history. It is the common opinion that, from the first age of Christianity, one particular version made from Septuagint was received and sanctioned by the Church in Rome and used throughout the West. Among individual Christians almost innumerable Latin translations were current, but only one of these, called the Old Latin,

boye an official stamp.

These translations, corrections and portions left untouched by St. Jerome, being brought together, form the Vulgate, which, however, did not displace the old version for two centuries, although it spread rapidly and constantly gained strength, until about A. D., 600, it was generally received in the churches of the West and has continued ever since in common use. In the collect for the feast of St. Jerome, Sept. 30, he is called "A Doctor mighty in expounding Holy Scrip-

IGNORANCE AND BIGOTRY IN CONGRESS.

Washington, Nov. 1.-The Youmans memorial asking for the unseating of Congressman Linton, which was sent to the committee on elections in the House yesterday, declare that Mr. Linton and the supporters represented that Youmans was a Roman Catholic and that the Pope controlled his vote while he was in Congress; that owing to the purchase of arms by the A. P. A. the Saginaw district has been terrorized, and that many persons were frightened into voting for Linton. Exhibits of letter and circulars sent out by officers of the A. P. A. are attached to the memorial. They all breathe the same hostility to Roman Catholics, and call upon "all true and loyal Protestants to vote for Linton.

A copy of oaths which are said to be taken by members of the A. P. Association are attached to the memorial. The oaths are as follows: No 1 is a secretive oath, in which

the candidate declares his honesty of purpose, and in which he asserts that he is not the spy of any theological in-No. 2 asserts the candidate's inten-

tion to deal justly with his fellow-men. No. 3- taken on a dagger-pro hibits the candidate from divulging what takes place in the order, committee him to the support of the United States Government, makes it obligatory to keep the Church and State separate, renounces all foreign powers, temporal or ecclesiastical, and asserts that he will take up arms if need be to defend the principles of his faith there set

In No. 4 the candidate swears he will make warfare against all ignorance and fanaticism and will use his utmost power "to strike the shackles and chains of blind obedience to the Roman Catholic Church from the hamp ered and burdened conscience of a priest-ridden and Church-oppressed people. terests of Protestants everywhere, will not employ Roman Catholics if he can secure the services of a Protestant that he will not aid the Catholic Church but will do all in his power to retard and break down the power of the Pope that he will not enter into an agree ment with Catholics for a strike where Protestants might be displaced and Catholics employed. The closing part of this oath is as follows:

"I furthermore promise and sweat that I will not countenance the nomina tion in any caucus or convention of a Roman Catholic for any office in the gift of the American people, and I will vote only for a Protestant-should there be two Catholics for the same office will erase the name from the ticket l That I will at all times endeavo to place political positions in the hands of Protestants, to the entire exclusion of the Roman Catholic Church, or the members thereof and the mandate of

"I hereby denounce Roman Cathonounce his priests and emissaries and the diabolical works of the Roman Catholic Church and its Pope. Amen, amen, amen.

In No. 6 the candidate swears that pense.

Catholic idea of inspiration in the he will use all endeavors to keep Roman Catholics out of office; oppose the efforts of Catholics to obtain control of Public schools, and will hold these principles above party affiliations and will give a brother of the order pre ference in all matters of business, and also with his elective franchise.

November's Devotion.

None of the various devotions to which Catholic piety consecrates the passing months of the year, appeals more universally to mankind than the which this month introduces.

Catholics, of course, remember the departed souls in their prayers at other times of the year than during the days of November; but in that month, which is especially dedicated to the commemoration of the dead, the Church exhorts them to redouble their prayers, that the sufferers in Purgatory may be the more speedily released from their imprisonment and admitted to the joys of heaven. And the Church has acted wisely in setting apart a month for this particular devotion, because it is one of the failings of human nature to become forgetful of the obligations which we owe our dead when the lapse of time has mitigated for us the painful sensa of our lo

The fell spirit of the " reformation " deprived those who came under the sway of that destructive movement of the consolation of remembering their dear dead in their prayers; but it is noticeable that in certain forms of Protestantism this craving of human nature to hold communion with the departed souls is finding expression in imitations of the services which the Catholic Church holds in their behalf. How any person who has lost a relative or friend by death can mourn the loss without breathing at least an inward prayer for their eternal rest is something that is very difficult of under-

standing.
The Catholic Church, kind mother as she is, not only urges upon her children the sweet duty of praying for the departed souls daily, but she dedicates an entire month to their memory, that the living may redouble in it their intercessions for the dead. — Catholic Columbian.

CATHOLIC PRESS.

Boston Pilot.

When Mr. John Redmond suggests the advisability of defeating the eral party in the hope of getting better terms from the Tories he only invites his followers to jump from an imaginary frying-pan into a real fire. Gladstone has kept faith scrupulously with Ireland. Salisbury and Balfour have never wavered in their deadly hostility to all things Irish. Chamberlain has reiterated here in America his bitter hatred of Home Rule. Whatever the English Liberals may do or fail to do, there is no question of the purpose of their opponents. It would be idle folly to expect aught of justice or favor from the latter quarter. There was only one Disraeli, and he was only a Tory by chance. The real Tory never knows enough to do right for policy's sake. If he did he would cease to be a Tory, no matter how poor the quality of his Liberalism. If he did he would

An Englishman, who proves his nationality by spelling his surname with a coupling pin, A. E. Horner-Smythe, writes to the New York Sun from Philadelphia, saying:

from Philadelphia, saying:

"I have the honor to remark that I don't see where you blasted Yankees and Irish-Americans (Irish first here, but not in England, thank God) find a basis for your blowing and crowing over the defeat of England in the recent yacht races. The Valkyrie is owned by an Irish lord, whose family name is Quin, who has not a drop of English blood in his bloody veins. It was designed by a Scotchu an named Watson. There are representatives of the subordinate, conquered races which go to make up the world-wide English Empire, composed of \$30,000,000 of human beings. To look after all these fellows and keep them in their proper places leaves genuine Englishmen little time for frivolous yacht racing with upstart Yankees dudes. England still remains cock of creation's walk."

The representatives of the subordinconquered races, and the upstart Yankee dudes may understand their proper place in the late nautical contest. Possibly if the Valkyrie had won, Mr. Hyphen-Smythe would not have been so discriminating.

An amusing incident occurred recently at Rotterdam. The Revolutionary Socialists of the city are about 300 strong, but they have an organ named De Vrijherd, which recently declared that the Catholic Church condemns individual property. This was denied in the Catholic journals, and a controversy sprung up in consequence. A meeting of the Catholic Workmen's Union was held in the usual course of events, at which the statement of the Socialist organ was repudiated; but the Socialists thought it a good opportunity to propagate their doctrines, and accordingly as the 1,700 members of the Catholic Union were coming from their hall, Socialistic pamphlets were freely circulated among them : whereupon the Workmen gathered all the pamphlets unread and gave them to a Catholic club to be sold as waste paper for the benefit of the Holy See. This use for their publications did not Rotterdam enjoys the joke at their ex-

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LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XVII. (CONTINUED)

Will the time ever come for Mabel when alone she will have to rise up and face stern sorrow? God only knows! And God will provide for the

Half an hour later Hugh went upstairs with Mabel, At the door of the drawing room he paused. Can you bear it, my darling?'

for Mabel was trembling.
"Yes, with you." And she clung to his arm which half led, half supported her into the presence of death.

There he lay, in the unutterable calm of his last sleep, with the smile of peace on his still parted lips, with the deep light of the blue eyes still visible through the half closed lids, with his fair chestnut hair, no longer waving in the breezy wind, but resting motionless upon his unruffled brow; there, in the flower of his age, with the short twenty-nine years of his life scarcely yet expired, lay her dear, her only er beautiful brother! Mabel knell down by his side : it was no place for any violent demonstration of sorrow; her heart was full of anguish, but she felt that if she allowed herself to give way she should be fit for nothing, and Jessie needed her-might yet need her even more sorely; for her sake, then she must bear up.

In Guy's presence the memory of the charge committed to her came vividly back again. Slowly, and with, oh! what rending sorrow, Mabel went over every scene of that never to-be forgotten last morning at Elvan lee: the drive to the station, the vision of Guy, her darling brother, as she had looked her farewell look upon him in life and vigor. O God! were his words prophetic? Why, why did he, just before she lost sight of him, as she was never to see him again on earth, say to her—"Take care of Jessie and the child. Mind you bring the dress back with you." He had said that too. Her wedding-dress he meant. Yes and now Mabel's heart gave a throb of despair, for she remembered that the probability be the day of Guy

Take care of Jessie and the child!" she moaned the words to herself. The dearlips that had uttered them were silent now, but Jessie's life was trembling in the balance-and not indeed that child he referred to who was safe asleep in her own little nursery, but the life of a yet unborn infant, who was never to see it's father's face or hear its father's voice, would prob ably be born ere the day of it's father'

death had passed into night! "Take care of them." absolutely his last — his very last words. "Oh Guy! Guy!" moaned his sister, "I will, indeed I will—even—" oh! horrible thought, it only struck her then, making her cry out, as she clung closer to Hugh and shivered from head to foot.

Hugh bent tenderly over her. What is it, darling?" he asked but Mabel would not, could not bring herself, in the presence of her dead brother, to give expression to her thought-it had only been a lightning flash, it did not remain there to torment her; and, strange to say, it did not return any more that day

Presently Mabel was recalled to Jessie's room, and Hugh went down again to the village to pay another visit to the poor widow there. It was midnight before he returned to Elvan-Mabel met him at the door.

"Oh Hugh, I am so glad you have come. I have sent twice after you. I was afraid you would be too late.

"Why Jessie—is she worse?"
"No; they hope a little better. But the baby-it has come-it must be baptiz d directly-it will not live-it is so frail and feeble. "I have all pre pared in-in Guy's room," she concluded in a whisper. its being there?" "Would you mind

"Oh ! life, sad, sad, life!" murmured Hugh, as he waited a few mo-ments alone in the chamber of death. "Poor little infant! It is a melan choly beginning for you, in the midst of sorrow and of death !"

When the solemn service was concluded, Mabel took the little whiterobed baby, and kneeling down with it by the side of its dead father, pressed its tiny cheek for a moment against

"There, Guy," she whispered, "we have brought him to you, to be made a child of God in your presence." Then she carried him back to the nursery and Hugh saw no more of her that

Slowly the hours wore on. "Would the morning never come?" Mabel asked herself with a shudder, as each successive hour struck upon the old hall clock. Sleep was out of the ques-She passed the time either kneeling by Jessie's bed, listening to her incoherent ravings, or, when that position became too much for her endurance, taking the nurse's place with the baby, sitting with it on her lap, on a low chair by the fire; or if it were in its cradle, crying herself into a sort of half dozing state, from which she would wake up with a terrible start, to the sickening recollection of the events of the fatal day before. The longest night has its ending, and morning dawned at last—another of those cloudless May mornings, such as they had enjoyed lately. About 7 o'clock Mabel stole away to her own room, turn from London. With a shudder she drew up the blinds, flung open the window, and leant out to inhale a sweet pleading of those tearful eyes.

He covered his face with his hands, own, his darling bride! For a moment Hugh faltered, he put his blood purifier. It stands upon its own hand before his eyes, then staggard which she had not visited since her rebreath of fresh air. The birds sang, "Hugh, you can't, you surely won't into one of the benches near the door,

the sweet smell of flowers came floating upwards, the bright sunshine streamed with its warm glow upon her cold face and hands. Below, on the terrace, the gardener was planting geraniums and heliotrope in the beds of marble basins, from whence rose fountains of water, sparkling like diamond showers.

Mabel hid her face, and groaned aloud, for it was scarcely a week ago, on just such another sunshiny morning, that, reading in the garden be fore breakfast, she had overheard Guy giving orders for the planting of those

very flowers.
"Oh, Guy, Guy," sobbed his poor little sister, as she turned abruptly away from the window, "won't you come back to us, Guy? Must we never, never have you back again?— never?—never? I don't know how to bear it !- I don't, I don't !"

The cloudless sunshine seemed to Mabel to mock her grief. Much as she had longed for it to be over, she preferred the dreary dark night to the sweet morning air; the sunlight, the flowers, all reminding her so keenly of Guy in his fresh, happy life.

Inside the room it was quite as bad, everything was so exactly as she left it when she started for London. There was the table by the window, a volume of Schiller's tragedies lying still open upon it, where she left it, to read Genevieve Vaughan's letter (ah! how completely that sorrow had faded into in significance); there was her chair by the window, and on her writing table a vase full of flowers, sweet Spring flowers, gathered on her homeward walk from the Vicarage with Hugh. They were fresh when she left them, and she had kissed them as she put them in water, for Hugh had carried them; but, alas! they were withered now, faded, drooping, like her own

Then, again, on a large table at the end of the room, lay all her beautiful wedding presents, among which none was half so beautiful as Guy's. With a cry of anguish, Mabel took up the splendid diamond cross, and pressed it wildly to her lips, remembering how Guy went to London purposely to buy it, and how he came back full of delight. She remembered how she took it from him half scolding, assuring him day fixed for her wedding would in all that it was far too costly for a clergy man's wife, and that when she showed it to Hugh, in Guy's presence, repeating her objection to wearing it. Hugh gravely answered that a cross was lways a cross, whether made of diamonds or of wood, and as such, in his opinion, was the fitting ornament for one who was to be the wife of a Soldier

> Again, she remembered how, fling ng her arms round his neck, she had called Guy her best, kindest, dearest brother; and how, suddenly becoming grave, Guy whispered,

What shall I ever do without you, Mabel?' "Ah! he would never see her go

away, that pang was spared him! was gone where there would be no parting, and his last present to his sister had been a cross.

Mabel went down to breakfast, just

for the sake of seeing Hugh. She looked terribly worn and pale, but could not, even to please more than a cup of tea. Hugh tried to persuade her to take some rest, but she shook her head.

"I could not sleep, Hugh. I should go mad if I were to lie down and think. I am better up and going about. Perhaps to-night, but not now.

' How is Jessie? "Ill, very ill, but they are not without hope. Baby is stronger since he was baptized."

"And you, my poor darling Mabel?"
"I shall do well enough," she answered, with a wintry smile. Then she got up from her place, and came to kneel at his side, looking up wistfully at him.

He saw that some unspoken thought was troubling her, and tenderly in-

quired, "What does my darling want to

ask? "Hugh, you won't go, and leave me behind, will you?"

It would be useless to describe the bewildering anxiety wdich Mabel's question called up in Hugh's mind. Leave her behind! What! go to Australia for a long, weary year without her? No, he would die first! That was his first thought. Then came a second. Their marriage must inevitably be postponed; and how could he be justified, if he neglected for months the duty calling him over the sea?

The Bishop, who had arranged to meet him in August, would probably not be able to repeat his visit to that portion of the diocese for two years. were important matters connected with money, which no one could attend to but himself. The interests of the mission were in danger of suffering considerably if he did not go back at once. to give over its management into his successor's hands. Yet how could be go at once, and leave Mabel? Terrible was the conflict between duty and love. Hugh was a strong, brave man, but he was, after all, only a mor Blame him not, then, if he at first tal. vielded prior claim to the latter feeling. Great courage it needed to have the

year, during which time a thousand chances might happen to take his treasure from him. Only six days more, and she would he give her up? Yes, give her up, for, strange to say, it was in that light

cup of happiness held to his lips, and

to put it down again for a long, weary

Hugh regarded the sacrifice of tem

break if you do."
He could not help it—it would have required a deal more courage than in his then exhausted state of mind and body Hugh felt himself possessed of, to have added another pang of sorrow to rolling down her cheeks, until Hugh, habel's heart. He folded her to his own, and held her closely there while walked into the vestry to put on his he whispered, "My darling, do not fear, I will do

nothing without your consent. I promise you that you shall arrange

And with that Mabel was satisfiedat least, for a few days.

CHAPTER XVIII. "GOOD BYE, DEAR LOVE." I know thee! To the noble heart The hardest duty may the nearest seem.

Weigh all—all in the balance. Speak thou! And let thy heart decide." -Schiller Sunshine went with sunny Guy

even to his grave. The funeral took place on the 31st of May, and everyone noticed that the last day of the month of birds and flowers had been the most cloudless of all-except perhaps the fatal 25th, which came went under a sky of continual blues. I need scarcely linger over the details of that sad day-there are some of us who have each moment of such days written in blood-red letters upon our memories; while to those who have no experience in the peculiar gloom and horror attendant upon a sudden death like that of Guy, no words of mine could convey one-tenth part of its bitterness and exceeding sorrow.

I believe from the bottom of my heart that such sorrow coming upon glad, young creatures in early life, before the soul is inured to suffering, invariably leaves its shadow over the whole of their after-time. Happy as we may yet in future days live to become never will the remembrance of such sorrow be entirely buried in oblivion. Time undoubtedly will soften, while it blunts the edge of our grief; the deep wound may, to all appearance, be healed; sunshine may return, certainly will return, no matter how dark thestorm which obscured it, but there will never come a time when life, which such a calamity has shaded in its spring tide, can be exactly what it

The first of June was a wet day, a small mercy for which Hugh was very thankful, for he felt that sunshine would have made the bitter disappoint ment of that day almost more than he could have borne. A terrible struggle had been going on within him ever since Mabel's first allusion to his possible departure without her. longer he considered it, the more clear did his duty appear to him. It was absolutely imperative that he should sail on the 12th. His passage-money, as well as Mabel's was already paid and Hugh could ill afford to forfeit it. At the same time it was evident that it would be impossible to take Mabel s soon away from Jessie, still danger-ously ill, especially as she clung t Mabel as her only comfort. He could not have found it in his heart to ask Mabel's consent to such a plan; but even had he done so, he felt perfectly certain she would not agree to it. must, then, if he went at all, go without her. To have waited for the next nail for the chance of Mabel's being able to accompany him, while it would entail great inconvenience upon others, his Bishop especially, and actual harm to the prosperity of the mission, would perhaps not have materially mended matters. Beyond the actual comfort which his presence might afford to Mabel, the delay in his journey would not prevent the neces-sity of separation, for Hugh's heart misgave him that many a month must elapse before Jessie's health would be sufficiently restored to enable Mabel to

leave her. Under the circumstances, seeing that Mabel could not accompany him, considering the urgent duties awaiting him, Hugh felt that the wisest, as well as the right thing to do, was marked out for him, and here the con-flict began. He had promised Mabel not to come to any decision without her full consent. She had from that moment carefully evaded every approach to the subject, and during the interval which elapsed between occasion of his promise and the funeral, Hugh was very loath to add to her terrible grief by any painful explanation of the kind in question.

Something definite, however, must positively be arranged. On the morning of the first of June, Hugh, arose from a long sleepless night of torturing anxiety, during which he lay revolving in his mind how he could best broach the fearful alternative to Mabel—with a resolution to endure the suspense no longer. He would go to her, or rather he would call her to him imme diately after morning service, and lay the case before her. With many a woman, Hugh dared not have risked the experiment, but with Mabel he knew he was safe. He would throw himself upon her generosity; he would let her brave, steady little heart decide for him. He trusted her judgment, still more in her spirit of self devotion and self-sacrifice. Whatever was right to do she would do it. She should teach him his duty; and, taught by her that stern duty would ecome easier to accomplish.

His courage almost forsook him when he caught sight of her pale, sad face, with its heavy crape background, kneeling where he had hoped to see her kneel that day in all the glory of white satin and orange flower-his

go and leave me? My heart will a faint, sick feeling overpowering him

completely.

She did not see him, or her poor litte heart would have burst with grief, but knelt quietly on, with closed eyes, from which the tears were silently rolling down her cheeks, until Hugh, surplice

He did not glance at her face again until the prayers were over; she kept it pressed down among the cushions, ot daring to look at him, but he knew she was crying bitterly, for he could ee the bowed black figure shaking with suppressed sobs, and it was just as much as he could do to get through the service.

As soon as it was over she left the church, but he knew she would come into breakfast with him, so he hurried home as quickly as possible, and found her, as he expected, waiting for him. She flung her arms round his neck, and he strained her to his aching heart, without so much as a word; the she drew herself away, and walked to the window, where she stood looking out at the dull, grey, hopeless sky for several moments.

There was a long silence, Hugh was nerving himself to the task before him, but could not find words to begin. She saved him the trouble. Keeping her face resolutely turned from him, she said : "Hugh, what about your voyage to

Tasmania?' Then he burst forth:

"Oh! Mabel, it is for you to answer that yourself. You know my promise to you about it."
"Yes," she said, speaking calmly, "and it comforted me for a little while, but not for very long; for, Hugh,"-here Mabel turned round and con fronted him, with such a world of misery, yet high resolve, in her earnest eyesit is not what I like, or you like ; we must help one another to do

the right thing.'

Well, then, darling, let us look at it all soberly in the face; let us talk it all together.' "It is of no use, Hugh," sh

answered, with a weary sigh.
"Don't you think, I looked it over and over again, from every side of the question? I am always thinking it over now-all night through-all day long; but it never looks one bit difwhat you have thought about it?"

Then Hugh put before her the exact state of the case, and Mabel listened quietly, never interrupting or object ng, until he came at length to th only alternative to be adopted-if indeed she desired that his voyage should be altogether given up. Here Mabel broke in, her voice chocked in tears: Here Mabel

"No, Hugh, no! This you shall not do for me. Never will I come between you and your duty!"
"That's my own brave darling," he

"No, don't call me brave, Hugh, I am nothing of the kind. I know when you are gone I shall beat against my fate like an imprisoned bird in its You do not know how wickedly I have been rebelling against God's will, you do not know how, even this morning, I called God cruel, and said in my heart He could not love me when He required me to give you up!"
"How much did you mean of it,

Mabel?' "Oh! I don't know. I was wild then, I have been wild all this week, and I shall be wild again, if we go on talking about it long," she concluded,

with a fresh burst of grief. "My own poor darling, come here to me. Don't look away, don't stand by That something of the kind is on foot that cold window-come here; don't you know it is my sorrow Mabel, as well from the fact that the press of this as yours?'

She came over to where he sat, and sank down upon a footstool at his feet, resting her arms upon his knee, and ooking up to him with a face of utter hopelessness as she answered, TO BE CONTINUED.

A Brave Young Priest.

While atheism and incredulity are

waging a fierce war against religion in France, the clergy is pursuing the even tenor of its way in doing good. Abbe Klein, a young priest of the dio cese of Dijon, was employed as a pre ceptor. As he was taking a walk with his pupils in the country one of them was bitten on the knee by a viper.
The leg immediately swelled, and the sore tumefied. They were at a distance from the town, and no medical assistance was at hand. The priest at once made an incision with his penknife and commenced to suck the poison with all his might. His mouth was full of the tainted blood; but it mattered not, the child must be saved, and no time was to be lost. After a while the leg resumed its natural condition, and they hastily started home But the young patient soon became weak and complained piteously. The wound was again assuming an ugly bluish look, and the leg was swelling anew. The work was to be done over the preceptor again applied his lips to the sore place, and drew the poison with redoubled energy; at last he succeeded, and the child was saved Everybody looked for the brave young priest to be dangerously sick; but he happily escaped with a slight indisposi-These are the men whom the French republic is persecuting as pubenemies. - Indianapolis Catholic Record.

"Nothing succeeds like success," and nothing will more quickly insure success than true merit. For fifty years Ayer's Sarparilla has maintion.

A RETROGRADE MARCH.

From of old the civilized world has been accustomed to think of the East as the source of light, and to trace the progress of civilization generally from East to West. It has sometimes been asked, as a curious question how it will be when the farthest West has been reached at last and ideas begin to come back from it in an opposite course to Will the ancient traditional one. those ideas be progressive or retrogressive. To those who like to amuse themselves with fancies of this sort a good deal that is suggestive will be found in the movement of what is called the A. P. A. These initials represent the title of a secret anti-Catholic association that originated a very few years ago somewhere out in the West-the so called "American Protective Association," the members of which, it appears, pledge themselves by oath to discourage the employment of Catholics in any capacity where non-Catholics can be had to do the work; not to trade with Catholics, if it can be avoided, and especially to do all in their power to prevent the election or appointment of Catholics to any office or situation, federal, state, county, or municipal. The A. P. A. movement is unmis-

takably a backward one. It seeks to revive the principles of social and political intolerance of religious dissent which were a century or more ago regarded in Europe as perfectly justifi able, and indeed as the only sound ideas. It is a turning back from the generous ideas of the Constitution of the United States, and a return to the notions and practices in vogue in those times and countries, where to avow any other religious belief than that patronized by the king and his government was to incur pains and penalties. For these rogues or fools of the A. P. A., are, so far as their power or influence extends, inflicting very serious pains and penalties on innocent, unoffending worthy Catho-lics in portions of the West. It is bad enough that these Catholics should be subjected almost daily, or at least, weekly, to the outrageous, uncalled-for insults that are heaped upon them by many pulpits occupied by "reverend" members of this slanderous conspiracy out the evil becomes very serious in deed when honorable men and women. merely because they are Catholics suddenly find themselves deprived of heir employment and left without the means of support for themselves and families.

One of the propagators of the A. P A. is now at work in this State, it is said, preparing to introduce his organization at Buffalo, and is boasting that it will not be long before Buffalo will repeat the experience of Detroit, where the conspiracy has obtained such power that almost every Catholic office holder, whether by election or appointment, has lost his place, and many Catholic business men have seen their trade mysteriously disapearing and bankruptcy thereby made their only resource.

There is no disputing the fact that

our non-Catholic fellow citizens, survival of the dark days of old. the villages, and smaller towns and cities, it is of course more prevalent than in the greater cities; but some of it is to be found everywhere. It is a and therefore highly inflammable dangerous sentiment, and it only needs the presence or the efforts of the active villains of the type such as those who have organized the A. P. A. in the West to ignite it with disastrous effects. nere in New York may be surmised city the other day contained a long and landatory article on a certain minister of this city, whose only claim to notoriety is that for years he was an active promoter of what was called the 'Evangelical Alliance," and that of late, he has been concerned in the spread of the A. P. A.

To what lengths these men can go in their senseless hatred of the Catholic religion may be judged by the follow ing extract from the latest number of our fair minded Protestant contempor-

ary the Independent:
"The men who were unscrupulous anough to concoct that ridiculous Papal encyclical and then persist in standing by it and asserting its genuineness are quite capable of backing up the forgery by any amount of additional falsehood. And this they are doing, and their A. P. A. readers love to be deceived; and once in a while some other simple minded people are de-ceived, as is The Wesleyan Christian Advocate, of Atlanta, Ga:, which prints a cock-and-bull story from the Spokane, Washington Daily Review, asserting that at Ellensburg, Washington, a Catholic priest received a consignment of supposed books, which turned out to be Winchester rifles; and another from Tri-City Blade, of Rock Island, Ill., which reports that a Catholic priest in Bloomington, Ill., received a consignment of Winchester rifles billed as ornamental trees; and more extra ordinary stories are printed of guns shipped to Catholic priests in coffins or

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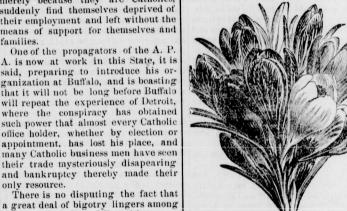
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The following is the address de-livered by Right Rev. Bishop Keane, Rector of the Catholic University of America, at the closing session of the Parliament of Religions on Wednesday

evening, Sept. 27.

At the close of our Parliament of Religions it is our duty to look back and see what it has taught us, to look forward and see to what it points.

These days will always be to us a

memory of sweetness. Sweet, indeed, it has been for God's long separated children to meet at last for those whom the haps and mishaps of human life have put so far apart, and whom the foolishness of the human heart has so often arrayed in hostility, here to clasp hands in friendship and in brotherhood, in the presence of the blessed and loving Father of us all—sweet to see and feel that it is an awful wrong for religion, which is of the Lord of love, to inspire hatred, which is of the evil one—sweet to tie again the bonds of affection broken since the days of Babel, and to taste "how good and how sweet a thing it is for brethren to

In the first place, while listening to utterances which we could not but approve and applaud, though coming from sources so diverse, we have had practical experimental evidence of the oid saying that there is truth in all religions. And the reason is manifest. It is because

THE HUMAN FAMILY STARTED FROM

UNITY— * from one divided treasury of primitive truth—and when the separations and wanderings came they carried with them what they could of the treasure. No wonder that we all recognize the common possession of the olden truth when we come together at last. And as it is with the long-divided children of the family of Noah, so also it is with the too long separated children of the Church of Christ.

Then we have heard repeated and

multifarious, yet concordant definitions of what religion really is. Viewed in all its aspects, we have seen how true is the old definition that religion means the union of man with God. This, we have seen, is the great goal toward which all aim, whether walking in the fullness of the light or groping in the dimness of the twilight.

And therefore we have seen how true it is that religion is a reality back of all religions. Religions are orderly or disorderly systems for the attainment of that great end, the union of man with God. Any system not having that for its aim may be a philosophy,

but cannot be a religion.

And, therefore, again, we have clearly recognized that religion, in itself and in the system for its attainment, necessarily implies two sides— two constitutive elements—the human and the divine, man's side to God's side, in the union and in the way or means to it. The human side of it the craving, the need, the aspiration-is, as here testified, universal among men. And this is a demonstration that the Author of our nature is not wanting as to His side: that the essen-

tial religiousness of man is not a mean ingless trick of nature; that the crav ing is not a Tantulus in man's heart meant only for his delusion and torture. This parliament has thus been A WEIGHTY BLOW TO ATHEISM,

to deism, to antagonism, to naturalism, to mere humanism. While the utterances of these various philosonever could, and in the nature of things never can, do without God, and so it is a blessing.

From this standpoint, therefore, on

which our feet are so plainly and firmly planted by this parliament, we look forward and ask, has religion a future, and what is that future to be like? Again, in the facts which we have been studying during these seventeen days we find the data to

guide us to the answer.

Here we have heard the voice of all the nations, yea, and of all the ages, certifying that the human intellect must have the great first cause and last end as the alpha and omega of its thinking; that there can be no philosophy of things without God.

Here we have heard the cry of the human heart all the world over that, without God, life would not be worth living.

Here we have heard the verdict of human society in all its ranks and conditions, the verdict of those who have most intelligently and most disinterestedly studied the problem of the mprovement of human conditions, that only the wisdom and power of religion can solve the mighty social the need of religion, as a balance-power in every human life and in the relations of man with man and of nation with nation, becomes more and more imperative.

Next we must ask, shall the future

tendency of religion be to greater unity, or to greater diversity?

This parliament has brought out in clear light the old familiar truth that religion has a two-fold aim—the improvement of the individual and through that, the improvement of society and of race ; that it must, therefore, have in its system of organization and

its method of action. A TWO-FOLD TENDENCY AND PLAN

socialism or solidarity; on the one side, adequate provision for the dealings of God with the individual soul; on the other, provision for the order, the harmony, the unity, which is always a characteristic of the works of God, and which is equally the aim of wisdom in human things, for "order

is Heaven's first law."

The Parliament has also shown that if it may be truly alleged that there have been times when solidarity pressed too heavily on individualism, at present the tendency is to an extreme of individualism, threatening to fill the world more and more with re-ligious confusion and distract the minds of men with religious contradic

But on what basis, what method, is religious unity to be attained or approached? Is it to be by a process of synthesis? Is it to be by laying aside all disputed elements, no matter how manifestly true and beautiful and useful, so as to reach at last the simplest form of religious assertion, the protoplasm of the religious organism? Or, on the contrary, is it to be by the acceptance of all that is manifestly true, and good, and useful, of all that is manifestly from the heart of God as well as from the heart of humanity, so as to attain to the developed and perfected organism of religion? To answer this momentous question wisely

let us glance at analogies.

First, in regard to human knowledge, we are, and must be, willing to go down to the level of uninformed or imperfectly informed minds; not, how-ever, to make that the intellectual level of all, but in order that from that low level we may lead up to the higher and higher levels which knowledge has reached. In like manner as to civilization, we are willing to meet the barbarian or the savage on his own level, not in order to assimilate our

condition to his, but in order
TO LEAD HIM UP TO BETTER CONDI-TIONS.

So also, in scientific research, we go down to the study of the protoplasm and of the cell, but only in order that we may trace the process of differentia-tion, of accretion, of development by which higher and higher forms of organization lead to the highest.

In the light, therefore, of all the facts here placed before us, let us ask to what result gradual development In the first place, this comparison of

all the principal religions of the world has demonstrated that the only worthy and admissable idea of God is that of monothe-ism. It has shown that polytheism in all its forms is only a rude degeneration. It has proved that pantheism in all its modifications, obliterating as it does the personality both of God and of man, is no religion at all, and therefore inadmissable as such. That it cannot be even admitted as a philosophy since its very first postulates are metaphysical contradictions. Hence, the basis of all religion is the belief in the one Living God.

Next, this Parliament has shown

that humanity repudiates the gods of the Epicureans, who were so taken up with their own enjoyment that they had no thought for poor man, and nothing to say to him for his instruction and no care to bestow on him for his welfare. It has shown that the god of agnosticism is only the god of the Epicureans dressed up in modern garb and that he cares nothing for humanity, but leaves it in the dark; humanity cares nothing for him and is willing to leave him to his unknowableness. As the first step in the solid age and charity, yet its whole meaning and moral has been to the contrary.

The whole drift of its practical conclusion has been that man and the world sion has been to the contrary.

The whole drift of its practical conclusion has been that man and the world sion has been that man and the world sion has been to the contrary.

The whole drift of its practical conclusion has been that man and the world sion has been to the contrary.

The whole drift of its practical conclusions are the first true religion is belief in him, which, though at that place shallow enough, began to flow rapidly towards the mill, which was only the towards the mill, which was only the standards of happiness—by the mania of publicity, by the insane know and what they need to be in order to attain their destiny—that is,

BELIEF IN DIVINE REVELATION. Again, the Parliament has shown that all the attempts of the tribes of earth to recall and set forth God's teaching, all their endeavors to tell of the means provided by the Almighty God for uniting man with Himself, logically and historically lead up to and culminate in Jesus Christ.

The world, longing for the truth, points to Him who brings its fullness. The world's sad wail over the wretched ness of sin points not to despairing escape from the thralls of humanity promise of escape which is only an impossibility and a delusion — but to humanity's cleansing and uplifting and restoration in His redemption. The world's craving for union with the divine finds its archetypal glorious realization in His incarnation, and to a share in that wondrous union all are called as branches of the mystical vine, members of the mystical body, which lifts humanity above its natural state

and pours into it the life of love.

Therefore does the verdict of the ages proclaim in the words of the Apostle of the Gentiles, who know him and knew all the rest: "Other foundaproblems of the future, and that, in proportion as the world advances toward the perfection of self-government,

As long as God is God and man is man, Jesus Christ is the centre of religion

forever.
But, still further, we have seen that Jesus Christ is not a myth, not a symbol, but a personal reality. He is not a vague, shadowy personality, leaving only a dim, vague, mystical impression behind Him; He is a clear and definite personality, with a clear and definite teaching as to truth, clear and definite command as to truth, clear and definite command as to duty, clear and definite ordaining as to the means by which God's life is imparted to man and by which man receives it, corresponds to

it and advances toward perfection. The wondrous mes age He sent "to

world has ever heard of. And then, with the heavenly balance and equilibrium which brings all individualities INTO ORDER AND HARMONY AND UNITY, He calls all to be sheep and of one fold, branches of one vine, members of one body, in which all, while members of one head, are also "members one of another," in which is the fulfilment of His own sublime prayer and prophecy : 'That all may be one, as thou, Father, in Me, and I in Thee, that they also says:
may be one in us, that they may be On

made perfect in one. Thus He makes His Church a perfect society, both human and divine on its human side, the most perfect multiplicity, the most perfect socialism and solidarity that the world could ever know; on its divine side, the instrumentality devised by the Saviour of the world for imparting, maintain ing and operating the action of the divine life in each soul; in its entirety, the body, the vine, both divine and human, a living organism, imparting the life of God to humanity. This is the way in which the Church of Christ is presented to us by the Apostles and by Our Lord Himself. It is a concrete individuality, as distinct and unmis-takable as Himself. It is no mere aggregation, no mere co-operation or confederation of distinct bodies; it is an organic unity, it is the Body Christ, our means of being engrafted in Him and sharing in His life.

This is unmistakably His provision for the sanctification of the world. Will anyone venture to devise a substitute for it? Will anyone, in the face of this clear and imperative teaching of our Lord, assert that any separated branch may choose to live apart by itself, or that any aggregation of separated branches may instead of the organic duty, of the vine of the body?

MEN OF IMPETUOUS EARNESTNESS have imbodied good and noble ideas in separate organizations of their own. They were right in their ideas; they were wrong in the separation. On the human side of the Church of Christ, as there will always be, as there has always been, room for improvement; room for the elimination of human evil, since our Lord has given no promise of human impeccability; room for the admission and application of every human excellence; room for the employment and the ordering of every human energy in every work that is for God's glory and man's welfare: room, not only for individual beings, but for strong, majestic branches and limbs innumerable; but all in the organic unity of the one vine, the one body. For, on the divine side, there can be "no change or shadow of alteration," and the living organism of the vine of the body must ever maintain its individual identity, just as a living human being, though ever subject to life's vicissitudes, is ever the same identical

Jesus Christ is the ultimate center of religion. He has declared that His one organic Church is equally ultimate. Because I believe Him, here must be my stand forever.

Providential Escape.

The following beautiful instance of a providential escape from death occurred in Austria. Two brothers, aged nine and four respectively, were playing towards midday at a brook close to a mill. The small brother happened to fall into the water. Immediately the elder brother, well aware of the danger, jumped in after him, which, though at that place of being carried away by the current and if not saved then and there he would be torn to pieces by the wheel, meeting with a certain and cruel death. The elder brother, aided by current, was lucky enough to get hold of the younger one; already he had grasped with one arm his half-dead brother, but, as seemed certain, only to die with him. With a fearfullyincreasing rapidity both brothers were carried by the current to the revolving wheel, and nobody seemed to hear the shouting and screaming of the elder Already the two brothers were touching the wheel, and the elder one was caught in it, when, behold, at the critical movement the wheel suddenly stops—the Angelus bell is tolling—and barehead and praying appears the miller who, at the sound of the Angelus bell had stopped the wheel and mill, for the usual time of prayer and the mid-day rest, and both the brothers were saved!

FOOLING THE GAMBLERS.

How an Irishman Got His Pockets Filled With Money at Monte Carlo.

The legend goes-for I suppose there is more fancy than fact about it-that the authorities connected with the gaming tables at Monte Carlo endeavor, if any one commits suicide within their grounds, to place bank notes in the dead man's pockets so that it can-not be urged that the suicide was occasioned through losses at the tables. Aware of this practice, an Irishman. firing his pistol in the air, instantly lay down, and remaining motionles feigned to be dead. In less than no time the attendants had rushed in the direction from which the shot had proceeded, and, discovering the prostrate man immediately stuffed his pockets

full of bank notes.

The next step was to rush off and collect disinterested witnesses who on the one side to what might be called every creature," proclaiming, as it religious individualism, on the other never had been proclaimed before, the side what may be termed religious value and the rights of each individual

soul, the sublimest individualism the It is, perhaps, needless to add that on his discoverers' turning their backs the suicide became very much alive, and evinced a pressing anxiety to reach his hotel in safety and unobserved.

THE KNOWNOTHINGS.

The Rocky Mountain News, of Denver, Colorado (not a Catholic paper), handles the A. P. A. fanatics without gloves. In its issue of October 1st it

On last Decoration Day in Denver an elevating and patriotic sight was witnessed in Denver. Its grand old survivors of the war had marched in heat and dust to pay their annual floral tribute of reverence for their dead comrades memories, and at its close they assembled in one of Denver's great Protestant churches to listen to a glowing tribute to the patriot dead from a Catholic priest. There grouped around the altar of God were Methodist Presbyterian, Congregationalist and Catholic pastors of Denver's human flocks, and before them were a thou sand battle-scared and whitened veter ans of the war, all listening with glistening eyes and absorbed attention to the pathos and eloquence of the priest in his discourse about their dead companions and our glorious country—its liberties and its parties. This was generous, liberal, broad, patriotic and enlightened Denver. All there felt nearer akin from contact with their fellow-man.

Recall another picture—a meeting in the halls of the A. P. A. There are scheming politicians; dark-minded and man-hating men; conspirators against the public peace; monstrous liars seeking to inflame some plastic minds. Their talk is against their fellow citizens—among the best in the land. How to drive them from public life; how to enkindle hate and pa how to guard against the aged Pope and his assassin minions. And what is the object? To get the few the offices and to divide the Mapes in the great patriotic parties of the country so that the moneyed power can work their will—securing power through the mad diversion of their victims. Ninetenths of the members are decoyed. The other tenth laugh in secret at their silly dupes, and gloat over the fat rewards they receive and the pande-monium they arouse

Men of Colorado, as you are men and

patriots, abandon this conspirators nest and resume the garb of true Americans.

The Home in Danger.

In an article entitled "The Child hood of Jesus, "by the Rev. Henry Van Dyke, in the current number of Harper's Magazine, occurs this notable passage: The perfect manhood of Him whom

all Christendom adores as the Son of God was matured and molded in the tender shelter of the home. It was there that He felt the influences of truth and grace. To that source we may trace some of the noblest qualities of His human character. And yet, if there is anything which Christendom appears to be in danger of los ing, it is the possibility of such a home ing, it is the possibility of such a home as that in which Jesus grew to the measure of the stature of the fullness of Christ. The false and cruel conditions of industrial competition, and the morbid overgrowth of great cities, where human lives are crowded together to the point of physical and moral suffocation, have raised an enormous barrier between great masses of mankind and the home which their natural instincts desire mania of publicity, by the insane rivalries of wealth—to keep their rev erence for the pure and lowly deals of domestic life. A new aristocracy is formed, which lives in mammoth hotels : and a new democracy, which exists in origantic tenements. Public amusements increase in splendor and frequency, but private joys grow rare and difficult; and even the capacity for them seems to be withering, at least in the two extremes of human society where the home wears a vanishing

aspect.

A Catholic might treat this subject from another point of view, and express himself differently; but the fact remains that the home is in danger, and that it is the mass of earnest people, who are neither princes nor paupers, to whom we must turn for a preservation of that institution which was hallowed by the blessed influence of God's Mother and the sacred presence of Him who walked the earth a little Child. — Ave Maria.

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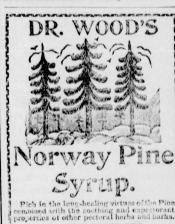


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Arrears must be paid in full before the paper can be stopped.

London, Saturday November 11, 1893.

PROTESTANT RELIGIOUS OR DERS

It has been announced that a daughter of Professor Charles A. Briggs, the teacher of Union Presbyterian Seminary of New York city, who stands condemned by the last General Assembly as a heretic, has entered the school for the training of deaconesses, connected with Grace Episcopal Church of that city, though she cannot enter the order as a deaconess, because she is not an Episcopalian.

The attitudes of the various Protestant denominations on the question of deaconesses are somewhat curious, and afford an instance of variety and changing of creed which is somewhat remarkable.

By those denominations which hav adopted the term deaconess and estab lished the order, we are now told that it is an order of the primitive Church which has been restored.

There is no doubt that religious orders, both of men and women, existed in the early Church. Their history goes back indeed to the earliest days even of the Old Law, for we read in the sixth chapter of the Book of Numbers the manner of consecration and the duties of those who made a vow to sanctify themselves to God under the name of Nazarites. The lives of the Nazarites resembled very much the lives of the religious orders of the Catholic Church. St. Jerome, also, in his epistles to Rusticus and Paulianus, declares that the manner of living of the holy prophets Elias and Eliseus, who built their houses near the Jordan, dwelling therein in seclusion and abstemiousness, was the type of the religious life.

Under the New Law, St. John the Baptist has always been regarded as the father of the monastic life, and St. Chrysostom says, "As the apostles are the princes of the priests, so St. John the Baptist is the prince of monks."

It is certain that long before the time of St. Anthony, in the beginning of the fourth century, there were monastic orders, for so Athanasius attests in his life of St. Anthony. Nevertheless Protestants generally have until the last few years condemned the religious life as being not countenanced under the New Law, and though the question of establishing an order under the name of deaconesses has been agitating several of the Protestant denominations the Presbyterian General Assemblies have to the present time refused to do so, on the plea that they are not Biblical, a term which in matters of religion most Protestants consider to be sufficient to stigmatize a practice as

Canada, and their counterpart, the Episcopalians in the United States. have had deaconesses for many years. and the Methodists have adopted the practice more recently, notwithstanding the silence of the New Testament regarding the existence of such an order in the days of the Apostles. It would seem that these denominations are taking a new view concerning the absolute necessity of finding a clear Biblical warrant for any practice of religion before adopting it.

John Wickliffe asserted that all religious orders were introduced into the Church by the devil, and that Sts. Augustine, Benedict and Bernard are in hell, unless they repented for having instituted such orders. Martin Luther, in his ode on the seventh chapter of St. Paul's first Epistle to the Corinthians, declares that those who practice a celibate life sacrifice themselves to the idol Moloch. He adds that the celibate state is heathenish his institutions that monastic vows styles all the works of monks hypocrisy, and Pharisaical and Mahometan traditions. But in the face of all these assertions, the Methodists, and Angli

the only difference being that the Protestant deaconesses do not make perpetual vows, and are free, therefore, to leave their order at any time. This is, of course, a considerable difference but if it were true that a life of celib acy is an evil, it would be just as truly sinful to practice it for a time as t take a perpetual vow of celibacy.

The Catholic doctrine is that marraised by Christ to the dignity of a sacrament, and it is called by St. Paul 'a great sacrament." (Eph. v., 32. Nevertheless the state of celibacy, embraced for the purpose of devoting one's self more entirely to God, is more perfect than the married state. This is clear from several passages of holy Scripture, of which it is sufficient partment. to quote one (1 Cor. vii, 32, 34):

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy body and in spirit. But she that is married thinketh on the things of the world, how she may please her hus-

The recent institution of religious orders in Protestant churches is an acknowledgment that the Catholic teaching on this subject is and has always been correct.

The Anglican and Methodist deacon-

esses are required to be unmarried women, not under twenty-five years of age. They are divided into two classes, visiting and nurse deacon-The former devote all their esses. time to ministering to the poor, the sick, orphans, and to such other good work as may be suited to their capacity. The nurse deaconesses devote themselves to the sick poor. They do not always live in community, but they are recommended to do so. as by so doing they become more interested in the work to which they

A NOTABLE VICTORY.

have devoted themselves.

Commissioner Morgan's plan of dealing with the Indians in the west of the Inited States is admitted by his successor in office to have been a gross failure, and so the present commissioner, Mr. Browning, has rejected at and introduced an entirely new policy which may be expected to bear better fruits

The characteristic difference be ween these two methods may be best described as being like that between the policies of Lord Salisbury and Mr. Wm. E. Gladstone towards Irelandthe difference between coercion and conciliation.

It has been one of the faults in the United States treatment of the Indians that the natural rights of the latter have been utterly disregarded in nearly all the intercommunications and negotiations between the two. The Government has generally been execution. well-intentioned towards the aboritines, at least since it became ruling the country for the aggrandizement of a few trading companies in ministrations had a large personal in that it was largely owing to the course terest. But even under the National The Anglicans, both in England and Government, which has existed now for somewhat more than a century, the Indian agents have had too many personal ambitions to gratify to become honest rulers over the unsophisticated tribes out of whom they expected to derive their living and secure, in addition, for themselves, competent fortunes.

> Every one who has read the history of the traders who pushed out to the West majorities of Ohio, Illinois, Kansas, to establish for themselves homes on Indiana and other States into minorthe prairies or in the woods knows ities. that these men looked upon "the Redskins" as so many wild beasts who deserved to be shot down without re- Browning, reports that he will adopt a morse if they dared to dream that they had themselves territorial rights in admits that the far off schools of the country which their forefathers General Morgan have had but indifhad occupied and owned during the ferent or doubtful success in educat-

of might, and as they had over their by General Morgan's decrees, and the power which firearms gives over uncul- brought on a new Indian war. Many and worldly. John Calvin says in tivated and almost unclad savages, of the pupils ran away to their homes, are snares of Satan. Melanethon inion over the land notwithstanding life after enduring great hardships that the primitive possessors had both under Commissioner Morgan's regulacourage and astuteness enough to give tions. Mr. Browning will, therefore,

them much trouble. Ex-Commissioner Morgan, on being selection of schools to which the childcans, and the Episcopalians of the appointed by President Harrison to ren will be sent, parents will be con- the world, and as the salvation of one's that measure should pass the Synod, and Austria which may result United States have established such his position, undertook to govern the sulted, and their wishes will be re-own soul is the first duty of each indi-

orders, and even celibacy is required, many relentless wars with Delawares, to honestly expressed public opinion is powers extensive, authorizing him ling to the satisfaction of the public. to secure the attendance of Indian riage is a lawful and holy state, being children at schools established and maintained for their benefit."

General Morgan interpreted this as giving him an absolute control over the education of the Indians, and having been a parson as well as a soldier he thought he wielded an admirable weapon which would enable him to suppress Catholic education in his de-

The Catholic Indian schools of the West are more numerous and more successful than all the other denominational schools together, and last year they received about three fifths of the whole grant given by the Government to missionary educational institutions. This fact, occurring year after year, excited greatly the ire of Commissioner Morgan, and as his colleague, Rev. Dr. Dorchester, was, like himself, a parson, they made together a slever plan for the destruction of the Catholic Indian schools. They established a number of really Protestant proselytizing schools. which they pretended were non-sectarian, and in many cases took the children forcibly from their parents who were sending them to Catholic schools near their homes, in order to place them in their secular schools, as they called them, though the latter were at great distances from the chil dren's homes.

Commissioner Morgan's very first annual report to the Government foreshadowed the policy he intended to pursue. He stated that the most argent need of the Indians was a compulsory school system, and that they 'must conform to the white man's ways, peaceably if they will, forcibly if they must:" and as soon as he received from Congress the powers he asked, he put forth a set of rules which did away with the necessity for having the consent of parents in reference to the schools their children should attend. He said: "If the good of the children shall clearly require that they be sent away from home to school, they must be sent away." He wished, indeed, to procure the consent of the parents, "if practicable," but if the consent were not obtained, they must go at all events: and if the will of the commissioner were resisted, he declared that he would inflict "such punishment or penalties as the circumstances may seem to call for.'

A more despotic decree was never issued by Russia for the repression of the Poles, or by the Sublime Porte for the government of the Christians of Armenia or Bulgaria. General Morgan also ordered the use of the Indian police force to have his decrees put into

Commissioners Morgan and Dorchester held their offices during the whole National Government instead of a administration of President Harrison, number of petty colonial Councils but on the accession of President Cleveland to power they thought it prudent to resign. They did not do so a moment which the members of the various ad- too soon, for it is an undoubted fact followed by these two men that the Republicans sustained so decisive a defeat at the elections of last November. though the other fact that the Republican party in several States coquetted with the Apaists, or new Know-Nothing party, had its influence also. These two causes certainly made the doubtful States of New York and New Jersey overwhelmingly Democratic. and turned the usual Republican

It is a satisfaction to observe that Commissioner Morgan's successor, Mr. new policy towards the Indians. He centuries which preceded the discovery ing, though they have produced a of America by Christopher Columbus. great increase in the mortality roll of These traders knew no law but that the pupils. Families were broken up savage predecessors on the soil that consequent rage of the Indians almost they were able to establish their dom- and many others returned to a savage not break up families; and in the

Sioux and other tribes. He was a in great measure due to the independmilitary man, accustomed to be im- ence and plain-speaking of the Catho plicitly obeyed by his soldiers, so he lic press of the United States, which laid it down as a principle that as edu- did not hesitate to expose the doings cational commissioner his will was of the ex-commissioners; for this was supreme in all matters, and that par- the chief cause which forced their ental rights disappeared in presence resignation from offices the duties of of his powers. Congress made his which they were not capable of fulfil-

MONKS IN QUEBEC.

The Toronto Mail is very much troubled about the number of religious orders existing in the Province of Quebee. For a Catholic population of a million and a quarter souls, nine or ten male religious orders, all having their proper work to do, is not a very arge number, yet the Mail has had from time to time editorial upon editorial complaining of their excessively rapid multiplication.

Last week, under the heading "More Monks," there was quoted with appropation in the columns of the same ournal an extract from the National which was a complaint that there is a likelihood of another order, the Benedictines, being added to those already existing in the Province.

It appears that two priests of this rder recently visited the shrine of St. Ann of Beaupre, and meeting the Rev. Mr. McAuley, pastor of Coaffcook, they received the generous offer of a farm on which they might establish a monastery, and they are likely to accept the offer.

The National names nine orders of nonks already existing in the Provfree, and facetiously, we presume, tells its readers that "The faithful will now learn without pleasure that they will soon be able to complete the dozen." We say facetiously, for serious arithmetic does not enable us to understand how nine will become a dozen when another one will be added to the number.

But what have these nine orders of monks done that the advent of another should strike the Mail and the

National with so much terror? One of the orders named is compose not of priests, but of school teachers, who are banded together for the double purpose of saving their souls more effectually by leading a religious life, and of doing their work as teachers more satisfactorily. These are "the Brothers of the Christian Schools," an order well known in Toronto and elsewhere in Ontario, as well as in Quebec and throughout the United States. To this zealous religious order it is in a great measure due that the Catholic minority in the United States were able to exhibit in Chicago evidence beyond cavil that the Catholic schools of the great Republic, without State aid, leave the Public schools far behind them, though the latter are pampered with that portion of the Public school fund which by right should have been allotted to the Brothers' and nuns' schools; for the Church has recently come to the conladies of the religious communities, clusion that it is desirable they should equally with the Brothers, share in the have them, we may expect their estabglorious victory achieved by the Catholic Educational Exhibit at the Columbian World's Fair.

We are not in any way surprised Christian Brothers' schools, for it is fixedly opposed to Catholic education and to everything Catholic. It looks at Catholic matters through P. P. A. or McCarthyite spectacles. But the National ought to be imbued with a Catholic spirit; and if it were so it would rather see the number of this class of monks increased in Quebec, rather than diminished.

One of the remaining orders sneered at by these two papers is the Trappists. These are recruited from among those priests and laymen who wish to devote themselves to a religious life for their own sanctification. No doubt if any extraordinary emergency should arise when their aid would be required towards suffering humanity, they would at once extend it, but under ordinary circumstances they employ themselves solely with the purpose in view to which they have devoted themselves. We are aware, however, that their works of charity towards the needy, whether spiritually or temporarily afflicted, are exten-

Some people may imagine that these religious would do a better work if they devoted themselves more to the welfare of others. To this we answer that there are some people, comparatively few in number, who are convinced that they are not adapted to

must acknowledge that their intentions are laudable and pure, and that they have the right to follow the trend of their conscientious convictions. As this seems to be the chief motive which | with a storm of hisses and most unmisanimates the Trappists, surely they should be allowed to lead the life they have chosen without being annoyed by outsiders, as they give no trouble to any one. Yet it is not to be supposed that the

Trappists are entirely wrapped up in self. Their life is one of great selfsacrifice. Much of their time is devoted to manual labor, the rest to devotional exercises, and their abstem iousness from worldly pleasures, even including the use of dainty food, is marvellous to all who know the extent ment. The telegraphic despatch to which they practice it. Such a life as theirs is a good example to the world, teaching that we should all be of the House of Lords as ruffians. ready to make great sacrifices for conscience' sake. They are besides to such an assemblage, but it has probalways ready to give facilities to those who are desirons to make spiritual retreats, or to make progress in the way of virtue. Of their charities we have already spoken.

Of the Jesuits, so much has been said and written within the last few years that it is scarcely necessary to say a word now. They comprise priests and brothers. The priests devote themselves either to missionary work or education; the brothers do the housework of their establishments. The members of this much abused order do their work well "for the greater glory of God," such being the motto they have chosen to express the purpose of their order.

Of the Jesuits we may say that the Catholic Church possesses no more earnest and zealous priests. There is no reason why they should be selected as the object of abitse, except that some Protestants, seeing that their good example and zeal have brought many converts to the Catholic Church. hate them because they do not wish the Catholic religion to prosper.

Of the other six orders enumerated by the National, much the same is to be said as we have said of the Jesuits. They are the Sulpicians, Oblates, Redemptorists, Dominicans, Vincentians and Franciscans. All these are engaged in special educational or missionary work, and of none of them can it be said that they deserve any censure for negligence of their duties. They are, on the contrary, all zealous and efficient priests. The sneers of the National regarding them are therefore uncalled for and malic-

Here we must further remark, for the benefit of the Mail and journals that imitate it in opposition to Catholics, that religious orders are not confined now to the Catholic Church. There are, in Ontario, several Sisterhoods belonging to the Church of England. The Methodists have none yet that we are aware of; but as their lishment without any very great delay, If religious orders are so great an evil as these journals pretend, why do they not turn their attention towards prethat the Mail should be opposed to venting their establishment among their own people, instead of interfering in the business of Quebec Catholics, which needs concern them but little?

The Protestants have as yet but few religious orders, it is true; but may not the reason be, first, that their religion is but young; and, secondly, because only of late have they discovered that such orders are useful institutions, and so they have not got them as yet in sufficiently flourishing condition as to be able to draw members from them for local establishments? "They who live in glass houses should not throw stones.'

HOME RULE AND THE SYNOD OF DOWN.

There was a curious scene at the annual Anglican Synod of the county of Down, Ireland, on 31st Oct., when the Dean of Down proposed a motion thanking God for the rejection of the Home Rule Bill by the House of Lords and the Unionist Peers for opposing the measure.

Dr. Wright, one of the members of cated by the Synod.

The general sentiments of the Protestants of Ulster are well known to be taken by Austria for the safety against Home Rule, and it could not of France has caused a diminuendure the trials and temptations of be expected that a motion in favor of tion of cordiality between Italy vidual, they resolve to devote them- deliberative assembly of the clergy ance, and causing a better feeling which are in use in Catholic religious style which in the past produced so The victory which this decision gives selves to this object. We may disagree and most select members of the laity, than has hitherto existed between Aus-

with them in their opinion; but we there ought to be the greatest liberty of speech accorded to the members. It was not so, however, in this instance.

Dr. Wright's motion was received takeable signs of disapprobation. It was decided to let him proceed, but now Dr. Kane, the notorious and noisy Orange Grand Master, interrupted him vociferously as soon as he commenced to continue his remarks, whereupon Dr. Wright resumed his seat

In such an assemblage it required a good deal of courage to maintain an opinion adverse to that of the predominant Orange element, but the Rev. Dr. Hunt possessed this quality and arose to second Dr. Wright's amendstates that in the course of his remarks "he described the members Such language is of course not suitable ably been exaggerated in the report: nevertheless it is well known that many of the Lords could truly if not elegantly be so described. Most of the membars of the synod became furious at this moment, and we are told that amid the din Dr. Kane threatened to eject Dr. Hunt, and was with difficulty dissuaded from trying to carry out his threat. He succeeded. however, in forcibly taking possession of Dr. Hunt's seat and refused to vacate it.

A vote was finally taken on Dr. Wright's amendment, and it was rejected, and the motion of the Dean adopted.

The Ulster Protestants of all denominations are as a rule very loath to give up that ascendancy which they have enjoyed for three hundred years, but there are not a few, even among Protestants, who admit the injustice of the ascendancy of any creed; but if ascendancy there must be, it should be the ascendancy of the majority. By all means the majority should rule the destinies of the country. It is intolerable that the minority should, as at present, enjoy nearly all the privileges and emoluments derived from the administration of the law. Home Rule, however, will not give ascendancy to any creed. It will restore equality of citizenship, and this is what the syned of Down dreads.

It is pleasing to see that there is a ection of the Protestants of Ulster which is not in sympathy with the intolerance of the majority. Drs. Wright and Hunt are fair samples of that liberal element, and we are pleased to see that they have the courage to proclaim and defend their convictions.

THE EUROPEAN WAR CLOUD.

It has been so frequently supposed that a general European war was on the point of breaking out and the calamity has been so constantly averted or delayed that many may think that after all it may be entirely avoided. Yet the great powers are so jealous of each other, and are keeping up such vast armies with the avowed object of protecting themselves against their neighbors, that it is considered certain that the event must occur before long, and if the latest news which reaches us be true, the expected outbreak was recently on the point of taking place.

The report is to the effect that Italy was on the point of setting the ball in motion by commencing a war against France without even the preliminary step of proclaiming war. It is said that the French forts on the frontier between the two countries had been allowed to fall into an almost defenceless condition, being almost depleted of soldiers, and the fact became known to the Italian Government, which thereupon meditated a surprise by seizing them before France could become

aware of their design. The Italian Government, it is said, consulted the German and Austrian Emperors in regard to the proposition, and the Emperor of Germany heartily approved of it, but the Austrian Emperor would not tolerate such an act of duplicity, and for this reason the plan was not put into execution.

This statement has not been officially confirmed, but it has been asserted on good authority, and some color is given the Synod, moved in amendment des- to it by the fact that real alarm existed cribing the action of the House of in France when the Government heard Lords as narrow minded and suicidal of the matter, and at once steps were and stating that it ought to be depreput them into a condition for defence. It is also said that the stand thus

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France in an alliance offensive and de-

fensive : or at least that in the event

of war breaking out between France

and Russia on one side, and Italy and

Germany on the other, Austria would

either remain neutral or would join

the Russian and French alliance, and

in either case Germany and Italy

would be probably overpowered by the

powerful combination which would be

There is now no doubt that France

and Russia have formed an alliance,

and though there has been a good deal

of ridicule thrown upon the effusive-

ness of the French in their reception

of the Russian fleet, it is admitted on

all hands that the friendship of the

two powers is real, and the fact that

this is the case would probably be an

inducement to Austria to join so

powerful an alliance rather than to

make common cause with Germany and

Italy. Austria, it would seem, would

have much more to gain by linking

her fortunes with France and Russia

than with Germany and Italy. It is

n ot easy for her to forget that in the

past Germany was the power that

erippi, d her at Sadowa, and she can-

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Germany, vill endeavor to extend its

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ulation of Aust, ia, and it would there-

fore not be to he." interest to aid in

establishing more fig. mly the power of

Germany. We may well suppose,

therefore, that it was me, re through

fear of Germany than thron 3h real

affection that she joined the Triple

Alliance in the first place. But h

that the alliance of France and Russia

has become a certainty it is highly prob-

able that she will consider her interests

Russia than with her present allies.

Should this turn out to be the case the

combination would be irresistible un-

less Germany and Italy could induce

some other powers to join them to com-

Italy at the present time is in a most

depressed financial condition, verging

upon bankruptcy, owing chiefly to the

keeping up of an immense army which

is made necessary by the fact that it

has joined the Triple Alliance; and it

is said that this is the reason why the

present rulers of the country are

anxious for a foreign war to distract

the attention of the people from the in-

ternal affairs of the nation. The

rulers appear to be of opinion that un-

less they become engaged in such a

war there is danger of a revolution,

and they prefer to plunge the country

into war to save their dynasty.

France, however, is much better pre-

pared for war than she was in 1870,

the army being now in a state of admir-

able efficiency, and with the aid of

Russia it does not seem possible that

the disasters of the Franco Prussian

war would be repeated, especially if

the aid of Austria can also be obtained,

r even should Austria remain neutral.

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Christ was a merely human one,

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VERSED.

is a new phase in the now

resy case of Rev. Mr. Truax,

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disadvantages under which He labored. 2ndly. He was accused of disparaging the authority of Holy Scripture | therefo. by declaring it to be altogether nothing better than any other history or any other good book, and that some parts of it are certainly not the word of God, but merely the words of men.

3rdly. He claimed that he knew the will of God, by direct revelation of as it was founde the spirit, as well as Christ or the cal ground that Apostles. In this connection it was been drawn up it. shown that he had asserted that him- proceedings agains

tria and France. It is even supposed self is as much inspired as was St. that Austria may join with Russia and Paul

4thly. He declared publicly that in his belief there is no eternal hell, nor any other future punishment than the remorse of one's own conscience.

There were some minor charges. but the above contain all that was directly against revealed truth, and subversive of Christianity.

Any ordinary intelligence can see the absurdity involved when a denomination which boasts that it has an open bible which everyone is free to interpret for himself, tries one of its mem bers for heresy. There can be no her esy if the theory be correct on which Protestantism is founded, that the Bible has been given to men that each one may find out for himself the religion it inculcates-no heresy if there is no since the murder of President Garfield infallible Church authorized by Christ to decide upon and point out the true tion to the condition of affairs and the meaning of Revelation.

If the Church to which Mr. Truax belongs has the right to try him for heresy, that right must be derived from Christ, for no set of men have authority to constitute themselves the supreme judges of what God has taught regarding the conditions of salvation, or to make a standard of belief which their adherents are bound to accept. If any Church has such an authority it can be only that ancient one which traces its history back through the ages to the time when Christ built His Church upon a rock. That rock was Peter, and Peter's successor to day, Leo XIII., holds his supreme authority. Why, then, do those Churches which are confessedly modern reproach the Catholic Church for having condemned the innovations of Luther, Calvin, anry VIII., Elizabeth and others of then class as contrary to the faith once

to lie rather with those of France and deliver d to the saints? The Cha. ch is the pillar and ground of truth, accon. ding to the Apostle St. Paul, but these words cannot have been uttered of any but the Catholic Church in communious, ith the See of

> There is one plea which has been freely used in vindication of the . ight of the various sects to suspend the r ministers or excommunicate their they differ from the standard creeds giving them encouragement in any ing himself a "Rural Observer." which have been adopted by them.

It is maintained that the various denominations having adopted certain standards of belief as a test of membership, have a right to insist that their clergy shall teach and their adherents believe the doctrines so adopted; or at least that they shall make outward profession of adherence to them, just as societies of men like the Freemasons or Orangemen require as a test of membership certain conditions to be observed, or certain principles to be maintained, or a course of conduct to be pursued.

We fully admit the lawfulness of this as far as the right of such a society before the civil law to exist is conmaintain that a Church claiming to exist for the purpose of propagating the saving doctrines and precepts inculcated by Christ is not in every respect just like these merely human organizations. Its principal purpose is to teach truth, and it loses all claim to be considered as the work of our Divine Master if by an act of intolerable tyranny it officially deprives its members of the right to believe what is true and according to their own principles. This is the case with the sects which have lately instituted the heresy trials which have re cently caused so much commotion. They proclaim complete liberty of belief, yet they restrain that liberty in practice. Who have proclaimed more loudly than they the tyranny of suppressing liberty of opinion? Who have more strenuously declaimed against the Catholic Church as an oppressor for condemning the heresiarchs of the sixteenth century?

The claim of the Catholic Church is that she teaches infallibly the truth as revealed by Christ, and commanded by Him to be taught. She has, therefore, he right to condemn error. She has so the right to make laws for the dance of the faithful on the way to tion; but it is not so with manorganizations. It is no wonder, re, that so many sympathize accused in all the trials which n place, so that it is generwith the oubtful how the verdict will have take te be taken. However, in ally very a case the decision rescindgo until a ve conference is not final, Mr. Truax's donly upon the techniing that of th

may be brought up again.

at all; but the fact that they are held is a complete vindication of the Catholie Church, and a proof that all heresiarchs have violated their duty by organizing new Churches.

OUTRAGES BY CRANKS.

The assassination of Mayor Carter Harrison of Chicago, by a crank or half lunatic, has had more effect than any other incident which has occurred by the crank Guiteau in calling attencauses which brought about the terrible

tragedy. One of the operating causes was, undoubtedly, the fact that Prendergast, the assassin, was a half-lunatic who acted upon an imaginary grievance. He thought himself half, or fully inspired to effect great reforms in the management of civic affairs, and he sought, therefore, the office of corporation counsel, which he was totally incompetent to fill. Whether Mayor Harrison promised him this office or not will probably never be known. Prendergast asserts that he did, but his word is unworthy of credit; yet it is notorious that Mr. Harrison's election was largely due to the votes of the worst classes in the city, and that these people looked upon him as their patron and protector. He appears also to have not only allowed these classes to carry on their lawlessness without check, but even to have protected them against the police when the Chief of Police was desirous of putting the law into force against them with the greatest severity, and as he relied upon and sought for the votes of these classes, it is possible that he may have made to Prendergast some careless promises which he never intended to fulfill. From the result may be inferred the danger of making these wild promises to desperate and lawless men, or of

If Prendergast is a lunatic, and nothing more, we need not look further for a cause of the murder, for the deeds of lunatics cannot be accounted for by the ordinary motives of human actions. But it does appear that the spoils' system, of distributing lucrative offices, or of promising them indiscriminately to those who have given considerable aid towards the election of officials who have a great deal of patronage at their disposal, had much the city, had it in his power to do had not done so. Almost daily murcerned, provided it does not interfere ders were committed, yet few of their with the rights of others. But we perpetrators were brought to justice, is the increase of lawlessness, and it has culminated in the horrible murder which is so much to be regretted.

Mr. Carter Harrison was a man of undoubted ability, and was capable of making himself a most useful Chief Magistrate; but his associations for political ends detracted from his usefulness and were probably one of the causes which led to his untimely end. The press of the United States, therefore, generally attribute the murder to two causes: the spoils system and the looseness with which the law has been administered. There is a third cause which perhaps had more to do in the matter than either of these two: the morbid influence exerted upon a half-demented man through reading of the many murders and attempts at murder which have been committed by similarly affected persons with himself, either for purposes of revenge, or through the hope of gain by playing upon the terrors of blackmail.

It is remarkable that close upon the heels of the Chicago murder many son, Premier of the Dominion, in presoutrages somewhat similar have ence of Lieutenant-Governor Kirkoccurred. A New York crank at- patrick, nearly all the members of the tempted to levy blackmail on Mr. Dominion Cabinet, Sir Oliver Mowat, Gould the very day following Mayor and other members of the Ontario tans to a knowledge of Christianity, Harrison's assassination. He de Government, and an immense con- but what need is there of converting manded \$5,000, but made no threats of course of spectators, many of whom the Greeks to Protestantism? That is must have the money. He was mony was very imposing. We are in conversion of the heathen. The the charges had not arrested. On the following day a half formed by the Toronto World, that on Greeks of Bulgaria are Christians due form, and the demented painter demanded \$35,000 account of the religion of the Premier, already, though they err in not act him were on that from the Superintendent of Police at it was planned by the P. P. A. and knowledging the authority of the

account void It is possible the case the police headquarters. The crank Orangemen of Hamilton that these Pope, and there can be little doubt the in this case had no weapons; but in Of course while we consider such another part of the city on the same to mark their indignation because the courtesy) baptized had been baptized heresy trials inconsistent, we acknowl- day a Swede entered East 35th street duty of unveiling the statue was to already. We need scarcely add that edge that they are necessary for the station-house, armed with a long knife, devolve upon a Catholic. These the form of Christianity of the Greeks existence of the Churches concerned and a keen edged razor, and dein them, for they must have a doctrinal manded of the sergeant \$5,000 to be basis if they are to exist as Churches paid immediately. The man was demonstration a failure. If these arrested, and will probably be sent to things be so they must have been very an insane asylum. There is no doubt that the publicity given to the details of murder, blackmailing and attempts wandering from the one fold and at murder, is one of the principal causes which have produced this crank epidemic which seems to have taken possession of so many persons at the present moment. The other two causes mentioned by the American press were probably subordinate to this one in the Chicago case.

We are living in an age when shocking murders and black outrages are, alas! too common; but the subject on which we desired to make these comments is not the ordinary class of murders, but rather that class which may be reckoned as part of the crank epidemic which seems to be passing as a wave over the country. Lunacy must not be too readily attrib uted to the perpetrators of these crimes -at least such a degree of lunacy as would make them irresponsible or tend to their acquittal on a just trial. Strict justice should be meted out to the guilty ones, and the punishment of murderers should be inflicted on those guilty of murder, unless their irresponsibility be clearly shown, in which case they should be sent to proper asylums where they will be under such restraint that society will be protected against their murderous proclivities.

EDITORIAL NOTES.

On page 6 of this issue will be found the second number of the Pupils' Gazette, a paper whose articles are exclusively the work of pupils of our Separate schools.

A CERTAIN editor is fast forgetting the counsels of Cardinal Gibbons to gentlemen of the press. In a moment of indiscretion, or of weakness, he gives a place in his valuable paper to the effusions of a correspondent sign-Rural he is undoubtedly when he arms himself for encounter with the Jesuits, with the weapons of historical maligners and foes of the Catholic Church and deludes bimself with the thought that Catholics are gullible and unintelligent enough to accept his statements. Perhaps he has a "little axe to grind." But wonder it is that a Catholic journalist should so far forget his responsibility and ignore the precepts of Christian them a greater regard for truth. charity as to permit such letters to to do in the matter. It is notorious appear in his columns. It was done, that Mr. Carter Harrison, as Mayor of perchance, without his cognizance. We cannot even imagine that he much towards remedying the riotous knew of it, for his past record of loyal abuses which exist in Chicago, but he service to the cause of truth forbids the thought.

IMMORAL literature is playing been a cause why but little progress and during the holding of the World's havor with the mind and heart Fair debauchery and gambling were of the French nation. The landpermitted without restraint. The marks of decency have been natural result of such a state of things swept away and the finger of fate beckons the hapless country to an is scarcely to be wondered at that it inglorious future. At the beginning of the last century the population of France placed her foremost among the nations of Europe, and to day the decrease is so alarming that statisticians declare that within fifty years twothirds of the country will be depopulated. Divorces are granted for the most trivial reasons. Crime in its most revolting details is familiar to the youth, so much so that in one year forty-one thousand delinquents under twenty years of age were convicted and three hundred and eighty three under twenty committed suicide The Government has become alarmed and legislation of a drastic character has been enacted to extripate the causes of this sad condition of affairs. But its task is vain. It has proscribed religion, the only safeguard of the morality of a people.

THE magnificent bronze statue which has been erected in Hamilton in those upon whom it was desired to levy | memory of the late Sir John Macdonald was unveiled in that city on Wednesday, 1st inst., by Sir John Thompviolence. He said, however, that he came from great distances. The cere- surely not a missionary work for the

associations should boycott the occasion | three children whom the Bishop (by organizations, we are told, expected is of a more complete kind than that that their boycott would render the which Bishop Vincent would substimuch astonished and discomfited at the total failure of their own plans. The result proves that the influence of bigotry is not great enough to control the conduct of the vast bulk of the Protestants of Ontario.

THE Protestant ministers of Columbus, Ohio, as will be seen elsewhere in this issue, have repudiated the A. P. A. They have affixed their names to a lengthy document which states that gard him as being in every respect the assertions of Apaists are base less fabrications, and they entreat every honest Protestant to take no part in its proceedings and to expose the iniquitous workings of the organization. Pity it is that your spirit could not animate some of our brethren of Ontario!

From the Forest Standard of Nov. 2 we take the following extract from a lecture delivered by a Rev. Mr. DeMill, who is president of a college bearing that name :

lege bearing that name:

In Toronto several convents have been erected during the last few years and others have been enlarged. In one of these schools in Toronto there are more than two hundred girls of whom only eighteen are Catholics. The Dominion had five hundred and sixteen convents three years ago, and in these there were supposed to be 10,000 Protestant girls. These convents are not open to inspection and neither are the numeries. If a culprit escapes the gallows and is imprisoned, no matter how bad he may have been, he cannot be ill-used. Prisons are open to inspection, but when the daughter of a Protestant has been influenced to take the veil she can be seen no more by her friends, nor even by her parents. Why is this? The poor girl is shut up in one of the worst kinds of prisons where she is at the mercy of the priest. How is it there are no funerals from a nunery? Many go in; few, if any, come out.

We cannot treat this person as an We cannot treat this person as an

honorable opponent. We cannot say of him that he may be mistaken, or that he is given to exaggeration; and the circumstances force us to say that he has deliberately made false assertions. Is it not time that such men as Mr. DeMill were brought before the courts on a charge of criminal libel? There is a period when patience ceases to be a virtue. It has become the fashion now-a-days to slander the Catholic Church and its institutions, and thousands of simple people are only too ready to believe preposterous gob in stories concerning them. Would it not be well to give them an opportunity to prove their assertions in court. Nearly all these men, we know, have neither money nor reputation to lose by a trial, but a season on prison fare might give

THE Presbyterian missions of Corea

have hitherto belonged to three seets. all of which claimed to be Presbyterians, yet differed from each other on what they now declare to be minor points; and as they have found in the past that the existing divisions have was made by any, it has been decided to unite in the formation of one Coreon Presbytevian Church. Thus union will be promoted in the curious way of forming a really new religion or Church, which, being an independent body, will in course of time deviate from the doctrines on which it will start as from its foundation. This plan may for a while bridge over the present difficulty, but it needs little of the knowledge of a prophet to foretell that it will not promote Christian unity in the future ; neither does it meet the desire of Christ to bring into one fold under one Shepherd those of His sheep which are not yet of His fold. The three denominations which have thus decided to unite their fortunes are the Presbyterian, the Southern Presbyterian and the Australiasian Presbyterian, with twenty-one, seven and twelve missioners respectively, of whom twentysix are women and fourteen men. There are besides two independent missionaries who will enter the union after assisting in the formation of a creed for the new Church.

Ir is stat ed that the American Meth odist Bishop Vincent is now busy in Bulgaria establishing missions, and that he recently baptized several children of a Greek family. We admire the zeal of those missionaries, even though they be Protestants, who endeavor to bring Pagans and Mahome-

tute for it. He had better devote his energy towards the conversion of the Moslems and the heathen.

IT HAS been for some time reported that on the expiration of his term. President Carnot will retire from his position as head of the French Republic. It is now said that he has decided to be a candidate for re-election. This is as yet only a rumor, but we may hope that it will turn out to be well founded, for while we do not rethe beau-ideal of a ruler for a Catholic country, he is probably the best who could be elected under the present circumstances of France. As a Republican he is moderate in his views, and he has contributed much towards restraining the anti-religious tendencies of a powerful party in the Chamber of Deputies. Should be retire from the candidacy it is much to be feared that some one much less worthy may succeed in gaining the requisite majority of votes, but M. Carnot is popular, and under his regime France has prospered and regained the strength and prosperity which she lost by the campaign of 1870-71.

ARCHDIOCESE OF KINGSTON.

The Gift of a Statue.

British Whig, November 1.

Yesterday afternoon a special meeting of the board of governors of the general hospital was held. Present: E. J. B. Pense, chairman; Principal Grant, Revs. W. B. Carey and M. Macgillivray, Messrs. E. Chown, I. A. Breck, Isaac Simpson, H. A. Calvin, M. P., Donald McIntyre, E. H. Smythe, Drs. Saunders and Fenwick.

A letter from the Most Reverend the Archbishop of Kingston asked the privilege of erecting at the mound on the hospital grounds a statue in memory of the Irish immigrants who died in Kingston during the plague of 1847, to the number of over one thou sand, and many of whose remains rest near and under the mound. It is a life-size figure, of an angel of pure Carrara marble sculptured in Italy from a solid block 1,800 pounds in weight. In one hand the figure holds the trumphet of resurrection; in the other an open bible on whose pages will be carved St. Paul's consoling assurance. "The trumphet shall sound, and the dead shall rise again incorruptible. (1 Cor. xv., 52.) The pedestal will be of Sutherland Falls marble and will bear the cross in bold relief on its front, after the style of the Irish cross, with the monogram I. H. S. at the intersection, and the harp and shamrock around its base. The board unanimously accepted the statue with thanks, and instructed the chairman to request from His Grace, the Archbishop, a memorandum of the inscription proposed and of details of ceremony desired, to be submitted to the board at its regular meeting on Monday next.

CANADIAN CATHOLICS.

Superiority of their Educational Ex-hibit at the World' Fair.

A visitor to the Chicago Educational exhibit has been much struck by the vast superiority of the Catholic Canadian exhibit over every other specimen there. He observes that if one takes from the exhibit of the Province of Ontario the work from the Catholic schools the paucity of what remains will not redound to the honor of any countries educational factities. Figures bear him out. There are 5,876 Public (Protestant) schools in the Province of Ontario. This number excludes kindergartens, High Schools, Collegiate Institutions, special schools, etc. In plain language it represents the schools of the people. There are 289 Catholic Separate schools in the Province of Ontario's educational exhibit, twenty and one half pages are devoted to a detailed specification of the display made by its 5,876 Public (Protestant) schools. The 287 Catholic Separate schools in that same catalogue requires eight and one quarter pages for the detailed specifications of the exhibit they make. That is to say, the Protestant schools are more than twenty times as numerous as the Catholic schools. Yet they require only two and a half times the space to detail the display of school work. These so-called Public schools have their displays numbered on the catalogue from 175 to 710. The difference 455 — represents the detailed total of the Separate portions of their exhibit. Take from this sixty photographs of buildings, etc., each appearing in the catalogue with a special number. The remainder, 375, represents the total quality of the exhibits that have come from the 5,786 Public schools in Ontario. The Catholic Separate schools of the Province are accredited in the same catalogue with the exhibits from 709 to 956. The difference, less 13 photographs of buildings, etc., will leave them 234 as the total quantity of class work material sent to the Exposition. Now if we compare: Five thousand eight hundred and seventy-six public schools send 375 aggregaze exhibits. Two hundred and eight each lits.

NEW BOOKS.

Another bright and interesting story for Another bright and interesting story for our boys comes from the graphic pen of Rev. Francis J. Finn, S. J.—"Claude Lightfoot; or, How the Problem was solved." 12mo, cloth, gilt, with a frontispiece, \$1.00. Publishers: Benziger Bros., 35 and 38 Barclay street, New York.

"Jesus, the Children's Friend" is the tile of a sative, four page, prettily illustrated.

of a sixty-four page, prettily illustrated prayer book for our little ones, just published by B. Herder, Baden, with the approbation of His Grace, the Most Reverend Archbishop of Freiburg. It has forty-nine beautiful illustrations, and is a most welcome addition to the many varieties of children's prayer books.

OUR SEPARATE SCHOOLS. (WESTERN DIVISION.)

THE PUPILS' GAZETTE.

Being a Series of Literary Specimens Written by Fourth Form Children.

Note.—The following pieces are the result of a circular issued by the Inspector at the beginning of the present session. The cordial response universally given by both teachers and pupils is worthy of the highest commendation. It is confidently hoped that the experienced reader will allow to these juvenile authors the indulgence due their yet immature minds. The places are named in alphabetic order:

alphabetic order:

A Ten-Year-Old Reporter.

Last Sunday the priest spoke about God creating the world in six days, and he was also telling us that there were some people in the world who do not believe in God, and those people are called infidels. He told us there was once a man who went to college and got into bad company and then began to believe that there was no God. One day when he was at a party he saw two little convent school girls sitting down reading. He went over to them and began talking about novels, and he asked them if it was a novel they were reading. They said "No. It is a history of God's people." And he said "O you believe in God, do you? What nonsense!" Then one of the little girls asked him, "Where did the hen come from?" "He head," "Where did the egg." The little girls asked him, "Where did the hen come from?" "The hen," said he! Then the little girl said, "Which came first?" He said, "The hen," She said. "When the ne came first how did it come from the heag?" And he could not answer, so he ran away from the crowd that had gathered around and by that time all the people there heard about it and went nearer to the little girls. He brought it to affather in Belgium who studies stones and he could not tell the size of it unless he measured the one it was broken off. That is like our Lord's attributes. We know them all, but we Margaret Malone, Guelph.

Guelph Central Fair. A Ten-Year Old Reporter.

Guelph Central Fair.

The Central Exhibition was held in Guelph on the 19th, 20th and 21st of September. The first day is not the best, for all the exhibits may not be there. The music which was given in the palace was grand. The school boys and girls got a holiday on the second day. That was the day upon which I went to it. The races were about the best amusement, and they attracted the largest crowd. There was a greyhound race, which proved a failure, because the dogs fought before they reached the wire when one would try to pass the other. There were also pony races, which, of course, were easier conducted. One of the bicycle riders came from Toronto, but was a great deal inferior to the Guelph riders, one of whom won every prize. The driver of the firewagon gave an exhibition, which pleased the people very much. There were many fine large horses, cattle, sheep, pigs and poultry. A lady from Toronto won mostly all the prizes for painting and fancywork. There were a great many flowers, apples, pears, cherries and plums; in fact all kinds of fruit and vegetables were there. I think I told all I saw when I was there. I would like to have gone the next day, but I could not.—
Thomas Murphy.

An "Up-to-Date" Picnic. Guelph Central Fair.

Thomas Murphy.

An "Up-to-Date" Plenic.

The 12th of July shall long be remembered by me and every other boy who patronized St. Patrick's school children's picnic. Long before 8 o'clock three large yans stopped at the school house and were filled in a much shorter time that it takes me to tell it. Away we went! As the horses galloped up the street a boy fell out, causing great excitement. Following in the rear was Father Craven, who tried to persuade us that his horse, Sadie, could overtake us, but it was no go, for we kept about five yards ahead of him all the way down to the wharf. On our arrival there, we found that our boat had already anchored, and as soon as we jumped in, she started off. After about two hours' sail we spied a nice little island, which we called the "Island of the Lilies," because it had pretty white flowers growing on it. While the girls were preparing dinner, we boys locked around to see if we could find a field in which to have our games. When we had found one we returned, and were surprised to see the table loaded with all the dainties of the season. After dinner, we had a tug of war, baseball and several other games. About 7.15 we made ready for our homeward journey. As our boat neared the wharf it presented a very pretty picture, the moon shining brightly on the waters and the little About 7.15 we made the whart it journey. As our boat neared the whart it presented a very pretty picture, the moon shining brightly on the waters and the little barque dancing gaily over the waves. We arrived in Hamilton about 9.30, and after giving Father Craven three hearty cheers we departed for our homes—Charles R, Hankey Hamilton.

An Agreeable Surprise.

An Agreeable Surprise.

One bright, sunny morning a poor man arose very early and went down to the bay to wash his feet. As he took off his boots and socks, he hid them behind a tree lest some mischievous boys might run off with them. He was nearly starved and had no money to get anything to eat, but he did not mind that, because he said "God is good." Meanwhile some little boys were watching him, and seeing his boots behind the tree thought they would have somel fun by putting little stones into them. Just as they had them nicely filled with pebbles a gentleman stepped up and inquired what they were doing. They felt a little ashamed at being caught, but told him the truth at once. "I know a better trick than that," he said. "I'll put two dollars in each boot and we shall see what the good old man will think of that." When he had done so, they all hid behind a tree to see what the old man would do They had not long to wait. The poor old man soon came back and was about to put on one of his boots when he saw two dollars in it. Then taking up the other he saw two dollars more in it. He was so much pleased and affected that he cried with joy, then knelt down on the sand and thanked God most fervently.—Teresa Sharkey, Hamilton.

The Ambitious City.

Hamilton is situated on Hamilton bay at the extreme west end of Lake Ontario, and is called by other places the "Ambitious City." Hamilton's population is about fifty thousand. It is a very beautiful city and is growing considerably. It lies under what is called "The Mountain," from which a fine view of the city may be had. Many avail themselves of the opportunity. During the summer months there are many visitors from the surreunding cities. The street cars run from the bay to the foot of the mountain. Then an incline railway runs to the top. The principal strests a c John, James, King, Stuart and York. The Government building for the post-office and custom house is a large, spacious building situated at the south-west corner of King and John. The Court House is a large stone building and occupies a whole block, being on Hughson, John, Jackson and Main streets. The city hall is built at the corner of York and James, and is the meeting place of the City Council; also there are offices there for the city officials. The fire service is very efficient, and is second to none in Canada. Hamilton is noted for its fine system of waterworks. It has some public parks. It is connected with Montreal and Toronto by rail and water.—Frank Gartland. The Ambitious City.

followed blindly, will lead us through the mire of life long misery. Everyone, however, has some ambition in his nature. If kept within the bounds of propriety it is praiseworthy and beneficial, and leads one onward, carefully avoiding the quagmires of irreligion, fraud and vice. In youth, when the fire of ambition burns highest and brightest, it should be carefully directed and we shed that it may not gain an ascendency. or irreligion, fraud and vice. In youth, when the fire of ambition burns highest and brightest, it should be carefully directed and watched that it may not gain an ascendency. A deadly poison administered in sufficiently small doses, sometimes, makes a good medicine. So it is with ambition. For instance let us take two men. One is ambitious to excess; he is never satisfied with what wealth and honors the present brings, but continually desires more. Nothing checks himifine the cannot attain his ends honestly and fairly he will lie or cheat. Perhaps he represents thousands of people in Parliament, or elsewhere; when his ambition and their interests conflict, he does not scruple to lay aside their interest and pursue his own selfish ends. Take another man whose ambition is kept sufficiently in restraint. He desires a comfortable living for himself and family, perhaps more, and this ambition spars him on to industry and economy; but should it happen that to attain these ends he should be obliged to commit some dishonest deed he forsakes his ambition for the path of right and honesty. We have many examples in history where great men have brought rain and disgrace upon themselves by their unchecked ambition. It was Napoleon's great ambition to conquer Europe that lead to his downfall. Had he been satisfied merely to defend his own country it would have saved many of France's bravest and best sons. It is evident that religion must be the guiding star of our ambition, and it will lead us to eternal peace and rest from all our cares in the bosom of the Father in heaven. Jno. Delorme, Hamilton.

"Nothing so Kingly as Kindness."

Kindness if practiced produces more benefits to the world, the family and ourselves than all other virtues. You may ask why, in regard to the world. Because if people tried to serve each other better, were more gentle in excusing faults—in a word, more kind to one another—then there would be less confusion, not so much quarreling, and a little more charity shown to those around us. And in the family have we not experienced the effects of a cheerful word, which draws away sorrow; the happy smile of love, that serves as a sunshine when we feel overcome by sadness. On the contrary, if people are unkind, sarcastic and proud, what disunion are they not the cause of! In ourselves, what refines the character more? Why the very essence of refinement is kindness. It breathes as it were a sweetness in everything around us; it strengthens the character also, because it enables us to suffer in order to help others. Look at a little child; its first lispings are gentle; watch how it clings to its mother when there is danger. What has caused all this; is in not the kindness with which the fond mother cares for her darling baby? In after years this child will always remember the kind acts of its mother, for who can appreciate gentleness more than a child. It is a well-known fact that if we are kind and gentle with our companions and never do anything to worry or tease them, they will endeavor to make us happy; for, 'kindness begets kindness."—Teresa Connell, Hamilton. "Nothing so Kingly as Kindness.

Ten Blocks in a Trolly Car.

Don't be scared when you read the heading, please. Nobody was run over, or anything of the kind, for our car was a nice, well conducted car, which wouldn't hurt a fly, except it stayed on the track on purpose to shuffle off this mortal coil, and I don't believe half the tales newspapers print about the "engine of death" as they term it. If some people only kept their places as well as a trolly car, things would go along far smoother than at present. It was one of the new cars, with cushioned seats. I took a seat in one corner, where you could get off without treading on everybody's toes. Presently the conductor came round, collected my fare, and registered it. There were two men, three women and a little girl in the car. At the market there stood a stout woman laden with numerous apoplectic looking parcels, a basket and an umbrella : she looked very picturesque as the stood there on the crossing, frantically waving her umbrella; and sad to relate, while doing so, a paper bag fell with a crash to the pavement. There were her eggs which she had just bought oozing out their precious lives on the road. After precious lives on the road. After suitable mourning over her lost treasures, and blessings on the bag, she came on board. When the conductor had as sured her that her bundles would be perfectly safe on the rear platform, she left them there and bounced into the car, and sat down be Ten Blocks in a Trolly Car. safe on the rear platform, she left them ther and bounced into the car, and sat down be and bounced into the car, and sat down be side, or rather on, me, crushing me nearly to death. I mudged. She wouldn't budge. I pushed. Pushing wouldn't do—it was getting desperate. I thought of pinching, but dismissed that she would be pinch proof, like the pushing and shoving. Finally summoning up courage, I said, Please, ma'am, will you move up a little farther: I have hardly any room. She turned, gave me a look that ought to have extinguished me, and moved up a little. Freed, I ventured to look around, thished but triumphant. One of the men was up a little. Freed, I ventured to look around, flushed but trimphant. One of the men was evidently a stranger to the ways of the sportive trolley car. "Yes, Tom," he said, "its wonderful what difference a tew years will make. Why, when I left this town twenty years ago I remember"—but just what he remembered will forever remain hidden from ime, for "Main street" said the conductor, and I beat a retreat from the scene. Lizzie Kehoe, Hamilton.

How much is in this sentence! If we begin in heaven and come down to earth we can admire with much pleasure the great order of God's creation. One great writer said "Order is heaven's first law," If this order of God's creation. One great writer said "Order is heaven's first law." If this is so we who are on earth should try to be orderly. It we begin as children and try from day to day to practice the motto, "A place for everything and everything in its place," we will get into the way of doing everything right and in an orderly manner. We must love to have order where ever we go; we must have our work done neatly, for this all adds to order. We should have our desks kept tidy and keep the rules of school, so that there will be no confusion in passing in or from the school room. This is what I call order. We cannot be good or keep others good unless we are orderly, for it is very trying on a person's patience to be where there is confusion and everything upset. If you look into a boy or girl's desk or bag or anything belonging to them you can easily tell what kind of a person you have to deal with. At home if you put your boots and coats in their proper places, in the morning you will be able to find them, and won't be running about saying "I can't find my hat;" and besides you will save your mother a lot of trou'ble; she won't have to be picking things up after you. I think we ought all to be orderly.—Mary Haghes, Hamilton.

"When You and I Were Young."

when You and I Were Young."

Our memory is like a book in which are written the events of our past life. How leasant in silent hours, to review memory's mountain. Then an incline railway runs, James, King, Stuart and York. The Government building for the post-office and custom house is a large, spacious building and occupies a whole black, being and John. The Court House is a large stone of the City Council; also there are offices there for the city officials. The fire service is very and James, and is the meeting place of the City Council; also there are offices there for the city officials. The fire service is very efficient, and is second to none in Canada. Hamilton is noted for its fine system of waterworks. It has some public parks. It is connected with Montreal and Toronto by rail and water.—Frank Gartland.

Ambition.

Ambition is as a beckoning hand which, if "When You and I Were Young."

oh, if within our reach, how quickly would we blot them from the pages of memory. Then again there are other pages of memory, and which I am sure we all like best. How pleasant to rehearse the happy scenes of early childhood and the many bright recoilections of parents and home that are entwined there. It is also encouraging to see there recorded the assistance we have given to some of Gol's creatures on the rugged and thorny path of life, by a kind word or act; so that nothing is so soothing and comforting as to review memory's book, and listen when the hum of the day is over to "silvery bells of memory."—Lydia Harris, Hamilton.

Autumn in the Country.

The autumn months are September October and November. In thos months the country people ar gathering in fruits, vegetables, hay an other winter stores. In this season apples pears, potatoes, etc., are stored away for the winter and the following spring. The men are preparing their barns and store houses for the winter in order to have proper shelter for their domestic animals, such as cows, horses and sheep. They also store hay and other necessary articles of food for their cattle. Wild animals are getting their winter homes ready and storing away their winter food. The birds have flown to a tropical climate. In autumn the foliage is the most beautiful of all the year. The maple is a bright yellow or red. The flowers are all dead and lying in their graves. One by one the leaves are falling. They lie in heaps along the hedge and hollow parts of the wood, reminding us that we too flust die. Some children are very fond of walking through the dead leaves in order to hear them rustle to their foot steps.—Louis Mc-Sherry, Ingersol. Autumn in the Country.

"Do What's Right, Come What May."
The just man wishes to do right, and seldom does wrong. His mistakes are faults of his judgment, and as soon as he knows he has done wrong he rights it at once. His purposes are always good; he never attains anything by unworthy means. In his social relations she is ever upright and true. To his friends he is always loyal. He would as soon give up his life as be false to those who trust him. Though he never seeks reward, he does not lose by his goodness, for it is as largely returned to him. In public life he always upholds the right whatever the cost may be. Though he is most patriotic he never sacrifices a peaceful conscience to forward the interests of his party or his country. He does not care for favors, and is ever fear less of dangers. He despises corruption, and never swerves from the path of truth. The just man will never falter m his honest convictions. Though he were put into a dungeon, shut out from the bright world, he would still adhere to the right. Even though brought to the scaffold with an ignomious death before him, he would face it fearlessly. His last words would be words of comfort to those who mourn his fate, prayers for his enemies, and fervent faith in the just Judge before whom he is soon to appear.—Ida Groomes, La Salette.

Autobiography of a Penknife. Do What's Right, Come What May

Autobiography of a Penknife.

Autobiography of a Penknife.

One morning I was put up in a box and sent away. After getting knocked around for a couple of days I was placed in a show case with a number of other knives, some large and some, like myself, very small. Several people examined me, but none bought me because I was too small. One day a little girl came in and was looking at the knives. Just as she was going away she saw me and bought me. She put me in her pocket where she let me remain; and I think she forgot me because I remained there nearly two weeks. One morning when I woke I found myself in a small box, and I seemed to be travelling. The end of my journey was reached in two days, when some body picked up the box which contained me and carried me off. The box was given to a small boy who appeared to be very inquisitive. After examining me for a while he took me apart and that was the last of me.—Florence Costello, London.

The Western Fair.

The Western Fair, which was held in London, was a great benefit to the city. People sent goods to be exhibited and were awarded prizes. It was also a benefit to the stores and railways. People came from other cities, and particularly from small towns and villages surrounding the city, and bought goods, to generally their winter clothing. The Fair was held in the eastern part of the city. It lasted from the 14th till the 23rd of Sept. Each day was set apart for a certain party. There were many different buildings, but the chief one was the Crystal Palace. It contained carpets, stores, confectionary, insects, fancy goods, furniture, drugs and paintings. Then there was the Horticultural Hall, which contains many different species of flowers both cut and potted. It also contained all kinds of fruit and honey. Then there was the Agricultural Hall, which contained all kinds of grains, and one part of this was given to the Indians. It contained the grains they cultivated and the dresses they made. There was also the Dairy Hall, which contained some very large cheeses, also different varieties of butter. Then the grains they cultivated and the dresses they made. There was also the Dairy Hall, which contained some very large cheeses, also different varieties of butter. Then came the Machinery and Carriage department. The first street car ever run in London was exhibited and the first electric car that is to be used. Many varieties of farm impliments, churns, etc., were exhibited. In the afternoon the grand stands were filled with spectators for the sports and races. The wonderful performance of the milk white horse was especially pleasing. The dogs also performed many different and intelligent tricks. The Japanese, from the Castle in Japan, were also there. A little boy, five years old, walked a wire, hung by his toes and climbed a pole with his older brother balanced on his shoulder. A man, also, walked the tight rope with baskets on his feet, sat on a chair and smoked. The grounds were surrounded by tents used for booths and concerts. In the evening Professor Hands gave a grand show of fire works.—Eveline Denaby, London.

TO BE CONTINUED.

TO BE CONTINUED.

"A chemical success and medical triumph," so speaks an eminent physician in reference to Ayer's Cherry Pectoral; and the eulogy was none too strong. No other medicine is so safe and efficacious in all diseases of the throat and lungs.

throat and lungs.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

"I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me, without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free as from the disease as before I was troubled."

A Quarter of a Century.

DO JESUITS' MISSIONS MAKE SAVAGES.

occasion to answer the Protestant Episcopal Bishop Perry's outrageous and mendacious charge against the Jesuit missions we only alluded to the present Jesuit missions in the North-West. We have since taken pains to ascertain some facts and statistics about those general interest to Catholics as well as non-Catholics we have thought well to give a brief and condensed account of

lowing the lead of the unreliable and misleading Parkman, was that "The Jesuit missions left the savage a savage still and asked little of him but the sive acceptance of dogmas to him in-comprehensible." In addition to this was the general charge that the Jesuits' missions had always been fail-

In the article alluded to, in our issue of August 5, we showed how utterly if not malicious - this charge was in reference to the early missions of the French Jesuits among the North-American Indians in Canada and New The Jesuits' missions have never perished except with the extinc-tion of the natives themselves, or of

Indians, Cour d' Alenes and Couton aires, all Catholic, and the other, 1,437, Nez Perces, of whom 500 are Catholics. They had one school with about 120 children, probably greatly increased by this time. Here there were four Jesuit Fathers and two scholastics and they had 300 stations.

drawn these facts was made there has undoubtedly been a very considerable increase in all the missions notwithstanding the hard fight they have had to maintain with the late Commissioner Morgan and his henchman, Dorches-

That we may judge of the influence of these missions we will give a description of two or three of them as we find it in public reports.

The returns show that there are 501 Indians on the reservation, of which 457 are Cour d' Alenes and 44 Spokanes. There are 88 school children ranging from nine to eighteen years of

In a recent article in which we took those missions. The charge of the Iowa Bishop, fol-

practice of certain rights and the pas-

the society. good kind of savages now. Did time and space permit we might give sim-But the most convincing evidence of the influence of the Jesuits' mis-sions is found in the present condition of their missions in the Northto enable us all to judge of the accuracy of the very much overrated his-West. The notorious fact is that at this very time they are doing more for the conversion and Christian civilization of the Indians than all other agencies combined. They are in actual communication with not less than 40,000 of the aborigines scattered through Montana, Washington and Idaho. Of these some 15,000 are under their immediate charge, and as a rule make very good Catholics. There are 1,600 children being educated in their schools. In 1886 they had some twenty missions, including out stations, 194. For instance, in Montana there were five missions, embracing 11,790 Indians of various tribes, such as Creeks, Crows, Blackfeet. Piegans, Flat Heads, Kootenares. Pend d'Oreilles, and others, of whom 5.700 were Catholics. There are now

charge of 100 stations. In Washington there were three missions in charge of 64 stations, 7,272 Indians, Takamas, Klickitats Spok anes, etc. In these missions there were 14 Jesuit Fathers, 4 scholastics

Idaho had two missions; one of 1,000

Catarrh. Not Local, But Constitutional.

Dr. Dio Lewis, the eminent Boston physician, in a magazine article says: "A radical error underlies nearly all medical treatment of catarrh. It is not a disease of the man's nose: it is a disease of the man, showing itself in the nose—a Local exhibition of a Constitutional trouble." Therefore, he argues, the use of snuff and other local applications is wrong, and while they seem to give temporary relief, they really do more harm than good. Other leading authorities agree with Dr. Lewis. Hence, the only proper method of cure for catarrh is by taking a constitutional remedy like Hood's Sarsaparilla, which, reaching every part of the body through the blood, does eliminate all impurities and makes the whole man healthier. It removes the cause of the trouble and restores diseased membrane to proper condition. That this is the practical result is proven by thousands of people who have been cured of catarrh by Hood's Sarsaparilla.

Inflammation of the Eyes Cured.

Reservation in Western Montana. This is the mission that attracted the special attention of Senator Vest and has so often been the subject of his warm and unqualified commendation in view of their general advancemen and especially on account of the splendid Industrial school which has for many years been maintained there. This school has two dependencies—a kindergarten for little papooses and a branch at Arlee. All told it counts some 400 pupils in attendance and has accommodations for nearly 200 more. It counts 33 unsalaried teachers and assistants and 10 hired hands. The improvements at Saint Iguatius in church and school buildings, furniture shops, tools, agricultural implements, outhouses. machinery, etc., cannot fall short of the estimated value of \$180,000, and these improvements are mostly result of the combined and cumulated efforts, industry, hard toil, frugal and economical habits of the founders of the mission and school, and their successors in the continuance of the work, whether as managers, teachers or assistants, none of whom ever drew one single copper of salary or reward for their services. This certainly does not look much like the Jesuit mission leaving the savage a savage still. We have recently met with an inter-

esting report of another mission, that of the Cœur d' Alene Reservation by Sub-Agent J. J. Walsh, an abstract of which was given in a recent number of the Cleveland Universe. is headed: "Indians who are rich One reservation on which the people are industrious and thrifty. The Cacholic tribe of the Cœur d' Alenes, devoted to the Faith to which they were converted by early missionaries. They are constant in its practice, materially as well as spiritually blessed.'

these own 155 houses. Many families have a residence called a "Sunday House," at the De Smet mission in addition to their residence on the farm These "Sunday houses" are occupied by the family on Sunday when all attend church at the mission. Th Cœur d' Alenes are the wealthiest Indian tribe in the North-West. of the Indians have from \$1,000 to \$5,000 on deposit in the local banks, with local merchants, or in Spokane They all own good farms, most of which are fenced and being rapidly placed in cultivation. They have good houses and many are setting out nice orchards which will be bearing fruit in a few years. They are economical and careful of their money. Agent Walsh says these Indians are good farmers and are making money in agricultural pursuits. They take good care of their crops, stock and implements. They dress well, have comfortable houses, good barns and sheds wherein

they store their machinery when not

must all admit that they are a pretty

ilar accounts of numerous other mis But we think there are enough

torian, Parkman, and of the spirit of

his echo, Right Rev. Bishop Ferry, of

Iowa, as displayed in his recent savage

attack upon the Jesuit missions. These

are the missions that our Protestant

are the missions that for four long years had to endure the persisten

efforts of Government officials to ham

per, embarrass and destroy them

Perhaps the reason of this undying

these schools may be founds in the tes

to his visit as Indian Commissio

he said: "Out of eleven tribes that

where they had Protestant missionar

ies, they had not made a single solitary

advance towards civilization-not one

yet among the Flatheads, where there

Jesuits), you find farms, you find civil-

ization, you find Christianity, you

and the relation of husband and wife

candid, unprejudiced testimony of the

United States Senator to that of the

prejudiced, partisan assertions even of

an Episcopal bishop, though fortified by the equally prejudiced and unreli-

able historian Parkman. - N. Y. Cath

Catarrh, Not Local, But Constitutional,

Inflammation of the Eyes Cured.

How Dyspensia is Cured.

Minard's Liniment cures Colds, etc.

SOAP TO THE MAKERS QUEEN

HOME! SWEET HOME!

CLEAN AS A WHISTLE,

BRIGHT AS A PIN.

YOUR HOUSE WILL BE IN

LOVELY THE CLOTHES.

SWEET AS THE ROSE.

TAKE

THE BEST

SHILOH'S

CURE.

THIS IS THE STATE

olic Review.

were two Indian missions

saw-and I say this as a Protestant-

nostility of our Protestant friends to

timony of Senator Vest as given in the Senate in 1890. Referring

zealots are seeking to destroy.

in use, and their farms compare fav orably with those of the whites. They are thrifty, industrious and sober. Drunkenness is severely punished and every pains is taken to prevent vice and promote virtue among the people Please bear in mind, now, that these 'savages" are all Catholics and they were trained by the hated, despised and maligned Jesuits. We think we

sions.

nine schools embracing 1,000 children, boys and girls in about equal numbers These schools represent an outlay of some \$400,000 worth of improvements. There were 14 Jesuit Fathers, 5 scholastics, 10 lay brothers and they had

and of father and child, scrupulously observed. I say that one ounce of experience is worth a ton of theory a any time. And this I say, and I know it." For our part we prefer the and 10 lay brothers. They have now two schoo's with 310 children.

Since the report from which we have ter, for their rights.

And first, we will cite Saint Ignatius' Mission on the Jocko, or Flat Head

If you use **SuntigHT** Soap in every department — Kitchen Laundry and Household EASY THE WASHING. FLOORS NICE AND CLEAN. THE GREAT

There are 138 families, and Throat. Sold by all Druggists on a Guarantee

For Scrofula

"After suffering for about twenty-five y from scrofulous sores on the legs and a trying various medical courses without bet I began to use Ayer's Saraparilla, a wonderful cure was the result. Five a sufficed to restore me to health."—Boni Lopez, 3a7 E. Commerce et., San Anteresa.

Catarrh

"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice, "Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my drughter's health," —Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rhoumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."

E. T. Hansbrough, Ells Run, Va.

For all blood diseases, the best remedy is

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists, Price S1; six bottles, S4, Cures others, will cure you

CHURCH WINDOWS



CATHEDRAL WINDOWS.

Hobbs Manufacturing Co., London, Can.

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THE SUPPLY COMPANY NIAGARA FALLS, ONT.

80 KING STREET JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone-House, 373; Factory, 543.

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A SSUMPTION COLLEGE, SANDWICH, Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to Rev. D. Cushing, C. S. B.

ST. JEROME'S COLLEGE.

BERLIN, ONT. Commercial Courses,

And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

ST. MICHAEL'S COLLEGE, TORONTO, Ont.—In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full classical, scientific and commercial courses, Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tultion, \$150 per year; half boarders, \$75 day pupils, \$28. For further particulars apply to

Mr. Jacob D. Miller, Newbury, writes: "I was troubled with Inflammation of the Eyes, so that during nearly the whole of the summer of 1882 I could not work; I took several bottles of Northrop & Lyman's Vegetable Discovery, and it gives me great pleasure to inform you that it cured me of my affliction. It is an excellent medicine for Costiveness. Farms for Sale Cheap And on Easy Terms. I suffered from dyspepsia, and was weak and miserable with what the doctor said was nervous debility. Seeing Burdock Blood Bitters advertised I tried it, and after taking three bottles feel perfectly restored to health. MRS. J. H. SNIDER, Kleinburg, Ont.

E. 1 Lot 6, con. 4, tp. Saugeen, Co. of Bruce, fifty acres, more or less, and Apply by letter to Drawer 541, London

Bourget College, Rigaud, P. Q. C assical Course. English Commercial ourse. Studies will be resumed

September 6th, 1893.

Eoard, tuition, bed and washing, \$120 per annum. For particulars apply to REV. JOS. CHARLEBOIS, C.S.V.,

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FIVE-MINU

JOY IN G Let the peace of Ch Of the severa tained in to day's insisted on and b thankfulness and vice of God. In the labors

labors were more

Apostles), in his

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and crosses, he thanks in all thi tire of inculcatir the first Christ brethren, thankf are such a grea would be well th they be characte We have a mul being thankful thought of themlife, health, str and gratification objects of beauty, both in pleasures of hor ship. These are fits ; they are car of thankfulness moderate use of ends in themsel our one greet of place of our sojo ant and interes and become sad journey to heav

But to speak benefits: What thankfulness ou the knowledge mercy, and goo to us in the Scri on, our Saviou Man: in the craments, hi ally - blessing removal of dang gracious forgiv and again pect and throu those delights standing. The pure joy, and i fulness. Sure! be a figure and St. Paul thoug ways:" singin and in every thanks to God

His part in be such abundant ours in retur tude is the cor equally plain joyful. Now, this the way w think, more than thankfu does not come sons I have gi from worldly temporal thin pects which re if they are rively bad. of religion is sad, up hill so poses restrain being a cause is a great int ure of life. garded as du tures, quite t

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T. Milburg Sirs.—Ple B. Bitters. Sold seven b

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JOY IN GOD'S SERVICE.

Let the peace of Christ rejoice in your hearts. and be ye thankful. (Coloss. iii. 15) Of the several great lessons con tained in to day's Epistle, the one most insisted on and brought out is that of

thankfulness and joyfulness in the ser-

vice of God.

In the labors of St. Paul (and his labors were more abundant than all the Apostles), in his frequent tribulations and crosses, he never ceased giving thanks in all things—nor did he ever tire of inculcating this same duty on the first Christians. If, then, my brethren, thankfulness and joyfulness are such a great part of religion, it would be well this morning to see if they be characteristic of our service. We have a multitude of reasons for being thankful to God, if we but thought of them—the gifts of nature—life, health, strength, the pleasures and gratifications of the mind, learn objects of interest, of study and beauty, both in nature and art, the pleasures of home, the joys of friend-ship. These are real and great benefits; they are causes of joy and motives of thankfulness. Our good God intended us to find enjoyment in the moderate use of them, not, indeed, as ends in themselves, but as means to our one greet end. And so He has spread the charm of beauty over this

place of our sojourn and made it pleas-

ant and interesting, lest we lose heart and become sad, and languish on our

journey to heaven.

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ing.

But to speak of higher gifts and benefits: What motives of joy and thankfulness ought we not to find in the knowledge of God, his truth, mercy, and goodness as made known to us in the Scripture and in his Divine to us in the Scripture and friend, the God Son, our Saviour and friend, the God-Man: in the gift of the faith, the spiritual riches of the Church and the sacraments, his Mercies to us personally — blessings on our labors, removal of dangers from our paths, His gracious forgiveness of our sins, time and again. Then, too, what we expect and through His mercy count on for the future — the joys of heaven, those delights which pass our understanding. The life of heaven will be pure joy, and its one occupation thankfulness. Surely, then, this life should be a figure and foretaste of it; and so St. Paul thought, for he bids us "be thankful," "rejoice and rejoice always :" singing in grace in our hearts, and in every word and work giving thanks to God.

It is plain that, since God has done His part in bestowing the benefits in such abundant measure, we should do ours in returning thanks, for gratitude is the correlative of benefit. equally plain that the true religion is joyful. Now, is such our religion? Is this the way we act? Is it the way we consider God's service? We see, I think, more anxious and sad faces than thankful and glad ones; and I fear that the joyfulness of the latter does not come generally from the reasons I have given. It comes too often from worldly causes, from success in temporal things, from hopes and prospects which relate to indifferent things, if they are not dangerous and positively bad. Whereas the common idea of religion is that it is an unpleasant, sad, up hill sort of a thing, which im-poses restraints upon us, and, far from being a cause of thankfulness and joy, is a great interference with the pleas-ure of life. Pious people, too, are regarded as dull, simple, spiritless creatures, quite the opposite of joyful.

This is all wrong, all false, and, if it be our religion, then we have not in them and correspond to them. Religion, being our highest duty, should be and can be our highest pleasure. God says it is, and He in truth; those who have tried say the same. "What shall I render to God for all He hath rendered to me?"—"Better one day in Thy courts than a thousand years in the tents of sinners "—"Taste and see how sweet the Lord is." Our consciences and experience bear out the sciences and experience bear out the same truth; for surely evil cannot be compared to good in fullness, in intensity; and, above all, it will not wear, it will not last, and it leaves us dissatisfied, fearful, sad. The pleasure and joy of a good life to a good man even here are far greater than the pleasure of sin to a sinner. Let us, then, make up our minds, once for all, that not only is religion the most necessary, but the wisest and the hap-piest thing for us. Let us serve God with thankfulness, both for what He has done and will do for us, if we are faithful. If He has done so much in this state of probation, exile and pun-ishment, what will He not do when the time of reward and enjoyment arrives. Surely, considering what we are and what we have done, the pains and crosses bear no proportion to the bene fits, and we have cause even in present labors to be thankful and in every word and work to give Him praise through Jesus Christ our Lord.

Ronald McKay, Murray Harbor Road, P. E. I., writes:—"I was crippled with rheumatism and could get no relief until I used your Pink Pills. I am now well." Of all dealers or by mail at 50c a box or 6 boxes for \$2.50. Dr. Williams Med. Co. Brockville, Ont. and Schenectady, N. Y. Beware of initations and substitutes.

Tilsonburg, March 15th, 1887.

T. Milburn & Co.

Tilsonburg, March 1918,
T. Milburn & Co.,
SIRS.—Please ship at once three dozen B
B. Bitters. Best selling medicine in the shop.
Sold seven bottles to-day.
Yours truly, C. THOMPSON.
The above sample is but one of hundreds of similar expressions regarding B. B.
A Cure for Coughs.

A Cure for Coughs.

There is no remedy that makes as large a percentage of perfect cures as Dr. Wood's Norway Pine Syrup. In nearly every case of coughs, colds, asthma, bronchitis, hoarseness, croup, etc., its curative effects are prompt and lasting.

How They Worked Their Way.

BY MAURICE FRANCIS EGAN, LL. D.

IV. - CONTINUED,

"Welcome all-heartily welcome I guess we'd better help the women folks into the wagon. City people aren't much hands at climbling." The members of the family having

perched, more or less, comfortably on the chairs, they were begged by Sam to "sit solid" and to hold on tight when they should come to ruts in the He went on to explain that Mr. Thorne's "Germantown" had broken down the night before, and that he had to rig up the only vehicle he could, as there wasn't time to borrow a car-

riage from any of the neighors.

It was a very funny ride. It was not easy to "sit solid" on wooden chairs, when the springless cart jilted over large ruts, made by the spring floods of rain and bad road-workers. The children enjoyed it, however.

Mr. Thorne's place consisted of a square farm house, and about fifty acres of flat, rich land. There were no trees about his farm, and the young reople condemned it on that account, at once. They did not notice, as their father did, the well-kept, five-barred fences and the neat, over-running

barns and trim hay stacks.

Mr. Thorne, a jolly hospitable farmer,
dressed in his "store clothes," came out to welcome the visitors.

"Come right in," he said, in a

"Dinner is just on the table. Come

Dermot, Brian and Kathleen were delighted by this want of ceremony. Dinner was the word they were waiting for. They followed Mrs. Thorne into a large kitchen, hung with bright tins, and scrubbed to almost snowy

At the long table, laden with meat, vegetables and pies, several men in their "shirt sleeves" were seated.

"I don't make company of you, you see," said Mrs. Thorne, "and I hope you'll excuse our hired men for beginning to eat before you came. They're hungry, poor fellows!"

The men grinned.
Mr. Beresford was put on the right side of his host, with a big pitcher of milk at his elbow. His wife was opposite. The children were sandwiched between the hired-men.

The Beresfords, according to custom, made the sign of the cross before they sat down.

Mrs. Thorne watched them in astonishment, and whispered to her husband she passed his chair—
"They look nice; but what's that

Are they Masons, Ike?" Ike laughed.

No, they're Catholics." Mrs. Thorne made a gesture of horror

over the roast mutton.
"We'll have the Pope here next."

The husband laughed again.
"I admire their grit," he whispered,
they're not ashamed of their relig-

Mrs. Thorne was only half satisfied. Mrs. Thorne was only half satisfied. She had been brought up in a part of the country where a Catholic, with the exception of an occasional farmlaborer, was unknown. She had a horror of Catholics, for her mind had been filled with all kinds of stories consensing them, from her arrived with

Still, as she looked at Mr. Beresford's snake. of the rest, she said to herself, that all "Romanists" could not be as bad as those she had read about. She offered

them all the hospitality in her power, and Kathleen's plate was over-crowded with all the delicacies of the farm.

After dinner, Mr. Thorne volunteered to show them the place which Mr. Beresford had just bought. It lay about a quarter of a mile down the road, in a direct line from Mr. Thorne's. Mrs. Thorne put on her

sun-bonnet and trotted along by Mrs. Beresford's side. She was full of gossip about the farm-work. Mrs. Beresford asked her if there

were nice neighbors.
"Well enough," Mrs. Thorne replied, "but they will not have much to do with you because you're Roman-ists; but I don't hold that way. Pious is what pious does, I say.

Mrs. Beresford smiled Mary's face reddened with indigna-

tion.
"I don't think we shall have much to do with them," she said.
must be very ignorant people."

in the country," said Mrs. Thorne.
"You see," she added, catching a warning glance from her husband, "we're mostly Methodists or Baptists around here. All the Romanists and the Dutch are on the other side of the hill, so we kind of hold together. Some of us are awful set in our way of

Mr. Thorne edged around to his wife

and whispered, and whispered,
"Don't you go disgusting these folks
with the neighbors. He has only half
made the bargain and the Judge will
be mad, if he backs out."

"I do wish they weren't Romanists," returned his wife, in another whisper

which Mary could not help hearing. "I think they'd be real nice folks.

"Never you mind their religion. There are just as good Catholics as

white splashes of cement. It stood back some distance from the road. There was a lawn in front of it, di-

vided from the road by a low rail fence. The lawn was decorated by several rose-bushes, a clump of lilacs, and four spreading oak trees. shutters of the house badly wanted painting. Back of the house, between it and the tall barn, stretched rows of peach, plum, pear and apple trees. The air seemed full of exquisite blos-som. Showers of pink and white fell in all directions, as a fresh wind began

to blow. Mary was astonished by the beauty of the scene. Mrs. Beresford watched the pleasure of the others. Kathleen, whose lungs were weak, drew a long breath of the delicious air. Mr. Beresford straightened up and seemed to feel invigorated.

They walked up the path into the house. A hall-way, in which stood a high clock nailed with brass to the wall, led between four rooms—two on each side—to the back. The children ran through the hall and found themselves in the orchard. Here they had game of hide and seek, at once. elders went through the house. The rooms were small, but there were plenty of closets. Mrs. Beresford was very glad. She said that never in her life had she had enough closets.

Some repairs were badly needed : but on the whole, the old house, built before the Revolution, was in fairly good condition. The vegetable gar-den, an unusually wide space of ground on the right of the orchard, was next examined. The late occu-pant had kept it in good condition during the winter, and Mr. Beresford would only have to continue his work.

The house stood on a hill. A narrow river touched the boundary of Mr. Beresford's ninety acres. From the Beresford's ninety acres. doorstep one could see even the spires

of the distant town.

"How lovely!" Mrs. Beresford exclaimed "It will be a great privilege to live in this exhilirating air, look on this scene every day of our lives.

Dermot thought that even a lovely scene in the country might become "It will be always the same," he

said, with a sigh. Brian laughed. Why Dermot, how can you say

that? The scene has changed since we came here. See, the river is darker and the hills less blue. The mist has lifted. I could stay here al-

"Don't be too rash, my boy," said Mr. Beresford. "We must all try to be cheerful and contented. It is our duty. One gloomy or discontented one among us will spoil everything. A pleasant home-life makes outside work all the easier.

Dermot sighed. Duty, he said to himself, is a very hard thing.

himself, is a very hard thing.

The farm contained some large patches of woodland. This delighted the children. To own their own woods seemed to them an exquisite thing!

To city children there is a wonderful mystery about woods. They have been nurtured on stories about woods.

Were not the men who so connectingly. Were not the men who so opportunely came to Rid Riding hood's rescue, woodchoppers? Was not the Sleeping Beauty surprised in a wood? To the Beresford children the wood was a great treasure.

Kathleen was afraid that a bear or a wolf would come out and gobble her up. The rest laughed at this, and Brian the loudest of all. Kathleen, however, had her revenge when he tripped over the end of a creeping vine, and made Mr. Thorne laugh by declaring, quite seriously, that it was a rattle-

there was much work before them. Mrs. Beresford was almost reconciled to the prospect by the sight of the faint which the country breeze had brought into her husband's cheeks Altogether it was a very eventful

They returned to the city shortly after nightfall. They were too tired to have music before they went to bed. They all admitted that since they were to be poor, it was better to be poor in

the country.

Shortly after this visit, Mr. Beres ford's affairs were wound up. He had sold his house furnished as it was. When all his debts were paid he had enough money to stock his farm; and he was anxious to get away from the city before the new owner of the house should take possession.

The plainest and simplest part of the furniture was retained. Mr. Boresford concluded to keep the piano, much to the delight of everbody.

TO BE CONTINUED.

Ask Your Friends

Ask Your Friends
Who have taken Hood's Sarsaparilla what
they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit.
One has been cured of indigestion or dyspepsia, another finds its indispensible for sick
headache or biliousness, while others report
remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc. Hood's Pills are purely vegetable.

Hoop's PILLs are purely vegetable.
You need not cough all night and disturb
your friends; there is no occasion for you
running the risk of contracting inflammation
of the lungs or consumption, while you can
get Bickle's Anti-Consumptive Syrup. This
medicine cures coughs, colds, finflammation
of the lungs and all throat and chest troubles.
It promotes a free and easy expectoration,
which immediately relieves throat and lungs
from vicid phlegm.

Burdock Blood Bitters.

BURDOCK BLOOD BITTERS is a medicine made from roots, bark and herbs, and is the best known remedy for dyspepsia, constipa-tion and biliousness, and will cure all blood diseases from a common pimple to the worst scrolulous sore.

Mrs. Thorne sighed.

By this time the party had reached a square, stone house, "pointed" with

A FARMER'S HARD LUCK.

eets With an Accident Followed by Painful Results.—Mr. N. B. Hughson relis a Story of Years of Suffering and How be Found Release.—The Circumstances Familiar to all llis Neighbors.

Release. The Circumstances Familiar to all lits Neighbors.

From the Chatham Banner.

A Chatham Banner reporter while on newstathering rounds a few days ago dropped into he well known drug store of Mesers. Pikey & o., and overheard scraps of conversation betwell known drug store of Mesers. Pikey & o., and overheard scraps of conversation between customers, in which the words "Pink 'ill' and the name "Hughson" were frequently repeated. With a reporter's instinct or a good news article, he asked for some particulars, and was told that if he called upon it Hughson he would probably get a story fell worth piving publicity. Mr. Hughson ose a snug feed and sale stable business on farvey street, and thither the reporter rearred, and was somewhat surprised to find the ery antipodes of an invalid. Mr. Hughson is man of medium height, about fifty years of ge, born with a good constitution, and who, but some three years ago only knew the leaning of the word sickness from the dictionry. Mr. Hughson is a stationary engineer by gade, and a good one, but some six years ago etting tired of that calling quitted it and mited a farm in Harwich. While returning om town one day on top of a load, one of his press stumbled, and Mr. Hughson was pitched ead foremost to the hard, frozen roadway, hen he got home and the blood was wiped way his external injuries seemed trifling, but e grave trouble was inside, and took the form a violent and almost constant headache. A cek later he went into the bash to cut wood, and felt at every stroke as if his head would arst. He worked for half an hour and then ent home, and for eight weeks his right side as wholly paralyzed and his speech gone, fier a time this wore off and he was abe to about the house, though he could not walk. It this time he was attended by a physician, hose treatment, however, seemed of but little ail. In the following June he had a second roke, and was not out of bed for seven weeks a some field that he was also one of the pills, Mr. as some and the local and as form he had no From the Chatham Banner.

dighson can be seen ly any of our citizens, and will only too gladly verify the foregoing statements.

The reporter then called upon Messrs. Pikey & Co., at the Central Drug Store. They do not, they informed him, make a practice of booming any proprietary medicine, so that the lead taken by Jr. Williams' Pink Pills is not due to persistent puffing but to irresistible merit, and on all sides their customers speak of them in terms of warmest praise.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeting therefrom the after effects of la grippedisea-es depending on humors of the blood, such as scrotula, chronic crystipelas, etc. Pink Pills give a healthy glow to pale and sallow complexions. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for Dr. Williams' Pink Pills for Pale Feople and refuse all initiations and substitutes.

Dr. Williams' Pink Pills may be had of all drugglists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenestady, N. V. at 5' cents a box, or six boxes of medical treatment.

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Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

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restores strength and vitality, and makes
rich red blood.

rich red blood.

For Cuts, Burns, Sores or Wounds, Victoria Carbolic Salve is the best healing and soothing ointment.

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HE JOVED good bread , bie , and pastry, but his Stomach was delicate.

SHE OVED

to cook, but was

tired and sick of the taste and smell of lard, She bought Cottolene, (the new shortening) and

HEY OVED more than ever, because she made better food, and he could eat it Without any unpleasant after effect. Now THEY ARE HAPPY in having found the BEST, and most healthful shortening ever made -COTTOLENE'S

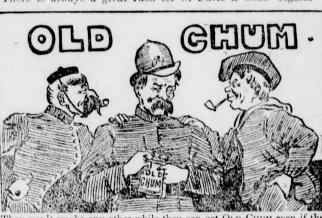
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paper...

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C. M. B. A.

Assessment Notice, No. 13, has just been issued. It calls for one assessment to pay the beneficiaries of the following deceased brothers: Matthew Kearney, Belleville, \$1000; Thomas Connor, Cobourg, \$2000; Joseph Allan, Quebec City, \$2000; Michael J. Egan, St. Catharines, \$2000.

New Branches. Branch No. 21 was organized by Grand Deputy P. J. O'Keefle at Alberton, Prince Edward Island, on October 26, 1893. The following is a list of officers: following is a list of officers:

Spiritual Adviser, Rev. A. E. Burke, P. P.
Pres., Rev. A. E. Burke, P. P.
First Vice Pres., John Peter Brennan,
Second Vice Pres., James. P. Cunningham,
Rec. Sec., John Adlord Keefe,
Asst. Sec., James H. Gavin,
Fin. Sec., P. C. Murphy,
Marshal, Thomas Doyle,
Guard, George E. Murphy,
Treas., John B. Cunningham,
Trustees, Rev. A. E. Burke, James P.
Cunningham, John Adlord Keeffe, John
Peter Brennan, Frank Jas. Cahill.

Peter Brennan, Frank Jas. Camil.

Branch No. 215, was organized by Grand
Denuty P. J. OKceffe at Summerside, Prince
Edward Island, or October 27, 1895. The followlag is a list of office of the Prince of the Prince
Bylr. Adv., Rev. Donald J. G. McDonald, P. P.
Pres., Rev. D. J. G. McDonald
First Vice-Pres., J. H. McLeilan, M. D.
Second Vice-Pres., J. A. McNeill
Rec. Sec., J. B. Dempsey
Fin. Sec., J. B. Dempsey
Fin. Sec., S. M. Bent
Treas. D. McKinnon
Mar. P. T. Fanning
Guard, Jeremiah H. Noonan
Trus., F. Poirier. J. McNeill, D. B. McDonald, Jas. McCullough, Jeremiah M. Noonan

ald, Jas. McCullough, Jeremiah M. Noonan.

Branch No. 218, was organized by Grand
Deputy P. J. O'Keefe at Charlottetown, Prince
Edward Island, on October 28, 1893. The followingils a list of officers!:
Spir. Adv., Rev. J. B. MacDonald, P. P.
Pres., Rev. J. B. MacDonald
First Vice-Pres. S. Blanchard
Second Vice-Pres. P. McCourt
Rec. Sec., J. M. Sullivan
Asix Sec., S. P. Paoli
Fin. Sec., A. J. Quift
Treas. A. A. McDonald
Mar., S. P. Grant
Guard, P. V. O Reilly
Guard, P. V. O Reilly
Trus. Rev. D. B. Reid, Jas. McIsaac, P. P.
Gillis, S. R. Jenkins, M. D., W. T. Payne.
The C. M. B. A. is fortunate to have in the

The C. M. B. A. is fortunate to have in the maritime provinces such an energetic and capable deputy as Brother O'Keeffe. Wherever there is prospect of organizing a branch of the society he makes no delay in carrying out the good work.

Lecture on the C. M. B. A. The following is a full report of the able address delivered by Rev. J. L. Hand in St. Paul's church, Toronto, on Sunday evening. Oct. 29.

St. Paul's church, Toronto, on Sunday evening, Oct. 22:

My Dearly Belovel Brethren—His Grace the Archbishop has asked me to express to you this evening his very sincere regret at his inability to be present to address the members of the Catholic Mutual Benefit Association. His Grace, for particular reasons, desired to be present this evening to address the members of his well-beloved organization, the C. M. B. A. He has been the frend and patron of the society. Through his personal influence this organization got a foothold in Canada—first in the Diocese of London, which may be called, even at the

ment system worked wonderfully well in clearing the church of debt; and when they should hel last cent paid off they thought they should merge into an organization suitable to the wants of the Catholic Church at large; and so, my dearly beloved brethren, they established the first branch of the C. M. A. Aided by their pastor they submitted their project to the learned and distinguished Bishop of Buffalo, and he at once approved of the idea. And here we have the origin and the beginning of the Catholic Mutual Benefit Association. It is only a short period since its organization, and yet what a world of good it has done!

One of the first things laid down in the constitution is the qualification of membership. The constitution specifies that each member of its organization must be a good, sound, practical Catholics, and if there is any question about the Catholicity of any applicant or member of his organization it must be submitted to the pastor of the parish in in which the branch exists with an appeal to the Bishop of the diocese. This article placed in the constitution is rivetted there. The constitution makes it a first condition that its members shall be practical Catholics, and any member who is not, forfeits all benefits in the Association.

Another thing, my dearly beloved brethren—this society tends to Catholicity. Too long established, societies in this country were divided into national clans, according to race lines. The C. M. B. A. recognizes no nationality; it is built and based upon broad and extended Catholicity. The tere is no question of firish or English or Scotch or German or French; the only qualification, apart from the prescribed age and healthy physisque, is, that the person be a good, sound, practical Catholics, on the pastor of the first broad the control of the constitution is received age and healthy physisque, is, that the person be a good, sound, practical Catholic, on the constitution of firish or English or Scotch or German or French; the only qualification, apart from the prescri

a society such as the C. M. B. A. in a parish.

Another point with regard to this organization is this—that it has never had a lawsuit upon the straight question of paying the beneficiaries of deceased members. It is now some seventeen years in existence, and it has paid out \$1,500,000; and it is something to boast of that never, upon the straight question of paying to the heirs of deceased members the beneficiary, was there a dispute with the C. M. B. A. As soon as the papers are sent and put before the organization the officers are prompt in remitting to the heirs of deceased members what is coming to them from the association.

From the age of eighteen to twenty-five for

From the age of eighteen to twenty-five for a \$2,000 beneficiary, \$1.00 each assessment. It may also interest you to learn that when the Grand Councils of the C. M. B. A, were connected with the States the average number of ananul assessments was sixteen, but since the Canada Grand Conneil has had separation from the Suprepra efficary affects.

Association. The Grown of Properties of the substitute of the State of

Father Murphy would return to the cathedral.

At the late visit of the Governor-General to this city, His Lordship Bishop Dowling was presont, accompanied by Monsignor Heenan, of Dundas, at the dinner given to His Excellency by John Stuart, Esq.

On Sunday last Grand Musical Vespers were sung in St. Mary's Cathedral. The building was packed to the doors. The choir, under the master hand of Prof. O'Brien, gave a most brilliant rendering of Zingarelli's Vespers. The soloists were Mrs. Martin Murphy, and Messrs, J. F. Egan and H. N. Thomas. A large collection was taken up in aid of the choir fund. His Lordship Bishop Dowling was present on the throne. Rev. Father Coty preached the sermon. Rev. J. J. Hinchey officiated.

PROTESTANT MINISTERS DE-NOUNCE THE A. P. A.

It Fills Them with Shame and Humil

This statement has been prepared and published by a number of honest and courageous Protestant ministers of Columbus, O. Now that the A. P. A. has come East it will be interesting to notice whether or not the ministers of Massachusets, for example, will be equally far sighted and brave. The undersigned have learned

through various sources of a state of anxiety, amounting almost to a panic, in many of the communities of this region, over an apprehended uprising

ers, are quietly going about their daily work, waiting for this epidemic of prejudice and passion to abate. It is not likely that their love for Protestants will be increased by the experience through which they are now passing; but their patience under this trial has been exemplary.

May we not venture to add that this anti-Papal panic is utterly unmanly? Out of the seventy millions of our population, the Roman Catholics claim only nine or ten millions. The capital of the country is in far larger proportion in Protestant hands. Is there any danger that sixty millions of Protestants, with most of the offices in their hands, with the bulk of the wealth of the nation in their hands, are going to be over-run and exterminated by ten millions of Roman Catholics whose resources are so small? We trust that the Protestants of this country are not such a weak and cowardly generation that one Roman Catholic can put six of them to flight. We make these statements, let us repeat, not only in the interests of truth and decency and common humanity, but also in the interest of Protestantism. And we call upon all Protestant gentlemen, in every community, to acquaint themselves with the literature which is being secretly disseminated among the ignorant Protestants of their neighborhood, and to speak out about it as every man of honor is beund to do. If the purposes of Roman Catholics need for any reason be opposed or resisted, let us oppose and resist them like men.

William E. Moore, pastor Second Presbyterian Church.

them like men.

William E. Moore, pastor Second Presbyterian Church.

A. E. E. Taylor, pastor Westminster Presbyterian Church.

Francis A. Henry, rector St. Paul's Episcopal Church.

pal Church.
Alexander Milne, pastor Plymouth Congrega-tional Church.
William H. Scott, president Ohio State Uniersity. Edward Orton, professor Ohio State Univer-Samuel C. Derby, professor in Ohio State

Same: C. Derby, processor Mayflower Congrega-tional Chapel.
R. S. Lindsay, pastor Eastwood Congrega-tional Church.
Richard R. Graham, rector Church of Good Shepherd A. James Poindexter, pastor Second Baptist Church.
Washington Gladden, pastor First Congrega-

tional Church.
D. Fisk Harris, minister St. Clair Congrega-tional Chapel.
William M. Jones, pastor First Universalist C. H. Rohe, pastor Trinity German Lutheran C. H. Robe, particles, C. Columbus, Richard T. Swain, Westerville, George H. Schoolde, professor in Capital University.

University.

I am too recent a comer to Columbus to append my signature to any document purporting to represent conditions in this city. With the generous spirit and purpose of this paper, however, I am very deeply in sympathy, and feel it my duty to do anything I can to allay suspicions which are calculated to work great mischief, and which, judging from all means of information at my command, are wholly groundless.

WILLIAM MACAFEE,
Pastor of Broad Street M. E. Church.

OBITUARY.

MRS. MARGARET KILROY, WINDSOR.

MRS. MARGARET KILROY, WINDSOR.

Died, on Monday, Oct. 30, 1893, at her late residence, Goyeau street, Windsor, Ontario, Margaret (Burke) Kilroy, aged eighty two years.

Though not entirely unexpected, the tidings of the death of Mrs. Kilroy will be received with intense sorrow, not only in Windsor, but in many places throughout the country. Born November 12, 1811, at the home of her father, "Greenfield," near Eyrecourt, county Galway, Ireland, she enjoyed the blessings of an early education, with the wealth of a well-filled library at her command. Here the naturally studious child, stored her youthful mind with the choicest literature, both Celtic and English. Married in 1830 to the late John Kilroy, together with her husband and children she emigrated to America in 1836 and settled on a farm in Sandwich east. In 1839 the family removed to New York, but in 1858 returned to the original homestead in Essex. In 1868 they removed to Windsor, and resided in the same house, corner of Goyeau and Pitt Sts., for twenty five years ago, Mrs. Kilroy's busband and three of her children—Lieutenant Wm. H. Kilroy, U. S. A.; Sister Mary Irene, Hochelaga Convent, Montreal; and Mrs. Brazill, preceded her to her final home. Five children survive her—Rev. Dr. Kilroy, Stratford, Ontario; J. A. Kilroy, attorney of Burlington and Missouri R. K. Lincoln, Nebraska; Mrs. Dumas St. Lonis, Windsor; Mrs. O'Grady, Huron street, Toronto, and Maggie C. Kilroy, who lived with her mother up to the time of her death.

Death came to the aged lady with a year's preparation. Spricken with paralysis on All

living near the centre of of Ohio will give some idea of the state of feeling existing in many places.

"We have been, and are still, having an excitement in our usually quiet town, in research of the continuity of the continuit

The Anglican clergymen of New York are tumbling over each other in their mad race for first position in the ranks of imitators of Catholic practices. The rector of the Church St. Mary he Virgin, who is known as Father the Virgin, who is known as rather Brown, has imported a handsome set of Stations of the Cross, which he has set up in his church. His congregation will hereafter, on regular occasions, performs the devotion of the Way of the Cross, which is one of the most effective aids to Christian piety and devotion among Catholics.

The Church of the Redeemer, from which Rev. Henry A. Adams recently seceded when he joined the Catholic seceded when he joined the Catholic Church, has made a strong bid for favor among the people who ape Cath-olicism by inaugurating the practice of celebrating nupital Masses on occasions when fashionable marriages are solemnized in the church. In both these churches auricular confession is practised by the faddists.

What a mockery! These men are simply playing at religion. They want to become Catholics, but they do not think such a step would be quite fashionable, so they adopt the shadow and reject the substance them, and we hope that all good Cath-olics will pray that they may see the light and cease their trifling with sacred principles and holy rites.—Bos-ton Republic.

E. B. A.

Under the auspices of the officers of St. Patrick's Branch No. 12 and St. Cecilia's Branch No. 30 of Toronto, the talented Rosa d'Erina and Prof. Vantom gave two of their splendid musical evenings on Monday and Tuesday of last week before vgry large and appreciative audiences, eliciting rounds of applause. Though many years before the public Rosa de Erina has a well preserved voice of great sweetness, and in her plano and organ selections she cannot be surpassed.

plane and organ selections and cannot be suppassed.

Prof. Vantom is a host in himself, having a fine tenor voice, while as a humorist he is second to none.

Any branch that may have secured their service may rest satisfied a rare treat is in store for them.

17 Hamburg avenue, Toronto.

C. Y. L. L. A.

The weekly meetings of the Catholic Young Ladies' Literary Association, Toronto, were re-opened a few weeks ago. A full course of work has been planned for the coming season and the final arrangements are being made for the lecture by Rev. Father Ryan on Monday evening, November 20.

MARKET REPORTS.

London, Nov. 9.—Wheat had no change from 95c to \$1.04 per cental. Just 99 to 92c per cental. Peas 92 to 93c per 100 lbs. Barley 80 to 86c corn \$1 to \$1.02; rye 99 to \$1; beef \$4\$ to \$5.59 per cent; tlamb \$6 to 7c alb. by the carca-s; pork \$6 to \$7.25 per cent; turkeys. \$8 to 9c alb.; geese 6c alb. and 59 to 56c a piece; fowls 40 to 60c a pair; butter 23 to 27c alb; ergs 17 to 29c doz.; potatoes 55 to 75c a bar; apples advanced to \$1.59 to \$2 a barrel, and 60 to 30c alb; hag; pears \$1.50 to \$2 a bush; grapes 2½ to 5c alb; hay was dull, at \$8 to \$8.50 a ton.

Toronto, Nov. 9.—Flow.

58.50 a ton.

Toronto, Nov. 9.— Flour — Straight roller, \$2.59; flour extra, \$2.50 to \$2.75. Wheat, white, 57c; No. 2. Spring, 57c; red winter, 59½c; goose, 56c; No. 1, Man, hard, 71c; No. 2, 69c; No. 3, 69c; peas, No. 2, 51½ to 52c; barley, feed, 34 to 35c. Oats, No. 2, 28½c, to 20½c.

, 599c; goose, 56c; No. 1, Man. hard, 71c; No. 2, 69vc; porsey, No. 2, 54] to 55c; barley, feed, 34 to 55c. Oats, No. 2, 28]c, to 29]c.

Montreal, Nov. 9, —Wheat—No. 1 hard Manitoba, 59 to 70c; No. 2 hard do. 67 to 68c; pens per 64 bbs afoat, 68 to 69c; oats, per 34 lbs, afloat, 36 to 37c; corn. duty paid 62 to 61c; barley, feed, 13 to 44c; barley, malting, 50 to 55; Fee, afloat, 56 to 57c. Flour—Winter wheat, 83.75 83.90; Manitoba patents, best brand, 83.85 to 83.90; straight roller, 83.10 to 83.15; cxtra, 82.90 to 83.50; superfine, 82.60 to 83.16; cxtra, 82.90 to 83.50; straight roller, 83.10 to 83.16; cxtra, 82.90 to 83.60; superfine, 82.60 to 82.91; Manitoba strong bakers, 82.60 to 82.91; Manitoba strong bakers, best brand, 83.60 to 83.70. Oatmeal—Standard, babls, 83.40 to 83.10; granulated, bags, 32 to 82.05; Tandard, balls, 83.80 to 81.10; granulated, bags, 32 to 82.05; Tandard, balls, 83.80 to 83.10; granulated, bags, 32 to 84.05; Tandard, balls, 84.25 to 84.55 Bran, 81; shorts, 815.50 to 816; moullile, 822. Canadian short cut, per bbl, 824 to 822; meas pork, western, new, per bbl, 822 to 822;50; hams, city cured, per lb, 12 to 18c; lard, Canadian, in pails, 11½ to 124c; bacon, per lb, 11½ to 124c; lard, com, refined, per lb, 84 to 91c. Cheese dull, Finest Ontarlo, fall cheese, 11½ to 114c; finest townships, fall cheese, 104c; finest quebec, fall cheese, 10½ to 19c; medium grades, 10½c; cable, 55s. Butter—Finest fall creamery, 22 to 23c; earlier makes, 21 to 21½c; finest townships dairy, 21 to 22c; finest western dairy, 19½ to 20c. Eggs, 15½ to 16c.

Latest Live Stock Markets.

Nov. 9.—Cattle Exports—39 loads. One load of North west cattle weighing 1,242 lbs was bought at \$3.372.

Butchers' Cattle.—Common cattle sold at 23 to 32c; medium at 3 to 3(c; choice at 3)c, and extra choice at 3)c to 38c.

Stockers.—Quite a number of rough cattle for country feeding were here and sold down as low as 2|c.

Sheep and Lambs.—Prices ranged from \$1.25 to \$1.39 for culls. up to \$3.15 for extra choice. A bunch of \$64, averaging \$9 lbs. sold at \$8.15, a bunch of \$64, averaging \$9 lbs. sold at \$8.35, a bunch of \$68, averaging \$10.85, sold at \$8.35, and a bunch of \$68, averaging \$10.85, sold at \$2.50 to \$2.75.

Butchers' sheep were in poor demand and sold slowly at \$8.50 to \$8.375 a head. A few straight fat shipping sheep sold for \$4 to 4.50.

Hozs.—Prices were easy at \$5.50 for straight fats weighed off car and \$5.25 fed and watered. Half fats sold at \$5 to \$5.10 and stores at \$4.75 to \$5.

Calves.—Only a few in. Prices are un.

\$5.
Calves.—Only a few in. Prices are un-changed at \$4 to \$5 for culls, \$6 to \$7 for medi-ums and \$8 for extra choice.
Milch Cows and Springers.—One ordinary springer sold to day at \$48. Choice thorough-breds or half breds sell up as high as \$60. Buffalo, Nov. 9 .- Cattle-78 cars through:

Weak Children

will derive strength and acquire robust health by a persevering use of the great

Food Medicine SCOTT'S EMULSION

"CAUTION." - Bowars of substitutes, Genuine prepared by Scott & Bowne, Belleville. Sold by all druggists. 50c. and \$1.00.

Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION

The Aping Anglicans.

sale; market weak. Sales: Western steers, 83.15 to 83.25; cows and helfers, 82.50 to 82.75. Hogs.—56 cars through 53 sale; market stronger; Yorkers, 83.40 to 83.50; milked packers 63.45 to 83.55; mediums and be 97, 83.40 to 83.55; stags and envy, 83.40 to 83.55; stags and envy, 83.40 to 83.55; stags and through, 7 sale; Sheep and Lambs.—6 care through, 7 sale; market very dull, but about brough, 7 sale; Good ewes, 105 to 15 lbs 87 to 85; good wethers, 83 to 83.25; Jair to good native lambs, 84 to 84.50; common, 83.50 to 83.50; Canada lambs, 84.50 to 84.60.

Benziger's Catholic Home Annual-

We have just received a supply of this very popular annual. It contains the usual good things in the shape of the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD-Office, London, Ont.

C. C. RICHARDS & Co.

My son George has suffered with neuralgia round the heart since 1882, but by the application of MINARD'S LINIMENT in 1889 it completely disappeared and has not troubled him since. JAS. MCKEE.

Linwood, Ont.

SITUATION AS TEACHER

WANTED.

WANTED FOR 1894 — A POSITION AS teacher is a town or village, by a young lady holding a third class certificate, experienced in teaching. Capable of acting as organist and leading choir. Address— A. B.," CATHOLIC R: CORD Office, London. 781-3

TEACHER WANTED.

DOMAN CATHOLIC MALE OR FEMALE L teacher, holding a second class certificate, professional, to take charge R. C. S. No. 6, Stephen. Out. Duties to commence and Jan. Stephen. Ont. Duties to commence 3rd and organist and leading the choir. On having experience preferred Apply, sending there ences and state salary, to Patrick J. Breen. Transcription of the Control of

TEACHER WANTED, Ma LEOR FEMALE, holding second or third class certificate, for Separate school, Corunna, Testimonials quired, Apply to Rev. J. S. Mugan, P. P., c. Treas., Corunna Ont.

A FEMALE TEACHER, HOLDING A second or third class certificate, for Catholic Separate school, Sec. No. 10. Arthur Duties to began Jan. 3rd, 1894. State salary, qualifications, experience, etc. Applications, received up to Nov. 30th, 1893, by the undersigned trustees, JAMES PURTEL, GEORGE LANG, Derrynane P. O., Ont. 785-3.

TEACHER WANTED, A FEMALE teacher holding a second or third class professional certificate, to teach in the R. C. S. School, sec. No. 3 and 4, of Anderdon. Applicant to state salary wanted. Address ACHILLE MAILLOUX, Sec. Treas., Amherstburg P. O., Ont.

WANTED IMMEDIATELY, A SECOND
or third class teacher for the balance of
the present term for the Catholic Separate
school, Galt. Apply at once, stating salary and
enclosing testimonials, to the SECRETARY of
THE BOARD, BOX 313, Galt, Ont. 788-11. TEACHER WANTED IMMEDIATELY FOR

POR SEPARATE SCHOOL SECTION NO 7, Sydenham. State salary, and apply to Edward Duggan, Woodford, P. O., Ont.

A LADY TEACHER (ASSISTANT) FOR A the R. C. Separate School, Chepstow, Ont. Applicants to state salary, qualifications, experience and references, if any. Dutles to begin Jan. 3, 1894. Applications will be received up to Nov. 15, 1893. Address M. M. Schurfer, Secretary R. C. S. S., Chepstow, Ont. 783-4

COR THE SEPARATE SCHOOL OF THE Town of Pembroke. A male Principal, holding a second class certificate. And three male or female assistants for the boys' department, holding third class certificates. Duties to begin on 2nd January next. Persons capable of teaching French and English preferred. Applicants to state salary and furnish testimonials.

A. J. FORTIER, Sec. 784-3.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Old Post Office Property, at Hamilton." will be received at this office until Wednesday, the 15th day of November, 1893, for the purchase of the Old Post Office property, on James Street, Hamilton, Ont.

ton, Out.

The property can be viewed on application to Mr. Hornby, caretaker of the New Post Office. The reserved price is \$14,000,000; no offer less than this will be considered.

An accepted hand cheque, payable to the order of the Minister of Public Works for \$1,000,000, must accompany each tender as a guarantee of good faith.

The department does not bind itself to accept any tender.

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

Department of Public Works, Ottawa, 17th October, 1893,



SEALED TENDERS, addressed to the

Friday, 8th December, 1893. friday, oth December, 1893, for the conveyance of Her Majesty's Sialls, on a prop sed Contract for four yea s, 6, 12, 18, 24 and 30 times p r week between London Post Office and Street Letter Boxes, from the 1st January next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Tender may be obtained at the office of the undersigned.

R. W. BARKER

R. W. BARKER.
Post Office Inspector's Office, London, 27th Oct., 1883 \$ 786 3

Father Damen, S.J.

One of the most instructive and useful pamphets extant is the lectures of Father Damen. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, namely: "The Private Interpretation of the Bible," "The Private Interpretation of the Church of God," "Confession," and "The Real Presence." The book will be sent to any address on receipt of 15 cents in stamps. Orders may be sent to Thos. Coffey Catholic Record Office, London.

WANTED An Energetic Catholic Man of bust less disposi-tion and steady habits. Must travel short distances in section in which he resides. Apply with references to Henziger Broth-ers, 36 and 38 Barclay St., New York. 786-8

BOYS If you are intelligent and energetic enough to sell goods and honest enough to make prompi returns, address J HAZELTON. Guelph. Ont.

CANCER PERMANENTLY CURED.
No Plaster. JNO. B. HARRIS, Fort

VOLUME X

Keep Your Eye on BY CY WAI

Keep your eye on the c If the sea runs high And the ocean's inky Mock the blackness When beating up aga So pitiless and stron Keep your eye on the And you can't go wro Keep your eye on the
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Will show you where
And where the flow
In the sunny south.
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TELLS HIS EX Father Elliot's Miss

In the November just issued Father E episodes of the mission Father Elliot has ch of places and person aders of a perfec rative in every other The village of I

jacent country being For to cultivation. there are Baptist, M terian. Lutheran and the last named havin families. The other state of rural Protions, which live m better days. The resident ministers, every other Sunday much-admired frien The Episcopalians a to get up a congre are called the Free little church on a ba they indulge in the liberty of a howling What kind of a m is, his zeal for soul

missions that requ twenty miles every

standard of pastoral big heart for non-C ago purchased with a copy of "Catholic family in his mission learned that the Ben out a popular editio he ordered distribution to nonthe bulk of my ex rent and printing pocket, though the declared to me tha their word-if Fath

This town is a Catholic party kno A."-the tion. Indeed this as short-lived as the party, which bloom single lustrum. Canada are chiefly

movement here, b tion and bitterness non-Catholic missic Father George to b tic. My arrangem left me free to choo will on his part ; found that all my preliminaries had improved upon. boarded with

Joseph Sobieski (a serve as a model tion of his race in and his family I ar The following both the Republic weekly papers of weeks before our o

"On Monday e 18, Rev. Walter E Catholic evangeli series of religiou Village Hall. The stranger among u here a year ago to ent course of meet or of none. The living interest to persons. Everybo

no admission fee b The hour of mee o'clock, as the sto the mail is distribu was deemed best evening, instead to lose the church me an opportunity class of all our church on Sunday diction of the Our little choir is having sent them mission hymn-book before-hand, they

audience with the three or four hym Celebrating Hig preaching on zeal on the Holy Euc was well occupied