

The Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 9, 1895.

NO. 890.

An Altar Lamp.

O shining meek and shining bright,
An Altar lamp, indeed!
With ready, tender, helpful life
For groping wanderer's need.

When comes the heart driving,
Without the temple walls he stands,
His heart is sore with sin,
Through pictured saints' outstretching hands
Thou beckonest him within.

Into the House of Christ the Lord,
The wanderer's rest from roaming—
Where robe and ring and festive board
Await his longed-for coming.

Sweet beacon-light, what joy is this!
I breathe, in far-off greeting,
So near, so near the heart driving,
Thou treadest with his beating.

More joy to thee will yet be given,
When comes the Eternal Rest—
Christ's Altar-lamp on earth, in Heaven
A star upon His breast.

There, shining meek and shining bright,
Will know, O fair and dear!
How many a Heavenward leading light,
Thy flame enkindled here.

—Katherine E. Conway

THE POPE ON PROMISCUOUS RELIGIOUS CONGRESSSES.

To Mgr. Satolli:
Health and Apostolic Benediction:
We have learned that there are some times held in the United States of America conventions in which Catholics as well as people of other creeds assemble to treat on religious matters and social reforms.

We acknowledge in that the desire of making religious interests advance, which excites from day to day more warmly the zeal of those persons, but although these conventions have been tolerated until now by favor of a discreet silence, it seems at the same time desirable that Catholics should have their congress separately for fear that the utility of these congresses should not turn to their sole benefit: that they be convoked with the intention that those who will be admitted there, even those who are not of the Catholic Church, shall receive benefit.

Esteeming it as a duty of our Apostolic charge, venerable brethren, to draw your attention to this subject, we are also pleased to recommend to you the practice followed by the Paulist Fathers, who have considered it suitable in their prudence to publicly entertain our separated brethren and at the same time to explain Catholic dogma and reply to the objections presented at the encounter. If every Bishop would encourage this practice in his own diocese and in a manner cause these sermons to be assiduously followed, that would be most agreeable to us, for we have confidence that serious advantages for the welfare of souls would result therefrom.

We wish you, in the meantime, venerable brethren, the gifts of the Divine Grace. We give you with the greatest affection the Apostolic blessing as a pledge of our special tenderness.

Given at Rome, the eighth day of September, 1895, in the eighteenth year of Our Pontificate.

Leo XIII., Pope.

ARCHBISHOP IRELAND.

He Says the Letter Does Not Condemn Parliaments of Religions.

St. Paul, Oct. 17.—Archbishop Ireland, in an interview with the Associated press representative to-day, said:

"The words of Pope Leo are in no manner of means a condemnation of Parliaments of Religions. He merely prescribes the methods or conditions under which Catholics may take part in them. He deems inadvisable the promiscuous assembling of Catholics with men of all forms of religion, Buddhists and Mohammedans, as well as non-Catholic Christians, upon the same platform for the discussion of religious questions. The Pope, no doubt, sometimes fears, as many others did and do, that from such promiscuous gatherings the impressions go out into the public mind that forms of religion are looked upon as of equal value and of equal sufficiency. The Catholics who participated in the Chicago Parliament of Religions were not without their misgivings as to the peril of impressions of this kind. But circumstances did not suggest nor allow other arrangements than promiscuous assemblages, and in view of the general good expected from their participation in the congress, Catholics did not keep themselves aloof, satisfying their consciences that all things would be made right by their emphatic and repeated declarations that the principles of the Catholic faith remained intact, and nothing done or said should be taken as placing other religions on the same footing as the Catholic. But now, when congresses or parliaments of religions are becoming frequent and seem destined to be permanent institutions, it is felt that such care ought to be taken by Catholics that not even the most delicate and scrupulous conscience among the children of the Church be alarmed, or that the most unthinking non-Catholic be led to misapprehend the Catholic position. Hence the words of warning coming from the Sovereign Pontiff.

"Congresses of Religions will continue to be held and Catholics may take part in them under certain well-defined conditions. Catholics will hold their meetings during the same period of time and on the same grounds as

the representatives of other faiths or religions, but in halls of their own, marking in this way their own doctrinal exclusiveness and yet allowing to others the advantages of hearing their discourses. All the results that were ever expected from congresses of religions remain, such as the allowing comparative studies of the several faiths, the exhibiting to the world the fundamental truths scattered through all of them, and the good points of each one, although in so many of them these points be fragmentary and incomplete. And, at the same time, no Catholic, whoever he be, will have room for complaint or will find reason for being absent from the congress."

CHRISTIAN REUNION.

Notable Discourse by the Rev. Dr. DeLaney, S. J., Dublin, Ireland.

At this time, when the question of Christian Unity is preoccupying various representative non-Catholic gatherings; when we have had the Episcopalians' the Congregationalists' and the Unitarians' propositions for reuniting a divided Christendom, it is interesting to review the only basis of reunion which the Catholic Church can offer, as presented in the lucid and earnest words of a distinguished Jesuit preacher, the Very Rev. William DeLaney, S. J., of Dublin, Ireland, in the Church of St. Francis Xavier, Dublin.

Dr. DeLaney, with the movement towards reunion now strong in England, especially in his mind, began by explaining the necessity of trying to have a right understanding of the true nature of that great and most desirable work; and pointing out a twofold danger against which we should be on our guard: that of undue confidence, on the one hand, in allowing ourselves to be misled by the outward conformity to Catholic practices of certain portions of the Anglican Church, leading us to imagine that very little remained to hinder reunion; on the other hand, the danger, greater still, that, realizing the vast difficulties of every kind that stand in the way and allowing ourselves foolishly to judge of the things of God by the standards of this world, we might be led to despair of it as impossible, to look on it as a beautiful dream—very desirable, but never to be hoped for.

It is plain, he continued, that the first essential question to be discussed is this: What is the true nature of Christian unity as shown in the Scriptures, in the writings of the Fathers, and in the history of the Church? It is a plain truth, in which all must agree, that there can be no true Christian reunion, except on the basis of that unity. Any other form of unity that might be proposed would be a false unity, in which the Church of Christ could have no part. But once we have established what is the true form of unity appointed by Christ, then we shall be in a position to see what steps must be taken to bring together with that unity the separated Christian bodies. Proceeding, therefore, to deal with this fundamental question, what is the nature of true Christian unity? I reply—the unity which is an article of the Christian faith, resting on the authority of our Lord Himself, is the unity of a Holy Apostolic Church—one in the profession of the same faith, one in the practice of the same worship, one in its subordination to the same discipline and Government under the same Head. I go further and put in the doctrine in a more concrete form. I hope to make clear to you that the Christian unity of the Gospels and of history is the unity that we see existing to-day in the Holy Catholic Church, which, by God's mercy, we have the earth to-day that holy Church teaches the self-same doctrine, unites her children in one and the same worship, is governed in perfect obedience under one and the same system of laws, administered by one magistracy, united in perfect subordination under one and the same Supreme Pastor.

That marvelous unity of belief and of worship, unlike anything else on earth, whereby the children of the Catholic Church are one to-day throughout the world, and one with the Catholics of all the centuries, is preserved, as we know, not merely by the inner union with our invisible Head, but also by the perfect concord of the faithful in unity of discipline and of government, unity and subordination of the faithful with their clergy, of the clergy with their Bishops, of the Bishops with him who by the Lord's appointment is the successor of St. Peter and Supreme Pastor of Christ's flock. The proposition, then, that I proceed to establish for you is this, that the threefold unity, of faith, of worship, and of government, which we see perfectly illustrated in the Holy Catholic Church, is the Christian unity set forth in the New Testament, in the teaching of our Divine Lord and His Apostles: it is the Christian unity which we find insisted on in the writings of the Fathers, and in the doctrine of the Church and of her Councils from the beginning.

THE CATHOLIC ALONE ANSWERS TO THE SCRIPTURAL TEST.

To-day I confine myself to the consideration of Our Lord's words alone, and the first argument I place before

you is taken from the words with which, on last Sunday, I began these discourses. "And Jesus coming said to His Apostles: All power is given to Me in Heaven and on earth. Go, therefore, and teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." And St. Mark hath these further words, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."

These few words contain many important truths. They make plain that the good tidings of salvation which our Divine Lord brought on earth are meant not for the Jews alone who saw and heard Him, they are meant for all nations and for all time. They also show the means taken for that purpose by Him who gave it as a special mark of His mission that the Gospel is preached to the poor. What, then, are those means? Is it to refer the poor and the unlearned, who must be always the great mass of mankind, to a written record which does not yet exist, to a book which they could not read, and which, even if they could read it, they might most grievously misunderstand, like the unstable men whom St. Peter speaks, wrestling God's inspired word to their own destruction, each reading into it his own meaning, and then, with a presumption almost blasphemous, attributing to the guidance of the Holy Spirit the errors due to his own ignorance and pride, each man making a religion for himself, and by the countless divisions created thereby making the Christian name a mockery to the heathen? No, neither here, nor in all the rest of Our Lord's teaching, nor in that of His apostles, is there a single word that gives countenance to such an interpretation. The living voice of a living teacher, speaking to the nations in the name and by the authority of Jesus Christ, aided by His ever-present power, and under the guidance of His Holy Spirit, guardians of the words that He has spoken to them, guardians and interpreters of what ever written words He may hereafter inspire—these are the means plainly indicated whereby the tidings of salvation are to be made known to the nations. The apostles will be separated and scattered over the earth, but they will be preserved in perfect unity in the Spirit of Wisdom which will speak by their mouths, and all, will speak by their mouths, will guide them singly in their several missions, and bind them all together, teachers of one common faith. They are weak and poor, and the world and its powers will be leagued against them, but He to whom all power is given has told them: "He who hears you hears Me: he who despises you despises Me." He promises that He will be ever with them, assuring them the victory, even though that victory shall often come only through suffering and death. And the commission and the promise thus given to the apostles is not limited to their lives; it goes out beyond them into the ages to come, to those whom the Lord will raise to succeed them and to carry on their work, generation after generation, to the end of time.

Two conclusions plainly follow—1st, that there will be forever on earth a body of teachers, successors of the Apostles, who will teach the doctrine given by Christ to them; and, 2nd, that that body of teachers will be ever guided in their teachings—and, therefore, preserved from error—by the dwelling of Christ and of His Holy Spirit. If the Apostolic Church ceased to exist, or if it ceased to teach the truth, Christ's promise would have failed: "Behold, I am with you all days even to the consummation of the world." Therefore, the first character of Christian unity is that of a Church which is one by the infallible teaching of the truth, as it is in Christ, and which has never ceased to teach that truth from the days of the Apostles.

Let us proceed, now, to consider another passage of Holy Scripture in which the same truth is also very clearly taught, but which throws still greater light on the constitution of Christ's Church and on the external means appointed by Him to preserve it in unity. It is the well-known text in the sixteenth chapter of St. Matthew. Our Lord had asked His Disciples whom men declared the Son of Man to be, and they said: "Some, John the Baptist, others, Elias or Jeremias, or one of the prophets." Our Lord then asked: "But whom do you say that I am?" The question, observe, is in the plural, you, addressed, like the preceding question, to them all. Peter answered: "Thou art Christ, the Son of the living God." Now, that this answer was given by Peter from himself alone, and not as the mouthpiece of the others, speaking their belief also, is plain from Our Lord's reply: "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee; but My Father who is in heaven." If Peter had expressed the belief of the others as well as his own, there was no reason for singling him out especially, or for saying that there had been a special personal revelation to

him from the Father. And still more emphatically is this personal pre-eminence of Peter declared in the next lines, where, in reward for that profession of faith, Jesus says to him: "And I say to thee, Simon Barjona, that thou art Peter (or as it is in the original, thou art Rock) and on this Rock I will build My Church, and I will give to thee the Keys of the Kingdom of Heaven, and the gates of hell shall not prevail against it, and whatsoever thou shalt bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven."

From this passage I take first, as bearing on our former argument, the clear promise of the Saviour that the gates of hell shall not prevail against His Church. The gates of hell, as you are aware, is a figurative expression for the power of hell. Now it is plain, that if, under violence from without, the Church ceased to exist, or if, through corruption from within, she ceased to teach the truth as it is in Christ, in either case the gates of hell would have prevailed, and Christ's promise would be made void. Here, again, therefore, we reach the same conclusion as before. The Church of Christ, under His guidance, infallibly continues to teach that truth forever. But the passage contains also other teachings of very great importance. We see one of the Apostles singled out from the rest in a very striking manner. To him, first of all, then, is given from Heaven the special revelation of the Divinity of Jesus Christ: by him, first of all, is made the profession of his belief in that fundamental truth; and therefore Christ, who is at once the builder of His Church and its one foundation, associates with Himself in that foundation Simon, whom He had named Rock, and declares, that He will build His Church on that Rock, and being built by Him on that rock, no powers of earth or hell should ever prevail against her. Furthermore, He will give to Peter the keys, that is as the king gives his viceroy under himself the supreme power in his kingdom, and beforehand He confirms all His judgments. "Whatever thou shalt bind on earth shall be bound also in heaven; whatsoever thou shalt loose on earth shall be loosed also in heaven." There is no limit set to the power, no hint of an appeal from the judgments.

Along with the other Apostles, Peter will receive the commission, "Go and teach ye all nations." Along with them he receives the promise of the perpetual guidance of the Saviour; along with them, too, he receives the gift of marvellous power: "Receive ye the Holy Spirit, whose sins you shall forgive they are retained." But here he stands out alone—pre-eminent in faith, pre-eminent in the special place given him by Christ in the foundation of His Church, pre-eminent by the Supreme authority which the Saviour declares shall be his.

Again, that same pre-eminence in faith, and that supreme authority is made manifest also elsewhere in the Saviour's express words. In the twenty-second chapter of the Gospel of St. Luke in the thirty-first verse, we read that Our Divine Lord speaking to His disciples at the Last Supper, having promised that they should sit with Him in His Kingdom, addressed Peter singly by name: "Simon, Simon, behold Satan hath desired to have you"—you, observe, is the plural; that is, all you who are here—"that he may sift you as wheat. But I have prayed for thee, Peter, that thy faith fail not; and do thou, being once converted, confirm thy brethren."

Now, in this remarkable passage, spoken immediately before Our Lord's prophecy of Peter's denial, we see Peter again singled out in a very striking manner. All the Apostles are to be violently assailed. Satan would fain sift them as wheat. The Saviour will assuredly protect His own. But how? "I have prayed specially for thee, Peter, that thy faith fail not; and do thou, being once converted, confirm thy brethren." That is, the help which Christ will undoubtedly give to His apostles He will give them through Peter. Satan shall not conquer them, because they are united with Peter, and the Lord has prayed for him. Pre-eminence in faith to Peter amongst the Apostles: unity in preserving the faith given to the Apostles through Peter by their union with him—these two things we have clearly manifested to us in this text. Among many other texts I select here where we read that after Our Lord's resurrection He appeared beside the Lake to Peter and six others of the disciples, gave them a miraculous draught of fishes, and prepared for them Himself a meal upon the shore. "And then when they had dined, He asked Peter three times, Simon, son of John, lovest thou Me?" And when Peter replied, "Lord, Thou knowest that I love Thee," the Saviour in return gave him charge twice to feed His lambs, and the third time to feed His sheep. And here let me remind you that the word used in this third time which we translate feed my sheep, is

in the Greek much more pregnant, and means shepherd my sheep—act the part and discharge the duties of the shepherd. Now, it is the duty of the shepherd not merely to feed his flock in wholesome pastures, but also to watch over and protect it; to bring back the wandering sheep, to enclose them within the fold, and to save them from the wolves that prowled around it. And the lambs and the sheep constitute the whole flock of Christ; they embrace all, without exception. And the flock is one, the fold is one, and one shepherd is constituted over all to feed Christ's little ones with Christian truth, to govern and preserve them in that Christian truth. Here is the supreme charge that is given to Peter, and what Christ has established no human authority can alter, as no human power can destroy. His kingdom must remain one and the same forever. Am I not, then, I ask you, justified in saying that the unity of the Catholic Church to-day is the Christian unity of the Gospels?

ALL SAINTS AND ALL SOULS.

Origin of the Commemoration of Two Great Feasts.

The origin of the feast with which November opens is due to Pope Boniface IV., who, in 607, after it had been cleansed and purified, dedicated the Roman Pantheon to divine worship under the title of the Church of Sancta Maria ad Martyres.

The date of this dedication was May 13, on which day the feast of All Saints, as it then existed, was usually observed in Rome. In the year 731 Pope Gregory III. consecrated a chapel in St. Peter's to the honor of all the saints, and Gregory IV., who visited France in 837, introduced the devotion of All Saints into that country. Subsequently the day became one of observance throughout the entire western Church, and the date of its keeping was fixed for November 1. In the Greek Church All Saints' day is observed on the Sunday after Pentecost, and among the works which we have of St. Chrysostom is a sermon which he delivered on one occasion on that day.

In the life of St. Odilo, the sixth abbot of the famous Monastery of Cluney, it is related that, inspired by a vision, he instituted, about the year 998, a commemoration of all the faithful departed, on November 2, and ordered it kept in all the houses of his order. From this is commonly traced the origin of All Souls' day as we have that feast at the present time; though the practice of praying for the repose of the dead long antedates Abbot Odilo's institution of the feast, having been in use with the earliest Christians and, before them, with the Jews. The Book of Machabees, as well as other testimonies, bears evidence to the truth of the latter assertion, and the fact that the custom of praying for the dead was universally practiced in the Church from its very institution, is demonstrated beyond all doubt by the writings of the primitive Fathers. After the fixing by St. Odilo of its date on November 2, that date was soon adopted by the entire western Church, and in some places it was kept as a holiday of obligation, as at Tours, Vienna, and in the monasteries of the Order of Cluney. In other localities it was observed as a holiday of obligation up to noon, and a council held at Oxford in England, in 1222, declared it a holiday of the second class, whereon only necessary and important work could be done. Now it is but a day of devotion. In the Greek Church solemn commemoration of the dead is made on the Saturday before Pentecost.

ON GETTING MASSES SAID FOR THE SOULS IN PURGATORY.

(Adapted from "The Holy Sacrifice of the Mass.")

1.—From the earliest times, under the Old and the New Law, Sacrifices have been offered for particular objects and persons.

They have also been offered for the souls in Purgatory. The greatest love and mercy we can show to souls in Purgatory is to pour out upon them the merits of the Cross through the Mass. The Mass avails the souls in Purgatory, both as an *impetratory* or *supplicatory*, and as a *propitiatory* or *satisfactory* sacrifice.

Consider what purgatory is. A realm of pain created by infinite Justice for the punishment of souls. No doubt there are degrees of punishment, but the least degree of purgatorial pain is keener and intenser than all the pains of this life put together. St. Gregory says, "Because I know that purging fire is more intolerable than all the sufferings and tribulations of this world, I greatly dread being purged in the wrath of this vengeance." St. Augustine and many other Fathers teach exactly the same doctrine. It is also the teaching of the school, St. Thomas saying that the fire of hell and of purgatory is the same, and St. Anselm that the least pain of purgatory is keener than anything that can be imagined in this life.

You ought to get as many Masses as you can said for your deceased friends and benefactors. They not only expect this service from you, but they

will at once repay you by becoming your most grateful friends and intercessors with God.

St. Peter Damian, when a youth, was placed under the care of a brother who starved and treated him more cruelly than if he had been his slave. One day the youth came into possession of a little sum of money, with which he might have relieved his hunger and misery; but instead of spending it on himself, he took it to a priest to say Masses for the soul of his deceased father. From that moment, his "Life" tells us, he experienced the gratitude of the soul he had aided: for he himself was immediately released from his unhappy lot, and finally became a great saint. This circumstance is alluded to in his Office in the Breviary.

2. You may now perhaps ask: What are you to do when you desire to have a Mass applied according to your intention?

You must ask a priest to offer the Mass for you. Of course he is not obliged, and indeed he may not be able, to do so. But you need have no delicacy in asking him, because this relation between the priest and the people is regulated by the Canon law, which supposes that a *honorarium, i. e., stipend or alms*, as it is variously called, should be given on the occasion.

The Holy Scriptures lay down the principle that they who serve the altar shall live by the altar, and that they who minister to the people spiritual blessings shall receive, as St. Augustine puts it, "their support from the people and their reward from the Lord." Whenever, therefore, you ask that the sacrifice be offered up, especially and exclusively for your own intention, it is right that you should practically recognize this principle. If the priest accepts the *honorarium* it is a pledge to you that the Mass will be offered exclusively for your intention; for he is then bound by justice and under pain of sin so to offer it.

The stipend, or *honorarium* must not be regarded as the price or equivalent of a Mass. Such a thought would be blasphemous, the Holy Sacrifice being beyond all price and of infinite value. It may be regarded, however, partly as the Canonical daily maintenance of the priest and as a slight recognition of the time and labor actually spent for you, and of the long years of self-denial and study by which the priest prepared himself for services of which the people reap the benefit. For this reason, the intention should be given to your parish priest or his assistants.

Sorrows of the Suffering Souls.

Our faith teaches us that the soul, if stained by the least sin, cannot enter into heaven, and it is at death it is not in a state of mortal sin, it does not deserve hell; and that, therefore, there is a middle state where the soul must suffer for a time until all the stains of sin are washed away.

Some undergo the punishment due to sin in this world, through sickness or other afflictions, or the punishment is remitted through the Indulgences granted by the Church. But as few bear their afflictions with sufficient patience and resignation, and as a Plenary Indulgence is hard to gain, it may be safely said that the majority undergo their punishment in purgatory.

And what are these sufferings of purgatory? We are taught that the principal pain is caused by the soul being deprived of the presence of God and the joys of heaven. We do not comprehend, as the souls in purgatory do, the beauty of God and the happiness of heaven, and therefore we do not comprehend the intensity of their sorrow at being deprived of them.

There are also sensible pains which torment the soul, and to which the greatest sufferings of this life can bear no comparison. Add to this the fact that the Poor Souls are utterly helpless. If we suffer in this world we can get relief in many ways. The medicine we take relieves us. If thirsty, we can get a cooling drink; if hungry, we can eat. There are a thousand different ways by which our pain may be eased. But the souls in Purgatory can do nothing for themselves; they must depend upon us to offer up our prayers, and especially the adorable Sacrifice of the Mass, for their deliverance.

It is strange how hard-hearted and indifferent we are to the cries for help that come from the Poor Souls in Purgatory. If we meet a complete stranger in real need we will not refuse him help; and the more helpless and destitute a beggar is, the more we sympathize with him and the more generously we act. Now, we have friends, and, perhaps, very near relatives, in Purgatory, who are poor beggars, utterly destitute and in pain, and must remain so unless delivered by our prayers. And will you refuse to them what you would not refuse an enemy here on earth? Pray, then, for the Poor Souls and have the adorable Sacrifice of the Mass offered up for them, and especially for those who have been dear to you in life.

Prayer for the dead is more acceptable than for the living, because the dead are in the greatest need of it, and unable to help themselves as the living are. — St. Thomas.

R 2, 1895.



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A MOTHER'S SACRIFICE; OR, WHO WAS GUILTY?
By Christine Faber, Author of "Carroll O'Donoghue."

CHAPTER XVIII.
The prisoner's countenance looked serene, and even happy on the conclusion of Bertoni's speech; so happy that Mrs. Delmar adjusted her glass a second and third time to be sure she saw aright—a man almost smiling in the very shadow of the gibbet—for in her mind, as in nearly every other in the court-room, the last speech had left little hope for the prisoner, but she would not despair, however; the trial was not yet finished, and something would, something *must*, happen if not to effect an acquittal, at least to cause a comparatively light sentence.

She desired her daughter to look at Hubert in order to be convinced that her own eyes had not deceived her. But Louise was already looking—looking with such a hopeless, heart sick look in her eyes, and such a piteous quivering of pain about her mouth, that any one save her vain, fashionable mother would have been moved to compassion and sympathy.

"It is very strange that he can look so pleasantly," said Mrs. Delmar, "in the face of all that evidence against him. I can't understand it, unless in deed, his face suddenly brightened, so that he is aware of something yet to be shown, which will alter the effect of all previous testimony;" and quite reassured by that thought she put down her glass, and disposed herself comfortably while she made disparaging remarks about that "odious Margaret Calvert."

Her daughter made no reply; she scarcely heard, being so absorbed in watching Hubert, and when he had gone—having departed with the same fearless, erect gait with which he had entered, she turned her gaze on motionless Margaret, wondering what were her feelings; if her heart was just such a quivering, aching thing as she, poor spoiled child of fashion, was hearing for the first time in her whole life; but she thought that could not be.

Margaret Calvert engaged to another, must be unable to grieve over her cousin's doom, as one would do, who loved that cousin, and when Eugene, having escorted her and his mother to their carriage, was about to leave them that he might tender, as on former occasions, his sympathy to Margaret, Louise detained him to whisper:

"Come home soon—I want to know what you think—how much hope there is for—Hubert."

"I cannot quite answer you yet," he said, when at length he turned to her. "I must think a little longer—till tomorrow. Perhaps—perhaps—" his voice grew strangely tremulous—"all will be well."

They were at Madame Bernot's door, and he paused on the stoop to ask at what hour he should return to escort her to Hubert. He bowed at her reply, and with a brief adieu hurried back to the vehicle, while she, entering the house, rushed to her room and poured out in a wild burst of tears the grief that seemed stifling her.

Hubert Bernot was as calm and self-possessed when Margaret visited him in his cell, as he had appeared to be in the court-room, three hours previous.

Ordinary spectators looking at the two, and listening to the young man's quiet, and even cheerful conversation, would have thought him the comelier, and Margaret the only grieving one. On this occasion such appeared to be the fact, for Margaret was saying in a voice choked with sobs:

"Why, oh, why, Hubert, did you carry that knife with you after—that dreadful night? You assured me when we parted that you would be careful and guarded; you repeated, when you returned, that you had been, and yet see how much you revealed to Mrs. Murbard. Oh, Hubert!"

"Ah, Margaret! I fancied that the carrying about of me that knife from which you had cleaned the bloody stain, would inure me to the thought of what I did—would give me a certain bravado; but on the occasion of my handing it to Mrs. Murbard her close examination of it unnerved me. I feared there might be still a stain upon it, that perhaps you had not taken all off, but I would not allow myself to think that she attached such importance to the manner in which I treated Hugh's remark about it. Never after, though I continued to carry the knife, did I allow it to betray me. I was careful."

"Think," said Margaret anxiously, "if, while you were away, you let any word or action betray your secret to Mrs. Murbard's son—probably, he will examine him to-morrow."

"If I did," he answered, "it was unconsciously to myself—but even in that case what does it matter? It will aid every body to arrive quicker at the truth, and procure speedier justice for me. I hope I have betrayed myself to him, and that 'Roguelare' will leave nothing undone to prove my guilt. Would you have it otherwise, Margaret?"

"Yes," she answered piteously, "I would not make such evidence given as must make your life the penalty of your crime, and I would be released from my pledge to give in my testimony the confidence [with which you entrusted me, for that will supply the last link, and, together with Mrs. Murbard's evidence, will be sufficient to hang you."

She gasped the last words.

Hubert only smiled, and reiterated what had been frequently on his lips during the interview:

"I feel that the salvation of my soul demands this: 'a life for a life.' Nothing less can obtain pardon for my crime."

She besought him at least, to permit her to tell certain circumstances which might extenuate his guilt in the eyes of the law, but he immediately became stern and angry.

"If you would recall all the pledges you have given me of your affection, if you would leave me *now* when you have been faithful so long—" his voice dropped suddenly into an accent of touching mournfulness—"do then as you desire—but, if you would be true to the last, if you would have your image enshrined in my heart as that of her who brought peace to my soul, and helped to win for me God's pardon, tell, to-morrow, or whenever they summon you to the witness-stand, how when, and where, I murdered Cecil Clare."

Margaret wrung her hands, saying: "If only your mother knew—if she could only be told, she would release us both from our promise."

"Margaret," he said, softly, "do you not see how even Providence seems to accept the atonement I am trying to make. I have offered my life to Him; I have prayed Him to accept it; and I am confident that He will, else, why, when my mother's permission to tell what might possibly lighten the penalty of my crime, is so much desired, does He render her state such that she cannot even be made acquainted with what I have done?"

Delmar's face as he listened to Hubert, grew graver and sadder, and at length as if he would hear no more he interrupted with an eagerly whispered:

"Why speak of such things yet? Your sentence may be much lighter than you anticipate; there will be sufficient time when you know what the end is to be."

Hubert shook his head.

"When I know what the end is to be the time will be too brief to attend to other matters, and I must know now if you are willing to assume this responsibility. I cannot speak of this matter to Margaret—she would not listen to money affairs now—to what will come into her possession at my death. I broached the subject twice to Plowden, but neither would he listen."

"I don't wonder," burst out Delmar with his usual frankness, "being Miss Calvert's accepted suitor he would have been less than a man to be willing to listen to what your execution would bring his promised wife."

"Promised wife!" echoed Hubert, almost aloud in his surprise, and then he smiled bitterly, and continued, half savagely, though he lowered his voice to its first whisper.

"Report has made a long, long stride in advance of the truth, and has duped you too."

Without seeming to notice Delmar's start, or the wondering, incredulous expression which came into his face, he poured forth the story of his own and Margaret's love, but in so passionate a manner that it seemed more like the incoherent ravings of a demented mind than the tale of a devoted and mutual attachment.

Delmar bowed his head. His astonishment at what he had heard kept him silent. But Hubert was satisfied, and he turned away to Margaret. She was still absorbed in that bitter reverie, and it required a third repetition of her name to make her raise her eyes.

Delmar was taking his leave; he wanted to be out somewhere—that he might have space in which to reflect upon the strange, sad story of those two unhappy hearts. The kindly-feeling young fellow had pitied Hubert and Margaret before; but now his heart had all the tender sorrow of a woman's nature, and when he murmured his adieu, his eyes glistened with something very like a woman's tears.

At the prison entrance a man dashed by him with such strangely excited manner, that it was only after a second look he recognized Plowden—Plowden who had excused himself from entering with Margaret, because he wanted time to wrestle with thoughts which he could keep no longer at bay. He had shut himself into a private room in the immediate vicinity of the prison, and never had man a fiercer, or more desperate struggle. Once, when the contest was at its height, he raised his

head and caught the reflection of his face in the small mirror opposite—the veins in his forehead were frightfully swollen, his whole countenance of a purple hue, and overspread with heavy drops of perspiration—he shuddered, and covered it again with his hands, till the minutes wore on, and a knock at the door in obedience to his previous order, lest in his excited thoughts he should forget the lapse of time, made him start to his feet.

"For her sake," he muttered fiercely and pouring out the brandy which he had ordered, but until that moment had left untouched, he drank it quickly, and hastily departed.

He saw Delmar as he dashed by him at the prison door; he had no desire to speak, and in the excitement of his own fierce thoughts he cared little what the young man might think; and simple, ingenuous Delmar passed his hand across his forehead, and said to himself as he walked slowly on:

"Plowden is a strange man, a very strange man—I can't understand him."

Wiser heads than Delmar's could scarcely have understood, even could they have known the antagonistic feelings which struggled for the mastery in the proud, passionate heart of the lawyer.

TO BE CONTINUED.

Peace of the Soul.
God created the heart of man to no other end than to love Him, and be beloved by Him again. The excellence of this end of the creation ought to convince us that it is the most excellent work of His Almighty hand.

On the government of this alone, depends our spiritual life and death. The art of governing it must need be very easy, since its true character is to act through love and to do nothing by force.

All we have to do is to watch with great calmness, the true spirit of our actions.

To observe from whence they spring and whither they tend.

Whether they are achieved by the heart, the source of divine love, or by the understanding from whence rises human vain glory.

You will discover that it is the heart which influences you in your good works, through a motive of love when all you do for God seems little, and after doing your best, you are ashamed of having done so little.

But you may conclude that your actions proceed from the understanding moved by worldly motives when your good works, instead of producing meek and humble sentiments, leave nothing behind them but the empty illusions of vain glory, puffing you up with a false notion of having performed wonders, when in fact you have done nothing that is praiseworthy.

Man's warfare mentioned by Job, consists in watching thus continually over ourselves.

This is to be performed without the least peevishness or anxiety; for what is aimed at, is to give peace to the soul, to calm and appease its emotions, when troubled or disturbed in its operations or prayers. For we may be assured, in such a condition, prayers will be very indifferently said, till the soul be freed from all uneasiness.

Know that this may be affected by a single emotion of mildness, which is the only means of remedying this disorder and restoring her former tranquillity.

Missions to Non-Catholics.
The Catholic Truth Society of England lately held, at Bristol, a conference at which Rev. Sydney Smith, S. J., read a paper on the Apostolate of Public Halls. In the course of it he said: "It has been found within the last few years, in London and to a limited extent elsewhere, that Protestants will readily attend lectures on Catholic subjects if given in some public hall, or place not otherwise devoted to Catholic worship. In the diocese of Westminster, Father John Vaughan, supported by Monsignor Croke Robinson, Canon Moyes, Father Luke Rivington, Mr. Lister Drummond, and others, has started a movement of this kind. Town halls in the different divisions of the Metropolis, north of the Thames—as at Islington, Hamstead, Lime house, Shore-ditch, Holloway, Fulham, and Holborn—have been successively engaged for courses of seven and eight lectures each, one lecture being given in the week. On the south side of the river similar lectures have been given under the auspices of the Saint George's Branch of the Catholic Truth Society, the origin and maintenance of which are chiefly due to the zeal of Mr. Britten, the Honorary Secretary of the Catholic Truth Society, and Mr. Thomas King, Honorary Secretary of the Saint George's Branch. The attendance throughout has in both cases been most edifying. Without any very extensive advertisement, large and interested audiences have been attracted, in which the number of non Catholics has been always considerable, and at times, perhaps, predominant, while the number of men has compared favorably with that of women. I have often counted bench after bench and found the men in the majority, and the walls towards the end are usually lined with men." At the Westminster lectures, questions may be put by the persons in the audience either in writing or orally, and this feature adds to the interest and helps to spread the very information that is needed. Similar lectures have also been given at Cardiff and Lewisham, with satisfactory results. Why should not this Apostolate of Public Halls be undertaken in every city and town in this country?—Catholic Review.

Perhaps I had myself who bestow which his only claim manner and his "jumble" sale in other that I first pushed his way ing crowd the would stall, at which I was with a grant, erect most of tall coats, made for a person reaching only about "Mademoiselle here," he said, with a stic smile, as he cap he wore; perhaps as a little in what you can would come for a myself.

Here he shrugged sively and languidly next moment, with and manner, and complain! Thinking Meantime he w leisurely and not dressed before him another, slowly a informed me in was about the size at last selected a his hand into his an air of lordly m penny piece.

"Never mind tone at once Janu tions dignified caught my remark price of the hat— it is for a good take down the r send! That is a he paused and her reflection. Madem could not carry i ing his new pur away, and when it came across him a studio. As my the he is a fine ex tral part of the in reach of possi pupils. Among advertisement of course, sign recognize him g graduate from he responded with my friend of the moment I saw he she attached such street in a busy were many elicit ing three stairs a door-bearing ation:

"M. Andre French Lovan. I knoiled, and door was open. M. le Comte kni doubt the very none the better since. He rem seeing me, and "Ah, he had an apartment polity, when I and and a little lobby, he called tive tone," Jan as no one, I to his call, id with an aplogoe. "I fear I miss my goal, Janette, mademoiselle follow me?" three steps alon air ding over mademoiselle the ladies—" motto.

"But, I a look and absolutely chairs—one of small wooden a doorknob, th the walls wa would suit my said I." "But," I deprive you of "Mademoiselle does not receive you call delicate most part. T service of mad low and an on expressive of that disclaimer accept thank.

To speak of seemed actual since he had could, I hate what rent was to be able to sett here comes to me. As he was very slow, h stairs; and th old woman, o bonnet and market basket large-boned w before the vestr shook slightly, which was he the dull, patie "Janet," I ised to accom the use of the "Hooray, z favors!" ex spoke with a low, deep, al trasted stran jaunty tones, when he gett near to it, wanting, me.

Behind her monsieur wa looking at n expression o sell—a privi in a depress heard by th he added, lo you to settle with a bon the room.

"Ay, it's folk to dan a mattered whi retreated fo me, she ad matter to t room?"

Evidently speak of mo demands, a cleaning of fire there room."

"You see I'm eye c getting on a West street as I can work— voice did not could not fo

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London, Saturday, Nov. 9, 1895

MARRIAGE AND DIVORCE.

Recently published statistics show to what an alarming extent the practice of divorce prevails throughout the United States. There is an almost universal disregard of the inviolability and sacredness of the marriage tie among the non-Catholic population.

This has long been known to be the case, but the extent of the evil, which has been deplored by many who have at heart the general good, is not realized by the majority of the people, but the statistics now made known afford a clear idea of the matter in several States.

Mr. Melvin A. Root, of Bay City, Michigan, has published details for that State, founded upon reports furnished by the Secretary of State, and it appears that the percentage of applications for divorce on the number of marriages is 13.7. He estimates that at least 60 per cent. of these have been granted, so that 8.3 of the marriages celebrated are followed by divorces. There is, therefore, 1 divorce for each 12 marriages.

In Ohio the comparative figures fall a little short of Michigan. Between July 1, 1894, and June 30, 1895, there were 3,739 new cases brought before the courts, without counting the 2,807 which were pending. Two thousand four hundred and ninety seven divorces were granted and 970 petitions refused. Three thousand and seventy nine cases were still to be tried at the end of the period.

The number of marriages during the period was 33,186. It thus appears that there was 1 divorce for each 13 marriages in Ohio, and one application for every 9 marriages. Thus not only is there the scandalous object lesson in these States that every twelfth family has been broken up by the separation of husband and wife, but, owing to the laxity of the marriage laws, there exists a dissension between the members of many other families which have not been actually broken up.

It happens very rarely that any Catholics take advantage of the divorce laws, as Catholics will not thus set at defiance the unalterable laws of the Church, so that practically these scandals are limited to the non-Catholic portion of the population; and if the percentage were calculated for them only, it would be considerably larger than we have stated it to be as regards the whole population.

It is not astonishing that these evils should follow the repudiation of the authority of the Catholic Church, for Protestantism has given to every one the right to make his own religion as his fancy or his desires dictate. Polygamy and divorce became common as soon as the standard of revolt against Church authority was raised by Luther and he regretted this consequence of his teaching, but he could not control it, as he had given the example of self-will in religion. Hence as soon as his teachings had followers, divorce and polygamy were both taught from many pulpits of the new religion; and though Luther condemned these teachings in general, he himself was a party to the leave granted to Philip, Landgrave of Hesse, to have two wives at the same time. His name stands first among the signatories of the Protestant leaders who issued the formal document granting to the Landgrave this infamous permission, in the year 1539. This permission was granted on a promise of the Landgrave to grant Luther and his colleagues in the Reformation the revenues of several monasteries if they would accede to his request. These fathers of Protestantism, besides, wanted his active support in establishing Protestantism, and bought it in this way.

Several statesmen of the United States have had under consideration the best means to remedy the growing evil, which is increasing in magnitude from year to year at a rate much greater than the population. The only real remedy is to revert to the Catholic

tenet of the absolute indissolubility of marriage, but it is not likely that many States will take this decisive step, though South Carolina appears to be on the point of so doing, its Constitutional Convention having made this indissolubility one of the amendments proposed to be introduced into the State constitution. It remains to be seen whether it will be endorsed by the popular vote.

It is evident that the ease of gaining a divorce suit is one of the chief causes of the discord between man and wife which is made the plea for seeking for a divorce. Of the 6,546 cases which were before the Ohio Courts during the year, 3,205 were for abuse and neglect of duty; 1,422 for cruelty; 961 for unfaithfulness to the marriage vow; 740 for drunkenness, and 218 for other causes, some of them most trivial. There is not the least doubt that these causes are frequently set for the purpose of giving a plea for divorce, as it is very easy for the party wishing a divorce to bring a quarrel to a crisis in order that there may be sufficient cause. But the parties concerned altogether ignore the law laid down by Christ— "What God hath joined together let no man put asunder."

The teaching of the Church in regard to the sanctity and indissolubility of marriage is admirably summarized in a decree of one of the Councils of the Ecclesiastical Province of Quebec. The fathers of the Council express grief and horror in regard to a proposition of some legislators to establish a divorce court in Canada. This, they declare, would be a subversion of God's institution and a usurpation of the rights of the Church of Christ. They then enumerate the principal evils which ordinarily follow from such divorce:

"Under the hope of future divorce marriages are imprudently contracted; there are provocations to quarrels, and even to unfaithfulness to the obligations of marriage; the bond of affection between families is replaced by implaceable hatred; property is dissipated; evil example is given to the public, and many miseries are brought upon the children whose parents are divorced."

By making marriage a merely civil contract Protestantism has brought on the evils thus enumerated and disorganized society, the basis of which is the well-ordered family.

FREEMASONRY.

We have been requested to publish in our columns, for the satisfaction of some Protestant friends of a couple of our subscribers, a short account of the oaths and other features of Freemasonry on account of which any encouragement to that order has been so strictly prohibited by the Catholic Church.

It is not on account of the grotesque ceremonial of initiation, so far as it is only grotesque, that Freemasonry has been thus condemned, nor because of the merely ridiculous degrees and titles conferred upon members, such as the Sublime Knight-elect, the Sublime Prince of the Royal Secret, Chaos the First Discreet, the Supreme Commander of the Stars, the Sovereign Prince Zakdim, the Terrible Brother, etc. Yet there are many of these titles which border on the profane, and indicate, somewhat remotely perhaps, an ulterior object in Freemasonry which is unlawful, being to replace the religion of Christ with another as founded upon human fancy. Some of these titles indicating this religious, or rather anti-religious, object are, the Brother Sacrificer, the Knight Kadosh, the Great High Priest, and others of similar import.

Freemasonry undoubtedly has within it a species of religion based on the heathenism of ancient Egypt and on the continent of Europe. The nature of this religion has been to some extent proclaimed without disguise. Thus on the 10th of October, 1865, on the occasion of the inauguration of a statue erected at Brussels in honor of Mons. Verheagen, a Grand-Master of Belgian Freemasonry, the children attending the national schools, which were at this time under control of the anti-Christian party, were made to sing an anthem in which occur the following words:

First Group: This temple of knowledge marks a new era. What is its temple?

Second Group: Science.

First Group: What is its god?

Second Group: Liberty. No more dogmas—blind slavery! No more yokes, tyrants, or Messiahs! This is a direct renunciation of Christianity.

It was an opportune moment for French Freemasonry to declare itself the friend of the bloody Commune of Paris, when the Commune announced

itself as the foe of religion. Only a few days after the desecration of several churches, including Notre Dame de Lorette and St. Pierre, in a most repulsive manner, the Freemasons declared their adhesion to the Commune, and planted their banners with mock solemnity on the city walls as a defiance to the army of the Provisional Government of the newly established French Republic.

These are only a few evidences of what European Freemasonry has been, but they are samples of the systematic teachings of the Masonic order and its organs. Thus the French Masonic World taught regularly that "Freemasonry is in fact above all dogmas"; "Liberty of conscience is superior to all forms of religious belief." But still more clearly does the Ritual of the apprentice Mason, as published by Mr. J. M. Ragon, lay down this doctrine in the exhortations given by "the venerable" to the neophyte:

"Deism is belief in God without revelation or form of worship. It is the religion of the future, destined to replace all religions."

This Deism is the religion of Tom Paine, and even, perhaps, of Colonel Ingersoll, who is careful to inform us that his attacks are not directed against God, who may or who may not exist, but against the God of the Bible. It is practically Pantheism, which is a disguised Atheism.

It has been said that the Freemasons of Great Britain and the United States are not responsible for the acts and sentiments of the Freemasonry of the European Continent. In reply we have to say that it has been frequently proved that the societies in all these countries are united with one bond of brotherhood; and so well known is the fact that it is the common boast of members of the fraternity that their brotherhood extends throughout the world. We may, however, cite the fact that on the occasion of the installation of H. R. H. the Prince of Wales as British Grand Master of the Order, congratulations were received from the grand lodges of France, Sweden, Italy, etc., which concurred in declaring that the installation was approved by the brethren of all these countries as "one of the most auspicious and memorable events of universal Masonry."

The London Times of 19th July, 1875, also announced that his Royal Highness, the Grand Master of English Freemasons had given "official recognition" to the "Grand Orient of Italy" on the occasion of the consecration of a new lodge named after the Princess of Wales.

We admit that the Lodges of England and America have not manifested the open hostility to all religion which has characterized those of Europe generally; and as a consequence we find in the lodges in this country men of undoubted honor and integrity who would not remain on the rolls of the society if they knew it to have such aims as it undoubtedly has elsewhere. The explanation for this fact is twofold. First: the form of prevalent Christianity is different. It is a fact which cannot be ignored that Protestantism offers but little obstacle to Free-thought, and hence the Freemasons have little occasion to wage the warfare against Protestantism which they have so unrelentingly carried on against Catholicism. In truth so much encouragement is given by Protestantism to Free-thought that the latter may be considered as one of the forms of Protestantism, and there is no doubt this is one of the reasons why Freemasonry here does not insist so strongly on its anti-religious principles.

A second reason is given by those who know thoroughly the methods of the society: it is that there is a love of law and order prevalent in America and Great Britain of which the real leaders of Freemasonry are fully aware, and they therefore do not admit to the secret workings of the order even those honorary officers to whom they give such high-sounding titles as they have conferred upon the Prince of Wales, and others distinguished by their rank, ability, or integrity, or by the high position they have attained in public esteem.

These titles are bestowed thereby for the purpose of advertising the order, and their recipients are kept in ignorance of its unlawful designs. But the very fact that the order is a cloak to such designs is sufficient reason for the Church's condemnation of it. The Catholic, however, can have no excuse for being deceived in regard to this matter, for several Popes have declared the same thing which is said by Leo XII. in an Apostolic letter of March 13, 1833, that it is an "open enemy to the Catholic Church," and of "the Divinity of Christ;" and the

same letter further says that the Holy Father makes this pronouncement "of our certain knowledge and mature reflection."

The oaths administered to members are also unlawful. Thus those admitted to the degree of "Apprentice" are obliged to swear not to divulge the secrets of the order, "under penalty of having my head cut off, and my tongue torn out. If I violate this oath, may my body be thrown into the sea, and be tossed forever by the flow and ebb of the ocean."

The following oath is taken by all who are admitted to the degree of "Companion":

"I swear never to reveal the secrets, signs, touches, words, doctrines, or usages of the Freemasons. In case I should break my word, let them burn my lips with a red hot iron; let them cut off my hand; let them tear out my tongue; let them cut my throat; may my corpse be hung up in the lodge during the admission of a new brother to brand my infidelity, and be a terrible warning to others: then let my body be burned and my ashes scattered to the winds."

This formula is quoted by Mgr. Dupanloup from the Berlin Ritual of St. John's Degree, published at Leipzig in 1825. Oaths to substantially the same effect, and others equally unlawful and horrible, are taken in other degrees.

A CRUSADE OF LYING.

Lying is a favorite weapon of controversy with those who have a bad cause.

The man of pure and simple heart Through life disdains a double part. He never needs the screen of lies His inward bosom, to disguise.

—Gay.

Voltaire gave the advice to one of his co-laborers to lie constantly against the upholders of religion, and "some of it would surely stick." This is the course which the A. P. A. are following, both in the United States and Canada, and not even the fact that their lies are sure to be followed by an exposure terrifies them from following up the series by new lies as soon as the old ones have been exploded.

One of the most contemptible forms which a lie can take is when it misrepresents the sayings and doings of the honored dead. Such a lie as this was recently published regarding the late American General, W. T. Sherman. An A. P. A. paper asserted that the general declared:

"If ever there should be an issue affecting the safety of American institutions in conflict with the supremacy of the Roman Church, they will put the Pope above the President."—W. T. Sherman.

The falsehood is so like a very similar statement concerning General Lafayette, which has also been frequently repeated during the last few years, it was easy to see that the later lie was merely the reproduction of the earlier one, with too slight a change to conceal its origin. General Lafayette had said that if any danger ever threatened the permanency of American liberty, it would not come from the Roman Catholic clergy; but by leaving out the little word *not*, this was turned into an aphorism to show that there would be perpetual hostility between the Catholic Church and the free American Republic. The similar aphorism attributed to General Sherman was intended to convey the same idea, but it was not destined to live long. Mr. James Connolly, editor of the *Catholic Tidings*, of Los Angeles, Cal., wrote to Senator Sherman, a Protestant, and brother of the deceased general, asking whether the general ever gave expression to the sentiments attributed to him. The senator answered promptly with the following letter:

"Mansfield, O., Sept. 14, 1895.

"Mr. James Connolly:

"Dear Sir: Yours of the 7th inst., enclosing a printed slip purporting to be a remark made by General Sherman, is received. I do not believe he ever made such a remark. It is in direct opposition to opinions I have often heard him express. His wife was an earnest Catholic, and he, I am quite sure, would never say a word of disparagement of her faith, or of the Church to which she belonged.

"Yours truly,

"John Sherman."

This settles the question in regard to General Sherman; but this is only one sample of the forgeries to which the dark-lantern association has recourse in its warfare of proscription against Catholics.

It might be expected that in the long list of prominent men who have figured in the United States history some should have had prejudices and opinions averse to the Catholic Church, but it would by no means follow that they were well-informed. It is, however, a satisfaction to know that by those who are known as the greatest statesmen and patriots of America, no such sentiments have been entertained,

Another instance of this is found in the next fact we have to tell.

A California A. P. A. magazine recently attributed to Abraham Lincoln the expression:

"The Pope and the Jesuits are the only organized power in the world which have recourse to the dagger of the assassin to murder those whom they cannot convince by argument or conquer with the sword."

This was also evidently a forgery; nevertheless enquiry was made, and a letter was written to the Hon. Robert T. Lincoln asking whether his father had ever expressed such a sentiment. He replied that he had never heard the like before, and that he does not believe his father had ever said anything of the kind, for it is contrary to his father's known convictions. Therefore he called upon the editor of the magazine to prove the correctness of his quotation, whereupon the latter admitted that the only authority he had for his statement was that the notorious ex-priest Chiniquy makes the statement in a book which he has issued, and from which the editor had taken it. It is well known that Chiniquy is a fraud and that his word is worth nothing, so this lie has also been exploded. Nevertheless we have no doubt the pretended assertions of Lincoln and Sherman will continue to be quoted by Apapists and other bigots to excite hatred against the Catholic Church. Falsehood is the only weapon these fanatics can employ for their nefarious purposes, as the truth would lead to quite a different conclusion from that they wish to be drawn.

RATIONALISM AND ANGLICANISM.

Those who have imagined that the Church of England is a great bulwark against infidelity will be greatly shocked on learning that the following sentiments were openly uttered by one of the ablest scholars among its clergy, at the annual Church Congress held a few days ago at Norwich, England. The speaker was the Rev. Professor Canon Boney, of Manchester. He said:

"We cannot deny that the increase of scientific knowledge has deprived parts of the earlier books of the Bible of the historical value which was generally attributed to them by our forefathers. The story of the Creation in Genesis, unless we play fast and loose either with words or with science, cannot be brought into harmony with what we have learned from geology. Its ethnological statements are imperfect, if not sometimes inaccurate. The stories of the flood and of the Tower of Babel are incredible in their present form. Some historical elements may underlie many of the traditions in the first eleven chapters of that book, but this we cannot hope to recover."

This utterance is no less direct as an attack upon the credibility of the Bible, than the most virulent of Professor Huxley's and Bob Ingersoll's writings and lectures, and indeed we remember reading in one of Professor Huxley's lectures almost the identical words used by the Canon. Professor Huxley's lecture was delivered, if we remember right, in Chickering Hall, New York, the usual rallying-place of the infidel propagandism of that city, and this very part of it elicited the most enthusiastic manifestations of approbation from the Agnostic audience. Yet the Canon's sentiment appears to have been received with scarcely a protest from the assemblage of divines who participated in the Church Congress.

It is supposed by some that the Church of England has within itself the power of restraining the expression of such opinions as those of Canon Boney, and those who are in authority in the Church endeavor to keep up the delusion that this is the case, because they are aware that it is an indefensible position for a Church which claims to be the Primitive Christianity, to be entirely dominated by the civil authority, which may be infidel, and which is always at least Erastian. Yet it is a fact which is beyond dispute that the supreme authority in the Church of England is the civil authority, and it maintains in the Church those who openly teach Rationalism of a very pronounced type.

Among Bishop Milner's "Letters to a Prebendary," one on "Hoadleyism" reveals that even so far back as the beginning of this century, Rationalism had made great inroads on the Church of England, and that it was freely taught by a large body of the clergy. Later still the works of Bishop Colenso and the well known volume entitled "Essays and Reviews," by a number of leading ministers, proved that these inroads were growing still more extensive; and there is no power in the Church to prevent their growth, because whatever steps the ecclesiastical authorities might take to prevent

Rationalism from spreading, if left to themselves, the really supreme authority in the Church will not allow the freedom of individuals to be restricted, and thus the curious spectacle has often been exhibited that in one Church the doctrine inculcated from the pulpit includes almost everything, if not everything, which the Catholic Church teaches, except the doctrine of the authority of the Pope, while in the neighboring parish almost everything which is distinctive of Christianity has been eliminated from the creed, and sometimes the anomaly is found in the same Church, one set of doctrines being maintained in the morning, and another in the evening sermon, according to the peculiar party in the Church of which the preacher for the time being is an adherent.

It is a mistake to suppose that the Church can possibly be a bulwark against infidelity without unity of doctrine. Infidelity is at least self-consistent in rejecting all mysteries of religion, and it is logical enough to point out that a system which has no consistency cannot refute its position. In fact the Church of England cannot repress the infidelity which is within itself, and it has still less power in regard to that which is outside of it.

We may add that Canon Boney's statements should not be allowed to weaken the faith of any one, for there is not a point on which he speaks whereon a satisfactory answer has not been given to all the difficulties to which he alludes so confidently as if they destroyed the historic credibility of the Bible.

A RESUSCITATION OF THE CHARIVARI.

There was last week a curious charivari case at Wayne, Michigan, arising partly out of family disagreements between the Presbyterian-Congregational minister and his wife, and partly from the peculiar religious beliefs of the contestants.

The husband has been the Congregational pastor of the village, and at the same time Presbyterian pastor of Nankin, a village not far from Wayne. His troubles with his wife were the cause of a demand on the part of his Wayne congregation for his resignation, as both the clergyman and the wife entered suit against each other for a divorce. She wanted the court to compel him to pay her alimony, and he claimed incompatibility of temper as cause why his suit should be granted.

The clergyman in question acceded to the request of his Wayne parishioners and resigned charge of them, but he retains his Presbyterian pastorate, and a reconciliation has taken place between the husband and wife. They determined, therefore, to remove to Nankin and to become members of the Presbyterian Church, which is supposed by them to be somewhat more lax on the subject of marriage and divorce than are the Congregationalists, of Wayne at least.

The clergyman and family were not allowed to depart in peace, but while they were packing up their goods to leave Wayne they were treated with a serenade by the youths of the village, who brought into requisition fish-bones, kazooks, wash-boilers, and every other instrument available with which they could make a noise whereby to celebrate the reunion of the happy couple who had until then been recriminating against each other in the courts for the purpose of securing a divorce. Charivaris of this kind have become uncommon during late years, and it is only under extraordinary circumstances that they now take place at all; but the youths of Wayne thought the circumstances in the present case sufficient to justify the resuscitation of an almost obsolete usage.

It will reveal a rather unexpected condition of affairs, if it prove to be the case that a minister whose views on the dissolubility of the marriage tie are so loose that he was distasteful to a Congregationalist flock, should be received with open arms by the Presbyterians, who are generally supposed to be the more rigidly orthodox of the two denominations, not only in regard to marriage, but on other doctrinal matters. The occurrence also shows how readily a person, even a minister, may be transferred or may transfer himself from one denomination to another, when his views on doctrine and morals become distasteful to the denomination to which he has hitherto adhered. We hear much concerning the unity of the various sects on the fundamental doctrines of Christianity; but surely the question of the marriage obligation is a matter of morals of fundamental importance, and if this

unity existed at all it would exist on so important a subject. The fact is this: the vaunted fundamental unity is purely imaginary.

A TRIUMPH FOR CATHOLIC PRINCIPLES.

Strange as it may seem, the municipal council of Vienna has hitherto been completely under control of an anti-Catholic party, composed in a great measure of Freemasons and Jews, and as a consequence all municipal matters were managed in an anti-Catholic spirit.

The Vienna correspondents of the London Times and other foreign papers, especially in England, have reported this triumph of the Catholic party of Austria as an outbreak of anti-Semitic fanaticism; but this is not the case.

The Catholics of Hungary, who have also been tyrannized over by a similar combination, are very much encouraged by the Catholic success in the capital, as they are thus imbued with hope that by energy on their part they will also be able to throw off the yoke which has been placed on their necks by the haters of Christianity.

EDITORIAL NOTES.

The Roman correspondent of the Philadelphia Catholic Times relates a curious and interesting annual custom which was carried out in Rome on the 29th September: this was the installation of the catechetical Emperor in the beautiful church of St. Andrew of the Valley.

The United States Episcopals, as we some weeks ago announced would

be the case, had under consideration at their recent convention held at Minneapolis, Minnesota, the question of changing the title of the Church by substituting "the American Church" for its present name "the Protestant Episcopal Church of America."

We publish in this issue—from the Montreal Gazette—an account of honors paid to Judge Curran, by his brother members of the C. M. B. A. on the occasion of his appointment to the Bench.

It has been customary for many years for the newspapers to assert that the great majority of the saloon-keepers of New York city are Catholic Irishmen, and the assumed fact was very much commented upon when Archbishop Corrigan took his firm stand against law-breaking saloon-keepers.

One fact that must impress a reflecting mind is the interest taken in affairs Catholic, not only by those within the fold but by those who yield her no allegiance. Every effect demands a cause. What is it? Is it because she speaks as one having authority, or because she is the personification of the Christ who taught a doctrine not repellent to human nature but capable of alleviating its every misery and satisfying its every want?

Some of the people who are looking for Christian Unity on their own conditions are still smarting over the utterances of Cardinal Vaughan, and, judging from their expressions, we are inclined to believe they are more in need of Christian Charity than Christian Unity.

Among the matters debated at the Episcopal Church Convention held recently at Minneapolis, was the question of selecting a supervising or Metropolitan Bishop over each ecclesiastical province of the United States, and a primate for the whole Church throughout the country.

At the cemetery the last service for the dead was performed by Rev. Father McCormack, and this was brought to a noble soul, whose memory will, as long as life endures, remain green in the hearts and minds of thousands who had the privilege of knowing and who could not help loving the gentle and kindly Finlay McNeil.

and by the practical independence of the dioceses; but it was represented by several speakers that if this course were adopted the public would suppose that they were copying Rome. Such was the fear of any such suspicion that the scheme fell through.

FATHER COLERIDGE when asked to give a favorable review of a friend's book, wrote in reply a few pungent sentences that indicate a besetting sin of the Catholic press. He said:

"I am going to be truculent. That giving pleasure to a worthy man is just the ruin of reviews. If I put in a puff of anyone I must put in the same of everyone; and one of the miseries of the Catholic press is that it is so full of puffs. But I have registered a vow never to allow the Month to be used for private friendships as long as I direct it for the sake of the Month itself and the Catholic public."

DEATH OF MR. FINLAY McNEIL.

A notice appeared in the London Free Press last Saturday morning announcing the death of Mr. Finlay McNeil, a resident of this city for the past thirty-five years. Born in Scotland, he emigrated to this country at a very early age, and on the death of his mother, in Nova Scotia, he came to Ontario in charge of his uncle. Before coming to London he resided in Brantford for a short time. As a boy he was noted for many characteristics. Thrown on his own resources at an early age he made the best use of his opportunities. Every spare moment was devoted to study. Life's duties and obligations were opening out before him, and his purpose was to climb to an honored place amongst his fellow-men.

During Saturday and Sunday, while the remains were exposed to view at his beautiful home on Wellington street, hundreds, hour after hour, thronged to take a last loving look on one whose character would serve to convince one that life is worth the living. Catholic, true and tried, as he was, in every sense of the word, yet the esteem in which he was held was not confined to people of his own faith—all classes and all creeds loved him for the good that was in him and for the greatness of soul that commanded their respect and love.

As a member of the society of St. Vincent de Paul, his purse was ever open to the needy. As a member of the Board of Separate School Trustees, his best energies were directed toward the furtherance of Catholic education. As a member of the C. M. B. A. his loss will be felt, more especially by members of Branch No. 105, which he helped to organize, and of which he was an active and most interested member. In all matters pertaining to the furtherance of the interests of the Church, Finlay McNeil was always ready with means and mind to take a prominent part.

At the cemetery the last service for the dead was performed by Rev. Father McCormack, and this was brought to a noble soul, whose memory will, as long as life endures, remain green in the hearts and minds of thousands who had the privilege of knowing and who could not help loving the gentle and kindly Finlay McNeil.

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There were present from a distance at the funeral, Mr. Thos. Gleason, of Kalamazoo, Mich., and Mr. T. J. Finn, of Montreal, uncle of Mrs. McNeil. The pall bearers were Messrs. D. Regan, M. Masuret, W. McPhillips, H. Dignan, J. Mattinson, Robert Reid, Jr., Philip Pocock and John Forrestal.

SUBSIDED BIGOTRY.

In 1750 Judge Paul Dudley left a sum of money to Harvard College for a series of lectures to be given annually. One of the subjects he prescribed was to be, For the detecting and convicting and exposing the idolatry of the Romish Church—their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses in their high places; and finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate Church spoken of in the New Testament.

Although the lecturer speaks kindly of Catholics, recognizes the good works of Catholic institutions, and does not indulge in the slang of the ignorant, present day, anti-Catholic fanatic, yet we are more surprised at his disquisition on the Church uttered in 1855 than we are at the words of Paul Dudley uttered in 1750. That the judge was a fanatic at a time of extreme fanaticism and intolerance is evident from his language. That he was sincere is equally apparent from the fact that he was writing his will in view of approaching death—

A PROTESTANT BELIEF.

At the Northwest Conference held last week at Spring City, Pa., Rev. Wallace MacMullen, of Grace Methodist Episcopal Church, Broad and Master streets, this city, read a paper based on the nineteenth verse of the third chapter of the first Epistle of St. Peter, which reads: "In which He also came and preached to those spirits who were in prison."

WILL BE A CARDINAL.

Mgr. Satolli Receives Official Notification of Papal Action. Washington, October 31.—Monsignor Satolli today received official notice of his elevation to the Cardinalate. The first announcement came by letter, and this was followed by a cablegram to Cardinal Gibbons, as follows:

The cablegram reached Cardinal Gibbons at Baltimore this morning, and in company with Father Magnien, rector of St. Mary's Seminary, he left on the first train for this city to congratulate Mgr. Satolli on his elevation. The Delegate was prepared for the visit, as the letter already received from Cardinal Rampolla, Secretary of the Propaganda, had given him private information concerning the services of the Pope.

Dr. BOOKER'S STATEMENT. Dr. Booker, secretary to the Dele-

gate, made the public announcement of the action taken at Rome with the following statement, which gives all of the essential features:

"Mgr. Satolli will be created Cardinal at the consistory assembling about the middle of November. He is not to go to Rome for the ceremony of receiving the beretta at this consistory. Cardinal Gibbons will be delegated to act for the Pope in conferring the beretta.

The exact date of the assembling of the consistory at Rome has not yet been announced.

TO CONVERT PROTESTANTS.

Cleveland, September 3.—Under the auspices of the Bronson Club, an organization of Cleveland Catholics, a mission for the conversion of Protestants will be established in Tibby street this week. It is in charge of the Patrist Fathers, and Father Kress, one of the order, will be the missionary. The mission will be in a public hall. There will be no altar and the priest will preach in his street clothes.

The permission of Bishop Ignatius F. Horstmann, of the diocese of North-ern Ohio, was asked, and while he approved the plan he first wrote to Rome for sanction. The following letter arrived to-day:

"Illustrious and Right Rev. Sir: With the greatest pleasure I read what Your Lordship wrote in your letter of the 5th inst. concerning the missions given to Protestants in your diocese. Undoubtedly holy is this work under any circumstances and the plan adopted by you in order to obtain more abundant fruits merits all praise. The salutary effects of the apostolate from the very first inception of the project show that God is blessing the work, and this ought to be for Your Lordship and the missionaries a strong incentive to persevere in the good cause with zeal and with undiminished fervor. The Holy Father sends his apostolic benediction and grants the Indulgence requested. M. Card. Ledochowski, Prefect Congregation of the Propagation of the Faith."

EL CATHOLIC RECORD.

Sir—It would indeed be a grave mistake on my part were I to omit in an estimate of the poets of Canada the name of the cited Archbishop of Halifax, Most Rev. Dr. O'Brien. But this I have not done. If you will kindly look again over my article in the Catholic Record, to which you refer in your last issue, you will see that reference is made to the poetic gifts of His Grace and in the very department which you have emphasized—that of sonnet writing. Canadian literature cannot and should not be provincialized. The literary glory of Nova Scotia is our glory as Canadians here in Ontario, and I would be sorry indeed to do an injustice to even the best of our Provincials, much less to one which has produced a Haliburton, a Housa, an O'Brien and a Roberts, and which holds a commanding position, intellectually and politically, in the great provincial family circle of our Dominion.

WEDDING BELLS.

Central, Oct. 29, 1895. At St. Peter's Church, McGillivray, by the Rev. H. G. Fraser, of Mount Carmel, Mr. Gordon O'Brien was united in marriage to Miss Kate, daughter of Mr. Jas. Hennessy, of Bid-dulph.

FAVOUR-BARE.

The first of a long list of weddings to take place in the near future was celebrated at St. Joseph's church this morning, when F. B. Badour, boot and shoe merchant, and Miss Lizzie Bart, eldest daughter of John Bart, Romeo street, joined hands and hearts in matrimony. The ceremony was performed at 8:30 by Rev. Father Downey, in the presence of a large number of relatives and friends of the contracting parties.

FOR ADOPTION.

The Children's Aid Society of London have two little girls, about two years old, and nine boys, from six months to ten years old. They are all good, clean, healthy children and should brighten any home that would adopt one. Any person wishing to have one will kindly apply to the secretary, Mr. Joseph Sanders, 64 English street, London, Ont., or Mr. Thos. R. Parker, President, C. P. Ticket office, London.

face of eschatology, which has, he said, been least touched upon by theologians.

From this it will be readily seen that a radical difference exists between his view of a probationary state and the Catholic doctrine of purgatory; a logical reason can be given for the existence of the Catholic purgatory.

The Public Hall Apostolate.

Father J. M. Cleary, of Minneapolis, furnishes the Catholic World with an account of his work in that city in what is termed a "Public Hall Apostolate." As a result of his extended experience, Father Cleary expresses his conviction that "the public hall is the best and most attractive place in which to convey a knowledge of divine truth in our time and country to our separated brethren. By this means 'other sheep not of the fold' will best hear his voice, and there may be 'one fold and one Shepherd.'

The Month of the Holy Souls.

Among the many beautiful devotions in which the Church of God is so prolific there are few that are so touching, and that come nearer to us than the one to which this month of November has been dedicated. The Church is a tender mother who never forgets her children. She prays for their eternal repose long after those to whom they were near and dear in life have forgotten them. During the month of November the Church invites the living faithful to pray for the faithful departed. The early Christians were wont to honor the memory of those who died in the odor of sanctity, and so consoling was this practice that November 2d was finally recognized by the Sovereign Pontiff as a day to be devoted in an express manner to prayers for our departed loved ones. Each of us should enter into the spirit of the Church during the present month, and frequently remember the dead in our prayers.

CANADIAN POETS AND POETRY.

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THE INNER LIFE OF MAN.

Conference by Father H. A. Barry at the Boston Carmel.

We are glad to lay before our readers this beautiful discourse from the Conference on Prayer which the Rev. Henry A. Barry continued during the Novena for the feast of St. Teresa at the Boston Carmel.

The Book of Genesis says that the Lord formed man of the slime of the earth and breathed into his face the breath of life.

Behold the grand finale of creation—the inner life of man. The heavens and the earth, the stars, creatures that wing their way through air, fishes that cut the deep, the beasts that crawl upon the earth, fowl that cluck and cattle that low had been created. Now, to crown the grand work, God creates the soul, the inner spirit, the man, to rule all these things and for whom all things had been made as for an end.

In the work of establishing our holy religion in this country, and especially in these parts, heaven has displayed a kindred providence. Thus far we have been occupied with exterior works, clustering into parochial families, building up houses of God out of scant resources.

Truly the vanishing era has been a building age, a forming from the slime of the earth, a fashioning of the body.

Thanks to God, we are on the threshold of a new era, when into the cold and unliving body the inner spirit shall be breathed.

Christ is Son of the Eternal King, The Church, His spouse without spot or wrinkle, is the King's daughter, whose fairness and rare beauty is all within. Aye, though our tabernacle be a throne whereon Christ sits to receive our homage; and prelates and priests arrayed in jewelled vestments with numerous and blazing equipage, a stately cortege bow before the throne, while scented vapors are wafted from innumerable thurbles to honor Him, as from myriad choirs and organs of highest mechanism, the choicest music of the masters is woven into the grand and most solemn of earth's ceremonials. Gorguous as is the scene of the consecration on high solemnities, when circled about the throne of the tabernacle as Christ appears, born out of the consecrating words of the priest, the crimson of the Church's prince, the purple of her Bishops, and the sepulchral black of her priests form amid the clouds of incense a living rainbow about the Son of God; yet do I say the interior life of the soul is vastly more essential.

The exterior is only the expression of the interior. This public and solemn profession of faith in the adorable presence of the King whose court is within our sanctuary, is becoming and a meritorious worship—God has decreed the triumphal entry with its hosannas and spreading of palm branches. But the world marks the concourse; it inhales the incense, it lingers bewitched on the lofty pinnacle of the "Gloria," inclined, riveted by the adoring measures of the "Sanctus, or is bound a captive by the deep chords of the "De Profundis;" and yet 'tis the inner life from its earliest dawn to latest evening we come, singly, no one heading our destination, our Friend, our God, and whisper to Him in silence our loves, our sorrows and our temptations. 'Tis the interior life of momentary sacrifice, recollection of God's presence everywhere, and frequent conversation with Him. 'Tis to be in love with God and to be unable to forget Him. An evil thought, an insult, a contradiction we turn to God and breathe in purity and patience from His sacred countenance. This, the interior life, is the true glory of our holy Church. Gold has built our temple and lo! the hour is sounded to adore in spirit and in truth.

The newly-created sphere of revolving clay stands forth all ready for man to inhabit and rule it. The plain of earth with its carpets of many tinted verdure, its spacious valleys like massive halls embracing every form, walled in by mountains—tapestried with woodland glories, and its high ceiling of heaven, dotted with starry lights, fashioned and illumined by God's own hand, and yet how vain and unmeaning a palace without its King—creation without the soul of man.

Thus is God's holy Church a chilly temple save for the interior grace, the hallowed fires of charity kindled within, of hearts that burn with love and sympathy for their dead Master; fires that must be kept awake constantly by the fuel of sacrifices, and the awakening breath of him that ever prays.

Our houses of prayer are built and equipped. This was a necessary and a noble task. Now God, as it were, would breathe into us the spirit of prayer. Christ had shown the Twelve, the exterior workings of the Church. They slept whilst He prayed. Yet they needed prayer, as Jesus warned them: "Watch and pray." They comprehended it, and asked the Master to instruct them. "Lord, teach us to pray." This spirit fell upon them at Pentecost. In a public manner the coming amongst us of St. Teresa and her victim band of vestal virgins announces the new reign of the public higher life.

Things are ripe for it. This busy age of materialism cries out for it. That cry is heard through Carmel as God spoke by Zachary: "I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of prayer."

The plenteous of grace has always resided with us in our holy Church with its sacraments, but in its personality grace is born first of all by God's purest mercy. It shall not persevere in us unless we pray.

In this vein Pius IX declared himself in private audience to an American priest, that America would not reach Christian perfection until the religious orders devoted exclusively to prayer shall have flourished amongst us. Of such a character are the religions of St. Carmel, the Carthusian and Trappists.

It is the duty of all Catholics to welcome these daughters of Moses whose hands are lifted to God for us whilst we battle with the sinful world. May the contemplative spirit thrive in our midst, so as from other summits with Mount Pleasant, cloisters may rise to shelter those watchwomen on the towers, those angels clothed in flesh with swords drawn in prayer for us, and to remind us burdened with our worldly distractions and mercantile cares, whithersoever we turn in our journeys, now by its silence and again by its angelic bell, but always by its presence, of salvation and life beyond the grave.

FATHER TOM BURKE.

His Satisfying Life and Death.

An admirable paper by L. W. Reilly in the American Ecclesiastical Review for September, summarizes a fellow Dominican's biography of the great Irish preacher:

Father Burke's mortifications are not revealed by his brother in religion. But if, as one who knew him intimately, assures us: "His inner life was as beautiful as that of his own St. Dominic, the spirit of penance was not absent from among his virtues. His fortitude in sufferings, an instance of which has just been related, is assurance that, like St. Paul, he filled out in his own body the measure of the sufferings of Christ.

After his return home from America, he became more and more of an invalid. He had over-taxed his strength in this country, and his health rapidly declined after he went back to Ireland. Yet he did not spare himself so long as he could stand on his feet, nor did he seek any relaxation from the severity of the rule while he could possibly observe it. "These last years of his life," writes his brother, "when his fame as a preacher was well established, were the years of his greatest activity—an activity which seems quite incompatible with the suffering life he really led. It even seems to us, who perhaps hardly know what suffering is, to be altogether impossible that a man who is suffering pains should be able to preach an impassioned and eloquent sermon full of cogent argument and minuteness of detail, or at another time to keep his fellow-men in convulsions of laughter by his witty sallies."

His pain was not continuous, but came and went, lasting for hours or days at a time. When he had a respite he missed his cross. On one of these occasions he said, "I have been three days without pain. I don't know myself or feel right at all without it. I think I must pray for a little."

"Only a few days before his death," says his latest biographer, "he wrote several letters of introduction for one who had applied to him. These were addressed to sympathizing friends in America, and must, as their dates tell us, have been written at a period of great suffering, no word of which is breathed in the letters. His doctors, of course, urged the necessity of long and perfect rest. But rest, for one of his temperament, was out of the question. He felt with Macbeth: 'If die I must, I'll die with harness on my back.' Preaching was his vocation and his greatest delight, yet it was when in the pulpit that he felt the most acute pain. The beads of perspiration stood out upon his forehead and rolled down upon his face—evidence of the agony he was undergoing, as those who remember who were privileged to hear his sermons at the opening of St. Dominic's, Haverstock Hill. When the time for the opening of the present church came, Father Burke, who had promised to preach, was stretched upon a bed of pain. Yet, despite the entreaties of his friends, he insisted upon coming over from Ireland to fulfill his engagement. Those who saw him then, who heard the five sublime discourses with which he enthralled his audience, and who saw now, after those superb displays of oratory, he dragged himself back to his bed of ceaseless pain, there to regain strength for the next effort, looked on him with a sort of awe, as upon a man whose whole desire was to spend himself and be spent in the service of God and his neighbor."

After those sermons he went back home to Tallaght to die. But one more self-sacrifice was to be asked from him, one more opportunity was to be granted to him to suffer for others. There was famine in Donegal, and the orphans there were without food. Would he preach a charity sermon to save them from death by hunger? Willingly. So, in the presence of an immense congregation, he mounted the pulpit for the last time, and though every sentence caused him a pang, he delivered one of the finest addresses that he ever preached. It cost him, however, what was left of his life. He lingered after it for a space, but the seal of death was on his brow before he finished it. His work was done. His course was finished. In effect he had laid down his life for the poor children for whom he pleaded. The end came at last, and the news was flashed around the globe: "Father Burke is dead."

Yes, the poor woe body was dead but the heroic soul, who will doubt that it, resplendent and blissful, has entered into the joy of its Lord.

HOW SHALL RELIGIOUS INSTRUCTION BE GIVEN.

It has sometimes seemed to us that perhaps our educational institutions were too much inclined to make religious instruction not merely a necessary part of the curriculum, but to place it on a level with the other studies and merely to exact so many lessons in the catechism during the week, with the same kind of punishment for failure as for other studies—say an additional twenty, thirty, or fifty lines, or perhaps a chapter in the catechism.

The catechism must, of course, be taught—it is an epitome of Catholic theology, and should be taken as the text for instruction. But everything depends upon the manner in which it is taught. It is hardly necessary to say that a mere repetition of a lesson from memory is not sufficient—explanation is necessary. And very much depends upon the spirit of the teacher in giving that explanation and instruction generally. Here it is pertinent to remark that it makes a great difference whether the teacher loves children and young persons or not. Some do not care for children and are rather inclined to consider them a bore. Of course such a person will not stand a very good chance to get at the hearts and secure the confidence of his pupils. Whereas, one who loves children and youth and takes pleasure in being with them will be much more likely to win their confidences and affection. Many a wayward child has been won from a wilful, obstinate, disobedient career to submission and good behavior simply by a change of teachers. One was un sympathetic, harsh, exacting, inclined to rule with the rod rather than with reason and heartfelt sympathy and encouragement. The other, with kindness, found his way to the heart of the child, secured his confidence and thereby made him a fast friend, an obedient and faithful pupil.

Punishment should never be administered in anger. In fact one of the important qualifications of a good teacher—yet, we fear, a qualification as rare as it is important—is the power of self-control, even under the most trying circumstances. We fear an immense amount of injury is constantly being done to children and youth by impatient teachers. No matter how guilty the culprit may be he will smart and show resentment under a sense of injustice when punished by a sudden impulse of anger. We know of cases where young persons, boys especially, say fourteen to sixteen years old, have taken a life long prejudice against a teacher and unfortunately been driven away from their religious duties by a passionate slap in the face, or a knock on the head, or perhaps by a few thoughtless but really cruel strokes of the whip.

This matter of governing children and youth really involves a tremendous responsibility. It requires as much wisdom and more discretion and self-control than to govern a state. It is necessary to consult such a variety of temperament and disposition and adapt the treatment to the varying dispositions of each. It requires observation, intuitive perception, sympathy and tact. Above all, it requires a conscientious desire to do the best possible for the children and youth under one's charge.

The teacher should always deal justly, fairly and considerately with his pupils, especially avoiding partiality, which is always a bane in any school. Children are quick to detect the least manifestation of partiality, and the effect is very bad upon those who are not so fortunate as to be included in the favored class. Be just and even generous to all. Encourage the timid, deal gently with the sensitive; let firmness and dignity with the refractory be tempered with a loving solicitude for their best interests.

In one word the grand, controlling motive of the religious teacher should be the salvation of the souls of his pupils. Deeply impressed with a sense of his responsibility, conscious that a single serious mis-step may prove the turning-point of some pupil's life, he should labor so to impress his own deep feeling upon them, and, above all things, to make them love religion and take pleasures in its duties rather than look upon it as an irksome task—a disagreeable duty.

A duty exacted with the spirit of a Marinet, merely as a necessary task, will not be likely to attract the heart and engage the affections. Performance of religious duties is of other things the most inconsistent, the most ungrateful and heartless. True religion is a divine flame which can only be communicated by a heart on fire with the love of God and of all holy things. Herein lies the secret of the great success of our teaching Sisterhoods, and the reason why parents are so anxious to place their children under their benign influence. May the Lord multiply such teachers among us!—Sacred Heart Review.

Many people, when a little constipated, make the mistake of using saline or other drastic purgatives. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest. They keep the system in perfect order.

You cannot be happy while you have corns. Then do not delay in getting a bottle of H. W. Lewis's Corn Cure. It removes all kinds of corns without pain. Failure with it is unknown.

HEARING MASS.

Listen to these strong words from the lips of Cardinal Vaughan, the successor of the late Cardinal Manning. How many who might read and profit thereby:

"Regular and devout attendance at the Holy Sacrifice of the Mass is a test of Catholic life and a guarantee of salvation. Habitual neglect of the obligation to hear Mass is a positive proof of religious indifference and a sign of perdition. The irregular lives and practical loss of faith visible among so many Christians are directly traceable to their habitual neglect of this duty. On the other hand, the holy and beautiful lives led by the dutiful children of the Church have their root in the Divine Victim of the Mass. They share His merits. For this reason we beseech you, for the love of God and of your own welfare, to hear Mass regularly and devoutly as often as you can, and at least on Sundays and holidays. We urge all pastors and directors of souls to impress this duty upon the faithful, and to spare no pains to induce them to fulfill it. Members of the Protection and Rescue Society, and the Ladies of Charity are earnestly invited to use their influence in the same direction. The Mass has been instituted as a perpetual memorial and renewal of the Passion and death of Jesus Christ. Do this for a commemoration of Me." (St. Luke, xxii.) "As often as ye shall eat this bread and drink the chalice, ye shall show forth the Death of the Lord, until He come." (I Cor., xi.) Draw no false contrast between the mystery of the Mass and that of Calvary, saying that presence at the latter would have convinced and satisfied you, whereas presence at Mass brings no conviction. The merit of assistance at either depends equally on faith. One and the same key, divine faith, unlocks the mysteries of both, equally revealing the meaning and nature of the Mass and of the Sacrifice of Calvary. Without divine faith the Nativity and Crucifixion would have been nothing more to you than mere human scenes. How few on Calvary profited by their presence at the awful sacrifice—that is, how few had faith! Be assured you would have no more need of faith had you stood at the foot of the Cross than you have now when you kneel at the foot of the altar. Both sacrifices are the same, differing only in the manner of offering. Hear Mass as often as you can. Cultivate the greatest esteem and love for the Divine Victim of our salvation, who, really present in the Mass, is also the Bridegroom of every soul that is in the state of grace. He will speak to your soul from the altar and will give Himself to you in very deed. Come, then, to Mass, not slowly and sadly, but with spiritual joy. The friend of the Bridegroom, who standeth and heareth Him rejoiceth with joy because of the Bridegroom's voice. This, my brethren, is fulfilled." (St. John, iii.) "May the God of all consolation fill you with all joy in believing."

Advertised Piety.

One cannot travel much without seeing many persons who take a delight in advertising their piety. We do not refer to members of sisterhoods, or brotherhoods or the priesthood who are constantly clothed in ecclesiastical garb. Those who are familiar with this class of persons know they wear their peculiar garments as quietly and unostentatiously as other people wear the ordinary apparel. It is not often that you find a Catholic priest or a Catholic Sister acting so as to draw attention to their religious character. But there is a class of people, both clerical and lay, who seem to like to draw attention to the fact that they are pious, and engage publicly in devotion or in devotional reading in such a way as to suggest that they take a great pride in it, and desire people to know what they are doing. Such conduct is offensive to good taste. It is as invidious as to flaunt ones riches, or energy, or achievements. It is as public demonstration of good taste as a public demonstration of affection between engaged couples. The writer's attention was recently attracted to a gentleman who got into a crowded car on one of our railway trains. He was not a Catholic priest, but he wore the latest and most remarkable ecclesiastical garments. His high cut vest and coat buttoned over his collar were so arranged as to exhibit a fine gold chain, from which hung an ornamented gold cross. As soon as he was seated, he drew out a book and appeared to be absorbed with its contents. He was not so much absorbed, however, that he did not give furtive attention to what was going on around him, and to the changes made at the stations along the line. When he arrived at his stopping-place, with his book still open before him and his lips moving, he used his disengaged hand to smooth his silk hat with a silk handkerchief, making the impression that his devotions were so imperative that he could not spare a minute for anything else.

Such parade of piety, we say, is justly offensive. Those who are in deepest and closest communion with God do not advertise the fact in railway trains and in other public places in the presence of a promiscuous crowd.—Independent.

A Prominent Lawyer Says: "I have eight children, every one in good health, not one of whom has taken Scudder's Emulsion, in which my wife has boundless confidence. Peculiar in combination, proportion and preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You should try it."

TWENTY-FIVE IMPORTANT QUESTIONS.

In addition to his remarks on what Catholics should know and do, Rev. J. H. O'Donnell has published these twenty-five questions, which every Catholic should ask himself:

1. Have I made my Easter duty? 2. Have I contributed to the support of my Church to the extent of my means? 3. Do I pay my pew rent when it is due, or do I allow it to run to the end of the quarter? 4. Have I given assistance to the worthy poor when I could without detriment to myself? 5. Do I fully realize the great importance of what I am about to do when preparing for confession and holy communion? 6. Do I bear patiently the cares and trials incident to my state of life, or do I murmur at God's providence? 7. Do I strive to familiarize myself with the doctrines of the Church, so that I can give an intelligent reason for the faith that is in me? 8. Do I read the history of the Church with the same zest that I peruse the latest novel? 9. Have I ever been tempted to be ashamed of my race or creed; and if so, did I resist manfully said temptation? 10. Do I make it a point to get to Church a few minutes before Mass begins in order to recollect myself, and prepare for the fruitful celebration of the divine mysteries?

11. Do I listen with respectful attention to the sermon in order to gather thoughts that will strengthen my faith and nourish my soul? 12. Am I a member in good standing of any of the societies or confraternities established by my pastor? 13. If not, why? 14. Am I generous with my time and labor in promoting the spiritual interests of myself and others, as I am in advancing my own and others temporal welfare? 15. Have I ever so forgotten myself as to eat meat on Fridays and fast days without reason? 16. If I did, was I ashamed of myself? 17. Do I visit the sick as frequently as I might and console them by comforting words and acts of kindness? 18. Am I in the habit of speaking uncharitably of others, thus wounding their feelings and injuring, perhaps, their character? 19. Do I say grace before and after meals? 20. Am I respectful and obedient to my parents and superiors and docile to their admonitions? 21. Am I convinced that it is my duty to support Catholic literature, especially Catholic journals and magazines? 22. Am I engaged to or keeping company with a non-Catholic; and if so, should I not reconsider the matter and candidly acknowledge the folly of my course? 23. Have I been faithful to my pledge against intoxicating drinks? 24. Am I actually conscious of the fact that I am a mere creature dependent upon God for what I am and what I possess? 25. Is there anything in my life that needs reformation; and, if there is, is it not in time to begin the good work of reform?

True Christian Charity.

Catholic Mexico is a fruitful theme for the stock columnists of returned Protestant "missionaries," who proclaim their defeat by the venom of their slander. Here is an item worth considering as showing the true Christian character of the people whom our Protestant contemporaries seem so fond of libeling. It is taken from the newspaper account of the loss of the Pacific mail steamship, Colima:

"The survivors have received nothing but kindness from the whole population, from the highest to the lowest. Every craft for miles along the coast is out looking for survivors, and bringing in the bodies which are being washed ashore. In this perhaps the great good will of the people here is best shown: not a body has been found that was not instantly surrounded by natives who toiled for hours in the hope of resuscitation, no matter how hopeless the task. Masses were said in rapid succession in all the Catholic churches this morning, from 5 o'clock until noon, for the success of the searching parties and for the repose of the souls of the dead. Thousands who attended these services were constantly offering their aid in the work of succor."

Within every man's thought is a higher thought—within the character he exhibits today, a higher character.—R. W. Emerson.



A LIFE SAVED BY TAKING AYER'S CHERRY PECTORAL.

"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctor prescribed by my neighbor sent me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, my cough was cured, and I believe it saved my life."—W. W. Ward, 30 Quincy Ave., Lowell, Mass.

Ayer's Cherry Pectoral. Highest Awards at World's Fairs. Ayer's Pills the Best Family Physic.

THE OBJECTS OF THE New York Catholic Agency. The object of this Agency is to supply, at regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1. It is situated in the heart of the whole sale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus securing its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged to patrons on purchases made from them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure a prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York who may not know the address of houses selling a particular line of goods can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your agency authority to act as your agent. What you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 63 Barclay St., New York, N. Y.

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NOVEMBER 9, 1895. FIVE MINUTE Twenty-third Sunday.

HOW TO BE MASTER. "Many walk of whom (and now tell you weep) destruction; their shafts, whose darts, these look." (Phil. iii.) Sensuality is the enemy of the soul. The dominion over reason is the source of misery. St. Ambrose, "It is a subject man to a natus bondage. The present, or at happiness of the soul, unless he resists the passions. The spirit of the devil cannot be exorcised. God and mammon is end in destruction, belly, and whose glo who are 'the enemy Christ,' because the a fundamental principle of religion, man must live in St. Francis of Sales were in heaven and tomb." We must and die a living death in the life of sweet Saviour! denial. Yet the very word the mind of some thoughts of long fringes, of mental sufferings, misery. These earthly things." create the necessity, cause they are lustings. Their words the senses. They and send them will vote their time to life, and they want their probation we find so little comfort. Self-denial does bodily mortification other corporal austerities by which the into subjection. denial is that the ter of the man. S tells us: "The lament the ignorance themselves wances and with exercises of their all their confiden believing that th means of them. use half the same fying their unreasons they would ment in a single whole years with "Be assured," Sales, "that the senses in seeing, ing is far more p ing even sharp c. It ought to be conquer ourselves day to go on strength and pe all it is necessary little temptations jealousy, envy, d fish attachments doing we get more violent than. A man's chief be turned within who governs his the world. We them or be enslav.

THE FRENCH SE. There is, at an organization in out a parallel in has what seems to be the wants of the gation already vi one at Paris, one at Parthenay, establishment is and organization Benedictine mon he was accustomed poor are ill, the care of the hou and wife have to by labor. Go to and more servan; you must a of water. And amiable, the hearts and that has sent you, at the beginning of these "serva

Danger. The most import common complaint tendency to develop and dangerous drooping from the tubes or lungs is chitis or consumption, more or less, other disease, impurities in the do but little go method of treatm and for this purpose superior to Hood's action of this expels every imp etarrh and gives ism.

The Proprietor constantly receives following, which A. Boam, Waterbury, Vt., writes: "I have used your Pills for Dyspepsia. Complaints. The using them was family medicine can be given in itic.

Health your children is never fails.

Health your children is never fails.

Health your children is never fails.

Health your children is never fails.

FIVE-MINUTE SERMONS.

Twenty-third Sunday after Pentecost.

HOW TO BE MASTERS OF OURSELVES. Many walk of whom I have told you often (and now tell you weepfully) that they are the enemies of the Cross of Christ; whose end is destruction; whose God is their belly; and whose glory is their shame; who mind earthly things. (Phil. iii. 18.)

Sensuality is the bane of man's existence. The dominion of the passions over reason is the source of his greatest misery. "Every passion," says St. Ambrose, "is a slavery," because it subjects man to an unjust and tyrannous bondage.

The present, or at least the ultimate, happiness of the creature is wrecked unless he resists the attacks of sensuality and frees himself from the control of the passions. The Spirit of God and the spirit of the world, the flesh and the devil cannot exist together in the soul. Whoever seeks to serve at once God and mammon is of those "whose end is destruction, whose God is their belly, and whose glory is their shame," who are "the enemies of the Cross of Christ," because they strive to destroy a fundamental principle of the Christian religion, namely, self-denial. "We must live in this world," says St. Francis of Sales, "as if our spirits were in heaven and our bodies in the tomb." We must live a dying life, and die a living and a life-giving death in the life of our King and most sweet Saviour! This we do by self-denial.

Yet the very word—self-denial—fills the mind of some with terror, with thoughts of long fasts and of scourging, of mental suffering and of bodily misery. These are they "who mind earthly things." They cannot appreciate the necessity of self-denial because they are insensible to spiritual things. Their world is the region of the senses. They love their bodies and serve them with fidelity; they devote their time to the study of how they can get the most pleasure out of their probation wondering why they find so little comfort for their pains.

Self-denial does not consist in mere bodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection. The real end of self-denial is that the soul may be the master of the man. St. John of the Cross tells us: "That there is great reason to lament the ignorance of some who burden themselves with indiscreet penances and with many other disorderly exercises of their own self-will, putting all their confidence in such acts and believing that they become saints by means of them. If they would but use half the same diligence in mortifying their unruly appetites and passions they would make more advance in a single month than in many whole years with all other exercises."

"Be assured," says St. Francis of Sales, "that the mortification of the senses in seeing, hearing and speaking is far more profitable than wearing even sharp chains or hair-shirts. It ought to be our principal aim to conquer ourselves, and from day to day to go on increasing in spiritual strength and perfection. But above all it is necessary to overcome our little temptations to anger, suspicion, jealousy, envy, duplicity, vanity, foolish attachments and so on, for by so doing we shall gain strength to resist more violent temptations."

A man's chief care, then, ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them or be enslaved by them.

The French Servants of the Poor.

There is, at any rate, one charitable organization in France which is without a parallel in this country, and it has what seems to us a beautiful name, "Servants of the Poor." The congregation already possesses four houses, one at Paris, one at Joinville, and one at Paris, while the original establishment is at Angers. The idea and organization were due to a Benedictine monk. "My daughters," he was accustomed to say, "when the poor are ill, there is no one to take care of the house, for both husband and wife have to gain their livelihood by labor. Go to them, and be kinder and more serviceable than any servant; you must accept nothing of them, neither a morsel of bread nor a glass of water. And above all, be sweet and amiable, that you may win their hearts and that they may see that God has sent you. There were five Sisters at the beginning; there are now sixty of these "servants of the poor."

Danger From Catarrh.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

The Proprietors of Parmelee's Pills are constantly receiving letters similar to the following, which explains itself. Mr. John A. Borer, Waterloo, Ont., writes: "I never used any medicine that can equal Parmelee's Pills for Dyspepsia or Liver and Kidney Complaints. The relief experienced after using them was wonderful." As a safe family medicine Parmelee's Vegetable Pills can be given in all cases requiring a Cathartic.

Help your children to grow strong and robust by counteracting anything that causes ill-health. One great cause of disease in children is worms. Remove them with Mother Graves' Worm Extirpator. It never fails.

OUR BOYS AND GIRLS.

What Kathleen Did.

Kathleen was perfectly positive that could she have just as much cake and preserves to eat as she liked, she would be perfectly happy. She would give up having butter on her bread and milk in her tea and go to bed at 6 o'clock and do anything at all to please mamma, if she could only have as much cake and preserves as she could eat—just for once. But mamma smiled and shook her head.

It was an autumn evening when Aunt and Uncle Brownson had come to call that Kathleen had sat wonderfully still, and Aunt Lucy asked the little girl why she was so serious. "I am a little sleepy," said the little child. The china closet where the preserves and cake were kept was open, and mamma had been there for some refreshments for her visitors. They all stood at the door, when suddenly Kathleen disappeared into the pantry, and squeezing herself into the closet among the jars and tin-cake boxes, stood perfectly still. Mamma came in, and, closing the door, turned the key in the lock, and naughty Kathleen heard her retreating footsteps as she walked down the hall and upstairs.

Kathleen was prepared to have a nice time of it. So greedy was she that she forgot to be afraid of the darkness, and so often had she longingly gazed at the pantry and its treasures that she knew precisely where the jelly-cake was.

She found the box, lifted the lid and put her hand down into the box, and out came the big jelly-cake. Even in the darkness she seemed to realize how brown it was, how red the jelly looked in between the layers of cake and how well powdered the top was with sugar. She took little bites all around the edge, and when she had satisfied her first hunger for sweets, groped around till she found some cream puffs, meant for dessert to-morrow when the pastor was coming to dinner. The little rubber decided that she needed cream puffs more than the pastor did, and so disposed of them all. Then she sat down on the floor and began to get lonely.

"I wonder," she said, "if Molly made any custards for dinner?" and then ran her hands along the shelf where the custards were usually placed. There were none—all the cups were empty except one. Kathleen put cup and all to her lips, and then—how she did scream! In the meantime mamma and papa had hunted the house over, but no Kathleen could be found. Finally papa took a lantern and scoured the garden and the neighborhood, but no Kathleen. Then suddenly mamma was startled almost into hysterics by piercing screams from the pantry. It was followed by frantic cries of "Mamma! mamma!"

The door was opened in an instant, and into papa's arms fell the most forlorn-looking little girl that ever was seen. Her hair was rumpled, her face smeared with tears, dust, jelly and cake crumbs, and her dress ruined with sugar and cream. The shelves and floor were scattered with sugar and crumbs, a broken mustard pot rolled on the floor, a round piece of jelly cake with a neatly scalloped edge lay on top of it, and a jam jar was placed on top of a cream puff which had escaped greedy Kathleen's groping hands.

Mamma looked on in speechless dismay, while Kathleen howled, and pointing to the mustard pot, cried between her sobs: "I thought it was a—custard and I drank it. Oh, bo-hoo, bo-hoo!"

Mamma said nothing. Kathleen deserved punishment richly, and she got it. When the closet was cleared up and Kathleen put to bed, she said humbly, as she put some cracked ice in her burning mouth: "It hurts dreadful."

"It was good that you took it, bad girl," replied mamma. "It will be good for your digestion."

Dogs as Policemen.

In Germany they have conceived to train dogs for the police service, and they believe this new system is going to do great things. The object is not to have the dog jump on a man and tear him to pieces; an uneducated dog can do that. But he is trained to knock the criminal down and keep him motionless until the dog's assistant can come up with the handcuffs.

The breed they use are bulldogs; almost exclusively, both on account of their tremendous jaws and because a bulldog loves a fight. They are very intelligent, and when they have once seized an idea, they hold on to it as they do to everything else. A bulldog never forgets anything, whether it be a kindness, or an insult, or a good education; so he is in this respect quite unlike the celebrated Thomas B. Macaulay, who boasted he had forgotten more things than most people know.

The training of the dogs requires a certain knack, combined with great kindness, patience and firmness. For, although the trainer is sparing of the whip, when a dog deserves a whipping he gets it after being made to understand why he is punished. The first step in his training is the placing of a manikin behind the door, and making the dog understand that this is a criminal he is to seize. This lesson is not hard for him to learn, for a bulldog would much rather jump on a man than not. Then the trainer catches the manikin by the shoulders and lowers it slowly to the ground, with the dog still hanging to the rags around the neck. When the dog be-

gins to tear the figure the trainer strikes him with the whip, to instruct him to him that that is not what he is expected to do. Finally he learns that he is not to let go but to hang on without tearing the victim. If any one moves the manikin he has gripped a ferocious growl warns the bystanders that all such nonsense had better stop at once. When he carries out his role well he is patted and caressed, for kindness plays quite as important a part as the whip in the schooling of the new policeman.

As soon as it is certain that Master Dog has learned his first lesson they let him loose on a living model. This experiment is never quite free from danger, so the man who feeds him is usually chosen for the first experiment, as the dog will not be so likely to tear him, although in all cases the man puts on a leather collar around his neck to guard against accidents. Then these experiments are carefully renewed on strangers, who naturally demand pretty good pay for their services, and who constitute a sort of a board of regents. If the dog passes this examination, he takes his degree, and is ready for work. The German government hopes to make use of these dogs in the service of the customs to catch smugglers on the frontier.

As proof of these dogs we are reminded of a story of a policeman in this country in a country town who was always accompanied on his beat by his devoted bull-dog. One day the policeman discovered two men in a case of assault and robbery. When they saw him coming they took to their heels, running in opposite directions. Of course, he could not go two ways at once, so he called Nick's attention to one man, while he made off after the other. He secured his man, and, coming back, found the second man prostrate with Nick standing guard.

THE OBSTINACY OF UNREASONING PREJUDICE.

Everybody is opposed to prejudice, especially to unreasoning prejudice, at least in theory. Reasonable men, it is said, should be above narrow and hide-bound prejudice and seek only for the truth. A Christian man above all things should be a sincere seeker after truth and ever open to conviction on the presentation of a truth even though opposed to his previous convictions. This is the theory, but how about the practice? Is it true that even Christian men—men who claim to be conscientious seekers after and lovers of the truth live up to their professions? On the contrary it is not too true that men become so attached to their favorite theories and so opposed to the theory that is supposed to contradict theirs, that they deliberately shut their eyes to the claims of the opposing theory, and refuse to be convinced even by the most pointed, logical and convincing arguments?

Take the case of our Public schools. All professing Christian people acknowledge the importance of religious education. The various Protestant denominations have established denominational schools and colleges, and they urge their members to patronize these institutions, and to see that their children are thoroughly trained in the principles of the Christian religion as they understand them. Yet, strange to say, they are all opposed to religious instruction being given in our Public schools. For instance, our esteemed Baptist contemporary, the *Watchman*, in a late number has an article on "Christianizing Education," in which the writer earnestly advocates measures in support of their denominational schools, discontenances "broadening" the system of education in their colleges and universities. The writer remarks: "The point which we wish to enforce is that if it is a worthy ideal to Christianize commerce and politics and literature and art, it is a pre-eminently worthy ideal to Christianize education."

Yet, strange to say, the man who is so deeply convinced of the importance of making education in their colleges thoroughly Christian, and who is decidedly opposed to the tendency which has been developed in certain quarters "to make the influence even of the denominational college less unequivocally Christian than it has been, and to do this in spite of the fact (mark the admission!) that among the large classes of our people there has been an insistent demand that the education furnished by the state should be more distinctive-ly religious than it has been." This same writer, apparently with unconscious inconsistency, declares: "We do not claim that Christianity should be taught in institutions supported by public taxation; but those fostered by Christian Churches and sustained by Christian people have a supreme duty to the kingdom of God, and the Christianization of our civilization to make their influence not simply unequivocally, but distinctively, Christian."

The schools supported by public taxation are the public schools—the schools in which the great body of the rising generation are being educated—the primary, the grammar and the high schools, in which the great majority of children graduate, if they graduate at all, and out of which only a small proportion go to college.

Is it not a most extraordinary fact that intelligent Christian men should so earnestly advocate the thorough Christianizing of the education of their denominational schools and colleges and yet be willing, and even insist upon the great mass of our children in the public schools being educated without any positive religious instruction? Why, here, above all things, is the



very place where positive religious instruction should be given, where the young and plastic minds of our youth should be formed to habits of virtue by a thorough training and discipline in the principles of the Christian religion and forestalled and fortified against the temptations to which they will be subjected in their future lives. Now, why do not our Protestant friends make provision for this kind of education? Why do they not insist upon some arrangement being made by which every class of religiousists—every denomination—shall have the right to teach their children the principles of Christianity as they understand them? There is really no practical difficulty in the way, provided there was only a good will, and a sincere desire to do so.

The answer is plain and simple: it is because our Protestant friends; under the influence of the old, hereditary Protestant prejudice, have determined that Catholics shall not enjoy the benefit of State aid for the education of their children. They know it is unjust to the Catholic minority to impose upon them a system of education of whose benefits they cannot conscientiously avail themselves. They know that mere secular education in which religion is entirely ignored is not only inconsistent with their principles, but that it is an irreparable damage to the rising generation and a detriment to the State. They see the evils constantly developing around them in the low tone of morals, the spirit of supreme worldliness, the scramble for riches at any price, however base the dishonesty. They know well that it is because the consciences of the rising generation have not been educated and developed by the constant and systematic application of the principles and imperative sanctions of the Gospel of Jesus Christ.

Yet they will not yield. They have made up their minds definitely and it has become common the public sentiment of Protestants that the Catholic Church shall not in many ways be aided by the State. They have the majority—they can do it and therefore they will do it. They do not care to reason about it. Their position is best expressed by the old stanza:

"I do not like you, Doctor Fell,
The reason why I cannot tell;
But this I know, and that's the whole,
I do not like you, Doctor Fell."

They do not like the Catholic Church, and that is reason enough. They cannot deny that the Catholic Church has its good points, that at least it tends to make good citizens, but that makes no difference. They shut their eyes to all that is good in the Church and they simply determine that so long as they have the power the Church shall not enjoy any advantage from the State. It is simply a matter of unyielding obstinacy of unreasoning prejudice. The reproach of illiberality, of inconsistency, of intolerance, of bringing untold evils on the rising generation and through them upon the State, has not the slightest effect. They ought to be ashamed of it, but instead of being ashamed they glory in it—they glory in their name. Perhaps they may persuade themselves that they are doing a service to God, but most sensible and candid persons will be apt to conclude that they take counsel more of their prejudice than they do of their reason, of their common sense, or of their Christian principle.—Catholic Review.

"Turn the rascals out!"—the familiar party cry—may be applied to microbes as well as to men. The germ of disease that lurk in the blood are "turned out" by Ayer's Sarsaparilla as effectually as the old postmasters are displaced by a new administration. "Thousands like Her."—Tona McLeod, Severn Bridge, writes: "I owe a debt of gratitude to Dr. THOMAS' ELECTRIC OIL for curing me of a severe cold that troubled me nearly all last winter." In order to give a quinine to a hacking cough, take a dose of Dr. THOMAS' ELECTRIC OIL three or four times if the cough persists longer than necessary.

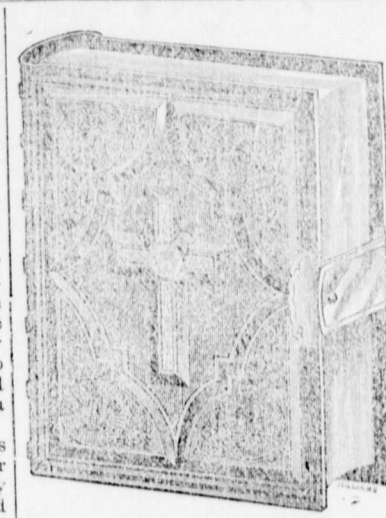
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CRUELLED BY RHEUMATISM.
A King's Co., N. S., Man Suffers for Long Weary Months—Has Reached a Stage when He Was Unable to Turn in Bed Without Aid—Hundreds of Dollars Spent in the Search for Relief—He Has Found Relief in Dr. Williams' Pink Pills Again—Has Found His Wonderful Health Giving Power.

From the Kentville, N. S., Chronicle.
Mr. David O. Corkum, of Scott's Bay Road, is the owner of one of the best farms in King's Co., N. S., and is one of the best known farmers in that section of the county. He is naturally a hard working man and when strong is always to be found busy on his place. Last winter he spent the whole season in the lumber woods, was strong and healthy and worked as hard as anyone. But it has not always been so. In fact it is the wonder of the neighborhood that he is able to work at all. Before moving to Scott's Bay Road, Mr. Corkum lived at Chester, Lunenburg Co., N. S., and while there was a great sufferer from rheumatism, which affected him in such a way that he was unable to do manual labor of any kind. About this time he moved to his present home, but he could not get a moment's respite from the effects of his disease. Feeling that he must get well at any cost he had his old doctor brought from Chester to his relief, but he was unable to do benefit, but to no avail. Being determined not to die without a struggle he had doctors summoned from Halifax, but still continued to get worse. About three years ago he took to his bed, and his case developed into bone and muscle rheumatism of the worst type. It spread through all his bones, up into his neck and into his arm, causing partial paralysis of that limb, rendering it utterly useless since he could not lift it above his waist. All the strength left his muscles, and he was unable to stand upon his feet, but could not walk. Still the doctors waited upon him and still he took their medicines, but with no beneficial result. During

hundred dollars in hard cash for doctors' bills and medicine, all of which did him not one particle of good. After lying in bed for fifteen months his case was pronounced hopeless and he was given up by all. About this time he heard of Dr. Williams' Pink Pills, and as a last resource he resolved to give them a trial. The first four boxes produced no noticeable effect, but at the fifth he began to notice a change. Feeling encouraged he kept on, and from that time he rapidly improved, and after using the Pink Pills for a period of some twelve weeks he was pronounced to be perfectly healthy. Such was the wonderful story told by Mr. Corkum a short time ago. Mr. Corkum is now fifty-nine years of age and perfectly healthy and feels younger and better than he has for years, and attributes his recovery solely to the use of Dr. Williams' Pills, and he is willing to prove the truth of these statements to anyone who may call upon him. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all dealers or by mail from the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and substitutes, against which the public is cautioned. THE BEST is what the People buy the most of. That's Why Hood's Sarsaparilla has the largest sale Of All Medicines. How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Finley Walker, Lyndon, Vt., writes: "I find Parmelee's Pills a first-class article for bilious Headache." Cholera morbus, cramps and kindred complaints annually make their appearance at the same time as the hot weather, green fruit, cucumbers, melons, etc., and many persons are debarr'd from eating these tempting fruits, but they need not abstain if they have Dr. J. D. Kellogg's Dysentery Cordial, and take a few drops in water. It cures the cramps and cholera in a remarkable manner, and is sure to check every disturbance of the bowels.

K. S. J.

RESOLUTION OF CONDOLENCE.

Whereas the members of St. Paul's Community, R. C. Knights of St. John, have learned that Almighty God in His infinite wisdom has called to His eternal reward the beloved father of our worthy president, P. J. Maloney...

Resolved that while we fully realize that words of ours are inadequate to assure you grief, we wish to convey our heartfelt sympathy for the sad loss you have sustained, and we pray that the all-wise Providence will give you strength to bear your loss with Christian fortitude and resignation.

The above resolution was signed on behalf of the Committee of B. C. N. Knights of St. John Community 122, by J. W. Moyan, W. S. Kew, E. Smyth.

Yours respectfully, T. K. Hailey, Sec. Gen.

Toronto, Oct. 29, 1896.

To the family of Sir E. Kenny. Whereas it has pleased Almighty God in His infinite wisdom to remove from this earth by the hand of death our esteemed brother, Sir E. Kenny...

Resolved that we tender to the members of his family our sincere sympathy in their sorrow, and assure them that we earnestly beseech the dispenser of all good to assist them in this sad hour of affliction.

Signed in behalf of committee of St. Paul's Com. 122, Ed. Smith, P. J. Jennings.

JUDGE CURRAN. Montreal Gazette, Oct. 29.

A very pleasant gathering took place in Glenora hall last night, the occasion being an entertainment given by Branch No. 25 of the C. M. B. A. to members and guests.

The entertainment consisted of a musical and literary programme, with speeches mentioned below. Hon. J. Curran, His Lordship Bishop Emard, of Valleyfield; Rev. Father Marre, Notre Dame; Rev. Father M. Callaghan, St. Patrick's; Rev. P. O'Meara, St. Gabriel's, and Dr. G. H. Merrill occupied seats on the platform.

The most interesting event of the evening was the presentation of an address, accompanied with a handsome portrait, to the Hon. J. J. Curran.

The address was tendered by the President, A. D. McGillis, who in the course of his remarks, expressed pleasure at the presence of His Lordship Bishop Emard and the clergy of the different parishes in attendance.

ADDRESS TO MR. CURRAN. The address reads as follows: To the Hon. J. J. Curran, L.L.D., on the occasion of his elevation to the bench of the Superior Court of the Province of Quebec.

Hon. Judge and Brother—The officers and members of Branch 25, C. M. B. A., desire to express their pleasure and satisfaction in learning that in your person a distinguished member of the association has been honored in being raised to the important position of Judge of the Superior Court.

Almost since the inception of this branch you have been actively associated with us, and each one feels that the position of Judge of the bench which the Federal Government has seen fit to confer upon you.

As a slight token of the esteem and the respect in which you have ever been held by the officers and members of Branch 25, C. M. B. A., we beg on this occasion that you accept the portrait of yourself which we now present, and which we trust will hang prominently in the of your happy home as a reminder of the brotherly spirit in which it has been offered to you.

We also trust and pray that in years to come Divine Providence may grant you health and strength to perform a distinguished member of the office to which you have been raised, and that to you may apply the words of Ireland's poet: When you have knelt in the temple of duty, Worshipping honor and authority in vain, When like a brave man in fearless resistance, You have fought the good fight on the field of resistance.

When a home you'll have won in the conflict of labor, With truth for your armor and thought for your sabre; Be that home a calm home where your old age may tarry, And where peace shall attend as you walk down life's valley.

In closing we beg to express the hope that in the future, as in the past, officers and members of Branch 25, C. M. B. A., may enjoy the benefits of your advice and the pleasure of your presence and the aid of your active cooperation.

Subscribed on behalf of the branch by the President, A. D. McGillis, and other officers of the society.

The portrait which accompanied the above is a splendid likeness of the Judge, neatly executed in oil colors, 18 by 24 in size. It is a bust and presents his face in profile. The artist is Mr. Lloyd.

THE JUDGE MAKES REPLY. Mr. Justice Curran, in responding, said that the address that had just been presented to him made him feel that in leaving public life he was quitting something after all in which there was a great deal of pleasure.

It was with more than ordinary pleasure that he received such a presentation at their hands, because he found himself surrounded not merely by the brethren of his association, of which he was a member, but the occasion which had brought them together was honored by his Lordship Bishop Emard, who had travelled from his home to be present with them, not merely in honor of the occasion in which he was particularly interested, but to show them the deep, abiding sympathy he felt for the association, to which he belonged, and in which he had always taken such an intense interest.

They had also another gratification in the presence of representative clergymen of the different parishes of the city of Montreal, all joining together to give *adieu* to the ceremony, and to testify how cordially they wished for the progress and prosperity of the association.

Judge Curran then spoke at considerable length of THE HISTORY OF THE SOCIETY with which he had so long been associated, its early struggles and final triumphs, and then alluding again to the address said that they had said some very beautiful things about himself, for which he thanked them from the very bottom of his heart. He was now about to enter within a very few days on the arduous duties of his new sphere.

No one more than himself felt the responsibility which would weigh upon his shoulders. Certainly, for his own sake and for the sake of those who had confidence in him, of those who had entrusted him with those duties, and for every reason that could actuate a good citizen, all that he could say was that it would be his endeavor to justify the good wishes and promises made on his behalf in the discharge of his duties to the best of his ability, and in the most conscientious manner. (Loud applause.)

He concluded by saying that he would never cease to take the deepest interest in the association, which he conceived to be one of the best and noblest organizations in the country.

BISHOP EMARD SPEAKS. The president then called upon His Lordship Bishop Emard. His Lordship pleasantly remarked, on rising, that he had been invited to attend the meeting, but the invitation had not mentioned that he was expected to speak. He was only too pleased to be present on such an occasion, to join with them in the tribute of brotherly love and honor offered to his Honor Justice Curran.

Speaking of the society he was sure it had done a great deal of good and would continue to be an influence for good in the community.

Father Martin Callaghan, chaplain of the society, on being called upon, said he was in full sympathy with the purposes of that en-

tertainment. He thought they could do no better than give public testimony of their appreciation of the honor conferred upon one of their members being elevated to the judgeship of the Superior Court. He was delighted to see the Church of Canada represented in the hall by the distinguished Bishop of Valleyfield.

Rev. Father O'Meara, Rev. Father Marre, and Chancellor Finn also made short addresses.

The following gentlemen took part in the programme: Bro. J. X. Payette, Bro. Wm. Palmer, Prof. Lachance and Friends, Mr. Lahe, Mr. John S. McAffrey, J. J. Rowan, Bro. W. P. Doyle, Bro. J. G. Shea, and Master Shea, Master Palmer.

On the 11th of November a service for members of the C. M. B. A. will be held in St. Brigid's, His Grace the Archbishop of Montreal and the Bishop of Valleyfield will be present.

On November 10 there will be a service in St. Patrick's for Branch 26 of the association.

THE MANITOBA QUESTION. Principal Grant's Letters Reviewed.

Frank A. Anglin, in Walsh's Magazine for November. In his first letter written to the Globe upon The Manitoba School Question, Principal Grant says:—

It would be a great mistake to assume that there is any question more really vital to the unity of feeling, the harmony of races and to everything else that makes for the true prosperity of the Province than that of the Manitoba question. It is true, equally true is it today of the entire Dominion.

In the comparatively brief history of Confederated Canada, no question has arisen so fraught with so much danger to the peace and harmony of our country, nor has any such opportunity heretofore been presented to Canadian public men of rendering to their fellow-citizens a signal service of enduring value. To perpetuate this problem must inevitably bring disaster.

In his second letter written to the Globe upon The Manitoba School Question, Principal Grant says:—

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terribly realize their dream. But a long experience convinced them that it was the more beset by a vision which rested before their eyes, and that the path of wisdom would be to accommodate themselves to the facts. The settlement of 1893 was the result of the spirit of compromise to which we were constrained to resort, and we demand that we should stand on that instead of beginning again the task of Sisypus.

Some thirty years ago a confession of defeat or the counsel of despair. It is not only through a loyal recognition of facts will present harmony and ultimate only be secured.

Speaking of the Winnipeg schools where the Sisters of Jesus and Mary were building a new one, Public School and the Christian Brothers near another—dealing with a provision of law permitting children in the public schools whose parents so desire to retire during religious exercises, the principal says:—

It is not certain that there would be controversy and a daily exodus from every room if there were only one school where there are now two. It is not certain that there should be an agreement to differ between Roman Catholics and Protestants and that the common cry would be done by both should be recognized by the government and by the ratepayers of the city.

For their schools and whose desire is not for controversy but for the education of their children. It is not certain that the existence of the Province is not denied, but it is not certain that the separation of the schools in Ontario, and has been overcome. It is difficult in working out a separate school system in no wise affects the rights of Separate schools or the obligation to uphold such rights.

But all these supposed difficulties can be met by perfect unity and by the fact that the real question? If the Catholic minority are to be satisfied with the restoration of separate schools, it should assuredly be left in their hands to determine whether they desire to have the schools right or left. They may be trusted not to press for a merely nominal right to the detriment of their own children and the cause of the best interests.

As Principal Grant points out the provision of the old law which prevented the separation of the schools, and which the Roman Catholic who resided in a Protestant section and used a Public school, there being no Separate Schools Act in force, is by no means essential to a satisfactory solution of the problem.

It is not certain that the difficulty is not Catholic or Protestant, so small that it cannot afford to support a school of its own. It is not certain that the majority, and let such school be so conducted that all its supporters can without doing violence to their conscience, and without the schools in such districts, necessarily to be run by both Protestants and Catholics, professional writers and editors of the day, who are not only liberal and elastic to enable properly qualified teachers, under prudent and efficient supervision, to conduct the schools to the satisfaction of both Catholic and Protestant parents.

Religious exercises such as would be of course have to be confined to certain convenient convents, to which Principal Grant in many places Protestant pupils are received.

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circle of friends was not limited to the few but was as wide and extensive as her acquaintance. She knew her was recognized by her ever after a friend.

Mrs. Lynett, a daughter of David Ever, a respected pioneer of this Province, was married nearly fifty years ago. In January, 1891, Mr. and Mrs. Lynett celebrated their golden wedding, when not only the children but the citizens of the surrounding country, irrespective of class, race, or color, were invited to honor and respect. The door of her home in which she practiced every virtue of the wife and mother, while never forgetting her duties ever open to the priest of God's Church.

The funeral took place on Sunday afternoon, when the remains were conveyed to their final resting-place in Thornhill. The immense number of people who came out to show their respect to the dead and extend their sympathy to the bereaved husband, formed a funeral procession of one hundred and thirty-one carriages, the largest ever seen in this section.

The Very Rev. Father McCann, Vicar general of the Archdiocese, delivered a fitting and eloquent sermon which was highly appreciated by a concourse of people who could scarcely find standing room in the church. The Rev. Father Feely, M. A., President of St. Michael's College, and the worthy pastor, Father McShane, assisted at the funeral services. Thus ended a life devoted to God in truth and virtue.

Mrs. Lynett, who had already seen her husband Master say, "What a faithful and devoted servant; thou hast been faithful over a few things, I will now place thee over many things."

FOR THE POOR. The Associated Charities Organization and the Horticultural Society will, next week, on Wednesday, Thursday and Friday evenings, and Thursday, Friday and Saturday afternoons—give a flower show and promenade concert in the City Hall in aid of the poor.

The second volume of "Christ in Type and Prophecy" is now published. It is edited by Rev. A. J. Maas, S. J., professor of Sacred Scripture in the University of St. Mary, Md., and published by Benziger Bros., New York City. The work covers an important subject, hitherto little considered by Catholics. The work is written in an interesting and learned Catholic work as this is published.

MARKET REPORTS. LONDON. London, Nov. 7.—Wheat, 95 to 96c per bush; Corn, 50 to 51c per bush; Beans, 34 to 35c per bush; Barley, 30 to 31c per bush; Potatoes, 20 to 21c per bush; Hops, 10 to 11c per bush; Apples, 10 to 11c per bush; Peaches, 10 to 11c per bush; Raisins, 10 to 11c per bush.

TORONTO. Toronto, Nov. 7.—Market quiet. Wheat—No. 1 soft, 95 to 96c per bush; No. 2 soft, 94 to 95c per bush; No. 1 hard, 93 to 94c per bush; No. 2 hard, 92 to 93c per bush; No. 1 extra, 91 to 92c per bush; No. 2 extra, 90 to 91c per bush; No. 1 white, 89 to 90c per bush; No. 2 white, 88 to 89c per bush; No. 1 red, 87 to 88c per bush; No. 2 red, 86 to 87c per bush; No. 1 black, 85 to 86c per bush; No. 2 black, 84 to 85c per bush; No. 1 blue, 83 to 84c per bush; No. 2 blue, 82 to 83c per bush; No. 1 green, 81 to 82c per bush; No. 2 green, 80 to 81c per bush; No. 1 yellow, 79 to 80c per bush; No. 2 yellow, 78 to 79c per bush; No. 1 purple, 77 to 78c per bush; No. 2 purple, 76 to 77c per bush; No. 1 orange, 75 to 76c per bush; No. 2 orange, 74 to 75c per bush; No. 1 pink, 73 to 74c per bush; No. 2 pink, 72 to 73c per bush; No. 1 white, 71 to 72c per bush; No. 2 white, 70 to 71c per bush; No. 1 red, 69 to 70c per bush; No. 2 red, 68 to 69c per bush; No. 1 black, 67 to 68c per bush; No. 2 black, 66 to 67c per bush; No. 1 blue, 65 to 66c per bush; No. 2 blue, 64 to 65c per bush; No. 1 green, 63 to 64c per bush; No. 2 green, 62 to 63c per bush; No. 1 yellow, 61 to 62c per bush; No. 2 yellow, 60 to 61c per bush; No. 1 purple, 59 to 60c per bush; No. 2 purple, 58 to 59c per bush; No. 1 orange, 57 to 58c per bush; No. 2 orange, 56 to 57c per bush; No. 1 pink, 55 to 56c per bush; No. 2 pink, 54 to 55c per bush; No. 1 white, 53 to 54c per bush; No. 2 white, 52 to 53c per bush; No. 1 red, 51 to 52c per bush; No. 2 red, 50 to 51c per bush; No. 1 black, 49 to 50c per bush; No. 2 black, 48 to 49c per bush; No. 1 blue, 47 to 48c per bush; No. 2 blue, 46 to 47c per bush; No. 1 green, 45 to 46c per bush; No. 2 green, 44 to 45c per bush; No. 1 yellow, 43 to 44c per bush; No. 2 yellow, 42 to 43c per bush; No. 1 purple, 41 to 42c per bush; No. 2 purple, 40 to 41c per bush; No. 1 orange, 39 to 40c per bush; No. 2 orange, 38 to 39c per bush; No. 1 pink, 37 to 38c per bush; No. 2 pink, 36 to 37c per bush; No. 1 white, 35 to 36c per bush; No. 2 white, 34 to 35c per bush; No. 1 red, 33 to 34c per bush; No. 2 red, 32 to 33c per bush; No. 1 black, 31 to 32c per bush; No. 2 black, 30 to 31c per bush; No. 1 blue, 29 to 30c per bush; No. 2 blue, 28 to 29c per bush; No. 1 green, 27 to 28c per bush; No. 2 green, 26 to 27c per bush; No. 1 yellow, 25 to 26c per bush; No. 2 yellow, 24 to 25c per bush; No. 1 purple, 23 to 24c per bush; No. 2 purple, 22 to 23c per bush; No. 1 orange, 21 to 22c per bush; No. 2 orange, 20 to 21c per bush; No. 1 pink, 19 to 20c per bush; No. 2 pink, 18 to 19c per bush; No. 1 white, 17 to 18c per bush; No. 2 white, 16 to 17c per bush; No. 1 red, 15 to 16c per bush; No. 2 red, 14 to 15c per bush; No. 1 black, 13 to 14c per bush; No. 2 black, 12 to 13c per bush; No. 1 blue, 11 to 12c per bush; No. 2 blue, 10 to 11c per bush; No. 1 green, 9 to 10c per bush; No. 2 green, 8 to 9c per bush; No. 1 yellow, 7 to 8c per bush; No. 2 yellow, 6 to 7c per bush; No. 1 purple, 5 to 6c per bush; No. 2 purple, 4 to 5c per bush; No. 1 orange, 3 to 4c per bush; No. 2 orange, 2 to 3c per bush; No. 1 pink, 1 to 2c per bush; No. 2 pink, 0 to 1c per bush; No. 1 white, 0 to 1c per bush; No. 2 white, 0 to 1c per bush; No. 1 red, 0 to 1c per bush; No. 2 red, 0 to 1c per bush; No. 1 black, 0 to 1c per bush; No. 2 black, 0 to 1c per bush; No. 1 blue, 0 to 1c per bush; No. 2 blue, 0 to 1c per bush; No. 1 green, 0 to 1c per bush; No. 2 green, 0 to 1c per bush; No. 1 yellow, 0 to 1c per bush; No. 2 yellow, 0 to 1c per bush; No. 1 purple, 0 to 1c per bush; No. 2 purple, 0 to 1c per bush; No. 1 orange, 0 to 1c per bush; No. 2 orange, 0 to 1c per bush; No. 1 pink, 0 to 1c per bush; No. 2 pink, 0 to 1c per bush; No. 1 white, 0 to 1c per bush; No. 2 white, 0 to 1c per bush; No. 1 red, 0 to 1c per bush; No. 2 red, 0 to 1c per bush; No. 1 black, 0 to 1c per bush; No. 2 black, 0 to 1c per bush; No. 1 blue, 0 to 1c per bush; No. 2 blue, 0 to 1c per bush; No. 1 green, 0 to 1c per bush; No. 2 green, 0 to 1c per bush; No. 1 yellow, 0 to 1c per bush; No. 2 yellow, 0 to 1c per bush; 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