VEMBER 3, 1814.

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d volume that is full of useful lic will surely read it from



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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, NOVEMBER 10, 1894.

Litany of the Faithful Departed. BY THE REV. FREDERICK GEORGE LEE, D. D. Lord, have mercy. Christ, have mercy. Lord, have mercy.

Ancient of Days, Thy servants meet To bow before Thy mercy seat. Thou Father, Son and Paraclete. Miserere, Domine.

Have mercy, Lord, on all who wait In place forlorn and lonely state, Outside Thy peaceful palace gate. Miserere, Domine.

These were the work of Thine own hands, Tby promise sure forever stands : Release them, Lord, from pain and bands. Miserere, Domine. Lord Jesus, by Thy sacred name, By Thy meek suffering and shame. Freserve these souls from cruci flame. Misercre, Domin

By sweat of blood and Crown of Thorn, By Cross to Calvary meekly borne, Be Thou to them salvation's hora. Miserere, Domine.

By Thy five wounds and seven cries, By pierced Heart and gazing eyes, By Thy dread, awful sacrification Miserere, Domine.

When here below are lifted up The Sacred Host and blessed Cup, Soon with Thee, Lord, may each one sup, Miserere, Domin By Raphael's powers and Michael's might, By all the ordered ranks of light, Batallions of the Infinite. Miserere, Domine.

By martyrs' pangs and triumph-palm, By saints' strong faith. confessors' psalm, By Mary's name, like Gilead's balm. Miserere, Domine.

These souls forlorn, Redeemer blest, Never denied Thee, but confest : Grant them at last eternal rest. Miserere, Domine. On earth they failed from day to day, Oft stumbling on the narrow way, Yet put their trust in Thee for aye, Miserere, Domine.

Let their chill desolation cease, Thy mercy shed and give release, Then grant them everlasting peace. Miserere, Domine.

Here months and years now come and go, With summer gleam and winter snow ; Let fall Thy dew and grace bestow. Miserere, Domine.

Flowers fade and wither, such their doom; Men fail and find the gaping tomb; With Thee Thy gardens ever bloom. Miserere, Domine

Vision of peace so calm and bright. After a long and darksome night. Uothe them with everlasting light. Misecree, Domine.

For these poor souls that may not pray, For gone is thier probation day. We plead Thy Cross and humbly say, Miserere, Domine.

Remember all their sighs and tears. One day with Thee a thousand years : Give peace, O Lord, and caim their fears ! Miscrere, Dom

As pants the hart for cooling spring, As bird flies home with wearled wing. Homeward they turn; Lord, homeward bring Miserere, Domine. Jesus, for Thee they keenly long. To company with sainly throng. And, ransomed, sing the new glad song. Miserere, Domine.

May they with saints in glory shine, Joined with angelic orders nine : Link them with Thee in joys divine. Miserere, Domine.

Enter may they through heaven's door, To walk in white on yonder shore, Forever, Lord, for evermore : Miserere, Domine,

CARDINAL GIBBONS ON "CHRIS-TIAN UNITY."

-Ave Maria.

The following article will appear in the forthcoming (October) number of the *American Catholic Quarterly Re-*view, as an Introduction to the Official Translation of the Holy Father's recent Encyclical: Two cries for religious unity have Two crices for religious unity have recently gone forth to the world. Thinking men have as never before morality and honesty, but also in docbeen drawn to consider the anomaly trines and dogmas; not merely in presented by the great diversity that something to be done but as well in something to be believed. Faith withhas existed in religious matters among the nations of the globe. God-fearing men, profound students, earnest souls, out works is dead, but works without vivifying faith avail not unto justificahave bewailed such religious disunion, Doctrine must precede practice; tion. strife producing and oft to deeds of principles must precede action. No attempt has ever been made to estabviolence inciting ; have seen that such a state of things is disorder and not lish a rebellion except it were based according to the dictates of right on certain formulas of dogma and reason, and have thought that the principle, which were laid down as inwarring sects of Christendom could be brought together and in peace and authorship. Pope's: disputable because of their divine harmony follow the doctrines of Jesus "For modes of faith, let zealous bigots fight, He can't be wrong, whose life is in the right," They recognize the need of Christ unity in religion—in divine worship— more imperative here than in other can scarce be a standard or an ideal. branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and Churches, by no means tend to the beauty, or to the harmony, points of belief that God in His mercy or to the strength either, of religion and love has revealed to the human or of Christianity. And they wish to obey the Apostle's exhortation to be He desires and wils to be worshipped. obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit : one Lord, one faith, not even our ritual, but our tenets, our one baptism ; one God and Father of creeds, our principles ; not that we disbelieve in God or in our common The World's Fair Congresses of Religions took place a tweifth month since in a Western metropolis, and and about the worship He wants from the value of the two states of the single second the two states that the two second the two second the eminent representatives of almost all us. The religious constitution that the principal forms of religious belief can unite us, is only that which shall labored to find a strong bond of union have its origin in heaven, shall have among them either of doctrine or of been manifested to the world by God practical life. Many dissenting bodies or His Son Jesus Christ, and to which of Christians assembled there too, if we can always point and refer, saying, perchance they might destroy the "Thus saith the Lord thy God." In June last another call for religbitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and funda mental form of Christianity. It comes from one who, reverenced and From the Parliament there resulted honored by all, has the world's ear : a clearer apprehension of religion as whose utterances have for seventeen meaning the love and worship of God years received the closest attention and the love and service of man. and profoundest consideration ; whom Greater liberty of thought and wider men the world over justly esteem for tolerance of opinion have been incul-the aspirations of the race and sin-of God and the Brotherhood of man have been learned more thoroughly rowing his own thought, as our

and impressively than ever before. And it is to be hoped as a permanent blessing originating in these Con-gresses that men will no longer per-secute their brethren for conscience's such this in the theorem to the the provide the to be the provide of grace and truth--Christ's body--the Church : and justly repeats His declara-tion, "I am the Way, the Truth, and the Life." "No man cometh to the Father are one, so now the venerable Pontiff in his declining years, His Father, and end the the life." "No man cometh to the Father, save through Me." It is a sake, thinking that thereby they would vicar, sends to heaven a similar prayer be rendering a service to the good and and to Christendom a similar exhorta-Almighty God. None appreciate these tion that we all be one. His letter is results more deeply than I; none thank but an amplification of St. Paul's words God more sincerely. It is a good to the Ephesians. May it produce thing for brethren to dwell together in unity. It will be an event of tran-and Infidel to acknowledge God and

unity. It will be an event of tran-scending importance for men of all Whom He sent, Jesus Christ. May it bring all Christian people to the true fount of divine truth. May it show heresy its error and schism its disloy-alt. May it enable all to come to-gather in unity of that it destrine area nationalities and creeds, when they devoutly to be wished"-to cease strife alt. May it enable all to come to and warfare, to put down angry and gether in unity of that "doctrine once revengeful feeling, to honor honest opinions and respect fearless conduct, delivered to the saints." But what is the great Leo's principle of union to see in every man the image of the Begetting Spirit, to have just regard for his rights to liberty and happiness and to ensure the doc Gal what his remedy for existing dissen-sions? What the neture of the invita-tion addressed to all princes and and to remember the 'One God and peoples? He advises reconciliation Father of all, who is above all and and union with the Church of Rome : through all and in us all."

not such a union that would be brought about "by a certain kind of agree-ment in the tenets of belief and an in-But while this is necessary for peace ful living and even for the cultivation of the arts of science and for mutual intercourse of fraternal love. The true union between Christians is that which tercourse, social and commercial, it union between Christians is that which cannot suffice for unity of faith and Jesus Christ, the author of the Church. religion. It will not make the Paninstituted and desired, and which contheist acknowledge a personal God, nor draw the heathen from his idols. sists in a unity of faith and a unity of government." In his view, which is It will not turn the Mohammedan pilthe only true view, the supremacy of grim from Mecca to Jerusalem, nor lessen the Hindu belief in the trans-migration of souls. It will not change can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope the beginning. She has repeated and and confidence in Christ already come insisted on the necessity of the submis sion to the centre of Christian truth Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his predestination and the Methodist and the bond of external union. The Fathers and doctors have invariably taught that "where Peter is, there is the Church;" and that on account of its superior power and primacy every to his particular tenets. The Lutheran will not add to his two sacraments, nor the Episcopalian to his particular Church must adhere and be united to the Church of Rome three. The Anglican and the Greek will continue to deny Roman suprem-acy and the Catholic cannot be separwhere · Blessed Peter erected his See for ever. His Holiness could not ated from the See of Rome and Peter and cannot relinquish his principle of speak otherwise. He is conscious of what prerogatives Christ conferred submission to ecclesiastical authority in matters of faith and morals. on the prince of the Apostles. He knows that the Lord said to Peter "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said, too, "I will Though all of us, children and creatures of the same Heavenly Father may love one another as such ; though we be good to our fellow men and banish jealousy, strife and hostile practices ; give to thee the keys of the kingdom of heaven," and in reward for the yet we shall be stilt, oh so very far from being "one body and one spirit" Apostle's full and perfect confession of His divinity, He commissioned him to s we are called in the one hope of our feed the sheep and lambs of His flock calling. "One Lord, one faith, one baptism." There must be some bond (the Church). Nor is he unmindful, (the Church). Nor is he unmindful, bond of thion. All in opposition to especially, of the precept given to Peter to confirm his brethren in the faith. "Simon, Simon, behold, Satan stronger and less superficial to make us sink our individual differences; something that shall appeal to every-one as coming from God, to Jew and hath desired to have you, that he-may sift you as wheat. But I have prayed for thee, that thy faith fail not; and Gentile, to the Greek and barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uni-

form code of morality. A principle must be adopted that will require more than common benevolence and ordin-Christ through him was to teach the world, and that Peter's duty was to the Church was to continue in the condition Christ established it, and if truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at its beginning the same necessity would al-ways exist, and the same teaching authority, and the same governing power, would also be always required. Leo XIII. speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of histori cal facts. He speaks as did the Saviour to Peter and the Apostles: "He that heareth you, heareth Me, and he that despiseth you despiseth Me." The position which the learned Me." The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complaisant confidence in his own wisdom, or mere satisfaction with his His invitation springs possessions. rom no self-conceit, and originates in no desire or purpose of extended dom. Its spirit is not of pride or inion. self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of internal peace : to the truth which shall make all free,' and to the peace which surpasseth all understanding." It comes from his earnest desire, oft manifested, to bet-ter man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellow-men and knows that he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by varying winds of doc trine; how they are becoming the prey of designing teachers and false prophets; and in the love of his fatherly heart, and in compliance with

his trust to teach all men the way

takes the proper stand in this matter. noble effort, an exalted aim, an earn est and responsible invitation and de-serves to be widely answered. The Catholic Church has been made

to appear in a false light to those not of her communion, Suspicious argu-ments and erroneous statements on the part of enemies have too long kept well-disposed persons from seeing her as she is, and the fear of her so-called tyranny has driven many from study ing her position. It is not presumptu-ous to say that the more she is known and studied the more deeply we penetrate into her mysteries, and under-stand her teachings, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying, with St. Augustine, "Too late have I known thee, too late have I loved thee." That the recent letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside, as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption : but we are convinced that a ready response will be forthcoming from many quarters, and that accept-ance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the rule ; separation from her the exception. Chris tianity was identified with her, and both nations and particular churches that went from her lapsed into miseries and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said : "He that is not with me is against Me. He that gathereth not with Me. scattereth. One cannot be with Christ unless He

be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to against Christ.

Let the call be attentively confor thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii., 31, 32.) This last commission contains the This last commission contains the promise of Christ which could not fail, that Peter's faith and teaching would bearer of glad and good tidings and bearer of glad and good tidings and never be lost or diminished, would never cease to be the truth which accept her and princess love her. May all obey her and the voice of her visible head, which is indeed the voice of

Making the educational system utterly secular means the turning out from the schools of thousands of young infidels who will have no respect for religion. What will be the result ? Anarchy .-Living Age (Protestant Episcopal).

CATHOLICS ADDRESS THE NA-TIONAL UNIFARIAN CON-FERENCE.

We note with pleasure that our esteemed contemporary, the Christian Register, has published the two Catholic papers read at the recent meeting of the National Unitarian Conference at Saratoga ; one on "The Mutual Relations of the Catholic and Protestant Churches," by the Honorable W. C. Robinson, Professor of Law in Yale University ; the other on "The Cath-olic Church in its Relation to the Temperance Movement," by Reverend Thomas J. Conaty, of Worcester.

Nothing has recently occurred in the progress of religious sentiment that more strikingly illustrates the marked change in Protestant feeling to wards the Catholic Church than the fact that two distinguished Catholics should be invited to address a Unitarian Conference on the attitude of Catholics towards Protestants and the two papers be published in a Unitarian paper. Nor could two better representatives of Catholic principle have been selected than Judge Robinson and Father Con-

In noticing these two gentlemen the Register says :

"One of the most interesting features of the meeting of the National Unitarian Conference was the representation of the Catholic Church on the programme by one of its most distinguished laymen, Judge W. C. Robinson, and also by one of its most earnest and able priests, Father Conaty, of of Worcester, Massachusetts. Judge Robinson was unable to be present personally but his able and carefully prepared paper was received with marked interest and attention and is printed in full on another page. His distinctions are made with great clearness and he endeavors to go as far as his conscientious convictions and the doctrines of his Church will permit, in recognizing not only the salvability of Protestants but also the elements of moral and religious strength in the Protestant churches. The address with great frankness and courtesy, thus shows certain respects in which Protestantism and Catholicism stand near together, and also, as truthful-ness required, how far they are apart."

The Judge's paper was, indeed, a very able one. The Register editor says with truth his distinctions are made with great clearness. When he says he went as far as he conscienti ously could in recognition of the salvability of Protestants, etc., we must not conclude that he showed the least disposition to compromise or even minim-ize Catholic doctrine. His paper was simply a clear, well defined and ad-mirable statement of Catholic teaching on the important subject discussed. He was careful to distinguish between the Protestant churches as organic bodies and the individuals of whom hey are composed, because, as he said, vitation will find that in subjecting the attitude of the Catholic Church towards individual Protestants and towards the denominational organizations to which they belong is widely different. As to individuals, he says: "The Catholic Church regards all baptized persons as her children, whether or not they bear the Catholic name and recognize them as subject to the same obligation tions and entitled to the same privileges as any other of her members. The fact that they do not discharge their obligations, nor avail themselves of their privileges does not affect her attitude towards them. If their neglect is the result of ignorance and they are living up to the light which they enjoy, and are faithfully seeking to know the truth and do the will of God, they are not culpable and will not fail eventually to attain their end. But lest our separated brethren should be encouraged to remain supinely where they are the Judge Divine Master's visible representative, adds

body under one head. In the very nature of things it can have no separate branches. He goes on to elaborate this idea and

NO. 838.

the consequences which flow from it. While we cannot hold any official communication with Protestant churches as such he rejoices that as they have retained more or less of Christian doctrine and morality they serve to prethe and morality they serve to pre-vent the direful consequences which the rebellion of their forefathers against the Church would probably have en-tailed upon them. He says we can co operate with them in the spread of good morals, "With all heartiness and good morals, with all heartiness and energy she can join with them in the promotion of temperance, in the pro-tection and preservation of male and female chastity, in maintaining the reasonable observance of the Lord's day and in the perpetuation of social order through the divine institutions of the family and the State." This This is a very meagre statement of the splendid address whose excellence can only be appreciated by being carefully

read. The address of Father Conaty was on a more popular subject and we are not surprised to learn that, as the Register says :

Father Conaty received a very warm welcome and when, in some happy remarks, of Senator Hoar, his name was coupled with that of Bishop Ireland the audience rose in honor of the patriotic Bishop and the zealous priest. His address on temperance was powerfully delivered and showed the earnestness with which the Catholic Church, in the person of such men as Bishop Watterson, Father Conaty, Father Scully, and many others, is fighting intemperance."

It is unnecessary to attempt a resume of the address, as Father Conaty is too well known as an earnest and most efficient advocate of temperance to make it necessary. We trust this manifestation of liberality on the part of our Unitarian friends will have the effect to soften prejudice and increase the harmony between Catholics and Protestants as equally loyal and devoted citizens of our beloved country. -Catholic Review.

IS IT A CURE FOR INTEMPER-ANCE?

A New Plan.

It is now universally acknowledged by competent authorities, says an ex-change, that inebriety is a disease, physical as well as mental and moral, and to give the pledge of total abstinence to the inveterate drunkard without specific instructions what to do next, and expect him to keep it, is to look for a stupendous effort which only the man of sound mental energy and bodily vigor can perform. An expert, writing on this subject, says that the first step in the progress of the true temperance reform must be the recognition of the fact that the irresistible craving for strong drink is the effect of causes which must be got rid of before the drunkard can he regarded as safe from temptation. The various patent remedies can in no sense be regarded as a cure, for the only cure in the real sense of the word is to get he whole man in hetter body purified and his will strengthened. Diet is of extreme importance, and if skillfully directed will wean away the craving naturally without danger to the individual. All salted and heavy food stuffs should be avoided. To cultivate a distaste for alcohol, oranges are more offective than almost anything else known. They should be taken, one at a time, before breakfast, at 11 a.m., at 1 p.m., and 3 p. m., and at 6 p. m., and the last thing on retiring. Apples and lemon juice are also excellent.

CONTENTS.

alculations for the year. endars for the months, show-y-days of the year, fast days, A poem, with a full-page by Maurice Francis Egan.

ake. A charming story, with rations, by Sara T. Smith. y. A poem by Mary Eliza-

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themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of man en dowed with reasoning faculties. The faith which they will receive will rest on the grounds which reason itself approves and indeed establishes. There is no blind obedience or un reasonable service required in the Church. Faith given through it is a reasonable faith. Our intellect is ennobled by this faith, which is founded on confidence in Christ and His institutions, on His words and promises contained in every Scripture. Just as man does not make a better use of his liberty than in devoting him self to the worship of God, his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the

> especially since this representative bears such indubitable credentials for his right to speak in His name. Finally, the fear of giving up cher

ished notions or the teachings of child hood must not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian truths he possesses. These will be clarified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation but all this will be in its fulness and perfection. He will never experience any anxiety or doubt or be worried by contrary claims or contradictory teach

ings; he will rest in contentment, and the angels of peace will hover around him. JAMES CARDINAL GIBBONS.

The Catholic Position Endorsed.

If Christendom is to remain Christian t must be through the training of the young. It is the last and most potent the Roman Pontificate, and was en-weapon of the adversary to exclude dowed by Him with infallibility in

"If, on the other hand, through perversity, or indifference they remain in external separation from the Church. disobeying her precepts and refusing her grace, they are also alienated from God and have no right to expect either

His help or their own salvation." Of course the Catholic Church does not presume to judge in individual cases, either of their spiritual condition or of their final destiny. It simply laysdown general principles and leaves exceptional cases in the hands of God. who will judge all men according to the principles of His eternal justice and infinite mercy. In turning to the consideration of

the Church as an organism the Judge gives a clear and uncompromising statement of the Catholic doctrine which is that : "The Church or society established by Jesus Christ was placed by Him under the perpetual supervision of Saint Peter and his successors in

Save Us! Save Us!

And now the Baptists have undertaken to answer what they consider a crying need. The ministers of that lenomination in conference at Detroit, Mich., have resolved to "evangelize Catholics and they have agreed on a plan of campaign which includes bribing Catholic children to read "Sunday school papers" in alleys and places where their parents will not see them : the baptizing of Catholic children, an one astute propagandist recomme ' converts from Romanism " to conceal that fact while "evangelizing" in order to "drown prejudice !"

The whole thing, with the plentiful and contemptible abuse which seasoned the deliberations of these Christian gentlemen, is unworthy of notice were we not by the law of charity which they have chosen to disregard, compelled to acknowledge the ties of common brotherhood and nationality through which the disgrace of such conduct on the part of civilized men, supposed to be at least fairly representative American citizens, has some

power to aunoy. For shame, reverend Baptists ! Comyour sneak - thief, back - alley pare methods with the open and manly campaign against error Rev. Father Elliot, the Paulist missionary, recently conducted in you own State, and learn that, although in your complacent be-lief the majority of Catholics are unsaved, they are not afraid to let the daylight in on their faith and its work-

MILLSTONE IT'S A About a young man's neck to be a sufferer from ner-vous exhaustion, ner-vous debility, impair-ed memory, low spirits, irritable tem-per, and the thousand and one derancements

and the one derangements mind and body result from telou

of mind and body that result from, unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manus merce

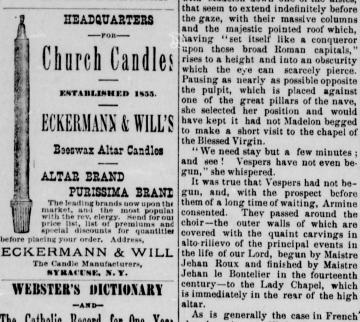
2

loss of manly power, e constitution and sometimes pro-ening of the brain, epilepsy, pa-ad even dread insmity. b, re-chaim and restors such up

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of Paris. WORABLY KNOWN SINCE 1826 BELLS CHING FUMILISES SADOLA OTHER CHING SCHOLA OTHER MENELLY & CO. CHINGS, ET. CROY, N.Y. BELL-METAL CHINES, ET. CROY, N.Y. BELL-METAL CHINES, ET. CROY, N.Y. BELL-METAL crowd pouring into the church through its vast portals-that is, a number of CHIMES, EVE. CATALOUS MANUFACTURING CARGEST ESTABLISHMENT MANUFACTURING INFOCH BELLS & PEAL INFOCH BELLS & PEAL INFOCH BELLS AND THY persons, and those persons chiefly men, which would have formed a crowd elsewhere, but inside the cathedral immense space of its nave and aisles MASHANE BELL FOUNDRY, BALTIMORE, MD offered room for an army. Near the sanctuary, however, and especially in the neighborhood of the pulpit, the EDUCATIONAL. throng was already dense, a serried mass of entirely masculine forms, for ST. JEROME'S COLLEGE.

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once said a few words which showed that he regarded him as no common cloth. A whole library in liself. The regular sell-ing price of Websier's Dictionary has here to/ore been 812.00. N. B.-Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash. If the book is not entirely satisfactory to the purchaser it may be returned at our er pense. foe. These things had impressed De Marigny's name on her memory even before she saw him ; and when she did see him the clear-cut face and dark,

THE CATHOLIC RECORD.

dropping the beads of her rosary through her fingers in apparent obliv-ion of her desire to stay but a few are some voices which have greater minutes M. de Marigny rose also at power than others in delivering this the same instant, and in passing saw message, and under the mighty arches Armine. A slight, courteous bow in-dicated his recognition and brought a As Armine had said to Helene, the faint flush to the pale cheek of the young girl as she acknowledged it ; wishes of D'Antignac had such weight with her that it is likely she would have gone to Notre Dame to hear the for she had not imagined that he would know her, and, for some reason which Pere Monsabre, whatever obstacles had been thrown in her path. But, as it chanced, there were none. Her father had been called away suddenly by a she did not explain to herself, she was pleased that he did.

ARMINE.

CHRISTIAN REID.

CHAPTER X.

telegram from Lyons - one of the mys-terious summons which always op-pressed the girl with the dread of some

unknown catastrophe - and she had nothing to do but set forth in the bright

afternoon with Madelon, who had been her *bonne* in the past and was maid and companion in the present, for the lie de la Cite and the great cathedral

They found, when they arrived, a

at the entrance of the nave a gendarme

present instance, were men. Armine

knelt down by Madelon on one of the

low chairs, and as she did so perceived

in front of her a slender, graceful man

about whose appearance there was something familiar, though his face

was buried in his hands. Presently, however, he lifted it, and then she

recognized the Vicomte de Marigny.

It was no surprise to her to see him there. She had heard the D'Antignacs

there. She had heard the D'Antignact speak; of him too often not to know a

times he had been mentioned by her

father's friends as one whose ability

and ardor might give the friends of freedom trouble. Her father, too, had

earnest eyes stamped themselves quite

But soon, like rolling thunder far in

good

as ineffaceably

deal about him, and several

the

A great disappointment awaited her when she returned to the aisle and attempted to regain her place within hearing distance of the pulpit. The attempt was hopeless. In the interval of her absence the tide of humanity had overflowed from the nave, and a dense throng extended along the aisles as far as there was the least prospect that the preacher's voice could be h Armine paused at the end of the choir and stood looking hopelessly at the dark mass of people. The Pere Monthe sabre had not yet appeared in the pulpit, but when he should appear how was she to hear him?

Her disappointment and concern were written so plainly on her face that the Vicomte de Marigny-who, like herself, had been stopped by the crowd - observing it, hesitated an instant, then stepped aside, spoke to an official of the church, and after a moment returned and went up to her.

on each side waved back all feminine "Pardon, mademoiselle," he said, intruders. Into that charmed space Armine but you are anxious to hear the sermon ; is it not so ? "Yes, M. le Vicomte," she answered, made no effort to enter. She passed with Madelon down one of the aisles,

turning to him, surprised by the ad-dress, yet with the ease of perfect simplicity. I am very anxious to hear it. But there seems no hope."

"There is always hope," he an-swered, smiling. "I can give you a chance to hear it—though I fear not a very good one-by going into one of the galleries, if you care to do so." "Oh ! I should like that," she re-

plied quickly. "You are very kind." "This way, then," he said, with an

air of such grave courtesy that it in-spired even Madelon with confidence. They followed him, and the official to whom he had spoken led them up a narrow stone staircase into the gallery that runs under the flying buttresses of the aisles. As they emerged upon this M. de Marigny heard Armine utter a low exclamation. She felt as if a new revelation of the majesty of the great church was borne to hor. How seldom were the lines of its noble architecture, how vast its glorious space, when seen from here ! The pealing strains of the organ were rolling in waves of mighty harmony through the massive arches, and above its deep thunder rang out the choristers' voices, chanting those poetic psalms of the King of Israel which the Church has churches, it was filled with a quiet, devout throng, many of whom, in the adopted to be her words of praise as long as time shall last. The cathedral itself was like an inspired psalm, eloquentin every line of faith and worship. The golden lights on the great altar shone as distant stars; the clouds of incense mounting upward from the swinging thuribles of the acolytes were a visible expression of the prayer they symbolized ; while the play of light and shadow on the great arches and pillars revealed at once their immensity and their repose. It seemed to the girl as if a mighty hand were laid upon her, and, acknowledging its influence in every fibre, she sank upon her knees

It was the deep spiritual significance underlying these things which thrilled her so powerfully; but it is to be feared that only their outward beauty struck Egerton, who was leaning against one of the pillars of the nave near the pulpit. He was too thor-oughly cultivated not to appreciate uty fully) feel the permessage, and under the mighty arches of Notre Dame few have ever sounded more powerful than that to which men all around Egerton were listening now with rapt attention.

At another time he would probably have felt that this attention was as remarkable as the sermon. But now he had no thought to spare for it. For was it not to him directly that the pen-etrating voice spoke, with its sharp lance of logic and its fire of eloquence Various and contradictory had been the voices sounding in his ears for many days, diverse indeed the gospels which they preached ; but here was one which seemed able to reconcile all that perplexed and make clear what was dark. Something of what he had felt in listening to D'Antignac he felt now in greater degree - like one whose point of view is suddenly shifted, and to whom what has been before mean ingless confusion now reveals itself as order and symmetry. But it must be added that in all this his intellectual pleasure was greater than his spiritual enlightment. It was his mind alone which received these impressions : his soul had no more share in them than if it had been as non-existent as modern science represents it to be.

Meanwhile the little party of three in the high gallery found that their position was not very favorable for hearing. The voice of the preacher was lost in the great space which intervened between them, only fragments of his sentences coming now and then to the ear. M. de Marigny, having heard him frequently, regretted this less on his own than on Armine's account ; and when, after an interval of painfully-strained attention, she looked at him with her eyes of soft gloom, and, smiling faintly, shook her head to indicate that she could not hear, he said in a low tone :

"I am very sorry | Should you like

to return below?" "Oh! no," she answered, with a glance at the closely-packed crowd beneath. "What should I gain by that? I should hear no more, perhaps not so much, and I should miss the sense of freedom which we have here. Why, this " — she looked up at the mighty roof, out into the vast space is more glorious than any sermon.

"It is a sermon in stone," he said, smiling. "I am glad that you have some compensation for not hearing the preacher. It is a great compensation,"

said simply. "I was ne before, and it is wonderful." "I was never here Her face was indeed full of the won-

der eloquent with admiration, as she stood gazing up at the great flying buttresses, at the multitude of carved forms in which the genius and faith of a past age still live. What the preacher was proclaiming below these nassive stones spoke even more eloquently above. It seemed to Armine as if they said : "O faithless and unbelieving generation, while you wan der far and near seeking peace in human ideals, we remain to testify to the one Ideal in which all peace abides." Surely it did abide here : and surely it was weary even to think of the feverish world, roaring and struggling so near at hand. A sudden memory came to the girl of the passionate unrest in which her father lived, of his hopes and aspirations, his struggle and revolt. She put her hand to her eyes as if to shut out the vision, and when she took it down it was wet with tears.

They surprised herself, and she lashes and cheeks. He was a man of quick intuitions as well as of quick sympathy, and an instinct told him what she was feeling. He, too, had thought of the contrast between the social ideal which the preacher was painting in words that seemed almost inspired, and that which the false humanitarianism of the age presents he was a soldier in the thick of that battle, the sound of which rang in poor Armine's ear, and he knew-none better-how far off was any prospect of peace. But for him, also, the great stones of Notre Dame had a messagea message of courage and faithfulness and hope. "Should we be here," they seemed to ask, "if the men who wrought upon us had not each done his life's work faithfully, patiently, for the honor and glory of God, leaving the completion of the whole to after time? They labored with eternity in their hearts, so they were content to behold only in vision the stately pile which they were building for the multitudes that were to come after them.' Few more words were exchanged, but Armine caught the flash of com prehension and sympathy in De Mar igny's eyes as she brushed away her tears : and when eyes speak, words are unnecessary. They listened quietly to such fragments of the discourse as reached them, and were thrilled by the great rolling burst of the organ which followed. Then when all was over and they had descended Armine paused a moment to thank him again. "I shall tell M. d'Antignac that I owe it to your kindness that I heard anything of the sermon at all," she said, with one of her most exquisite smiles "I fear that the sum of your obliga-tion is very small," he answered, smiling in return, and thinking again what an interesting and touching face this Socialist's daughter had. "I fear you only heard enough to make you desire to hear more." "That could not be helped," she re-

was compensation, you know." Then, bending her head with a gentle gra-ciousness which would not have misbeome a princess, she turned away with Madelon This short conversation took place at

the foot of the stairs, and as Armine moved away she found that, although the greater part of the crowd had left the building, a number of persons yet remained, and one of these -a gentle-man slowly walking toward the choir and looking with interest around him -she met a moment later. It is doubtful whether she would have noticed or recognized him had not his recognition been immediate as soon as his glance fell on her.

"Mile. Duchesne !" he said quickly, not pausing to think whether he had a right to claim her acquaintance in this manner.

She paused, and there was an instant's indecision in her regard. But before he could speak he saw that she "Ah! M. Egerton," she said. "I am glad to see you here." "You are very good," he answered. "But do you know why 1 am here?

It is because by your advice I went to see M. d'Antignac, and by his I came to hear the Pere Monsabre.

A soft light of pleasure flashed into her face. "I felt sure that he would her face. "I felt sure that he would know what was best for you," she said. "And I hope that you had better suc-

cess than I in hearing the sermen." "I heard every word of it," he an-swered ; "and I have never enjoyed a greater intellectual pleasure-not even the pleasure of hearing your father,

mademoiselle. She shrank a little. "That is very different," she said hurriedly. "I-I do not think I would remember that, if

I were you." She paused, hesitated an instant, then added, glancing as she spoke toward the distant altar: Here is order and peace-there chaos and tumult. It seems to me that one need not take long to choose."

Then, giving him no time to reply, she passed on quickly. TO BE CONTINUED.

FOOTSTEPS IN THE WARD. A True Story.

(FROM THE MONTH.)

II. Before I go on with my story, I must endeavor to explain the geography of the place a little, The long ward, where the sick man was lying, had a door at either end ; one of these opened on to the principal landing, by means of which it communicated with the rest of the building, and whence descended "the great staircase," as it was called, that led to the chief hall and entrance of the hospital, whilst the door at the opposite end took you into a small passage, off which was my room, and next to it "the operating room," which belonged only to the surgeons. At the end of this passage room. there was a flight of stairs running down to a smaller entrance and sidedoor, through which patients were occasionally brought, but which had no communication with the other parts of the house. So I was really quite alone when I reached my little sanctum, though I had left the door of the ward and my own ajar, that I might hear if I were to be called. But I did not think about the loneliness—I was too tired—and sat down by the fire and made my tea, and as I drank it I thought of the poor fellow lying in there on his death bed, and wished I could do something to ease him could do something to ease him.

Suddenly, through the dead silence dashed them quickly away, but not be-fore M. de Marigny had caught a glimpse of the crystal drops on her It was so clear and seemed so that reigned around, there came the the stairs and peered down into the distinct sound of a man's footsteps. dark hall below. All was perfectly close that I thought at once it was Brown coming in a great hurry to fetch me; and I ran directly to the door of the ward. There was no one there, and on peeping in I saw him sitting quietly by the bed just as I had left him. I went back to my room, supposing I had merely made a mistake, but no sooner had I sat down than there came the same sound again. This time I could not be mistaken ; it was the regular beat of a man's foot, as if some one was walking up and down quite near me. It was so distinct that it might have been in the very room, but I sat upright and listened intently, and then I found that the sound came from the adjoining chamber. I do not think I have mentioned that there was a door of communication between that room and mine, though each had another door as well, opening into the passage. This of course made everything that went on in the one room very audible in the other, and accounted for my thinking at first that the noise I now heard was actually in my own apartment. "How very odd !" I thought ; "it must be one of the surgeons who has left his instruments there ; but what a very queer time to come for them ! At any rate he neeen't make all that noise and tramping about over it ! I was just going to open the door between the rooms and tell whoever was there to be quiet, when I suddenly remembered that I had myself seen the entrance door at the foot of the stairs barred and locked on the previous evening after the doctors had all left, so that no one could have got in that way. As I have said before, the only other means of reaching the operatingroom was through the big ward, and I was quite certain that no human being had passed through it since I had beguu my watch in the evening. Who, then could it be? Was it a robber who had secreted himself there? But for what purpose could he possibly have hidden himself in such a place? There was certainly nothing worth patient was lying very quiet, only his lips kept moving, as if he was talking stealing, and he could not get into to himself, and every now and then he

any other part of the building without being discovered. At any rate I did not want any night walkers in my room, so instead of opening the door. which had been my first impulse, I stepped across very quietly and gently turned the key in the lock ; then I stood for a moment and listened. Yes, there were the footsteps still going on, backwards and forwards, louder as they reached my door, turning and growing a little fainter as they went went to the other end of the room, and then

back again towards me. For a moment I almost lost my self. control ; I turned cold and shivered with fright. "Who or what could it be? What should I do? Should I call out or scream?" And yet some-Another five how I did not dare. minutes I listened, and still the footsteps went on, steadily tramping up and down, and there was no other sound-no moving of the furniture, nothing touched in the room, nothing audible save the regular beat of a man's foot on the uncarpeted floor. could bear it no longer, but ran a quickly as I could into the ward an beckoned to my fellow-watcher to con to me. He came into my room and told him there was some one in t operating-room, and that he must ta a candle and go in and see who it v and what they wanted.

"Don't you hear them?" I asked, as he looked rather astonished. He listened for a minute, and then shook his head and smiled.

"No, Sister, I don't hear anything ; nobody can have got in there without our knowing, but if you like I'll go in and have a look. He went to the door which I had

locked.

"Not that door !" I cried, rather hastily, and without waiting for a light, he went outside and into the next room, I following him into the passage, but, I confess, feeling too much afraid to enter. The shutters were not closed, and there was quite enough light from the wintry moon to see if any one had been there. The man had closed the door and I waited outside, my heart beating quickly, for all the time there were those steps going on backwards and forwards as steadily as ever ! Was it possible that he could not hear them ?

In a minute or two Joe came back, looking grave and rather queer.

"I can't see no one, Sister," he said, " but there's some one walking about there for certain ; I heard them sharp enough as soon as I got inside the room. Here, lend me the light a minute." He took up the candle and I summoned courage to go just inside the door with him and peep in, but there was nothing to be seen ; the room was in its ordinary state, just as I had left it in the afternoon. Joe rummaged about and looked in all the corners, but there was decidedly no one there. He came out and shut and locked the door behind him. "It must be the wind, or rats, or something," he said : "there ain't nobody there anyhow, and 'taint no use your frighten-ing yourself any more, Sister. Have you had your tea? Then come along back with me into the ward. The party's locked in safe, now, whoever he is," and with a slight chuckle he departed. "Joe evidently did not be-lieve in ghosts!

His presence, however, had restored my self-command, and I tidied up the ing to the ward I took my candle and went along the passage to the head of still ; neither sight or sound disturbed the silence of the night, and after listening for a few minutes I turned to go back. I had not, however, taken a couple of paces along the corridor, be fore I heard once more those ghostly steps-and this time not in the surgeon's room, but in the passage close behind me ! Summoning up al! my courage, I turned sharply round—so sharply that my candle was blown out, I was left in darkness, but the and steps had been so close to me that if there had been a body of any kind belonging to them I must have knocked up against it. There was nothing . As I stood still the footsteps also ceased -and then, for one brief instant I was -and then, for one orientistant I was conscious of a spiritual presence of some kind. Who or what it was, I do not know to this day, neither can I describe in words *how* the sense of that mysterious presence was conveyed to me; it was so subtle and so short-lived that in another moment it though it had never been—yet I am as certain that for one short second I was was as actually in some kind of communication with an invisible spirit (whether of man or angel, I cannot say), as I am certain of being alive at this moment that I write. Whatever it may have been, it was gone almost as it came and as quickly as I could, I groped my way back into the ward, the sound of those invisible feet following me all the time. What did it mean? What could be the matter with me? I began to think that my brain must be overtaxed and excited, and if that were the case I knew the best thing to do would be to think as little as possible about it ; besides, I did not want Joe Brown to find out how frightened I really was, for if he joked and told tales of me thenext morning, I knew I should never hear the end of it, either from hever near the end of it, either from patients, doctors, or nurses! So I sat down by the bed and resumed my watch as if nothing was the matter, and told Joe, who was beginning to look tired, to go and rest a while. My batient was being your white why his

NOVEMBER 10, 1894.

ense. "I am well pleased with Webster's Un bridged Dictionary. I find it a most valu ble work. JOHN A. PAYNE, "I am highly pleased with the Diction-ry," writes Mr. W. Scott, of Lancaster, Ont able work.

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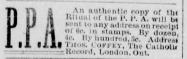
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Several years ago, my blood was in d condition, my system all run down, i my general health very much in-red. My hands were covered with List, 1 commenced taking agers scalar parilla and soon noticed a change for the etter. My appealite returned and with it, renewed strength. Encouraged by these results, 1 kept on taking the Saz-asparilla, till 1 had used six bottles, and my health was restored."—A. A. Towns, prop. Harris House, Thompson, N. Dak.

Ayer's The Sarsaparilla Admitted AT THE WORLD'S FAIR. fect harmony between the great cathe-dral and the majestic ritual which it enshrined ; not to be conscious that, granting the premises of the Christian faith, just such homage as this man owed to his Creator and Sovereign. But culture, which can open the eyes of sense, is powerless to cpen the eyes of the spirit. Indeed, by dwelling too much upon eternal things it is quite possible that it may miss their inner meaning altogether. Yet to one sig-nificance of the scene Egerton was not meaning altogether. blind. He said to himself that it was no longer possible for him to think of the Catholic faith as a decaying and out worn force. Was that decaying which could bring together in the capital of modern civilization this vast multitude -not composed of women, nor even chiefly of pious men (though many of the latter were there), but of that class of intellectual men who in these later times have so largely parted with belief? And was that outworn which could put forward such a champion as he whose calm and thoughtful face looked now from the great pulpit of Notre Dame?

This is not the place to give a sum mary of one of those famous sermons which have so deeply and widely stirred intellectual France and arrested the attention of that keen French mind which is so logical even in its errors, and proved once again how capable of solving all problems of modern thought the science of God's truth is. As we are aware, eloquence was at all times singularly fascinating to Egerton ; but this eloquence enchained him, not only from the perfection of its literary form, but because every forcible and clearlyelucided proposition carried to him a growing sense that here was a system of thought which was at least absolutely harmonious, not only with itself but with all the facts of human existence-a system which to those questions that modern philosophy declares unanswerable is ready with an answer clear, precise and logical. That an-

swer, as those who belong to the house-hold of faith are aware, does not vary. I did, and for the loss of the rest there

YETH'S MALT EXTRACT Doctors highly recommend it NO WAVE LOST APPETITE! IN DOWN I TITE! IF REATING OF STATES

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art of the building without wered. At any rate I did my night-walkers in my astead of opening the door, been my first impulse, I been wy first impulse, I been wy quietly and gently key in the lock ; then I noment and listened. Yes the footsteps still going on, and forwards, louder as ed my door, turning and little fainter as they went end of the room, and then towards me.

ment I almost lost my self. turned cold and shivered "Who or what could it should I do? Should I scream ?" And yet somenot dare. Another five listened, and still the footon, steadily tramping up and there was no other moving of the furniture. ched in the room, nothing e the regular beat of a it no longer, but ran a I could into the ward an my fellow-watcher to con came into my room and ere was some one in t bom, and that he must ta d go in and see who it w ey wanted.

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t door !" I cried, rather without waiting for a ent outside and into the I following him into the t, I confess, feeling too to enter. The shutters osed, and there was quite t from the wintry moon to one had been there. The sed the door and I waited heart beating quickly, for e there were those steps ackwards and forwards as ever ! Was it possible 1 not hear them ?

te or two Joe came back, ve and rather queer. ee no one, Sister," he said, some one walking about tain ; I heard them sharp soon as I got inside th e, lend me the light a le took up the candle and courage to go just inside th him and peep in, but thing to be seen : the room dinary state, just as I had he afternoon. Joe rum-it and looked in all the there was decidedly no one came out and shut and oor behind him. "It must or rats, or something," he or rats, or sometning, he e ain't nobody there any-int no use your frighten-any more, Sister. Have r tea? Then come along me into the ward. The d in safe, now, whoever with a slight chuckle he with a slight chuckle he foe evidently did not be-sts !

nce, however, had restored mand, and I tidied up the epared to go back to my e steps seemed to hav I begun to think that pe l it had really been as wind. But before return ard I took my candle and he passage to the head of ad peered down into the All sight or sound disturbed of the night, and after a few minutes I turned to had not, however, taken a tes along the corridor, beonce more those ghostly his time not in the surbut in the passage close Summoning up all my arned sharply round—so my candle was blown out, left in darkness, but the ten in darkness, but the en so close to me that if en a body of any kind be-tem I must have knocked it. There was nothing ! Il the footsteps also ceased for one brief instant I was a spiritual presence of Who or what it was, I do this day, neither can I fords how the sense of that resence was conveyed to subtle and so short-lived her moment it was as never been—yet I am as or one short second I was me kind of communication ble spirit (whether of man cannot say), as I am ng alive at this moment Whatever it may have gone almost as i. came y as I could, I groped my o the ward, the sound of e feet following me all hat did it mean? What e matter with me? I k that my brain must be id excited, and if that I knew the best thing to to think as little as pos-; besides, I did not want find out how frightened I r if he joked and told tales morning, I knew I should e end of it, either from ors, or nurses! So I sat bed and resumed my nothing was the matter, who was beginning to go and rest a while. My ing very quiet, only his ing, as if he was talking d every now and then he

NOVEMBER 10, 1894.

opened his eyes wide, and gazed with that queer look of his all round the room. I had just begun to forget all about the footsteps, when suddenly heard the remark, "We never knew published for the benefit of our separabout the footsteps, when suddenly heard the remark, "We never knew they began again, as if some one was Catholics held such doctrines,"-meanwalking to and fro at the foot of the sick man's bed. I thought they would ing the atonement and the necessity of divine grace, the inspiration of the Bible and the good of constantly read-ing it, and the like. The fact is that disturb him, and involuntarily said, 'hush !" but the spirit-if such it was -paid no sort of heed and went on just the same, and I tried not to listen our American people, taken generally, will listen with equanimity to any exto the strange, monotonous sound, or to position of religion, and will even help to get it a hearing, as long as there is What could it mean? it must be in

no attack on, no condemnation of, differing views ; and this is our golden some way connected with my patient. I believed in guardian angels, and if I opportunity. Our final purpose is to had known of anything that could be done for him, that was not done, I might have regarded these footsteps as implicit appeal. But he was ary to giving truth. State and prove the truth to begin with, and the result will be to disinfect the hearer's mind of with all solicitude - everything that human skill could do for him was being error unconsciously. It is better for one to give up error involuntarily, and done. I had nothing to reproach my self with. What could it all mean? therefore without effort, than to do it under compulsion of the conscious and TO BE CONTINUED.

ISSIONARY WORK AMONG OUR SEPARATED BRETHREN.

property of disintegrating, dissolving There is no American Catholic with and cleansing. This treatment is wiser than insisting on the use of the spark of true charity or zeal for his religion that has not deplored the slow spread of the faith among our knife. Only the few heroic souls can endure losing their skin for the sake separated brethren, and hoped and of being freed from stain." prayed that a general movement toward the Church might take place in The Query-box is one of the best features of Father Elliot's missions. this country. The number of inquir-ing non-Catholics is large — men and It seems all sorts of questions are asked, difficulties that never entered women earnestly searching after Christhe mind of a Catholic to conceive are tian truth. There are thousands and propounded, and explanations asked thousands of people belonging to the various sects who lead virtuous lives, that prove the densest ignorance of Catholic teaching and the grossest and are disposed to make any sacrific misconception of the Church. The for the salvation of their souls. It answers, which are of startling interest ought to be easy to bring such persons to many Protestants, prove the sincer-ity of the questioners. Some of Father into the one true Fold, they are already so near the kingdom of God. And yet Elliot's replies could hardly be better. the number of converts to the faith in We must make room for his answer to the United States is lamentably small. the query, Why do Catholics pray with We have always held that the most effectual way of bringing people into the Church is to set them the example beads? "I began my answer by putting my hand in my pocket and drawing of Christian virtue ; and that if our out my rosary, and holding it up before the audience. The Protestants gazed on it in absolute wonder and utter silence. Then I explained the country ever becomes Catholic, it will be especially through the influence of saintly lives. The Catholic who is as greedy for gain as his Protestant fellows, whose life and conversation are

vocal and mental prayer of the rosary, proof that, whatever he may profess the mysteries and their order, ending in words like these: 'There is no excess of praying to God nowadays; with his lips, he is not seeking first the kingdom of God and His justice, can and let me advise you to give every liberty to prayer, to that most neceshave little influence for good over non-Catholics with whom he may come in contact. More than that : he is a rock of scandal ; and, alas ! there are many sary of all religious practices, whether

sary of all religious practices, whether people want to help their prayer by books or public meetings or family union, or by using this beautiful, graceful, and poetinal form of the The parish priest who zealously labors for the sanctification of his flock, the heads of families who lead Crown of Roses—or by using jack-stones or corn cobs, for that matter. the Christian life and promote it in The beads help us to spend more time their children, the individual Catholic who practices his faith — all are con-tributing to the conversion of nonat prayer, to unite thought and words both together, to assist in fixing attention, to be simple and childlike, and to have the help of Mary the Mother of Catholics. It would seem, then, that all endeavors should be directed to the sanctification of those of the household of the faith. But Jesus, who was and is, you will gladly agree, the foremost friend the Saviour has ever had." we can believe in special mis-

and if ever a priest was From his account of the mission sions : called to labor among Protestants, it is the Rev. Father Elliott, of the Paulist given at Pickering, Michigan, we get the best idea of the effect on the Community. He seems to understand the condition of the sectarian mind, general population. The joy of the Catholics to see their church full of and is admirably equipped to enlighten Protestant friends and neighbors was the joy that angels feel when men it. Above all, he is a priest of holy life, and his apostolic spirit breathes turn aside from paths of error; and n every word that he speaks. His postolate in Michigan has been singuperhaps they never realized till then the full responsibility of the Christian profession. The non-Catholics were eager to hear what the Father rly blessed ; and the record of his kperiences, published from month to month in the *Catholic World*, is gratithough in the *Catholic World*, is grati-fying and inspiriting in the highest hat he never preached to more degree. Many of his auditors, he in-forms us, had never spoken with a priest before, and their eagerness to hear his explanations of Catholic truth truth from attending the "meetings." was touching. He tells us that they drove for miles to attend the lectures, Storms very much less severe than the one Father Elliot describes, alas! keep many Catholics from attending and eagerly accepted and read the leaflets given to them. Some of them Masson Sundays. He tells us that he were known to Catholics as bigots. Hymn singing was one of the features was edified and encouraged more than words can describe. "No mission has left a more hope of these hopeful missions, and in some ful feeling in my mind than Pickerinstances the music and singing were by Protestants, -- " sometimes timidly asking leave to assist us." The ining. Converts are sure to be the out-come. One simple Protestant man-a tense interest with which he was miserabledrunkard-was moved by the listened to, the respectful treatment met with on all sides, fills Father temperance lecture to come to me and sign the pledge. Upon this his wife presented herself to be instructed and received into the Church — which Elliot with hope for the conversion of the United States. He declares that it is a field already ripe for the harvest. means also her eight children, and after not many days her husband too. Writing of his mission at Flowerville, Michigan, he says: "A missionary Oh, for some one to take up this work —to put in the breaking plough after my axe and grub hoe! Where are the priests who will address the ready audiences? Where are the laymen could spend his whole time, summer and winter, in this county alone, and never have an evening without a non-Catholic audience, or a morning or afternoon without private conference who will supply them with funds for the missionary literature and their with earnest men and women seeking after the truth. Does any one want a personal expenses — perhaps a good lecture or two of their own? More plainer providence ? Did our Saviour than his personal expenses should no say, 'Compel them to enter in, or 'Wait till they compel you to take man ask who is privileged to claim the labor and merit and joy of this them in ?' apostolate. Many persons have been led to con-Again, alas! there are not priests clude, or clude, on account of the popularity of lectures and books against Christian. enough to minister to the faithful. Father Elliot's apostolate is a special ity, all calculated to lessen, if not utterly to destroy, faith in the great truths of the Gospel, that one, for which he is specially equipped. It will be a long time, if ever, before such doctrines as the existence of hell were no longer held by the masses of non-Catholics. But Father Elliot assures us that "the awful truth of we can have priests exclusively devoted to the non-Catholic portion of our population. But there is no reason assures us that "the awful truth of why our preaching should not be of a eternal punishment still holds its place kind to draw Protestants. If the great majority of them believe in damnation, and other such fundamenin the vast majority of Protestant minds. . . . It is easy indeed, to find Protestant men and women who tal doctrines of Christianity, why should not mission sermons suit them will doubt the terrible dogma, who like as well as Catholics? At the close of to say both No and Yes to it : but a missions and at other appropriate times there might be a lecture on the settled conviction of universal salvation is rare to find, -rare to find a flourishing or even a small-sized Uni-Church for the benefit of inquiring non-Catholics. Our doctrinal works versalist church society outside large could then be made known to them. cities." The need of emphazing the essen-tial doctrines of Christianity is shown by many of Father Elliot's experi-The missionary literature which Father Elliot has provided should be made that doctrines of Christianity is shown is build use provided should be made of the safet. It is a cultimating about the parents and there is a good suggestion in his remark that "if all stated ser-mons fitted the general public would engaged. We feel sure that every what is going on here would be would be about the parent of the safet the protect of the parent of the parent of the safet the protect of the parent of t

ated brethren ; and no doubt many persons would gladly contribute to the

expenses of printing. But, as we have said, it is especially by prayer and the example of a Christian life that Catholics will bring out-siders into the Fold. Many indeed cannot otherwise co operate with Father Elliot, but there is no excuse for not doing this. Our zealous mis-sionary has just resumed his labors in the diocese of Cleveland. Let us all pray that they may be blessed above measure ; and let us put wings to our prayers, by earnest endeavors to lead lives in keeping with the faith which we profess. - Ave Maria.

A WATERLOO FOR NOVELIST ZOLA.

humiliating surrender of cherished opinions. To remove the crust of I must revert to that horrid man Zola again, but the occasion is too error from a mind, you have but to striking to be overlooked. The novel ist, unfortunately for himself, in one saturate it with truth : for this has the of his many letters to the press, run foul of M. Henry Lasserre and has got a very bad beating for his pains. In the form of an "open letter" the pious historian of Our Lady of Lourdes fills several columns of the Paris Gaulois

having newspapers so generous in furthering the principle, audialteram partem. The first portion of this reply is taken up with a demonstrate principle and the principle and is taken up with a demonstration of the absolute falsity of Zola's statement that M. Lasserre wrote his history in defiance of all official and municipal documents.

So far from that being the case, M Lasserre's book was principally based on such records, and for twenty-six years has been accepted by the world as the standard classical work on the subject. In other words, "Notre Dame de Lourdes," by M. Henri Lasserre, is the one authentic and complete narra-

tive of Bernadette and the Lourdes vision of 1858. In the second part of the letter M. Zola is thus addressed : "Two years ago you inquired of one of my friends whether you might knock at my door

without danger of a bad reception. I had never read your books. You You presented yourself as an unbeliever in royal search of the truth. There was then no reason why I should refuse your request. You, in fact, paid me several visits. I told you of the num-berless marvels which it was my happi-

ness to witness every year. A Chris-tian never despairs of the salvation of any one. Without speaking of the action of Divine Grace, the evidence of the supernatural at Lourdes is such of the supernatural either believe or rethat one must either believe or renounce reason altogether. One day it occured to me as a good idea to con-duct you to that memorable spot which,

the grotto, is the most striking after at Lourdes. I mean the miserable little room in which Bernadetti dwelt at the period the Queen of Heaven charged her to call all the world to the Roches de Massabielle. This basilica, these churches, these edifices of marble, this town rising out of the desert, one thousand of extraordinary cures. the innumerable souls restored to faith and joy, the crusade all over the world. all was contained in the simple fact that a young girl, wretchedly poor, ignorant and illiterate, went out one

be a crime of treason against humanity. I promise you, Monsieur Lasserre, that not a word of mine shall be of a nature calculated to afflict the ''' Halt !' again cried the young

be of a nature calculated to afflict the friends of Lourdes (amis des Lourdes). and I can even add that you will find in my book many things that will give you pleasure.' These words, which self and held it whilst the father and you pleasure.' These words, which were quite voluntary on your part, appeared to me to be sincere and I still one between them, passed through believed in them until I found out that Then the man placing the coffin gently you had actually committed the act which formerly you had very justly qualified as a 'crime !'" The statement of M. Lasserre is too

long for me to give more than the above extract, which, I think, is enough to prove up to the hilt the mala fides of the apostle of realism. Zola has only a few feeble words in reply. "Our brains are built differently" is practic-

ally all he has to say with regard to his Christian opponent, whose "open let-ter" has considerably damaged M. Zola's reputation.—Paris letter of Phil-adelphia Catholic Times.

IN CROWDED WAYS.

An Exile's Sorrow Finds its Way to Man's Hearts.

BY MADGE ROBERTSON.

The seat next to mine was unoccupied. The swan-boats glided out near in which he pitlessly pins M. Zola's my feet. The swan-boats glided out near my feet. The park was a huge mid-ears to the pillory. Altogether it is a morning playground. A little old lady sat down carefully, first brushing her face was of the old-time beauty given by living with dainty old china and endless fine needle-work and portraits of other dear old ladies as chil-dren, with their pantalets showing white-frilled, and who wore black silk mits on their plump hands. I knew there were bags of English lavender in her closet and jars of rose leaves in

the halls of her home. "You write, I see," she said, with the kindly tolerance of those who have lived through ambition. Some way talked to her of my work. One does to

"I can help you perhaps," she said thoughtfully; and I knew it was no idle offer. "There was an incident I saw myself down in the lower part of the city. I think it has never been printed. I have never seen it. It was before the seventies-just before, if I do not mistake. Perhaps you would like it. You will know how it should be told, polished up into a moment's ornament. Well.

"It was on Broadway, a little before the numbered streets begin, the great multitude going up and another coming down, jostling and hurrying in the usual terrifying, regardless way. No No place for a fragile old woman, my dear but I was younger then, and I held close to my husband's arm. But oh, the crowd away down town ! I think I have never been since. A crowd always makes my heart beat with hope, for who of the great ones of earth may not be in it? But ah yet, I am filled with pity. There are so few happy

"But you must stop me, my dear, if I grow prolix. It is fatal to be so in these times, my son tells me. Well, all at once in the throng pushing up, something checked for a moment each one of those who were going down town. Coming toward us-my hus-band and I were of those who were traveling toward the lower part of the city-were a man and a woman. The man was pale and sad eyed, and the woman, her hand on his left arm clutching in the desperateness of grief, was weeping bitterly. In his right hand the man bore a tiny coffin, rough, plain. Emigrants? Yes. They had walked up from Castle Garden. The poor husband was forced to walk side ways to protect the precious burder from any rude or careless touch. Thus awkwardly, but infinitely tenderly, shielding the wee box, they made slow progress up the crowded street. We turned and followed, why I cannot tell you; I openly crying and my husband with a deep pity on his face. Women passed by, trying to keep the tears back, and men with troubled looks hesitated, wishing to help yet not knowing how. People are not without care, my dear. They are in too great a hurry to stop and express it, but there are pitying hearts everywhere. "Up and on through the weary thor oughfare went the dreary little cortege Their sorrow made for them a sacre passage in the busy crowd. Kindly passer-by fell softly upon ears dead ened by awful grief. A richly-dressed woman stepped from her carriage with a bunch of glowing roses in her hand. Her way to the store she was about to enter lay across the path of the deso late strangers. She started, drew back to let them pass, and as they did so, laid her roses on the baby's coffin. Still noticing nothing-to some of us, my dear, sorrow deadens all feelingthe parents trudged on, and drearily on.

officer, his boyish face softening to an mother, now bearing their dead little

in his wife's arms, turned to the young officer with outstretched hands. Neither spoke, but a moment clapsed before their hands fell apart and they went their ways. Father and mother carrying their dead went down the cemetery road, and the officer, slowly closing the gate behind him, rejoined his m

"He gave another hasty order and, turning, men and boy leader went from the fulfillment of a beautiful duty back into the heart of the busy city.-From the Independent.

Positive and Negative.

The Race Question is unsettled. But it is settled that Hood's Sarsaparilla leads all rem-Disease marches through all lands. I good health blesses all who take Hood's S

good health biesses at saparilla. Dyspepsia is a great foe of the human race. But Hood's Sarsaparilla puts it to flight. Scrofula is one of the most terrible of dis-eases. But Hood's Sarsaparilla expels it

Scrofuls is one of the most terrible of dis-eases. But Hood's Sarsaparilla expels it from the system. The people of this day, like Job, suffer from boils. But Hood's Sarsaparilla is a sovereign remedy for them. Catarrh is one of the most disagreeable disorders. But Hood's Sarsaparilla is sure to relieve and cure it. Rheumatism racks the system like a thumb-screw. But it retreats before the power of Hood's Sarsaparilla.

Knouthausin racks the system into a neuron screw. But it retreats before the power of Hood's Sarsaparilla Loss of appetite leads to melancholia. But Hood's Sarsaparilla makes the plainest re-past tickle the plate. Life is short and time is fleeting, but Hood's Sarsaparilla will bless humanity as the area roll on.

the ages roll on Minard's Liniment Cures Distemper. Minard's Liniment Cures Distemper. Mr. Henry Graham, Wingham, writes: "I was in North Dakota last May, and I took a bottle of Northrop & Lyman's Vegetable Discovery with me, as I did not feel safe without it. While there a lady friend was suffering with Indigestion, Biliousness and Headache. I recommend the Vegetable Discovery to her and she tried it, and the result was that it did her so much good that I had to leave the balance of the bottle with her."

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Itself. Be sure to get Hood's Sarsaparilla Parents buy Mother Graves' Worm Exter-minator because they know it is a safe medi-cine for their children and an effectual ex-peller of worms. Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends. So writes Mr. J. W. Brown, Chicago.

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s caused by poison and poor blood. I eep Hood's Sarsaparilla in my house

and use it when I need a tonic. We also k Hood's Pills on hand and think highly of the J. W. DYKEMAN, St. George, New Brunswic Hood's Pills are purely vegetable, and do not purge, pain or gripe. Sold by all druggists.

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"I knew the impression which such a contrast would produce on you. Only the action of God could explain such a disproportion between the nul-ity of the means and the infinite of the effect. And this impression, Monsieur, you felt; for the first time, perhaps, you obtained a confused glimpse of

true spiritual life. For a moment you paused without replying to my remarks. Your visage betokened your interior perturbation. In your eyes, usually stern and dry, appeared two tears, which trembled an instant without falling. Then you cried out : 'It is stupefying. I was much moved at Lourdes, but that was nothing compared to this. All, then, proceeded from this! It is Bethlehem! It is the crib ! Such a point of departure ! Such results ! It is stupefying !' Call it miraculous, Monsieur Zolo. Struggiing with yourself, you repeated the same words, 'I is stupefying !' Very well, Monsieur Zola, there is something which would be still more amazing. "Why, what do you mean?" you re-plied, opening wide your eyes from which the tears had disappeared. It would be more amazing, Monsieur

Zola, if such a result had been obtained by this little girl telling a lie or acting from mere hallucination. 'Oh, I do not say that !' you replied in a bewil-dered sort of way; 'Bernadette was neither a liar nor a visionary. She was the instrument of that great hereafter $(au \ dela)$ which governs human existence. Still there is some distance between this and the dogmas you believe in.' 'Undoubtedly, Monsieur Zola. Still, to be logical, there are a few steps

between one and the other.' The doo then opened and some one entered. This put a stop to our conversation for the moment, but a few moments after you recurred to the subject and said: 'Without having become a believer, I have seen at Lourdes that which I never suspected - a place of consolation, of hope, even of cure, for the multitude

of the wretched, of the sorrowful, of the sick. It is a culminating

"Suddenly over the chaos of street sounds was heard the sharp, measured tread of uniformed men. Down the tread of uniformed men. Down the outer edge of the sidewalk came an officer with his men in single file. The crowd drew back, but the sad group remained in plain view. One glance

from the young officer and a quick command rang out : "'Halt !' A word or two and the

body of men formed a long square about the parents and their dead little

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London, Saturday, Nov. 10, 1894. AMERICAN EPISCOPACY AND

RUSSIAN ORTHODOXY.

Simultaneously with a despatch from St. Petersburg to the effect that the German Princess Alix attended a Requiem Mass celebrated a few days ago at Livadia for the repose of the soul of the Czar's uncle. Constantine. who died in 1892, comes a despatch from Hartford, Connecticut, to the effect that the Bishops and the Missionary Council of the Protestant Episcopal Church of the United States, assembled in council, offered public pravers "for the Russian Emperor, the Imperial family, the Russian people and the Russian Church."

The fact of thus offering up prayer was telegraphed by Bishop Hale of Illinois, to Livadia, to his old friend Archpriest Yanyesheff, Chaplain of the Czar, now in attendance on him, "in the name of the American Bishops in Council.

We already made some comments in our columns on the fact of the readiness of the Princess Alix to renounce her form of Protestantism in order to embrace the Eastern Schismatical belief, which is as different from Protestantism as the latter is from the Catholie Church. The act, endorsed by the German Emperor and his Court, was an acknowledgment that the Protestant Reformation in Germany was an unnecessary act of schism, or that one religion is just as good as another, and so all that we have heard during the last three hundred years concerning the superstitions and the damnable idolatry of the Catholic Church is but empty bombast, inasmuch as the same alleged errors and idolatry are found in the Russian Church ; and now we find the American Protestant Bishops admitting the same thing as the Emperor William has done.

There was this palliation in the case of the Princess, that she thought the title Empress of more value than the Prussian State religion; and the heads and authorities of the Prussian Church were evidently of the same opinion, since their consent was given to what they could not but regard as an act of apostasy. We did not expect, however, a similar admission on the part of the American Protestant Episcopate, who are supposed to be of the same faith with the Anglican Church, notwithstanding that the two Churches re now independent bodies.

a problem which we leave others to solve.

THE CANADA REVUE CASE.

The celebrated case of the Canada Revue versus His Grace Mgr. Fabre, Archbishop of Montreal, has been at length decided by Judge Doherty after five months' deliberation. The greatsuit, as it involved not only the right of the Catholic hierarchy before the law. to pronounce judgment against books and newspapers, and in fact literature of any description, which they might deem unfit for Catholic readers, and to warn their flocks against such reading, but also the right of every individual to criticise the conduct of the press, just as the press sets itself up as a universal critic on the conduct of individuals, and especially of those who occupy any public position.

The decision on all points has been favorable to the Archbishop, and so the demand for compensation to the amount of \$50,000 has been dismissed.

It will be remembered by our readers that in 1892 the Canada Revue took occasion to speak against the clergy of the Diocese of Montreal especially, and indeed of the Catholic clergy generally, as if they were a body of men of depraved morals, the occasion of these attacks being a deplorable case of one priest who had proved himself unworthy of his sacred office.

The Revue was duly warned by His Grace the Archbishop that its course was unworthy of a journal issued by a Catholic publisher, or one supposed to be a Catholic, and read by Catholic subscribers ; but, notwithstanding this warning, its proprietors persisted in their course, claiming the liberty of the press to criticise as they thought proper, wherever, in their opinion, there was anything to be condemned.

We offer no justification for the unfortunate priest who did the evil which was the occasion of the Canada Revue's strictures ; but we unhesitatingly declare it to be our conviction that the journal in question was not authorized by such a fact to draw its unjust and sweeping inferences against any considerable body of the clergy, and still less against the clergy in general; and whatever might have been the decision of the court on the question, we hold that the Archbishop was justified before God, and that he fulfilled a duty in condemning the Revue for endeavoring to influence of the clergy.

In consequence of what we believe to have been the contumacious persistence of the Canada Revue, and another paper which followed a similar course, the Echo of the Two Mountains (called in French "l'Echo des Deux Montagnes"), the Archbishop caused a circular to be read in all the churches of the diocese prohibiting Catholics from reading the two journals in question, under penalty of refusal of the sacraments ; and it was stated to be forbidden under a similar penalty, "to

CATHOLIC RECORD. THE

good Catholics were obedient to the voice of their venerated chief pastor ; and it was on account of the loss incurred that the present suit for libel was entered by the proprietors to reimburse them

The Archbishop maintained that, as a Catholic Bishop, guarding the faith and morals of his people, he has the est interest has been taken in this right to pronounce upon what is fit reading for them. The question of the rights of the Episcopate, however, was not decided by the judge, who came to the conclusion that it is the right of any society, or of any individual member of the community, to criticise a publication, provided the criticism is fair and honest, for it is an acknowledged principle in law that "fair criticism of matters of public interest, including public works, is not the privilege of public journals, but the common right of every subject.' The court, therefore, decided that such was the right of the Archbishop as a citizen ; and as it was not proved that his criticism of the Revue was either unfair or dishonest, the decision was in his favor on every point. The points thus decided were : 1, that the circular was not libellous ; 2, that the Archbishop had the right to deal with the matter ; 3, that he had the legal right to publish his estimate of the character of the journal ; 4, that no right of the proprietors was violated by the Archbishop.

The reason given by the judge for not entering upon the question of any special rights of Catholic Bishops was thus stated :

"In disposing of this case, the Court has proceeded upon principles which would be equally applicable to societies having purely temporal objects. As the application of these principles has been sufficient to dispose of plaintiff's action, it has not been necessary to consider whether the spiritual character of defendant's functions would enable him in the performance of them to take any wider liberty than the functionaries of any lay society, and the court refrains from expressing any opinion thereon.

The Judge declared that he did not come to his decision through any religious motive, or any desire to favor the Archbishop, but "purely and simply as the mouthpiece of the State, the creation of the State-or, perhaps, more correctly, as the State itself, interpreting and applying the law which the State, acting through the Legislator, has made. As such, it knows the Catholic Church, as it undermine the spiritual authority and knows any other religious body, or any other association to which persons belong in the State, and coming under the jurisdiction of the Court may belong, just to the extent which the State, through the Legislator, recognizes or permits the existence of such bodies or associations."

It is supposed that possibly the Canada Revue may not be content with the decision rendered, but may appeal to a higher court. We cannot say what the plaintiffs may do in the premises, but we do say that as professing Catholics, in a matter relating to eccle tical discipline, if the proprietors of that journal felt aggrieved, their proper appeal would have been made to the ecclesiastical and not to the civil tribunal. This is what they would have done if they had wished to act as consistent Catholics. It is to be noticed that the Archbishop's condemnation of the two journals referred solely to their spiritual effect upon the people, and the penalty attached to disobedience of his mandate was purely a spiritual one. It was, therefore, perfectly within his duty to take such cognizance of the matter, if the authority of Bishops, as defined by the Church, be considered. Good Catholics should be content with the authority of the Church in regard to such matters.

cluded from their kind offices? This is entirely. This fact demonstrates that ful in catching truants, because the boys can recognize them from a distance by their uniforms, and they are therefore on the alert to keep out of the way of the officers. But it is proposed to have a body of special police without uniforms who will be enabled to get near the truant boys, and arrest them before the officers can be recognized.

Boys who have been suspended from the Public schools on account of insubordination will also be sent to these truant schools during the time for which they will be suspended : and as for some time it may be supposed that some school districts will be unprovided with these truant schools, the law enacts that a municipality thus unprovided may contract with another having such schools, to receive truants at a reasonable rate per head as long as it may be deemed necessary to detain them.

It is expected that these measures will crush out the evil of truancy, or at least reduce it to a minimum.

Protestant children who play truant may be sent under the old law to the Asylum for Juvenile Delinquents, and Catholic children to the Catholic Prctectory ; but under the new law, those who are guilty of no other fault than truancy will not be sent to these institutions, but to the truant schools.

The law also provides that not only truant children shall be sent to these schools, but also those children who are obliged by their parents to work at an improper age, the object being to oblige parents to give an education to their children.

The truant schools will not be conducted as prisons or penal institutions, but merely as schools, so as not to throw any unnecessary slur upon the children attending them, as if they had been inmates of a prison, and not to bring them into contact with children who have been committed to prison on account of any crime.

THE LORDS AND HOME RULE.

Lord Rosebery, the British Premier, delivered a speech at Bradford a few days ago in which he foreshadowed for the first time the policy which the Government intends to pursue in reference to the House of Lords. From his long silence in regard to that House there has been considerable doubt as to the course the Government intended to pursue. It has been suspected that as the Premier is himself a Peer, he would be slow to adopt the policy which undoubtedly a majority of the Liberals would wish, but the recent deliverance makes it clear that the Government will now bring forward some practical measure to curtail the veto power of the Lords. Lord Rosebery announces that the

next election will be fought on the question of the continued existence of the second chamber. He stated that the continuous opposition of that House to measures passed by the Commons has so im-

peded useful legislation, that the esent parliament must dissolved in order that a mandate from the people may be obtained to reform the Lords. "At present the House of Commous might vote bills till they are black in the face ; but they must go up hat in hand to the Lords to ask them to pass such bills. The veto power as now exercised makes the House of Lords a mockery and an invitation to revolution."

Peers. A general election will then take place on the understood issue of diminishing the power of the Peers. and if the result be a strong Liberal majority, it is believed that the Lords will not have the courage to resist even a very drastic measure restricting their powers within more narrow limits than have hitherto been deemed practicable.

Home rule for Ireland will probably be deferred as an issue until the question of limiting the power of the Lords be settled, but though deferred it will come up again, and be finally passed. This programme will not entirely satisfy the people of Ireland, as they cannot be expected to consent to an indefinite postponement of a question so deeply concerning their interests but as present appearances indicate that the Irish question cannot be settled peaceably in any other way, it may be that it will be accepted by them as the best course to be pursued.

Lord Salisbury spoke at Edinburgh a few days after Lord Rosebery made his important announcement ; but the speech of the Conservative leader was chiefly remarkable for its vagueness. There was no suggestion in it of any policy which the Conservatives mean to adopt in opposition to that foreshadowed by his keen adversary. It is probable that Lord Salisbury and his followers are plunged too deeply into consternation by the programme indicated, to form a settled policy to avert the catastrophe by which they are likely to be overwhelmed. The Liberals generally will follow with enthusiasm the course indicated by their leader, which is sure, in the end, to be crowned with success.

The American Secular Union and the Freethought Federation of America held their annual convention in Chicago a few days ago. The president of the Convention was Mr. Samuel B. Putnam, who was at one time a Congregational minister, who built a church of his denomination on De Kalb street. The Secular Union and its sister association are the central body of the Infidel Propagandism of the United States, and the notorious Colonel Bob Ingersoll was at one time President of the combination. We presume that the Colonel is relegated now to the lecture field, to which he has recently devoted himself again after a comparative silence of some years.

AN INFIDEL PROPAGANDISM.

The conference consisted of about two hundred delegates, from many parts of the United States, but especially from New York, Kansas, Kentucky, Michigan, Wisconsin, Ohio, Indiana and Illinois.

Mr. Putnam accused Catholics and Protestants of being engaged in promoting "a religious conspiracy in the American Republic," and this was the theme of his opening address to the assembled delegates. The association has not now as much

energy as it possessed in former years, nevertheless it makes a very s demand for the total elimination of the idea of God from the belief and constitution of the United States. The combined association has issued a programme of principles which demands the taxation of all church property, the abolition of all State appropriations for institutions which are under the management of any religious body, the substitution of an imaginary natural code of morals for Christian morality, and the dechris-States in every respect.

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responsibility to God is recognized ; but Christianity, even in its most im perfect form, is at least some restraint upon the vindictiveness of such people.

EDITORIAL NOTES.

THE American pilgrims who recently visited the shrine of Our Lady at Lourdes have undertaken to complete the unfinished Chapel of the Crucifixion in the Church of the Holy Rosary there. The cost will be about \$20,000, and subscriptions are now being taken up to do the work. Among the pilgrims there was one Protestant gentleman who accompanied his wife, who is a Catholic. This gentleman, deeply touched by the number of miraculous cures which have occurred at the sacred spot, and moved by the earnest piety of the multitudes of visitors, has become a Catholic.

THE Canton of Geneva, Switzerland, cannot any longer be numbered among the Protestant cantons of that active Republic. It was in former times ruled by John Calvin, and down to a recent period the Protestants largely outnumbered Catholics in it. In 1822 there were 31,000 Protestants and 19,000 Catholics in the canton : but the most recent census, that taken in 1888, showed that the Protestants numbered 51,000, and the Catholics 52,000. The Protestant increase in the 66 years was 641 per cent, and the Catholic increase 173.7 per cent. In the other cantons the Catholic increase is also very large, so that several of the Protestant oantons are gradually but surely ceasing to be distinctively Protestant.

THE news comes from Rome that the Conference called by the Holy Father for the purpose of considering the question of reunion with the Eastern Churches is now in session. It is composed of a number of Western Cardinals and Eastern Patriarchs. The Easterns are, of course, the Patriarchs in communion with the Catholic Church, but as they are fully cognizant of the state of religion among the Schismatics of the East, great hope may be entertained that the Conference will result in something practical. In fact much progress has been made by the Catholic Church among the Eastern schismatics during recent years, but this progress was only local. The present movement has a more general purpose.

WE desire to call the attention of our readers to the advertisement on the eighth page. We have secured the earliest issue of the Catholic Home Annual for 1895. It is a book that every Catholic family should have. Every member will find something interesting in it. The Annual can be read and re-read. It is a mine of information for Catholics, and no family should be without it.

THE death of the Czar of Russia, Alexander III., has plunged Russia into iffliction, with the exception of the

The difference between Anglicanism and Russian Orthodoxy is emphasized by the statement that a Requiem Mass was offered for the repose of the soul of the Grand Duke. This shows that the Russians believe as Catholics do in the Sacrifice of the Mass, and its efficacy to Mgr. Fabre had a perfect right by the relieve the souls of those who are dead. They believe, in fact, that prayers for the dead are useful, or that "It is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." It is this doctrine which is referred to along with Purgatory civil laws, or that there might be a in the twenty second Article of the English Church as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." At least, according to the Low Church view, this doctrine is signified ; and yet it appears that the act of the Bishops was fully agreed to by the Low Church Bishops, of whom, we believe, Bishop Hale, the spokesman of the whole body, is one. The probability is that the chief promoters of the telegram were the Low Church party-the very men who disclaim most against the "superstitions of Rome."

The facts are a curious commentary on the consistency of the American Protestant Episcopate, and of Protestantism generally. Christian charity is, of course, something very commendable, but it is not Christian charity to enbe true that Catholic and Russian doc-, trines are idolatrous and superstitious,

print, to place, or keep on deposit, to sell, distribute, read, receive, or keep in possession these two dangerous and unhealthy sheets or encourage them in any manner whatsoever." There is no doubt that in his official

character as Archbishop of the diocese, laws of the Church to guard his flock against pernicious and dangerous reading ; but it might have been among the possibilities that in the exercise of this duty as a dignitary of the Church, he would transgress the conflict of authority ; and this was the question with which, of course, Judge Doherty had to deal. The pronouncement is to the effect that his Grace did not in any way transgress the law. It is satisfactory to know that the Bishops can fulfil their duty without subjecting themselves to legal penalties.

It will be observed that his Grace forbade the reading of the journals in question only to Catholics, who are his spiritual children, and who are entitled by divine law to know from the lawful ecclesiastical authorities what reading is useful to them, and what is dangerous, that they may avoid the latter, and confine their reading to the former.

Of the two papers, the Echo des Deux Montagnes changed its name, to escape the consequences of the denunciation. courage idelatry and superstition, if it It is now published under the title the Libere of St. Scholastique. The Revue continued publication until its circulaas the Low Church party have hitherto tion sunk so law that only a few hunso constantly asserted. On the other dred copies were issued. It was at hand, if the Russian Church can be first a weekly. It was next published properly prayed for by Protestant Epis- every fortnight, and at length was copacy, why should Catholicity be ex- obliged to discontinue publication

A STRICT LAW FOR TRUANTS.

The New York State Legislature has passed a truant law whereby any child between six and sixteen years of age who habitually plays truant from school which he is bound to attend, may be arrested and sent to a special truant school which is to be established, and in which he will be confined, fed and lodged under surveillance of a teacher.

The temptation to beys to play truants, especially in the city, are so numerous in the shape of dime museums, shooting galleries, base - ball games, and the like, that there are estimated to be no fewer than six thousand truants every day in summer, in the city alone, and it has been deemed necessary to meet the evil by this severe measure which will make them virtually prisoners until their truant habits are corrected.

The regular police are not success-

His Lordship stated that he is not disposed to abolish entirely a second chamber, for he is of opinion that the temptation of absolute power is too great for any single person or body. When he added that he believes the feeling of the country to be in accord with his own on this point, the announcement was met with loud cries of "No: no," from his audience. He

said, however, that the Government must walk warily on this new ground, but they are prepared to submit to Parliament a resolution of which he cannot now give the exact terms, but which will affirm unmistakably the principle that, in the partnership with the Lords, the Commons is the dominant partner.

A despatch to the New York Sun, giving further details, states that the Government's intention is that the House of Commons shall pass, at the next session, a couple of good Radical measures, probably one for the disestablishment of the Church in Wales, and the other a Land Bill for Ireland. These measures will invite a new veto from the Lords, but as soon as they are either mutilated or rejected, the House of Commons will pass a resolution declaring itself supreme in legislative matters, and calling the attention of the Lords and the people to the

Among the measures by means of which this purpose is to be effected, the abolition of oaths and of all laws securing the observance of Sunday as a day of rest is demanded. The programme savs :

"Wedemand that our entire political system shall be founded and administered on a purely secular basis, and whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.'

The editor of the New York Truth-Seeker, the chief Infidel organ in America, and a most scurrilous sheet, said in an address to the conference :

"I knew one of Chicago's most prominent lawyers at a time when he contemplated assassinating Bob. He read his works, however, gave up the idea, and joined our society.

We do not wonder that such should be the case. Men whose ideas of religion are bound up with the desire of assassinating their adversaries, are just the kind of religious people whom we might expect to become the most earnest propagators of the gospel of Infidelity, and we may be sure that they carry into Infidelity their peculiar notions of how their belief should be propagated. In Infidelity these no-

Nihilists, who recently issued a circular calling upon all to rejoice and hurrah because the absolute ruler of one hundred millions of oppressed subjects was near his end. The Czar was a devout believer in the Greek faith, and appeared to be convinced that he was by divine right the ruler of the consciences of his subjects, and that Catholics, Protestants, Stundists, and Jews, who did not admit of his supremacy in the Church, were rebels tianizing of the laws of the United against God, and undeserving of any consideration or kind treatment. He was a relentless persecutor, or, at least, relentless persecution was carried on during his reign, and in his name, though some are of opinion that much of this was done without his knowledge. He was a man of remarkable energy and was physically very power-ful. His son Nicholas has succeeded to the empire under the title Nicholas II. He has not by any means the strength of character of his father. It remains to be seen whether the new Czar will be as staunch a friend to France as his father has been.

"PROFESSOR " WALTER SIMS, the notorious A. P. A. no Popery lecturer, and chairman of the Independent American Party Committee (the A. P. A.), has filed a bill for an injunction against President C. P. Johnson and the officers of the Illinois State Association, to restrain them for disbarring him from the council chambers of the, order. The Professor declares that he will follow this up with another bill seeking \$100,000, as damages from the State organization for defamation of character and for injuring his standing as a lecturer. There is evidently serious trouble in the A. P. A. camp, and some interesting revelations on the assumption of despotic power by the tions can have full play, since no lantern society may be expected if character and methods of the dark-

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lity to God is recognized ; ianity, even in its most im m, is at least some restraint vindictiveness of such people.

DITORIAL NOTES

merican pilgrims who reited the shrine of Our Lady s have undertaken to com unfinished Chapel of the n in the Church of the Holy ere. The cost will be about and subscriptions are now ken up to do the work. e pilgrims there was one gentleman who accompanied who is a Catholic. This , deeply touched by the f miraculous cures which rred at the sacred spot, and the earnest piety of the of visitors, has become a

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to call the attention of our the advertisement on the e. We have secured the ue of the Catholic Home 1895. It is a book that lic family should have. per will find something init. The Annual can be read. It is a mine of inr Catholics, and no family thout it.

h of the Czar of Russia, II., has plunged Russia into

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extent claimed. "AN ADMIRABLE PRIEST."

Paul Bourget, whose "Outre Mer; the New World as Seen Through French Eyes," is running in the New York Herald, had interviews with Cardinal Gibbons, Archbishop Ireland and Bishop Keane. Concerning his interview with the Cardinal Bourget His Eminence received me in an

unostentatious salon, decorated with portraits of celebrated prelates. Those of Leo XIII. and Cardinal Manning

them the "Unified." ing by one of those hits frequent with a great moralist our modern theories on the mind: "If you have met a man, one, you have seen a great thing. An inferior disposition does not suffice It needs a very rare accord of circum stances and of instincts, of surround ings and of inward impulsion. combination has occurred for the Car

this world which passes :

lately if it has been injured to the right to associate to protect themselves against the possible tyranny of those who employ them. I am aware of all

working more than eight hour.

then they are not irreligious.

How Cardinal Gibbons Figures in Paul Bourget's "Outre Mer."

not a good one, and in which they have always been crushed - furthermore, intolerance and persecution as regards their comrades who refuse to

tween their faith and a society, the principles of which have in themselves nothing worthy of condemnation." "A revolution in the United States?" are engraved and placed on easels. Physiologically Cardinal Gibbons is he replied to another of my questions.

of the race of those ascetics with whom it seems that mortifications have left enough flesh to suffice for the working of the soul. Although he has passed sixty years, he appears to be scarcely fifty, so straight he is with his slight and supple figure. I caught sight of him the other day at Washingsight of him the other day at Washing-ton in one of the galleries of Congress in civilian dress, and having as the only insignia of his dignity a purple skull cap at the back of the head. To-day, in his house, he wears the black the sophisms of agitators, that to touch irreproachably kept, but which is not quite new, and out of which his feet pass in elastic boots with strong soles. Simplicity is everywhere imprinted around this man of prayer and action,

on him and around him. The hands which protrude from the cloth, without and against the Governor of Illinois, linen, are thin and delicate. The face linen, are thin and delicate. The face at once very serious and very calm, is as though hollow and long, with a rather strong nose, the upper line series of revolution which still exwhat protruding and motionless, like that of the portrait of Erasmus in the Louvre. It is the mouth of a writer, of a diplomat more than of an orator The expression, besides, is in the deep furrow of the cheek and in the eyes, of so light a blue in that almost gray face. Those eyes look with an admirable ex-Those eyes look with an autimatic ex-pression, very soft and very firm, very lucid and very straight, a look of cer-titude. The modern physiologists have a word curious enough, but very pre-a there there there there there cise, to designate those character wherein all the powers are subordinate

to a central energy, to a faith, scien-tific or artistic, political or religious, accepted withouthesitation. They call Seneca had already said, anticipato produce an equilibrium so complete. That

dinal in a singularly exceptional manner. Speaking to me about his life he tells me, with the emotional gratitude of a believer who recognizes the action of Providence behind the face of

"I have had a happiness seldom ingly when there is a demand for the known. I was born here, I was bap-tized, I received my first Communion police. In Baltimore, for instance, at tized, I received my first Communion and I was ordained a priest in this same cathedral of which I am to day the Archbishop." * * * And he continue and i was ordained a priest in the service of the Archbishops. But out-side little details of this kind it does Council of the Vatican, and how he to consult us. It is thus that lately, in was the youngest of the thousand prelates gathered in that assembly. that affair of the Louisiana lottery, which ruined so many poor people, they asked me to write a letter for the He was Bishop of South Carolina, and had been a priest only five years. At newspapers. I wrote it, and I think that period there were only forty five that it contributed toward the cessation Bishops in all the United States. "I recollect them," he continued, of the scandal. The people like us because we are with them." "as they arrived here at the first And as I interrupt him to ask him if assembly of Baltimore, when I was chancellor to the Archbishop. There it is the same with the rich, and if, on the other hand, he does not foresee are more than twice as many to-day. It is the same with the conversions. great difficulties in the accumulation enormous fortunes in so few hands : "Yes," he continues, "it is a They were counted in those times by fhe tens. This year I have had seven grave problem. We must hope that hundred in this diocese alone, which in course of time they will find a better is a very small one. The human soul needs food," he added in English, manner of dividing wealth. It is for needs food," he added in English, " and it finds that food complete only that reason that just now I was telling you of my sympathy for the associain Catholicism." tions by which the workingman de-fends himself. And I have no fear, in He speaks very pure French, seek ing after his words a little. One feels spite of the regretable excesses which in listening to him that his speech can they have produced, because our worknever throw a very vivid brilliancy, ingman, I cannot repeat it too often, is profoundly and thoroughly wise. First of all he has the chance himself but it is so exempt from declamation, and that spirit is so visible at the ser vice of a truth-bound conscience, such of becoming the millionaire whom he a constant effort reveals itself at every envies. There have been so many phase to equalize the thoughts and the cases. Besides, and even without that expression without overstatement and hope, he is liberal and he is just by instinct. When a tax on personal property has been proposed I had occa-sion to speak of it to several people of without weakness, that an irresistible authority emanates from it, really quite the one which the physiognomy the laboring classes. I found the mall had announced-gentle, firm and sure. Quite naturally when we touch on the grounds of social problems Cardiagainst that measure and for the same reason. They did not approve of a nal Gibbons once again gives up French for English. It seems as though we should employ a foreign law which pushed toward spying and lying. They judged it inquisitorial and immoral. * * * Yes, I have language with all the more facility confidence in that people and I have we have to communicate ideas confidence in its love of truth. I had which are very familiar to us. It is the too evident proof of it when I not the case. The more we have published, now some years ago, a small thought of a subject the more precise book showing Catholicism as it is under are our conceptions, the more shaded. this title, 'The Faith of Our Fathers. exacting the precision of that very Two hundred an idiom which has served us to form of it were sold." Two hundred and fifty thousand copies them. Perhaps we must seek there The serious face of the prelate one of the reasons for which so many

these trials go forward. The ill suc-cess of A. P. Aism in Illinois is at the bottom of these dissensions. When rogues fall out honest men may get their due. The "Professor's" character distruction of the professor's" character distributed in principle all the their due. The "Professor's" character distributed distr associations of workingmen. 1 have general parts, in crossing the threshold to give them the proper steer. always thought, and I continue to of the Cardinal I carried away the think, that the workingmen have the sentiment of having passed an hour

with an admirable priest. "It really is something," as an old Franciscan monk of Nazareth said. the dangers of those associations. In while showing me a landscape in Gali-

the first place, the strikes — once gathered together are too prone to launch out in that direction which is Say to myself it was the one that our Say to myself it was the one that our the was out a strike and the second strike and the second strike Say to myself it was the one that our the second strike and the second strike and the second strike the second strike and th Saviour saw when He was quite a child. * * Yes," he insisted, "it really is something. * * * regards their comrades who refuse to where all the sublimity of the entries and join in with them. In spite of those where all the sublimity of the entries of dangers, I thought that the Church priesthood is found resumed : 'God has given the priest to the world ; the has given the priest is to give the world ; Who has written that profound phrase, of the priest is to give the world to God ?'

BEGIN WORK.

"No, I do not believe it possible. The Americans, it has constantly been re-The following article, which we take proached them, are first and foremost practical men. Before dispossessing a millionaire—a billionaire, if you like from the Detroit Evening News, is a very interesting piece of sarcasm. -of a dollar they would recognize that they were loosening the keystone of the entire edifice and they would stop. It might be taken to heart especially by those Baptist preachers of the city all that is great and fruitful; of Queoec who have for some time past been conducting their business in a the whole intellectual, social and manner not customary amongst Chris-tians or gentlemen : religious horizon ; the statesman who judges matters by the light of central

Our amiable friends among the Bapthe property of an individual is to touch all the properties. Indeed, you saw it when the Anarchists were condemned at Chicago ; public sentiment, mani-fested almost immediately afterward tist clergy who are going to undertake the business of making Christians out of the Roman Catholics of this town can't begin any too quick. The field is a big one, and the work can be much by a vote in an election, was in favor of the Judge, the author of the arrest more economically conducted than is that among the foreigners, which is attended with so much risk of life and at such fearful cost of convenience. It would seem that there are among the Roman Catholics of this town a whole lot of people who would be pleased to ist in Europe. Our workingmen, when they wish to work, easily earn acquainted with the tender story of the Saviour, and would grasp eagerly at affiliation with societies of which the Christ, who has been all unquite enough to live upon-\$2, \$3, \$4 per day. They will succeed in not And known to them all these years, is the There central figure, the objective point of is no example of a public man present-ing himself as an Atheist." * * * all worship, and the measure against which all human acts shall be placed to And upon my observation that I had met at the University of Harvard with a great number of spirits penetrated with agnosticism : "It is true," con-tinued Cardinal Gibbons, "that a determine their adherence to the type of true godliness. Surely these people are not so perverse that they would turn away from the truth to which movement of that kind is recognizable even the rude barbarian hearkens when it is clearly presented to him by the earnest missionary. How to do it in certain very cultivated groups. But it is circumscribed in these groups, should be the problem presented to our and Christianism remains very living Baptist brethren, not when to do it, or how much to do. With so many thouin private and public habits. Congress is opened with prayer. The President never addresses the people sand souls in danger of damnation be without mentioning the name of God. Sunday rest is faithfully observed."

undertake the work of home missions. But how are they to go about it? It's a mighty simple matter. These poor Catholics are led around by the There is in the voice of the Archbishop a passionate firmness and in his eyes a warmer light when he speaks of religious matters, and he also, like noses by their priests. That much seems to be certain to the gentlemen of the old evils appear again under new the ministerial meeting. It would seem, therefore, that it would be a with false gods? Who knows? What Bishop Keane, boasts to me of the benefactions of liberty. "Our great force is that we have no intercourse with the State and that it waste of energy to separate this con-nection. Let the missionaries go respects our independence. We can mix up in public affairs with efficacy, after the priests. Let Dr. MacLaurin, under those conditions and for the wel-fare of all. The State helps us obligfor instance, make a call on Bishop Foley and tell him the sweet and beautiful story of Christ; let him explain how the Saviour died for the Bishop quite as much as the great Baptist mis-sionary, Dr. Judson. Let him enlighten the benighted Bishop, who has continues, relating of his first visit to Rome, when he was sitting at the which does so. They come constantly Redeemer as a type, and give with the operation of the two powers, connection of the Redeemer as a type, and give, right at the fountain head of Catholic authority, an exposition of the true missionary spirit. Let Dr. Grenell seek out the learned doctor who is at the head of the Jesuit college, and show him how one sided his wisdom is, how little he really knows about the history and the teachings of the Prince of Peace, for whose following he and his associates have given up all earthly ambitions and devoted themselves to work under the strictest rule. Let Dr Conley move upon the learned Dr. Clemmewski, whose life is being spent in the teaching of Scripture and the science of divinity to the priests who are, in turn, required to preach Christ to these poor Poles about whom there is so much concern ; and if our good Baptist brother shall be able to commu nicate with this gifted professor in any of the languages which is at his con trol, let him tell him the novel story of the birth at Bethlehem, the life in Nazareth and; the crucifixion and There can be no doubt that it death. will all be interesting to this good old man, whose whole training, if our Baptist brethren have not been mis taken, has been devoid of the slightes illumination of true Christianity. No doubt he will listen eagerly and earn-estly, and be glad that, even as holy Sim on, his eyes had been sealed in death before he had seen his Redeemer Let the rest of our Baptist brethren pay attention to the Van Dykes, the Elliotts, the Van Antwerps, the Gutowskis, the Friedlands, and all the other leaders of Roman Catholic thought and devotion in this community and bring them the glad tidings that they have never heard before. Then, indeed, will there be hope of evangelization ; then will the gospel be spread in very truth for when th earnest leaders are brought into line with the teachings of the Saviour, the lightens up at the recollection of this. weaker ones may all be pulled in by I never felt more than in seeing that their noses without any great effort ; smile what a difference separates the forasmuch as the priests have every common gloriole of the professional author, who is counting his thousands, body by the noses, all our Baptist friends have to do is to get the priests by their noses and exhort them not to

LEO. XIII AND AMERICA. The Holy Father Will Soon Issue a New

Enevelical. "Innominato," the Rome correspondent of the New York Sun, writes as fol-

The United States of America, it can be said without exaggeration, are the chief thoughts of Leo XIII. in the government of the Roman and Universal Catholic Church, for he is one of the choice intellects of the old world who are watching the starry flag of Washington rise to the zenith of the heavens A few days ago, on receiving an emi-nent American, Leo XIII. said to him: HOW THE BAPTISTS OUGHT TO "But the United States are the future; we think of them incessantly." inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the Pope, restand governing ideas—these all read in the heart of the Holy Father the motives for his unbending resolution and his devotion to American ideas

This ever-ready sympathy has its base in the fundamental interests of the Holy See, in a peculiar conception of the part to be played and the position to be held by the Church and the Papacy in the times to come. The interest is the necessity in which Rome finds she is to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feeling that the Church of Europe must renew its instruments and its method of adapting unchanging principles to changeable surroundings and new conditions

FROM THIS POINT OF YIEW

Leo XIII. is eminently what Emerson called "a representative man"; an historical character that absords, reflects and utilizes all the currents of life of his time. Now to the mind of Leo XIII., so

receptive to the broad and fruitful ideas of Cardinal Gibbons, of Monsig-nors Ireland and Keane, Europe is going through the process of casting off its slough. There is an awaken sting cause the earthly temples that contain them have not been immersed in a Baptist pool, there ought to be no trouble getting willing volunteers to tations while the tragedy on Golgotha was being enacted, and even now mysing that Great Pan is dead. What new order will arise? Will humanity we do know is that a world is in its death agony, and that we are enter-ing upon the night which must inevitably precede the dawn. In this evolution the Church, in the eyes of the Pope, has a mission to fill. To fulfil this mission she must adapt her-

self to the changes which have come about in the action of universal forces. State Church, official Catholicism, priv-

Men in THE UNITED STATES

and elsewhere, where they dream of I know not what reaction, or entertain guilty hope or change in the event of the Pope's death, must take this moral fact into account ; it is absolute, irres-istible, unchangeable ; it is established forever

It is in this perspective, wide as a great world and lasting as a whole epoch, than the coming American encyclical must be viewed. To make the delegation independent and sov ereign, with a supreme ecclesiastical tribunal ; to support Monsignor Satolli and make his mission permanent and successful to point out the means of in-creasing influence and liberty; to continue this policy of moderation and adaptability which has brought peace to the nation ; to deal, in a word, with all the important questions of the day and to fix for good the ecclesiastical type, the model of life, which Leo XIII. wishes, little by little, to bring within the reach of the weakening peoples of the old world ; this is the sub-lime inspiration of the encyclical to the Americans. To say more would be in-discreet ; let us wait for events. The United States, after a century of civil greatness, will have the privilege, un-equalled in history, of giving to a whole continent examples and lessons. A nation full of vigor and an authority full of lifesprings can alone be strong enough to carry out this historic task

THE ANTI-RELIGIOUS SPIRIT OF THE PRESENT AGE.

Sermon by Cardinal Vaughan. Preaching at the Pro-Cathedral. Kensington, en Sunday, His Eminence the Cardinal Vaughan said "We are keeping to day the festival of the Rosary of the Blessed Virgin Mary, and we are keeping it this year and every year in a particularly solemn manner. We are doing this, not of We are doing this, not of our own private motion, but by the supreme command of the Holy See, a command which governs

THE WHOLE OF CHRISTENDOM.

so that in every church of the Catholic world the Rosary and its festival is kept upon this day in the most solemn manner, and not on this day only bu during the whole month of October the festival is celebrated. It is celebrated by a continuous prayer, the recital of the Rosary, the contemplation of the mysteries of the Gospel, prayer to the holy spouse St. Joseph, exposition of the Blessed Sacrament, and in a word the Catholic Church during the month of October gathers together in all its churches in order to beseech Almighty God, through the prayers of Mary. to bestow special favors, not upon the Church only but upon the whole world. It is especially desirable that you should fully recognize and under-stand that this feast of the Rosary and this dedication of October to the Rosary is not intended simply to be a prayer for the prosperity of the Catholic Church, but for the welfare and prosperity of society at large. It is a month devoted year by year to prayer for human society. We know perfor human society. We know per fectly well that it is being honey combed by means of an

ANTI RELIGIOUS SPIRIT, and that anti-social spirit follows necessarily and logically from the development of the anti-religious spirit. The anti-religious spirit naturally flows from the rejec-tion of Divine authority and the Vicar of Christ, which was witnessed some

CHRISTIAN SOCIETY.

tion, which is filling the minds and hearts of the whole Catholic world to-day. But there remains only for me to perform in my own name and in the name of the clergy and in the name of the whole flock gathered together, and in the name of the whole diocese and in congregation with the ministers of the faith in all the churches throughout England to re-dedicate ourselves and our country as far as we can to our Blessed Mother Queen of Heaven.

5

WE ALL SIN.

Earnest Words Addressed the Wayfarers Through Life.

We are all sinners. St. John, in his First Epistle (18) says: "If we say we have no sin, we deceive ourselves, and the truth is not in us." This is a rebuke to every form of self-righteous ness. There are degrees of sin, and some are so shocking as to bring down the special vengeance of heaven ; as in the case of Sodom and Gomorrah, and other cities and nations mentioned by Isaiah and Jeremiah, that have perished from the face of the earth. For the same sins the whole world was destroyed.

THE HORROR OF SIN

We have all read of our Saviour's agony in the Garden of Gethsemane, in which He sweat blood at the contemplation of our sins. He had taken Peter, James and John to be witnesses of His anguish, although He went forward a little from them before He fell upon the ground. He said to them : "My soul is exceeding sorrowful even unto death." Thus we must be exceedunto death." Thus we must be exceed-ing sorrowful for our sins, and it is most certain that if we could see the enormity of our sins, and the endless consequences of each shocking crime set forth, and then turn in our fear to look upon the frown of the living God, we too would sweat blood from every

particular pore, and our hair would raise on end, and the face would become fear-stricken and pallid with a strange look of tright, and we would cry in an agonizing wail: "My God ! what will become of me?" Good friends, the moment that you read this is an important occasion ; either you will put off preparation, as usual, or you will commence a course of devotion so earnest, so zealous, so devout, so remarkable that it will be an example to the whole congregation.

A JEALOUS GOD.

His voice has been heard three times speaking from the clouds to His Son, and it was like the sound of thunder, or as the tumbling of an earthquake. The thunder's crash, the earthquake's shock, the electric bolt, are but the sport of His elements. Our Saviour knew the danger, and the dread, and warned us well. Hear the words spoken to you by the Son of God Him-self (Luke, 12, 45): "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that thay can be warned us well. Hear the no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed, hath power to cast into hell. Yes, I say unto you, fear Him. I repeat : Yea, I say unto you, fear Him.

EVERYONE MUST FEAR. St. Paul warns us to "Work out our salvation in fear and trembling." you understand the full import of the words of the great Apostle? When you behold a man trembling with fear you may be certain that his heart and soul and whole being are moved with powerful anxiety, some controll ing stimulus of dread, some great three centuries ago in various parts of awakening to the reality of danger. This state of feeling causes the face to turn deadly white and the hair to bristle and stand on end, while a look of vacant horror settles over the features, and a cold perspiration gathers on the brow. Have you known any to social spirit-that spirit which would have this fear and trembling? I venture to state that not a single one of my readers have ever felt this fear and trembling in connection with the danger of losing Heaven. When your Saviour, as Judge, looks over the record of your crimes, and asks you calmly : "Why did you not The Vicar of Christ as the head of repent ?" what answer can you give ? four lips will be dumb, because you have no excuse to offer. Poor soul. surrounded by the dark toils woven by yourself, you will find none to pity, not one. You have reaped as you have sown. Your white agony will only be increased by the mocking laughter of emorseless demons hurrying you down to eternal doom. There is hope for all if we but repent. Let us commence to night. norrow will be too late for many of us. -Philip O'Neil, in Catholic Mirror.

ith the exception of the to recently issued a circuupon all to rejoice and use the absolute ruler of millions of oppressed subar his end. The Czar was iever in the Greek faith, d to be convinced that he ne right the ruler of the of his subjects, and that rotestants, Stundists, and did not admit of his n the Church, were rebels , and undeserving of any or kind treatment. He ess persecutor, or, at least, rsecution was carried on reign, and in his name, are of opinion that much done without his knowlas a man of remarkable vas physically very power-n Nicholas has succeeded under the title Nicholas not by any means the character of his father. the be seen whether the new as staunch a friend to s father has been.

OR "WALTER SIMS, the no-. A. no Popery lecturer, an of the Independent rty Committee (the A. P. a bill for an injunction ident C. P. Johnson and the Illinois State Associaain them for disbarring council chambers of the, Professor declares that he his up with another bill 000, as damages from the ation for defamation of for injuring his standing There is evidently serious ne A. P. A. camp, and ing revelations on the d methods of the darkty may be expected if

superior men experience such difficulty in turning to their own use language which they know and which they read perfectly

ecclesiastical organization, all the external framework of the Church must Europe, produced its effect upon religbe transformed, renewed, perhaps be done away with entirely. That is the ious work, and therefore we have to lament the multiplication and the indone away with entirely. That is the central dominating thought which tensity of the anti-religious spirit. is more especially within these last few marks the whole latter half of the present pontificate, from the time of the incident of the Knights of Labor years that we are witnesses of that anti destroy society itself if it could only succeed. In other words the spirit of and the encyclical "Rerum Novarum" to that of the encyclicals to the French evil is abroad, and all those people. In the first half of his reign Leo XIII. had pacified, appeased, healed. He had been the Pope of Satan made use of as far as God may permit, are determined to destroy not eace and rest. After sealing that only the Catholic religion, but charter he became

THE POPE OF ACTION.

But how can this new type of eccle-siastic be created ? From whom shall Christendom, invites the whole world, and especially the Catholic world, to join in prayer for the welfare and prosperity of the Catholic Church as he be copied? What civilization, what country, what philosophy will provide him? Would it not be hazbeing the Church of God, and of the whole human society. And, therefore, this is the most Catholic of all devoardous to create him at one stroke? Would it not be better to join forces with a nation which has the type in tions, for it embraces the whole of the human society. And what does it specially consist of? It consists of bringing men's minds to a deeper part, where at least it exists in the rough? Would it not be enough to mark the outlines boldly, to finish it, and make use of it? knowledge of Jesus Christ and of His

The type is the American type : it mysteries and doctrines. And what is is American democracy, with liberty, with common law, a full and exuberthe Rosary? It is a compendium, an epitome of the very Gospels themselves and we take the Child and His Mother ant life, without restaining bonds, and without a historic bureaucracy. Mary to our heart and mind, and we

That is why Leo XIII. turns all his beg and implore God's special concessoul, full of ideality to what is imthe whole world. properly called his American policy. It should be rightly called his Catholic better than read to you on such an universal policy. American parties, maintained at Rome by the triple occasion

THE WORDS OF THE HOLY FATHER. He has addressed for this occasion to alliance, by the courts, the monarchies, and the combination of all the ideas, the whole Church an Encyclical letter, have hoped for a while that Rome would in which he dwells upon the devotions draw back in the face of the immenwhich the holy Catholic world is taksity of the task and of the general reing part, and there will be nothing sistance. At regular intervals this more acceptable to you than to be opposition broke out like a train of brought into the closest union of senti- greatest blow that ever was struck for powder lighted successively at different ment, faith and charity with the Irish nationality in Ulster. spots. But the Pontiff, with steeled vicar of our Lord Himself, and you would think once, twice and heart and iron hand, has avoided no sacrifice to unravel at Rome, as well sacrifice to unravel at Rome, as well that they are being read to the whole blaze and the hand only a read of the sacro and the hand of the sacro and the hand of the sacro and the hand blaze and the hand blaze and the hand of the sacro and the hand blaze and the hand blaze and the hand of the sacro and the hand blaze and thand blaze a has been entirely successful. One faith and char of the first effects of this inquiry has special object.

The Feeling in Ulster.

In a recent speech before a great Irish gathering Mr. William O'Brien, sion and grace for ourselves and for M. P., hinted that the land question the whole world. Now I cannot do was likely to divide Ulster in politics and break up the Unionist stronghold in the North. "The Protestant farmers of the North," said Mr. O'Brien, "would blow the union sky high if the union meant a Tory land commission to fix their judicial rents next year or the year after. If the House of Lords threw out a great Irish land bill next session they would simply strike the They vicar of our Lord Himself, and you would think once, twice and twenty will feel as these words are read to you times before kindling Ulster into a that they are being read to the whole blaze and turning every Protestant

through vanity or for lucre, and the "I have never had any influence on virile joy of the faith writer who meas-the creation or the organization of the success of a book by the ser-ages of their followers. The whole job Rome. You may still meet here and cal letter of the Holy Father on the __Boston Republic.

CATHOLIC RECORD. THE

6

Cardinal Vaughan States the Catholic View.

THE TESTIMONY OF HISTORY AND THE SIGNIFICANCE OF INNOVATION.

Cardinal Vaughan has sent the fol lowing letter to a correspondent with reference to His Eminence's recent address on "Re-union," delivered at the Catholic Truth Conference at Preston :

Sir-I am at a loss to understand how my words in the address on the re union of Christendom, "would that our Anglican friends could prove to us; would that we could recognize their orders!"--can have been interpreted to you from an Anglican pulpit as an admission on my part "that Anlican orders and sacraments are real. But I have received letters of exactly the same import as your own from other parts of England. Readily, therefore, as I recognize, and warmly as I admit, much that is generous, noble and true, in Anglican aspirations and endeavors, and willingly as I admit the good faith which is conspicuous in so many, I must not leave uncorrected a misappreion on so grave a matter as that of

Anglican orders. But let us be quits clear as to what we mean by orders. Catholics under-stand ordination to be the bestowal upon men, first, of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His divine and human natures, and to offer Him up in true Eucharistic sacrifice to the Eternal Father; secondly, a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican orders possess or confer these supernatural powers, which are of the priesthood of Curist ; and, first, am I wrong in be-lieving that the existence of any such powers in their ministers is as

VEHEMENTLY DENIED

by a large majority of the members of the Established Church as by ourselves? If so, what of the certainty professed by those numerous and devout member of the same communion who maintain that these powers are bestowed and ex ercised within their Church ; and where is the unity of the Anglican Church on a doctrinal matter of such vital importance? I had the assurance some time ago of a friend that when he was or-dained as an Anglican the Bishop prefaced the ordination by warning him thus :-- " Now, mind this, sir, I am NOT GOING TO ORDAIN YOU TO BE A SAC

RIFICING PRIEST. The warning may have been unusual, but were the intentions and the theory underlying it uncommon ? And are there no Anglican prelates now who would declare empathically that in ordaining they do not intend to make sacrificing priests ? Next, ON WHAT GROUNDS DO ANGLICANS

CLAIM

for their orders the supernatural powers referred to ? On this, that there has been no break amongst them from pre-Reformation times to the present in the transmission of valid orders. Now, apart from any desire to discuss

THE BARLOW CONTROVERSY, I must remark that the absence of any record of Barlow's consecration, taken with the circumstances of his subse quent history, must necessarily make the transmission of orders to Archbishop Parker historically doubtful. But, more than this the new forms of ordination and consecration drawn up by Cranmer at a time when he and his friends emphatically repudiated the doctrines and practices of the ancient Church of England, carefully

EXCLUDE EVERYTHING OF THE ANCIENT indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and the substitution of the table ; with a rejection the liturgy, of the Sacrifice, of the Mass, and the substitution for it of the present Communion service, which excludes all idea of an actual and substantial Real Presence and of a sacrificial act. No one who compares the ancient rites of ordination and the liturgy of the Sacrifice of the Mass with the rites substantiated by Cranmer can fail to see that every idea of a sacer dotal or sacrificing character was care-fully eliminated. This has been shown clearly enough in Dr. Gasquet's work on "The Book of Common Prayer" and in Canon Escourt's on "Anglican Ordinations. Systematic liturgical changes like these are the best means extant of ascertaining

THE INVALIDITY OF ANGLICAN Orders is involved of course the loss to the Anglican Church of apostolical suc-

and Joseph parents will find a perfect I conclude, therefore, by submitting pattern of the virtues which belong to that no prudent man can possibly affirm the validity of Anglican orders, their state, and they should teach their children to imitate the Divine Child by c: trust his soul to their sacramental efficacy ; and I believe that under all the circumstances the Holy See could the practice of reverence, meekness and obedience. And now a word as to the organization of the work. 1. The center of the associations is

never accept, as it never has accepted, the ordinations of Anglican clergyin Rome, the Cardinal Vicar being ex-officio its Protector. It is for each Bishop to establish it in his diocese at men. But, as I pointed out in my address at Preston, the question of orders is after all only a side issue. Even were it proved that the Anglicans, like the Donatists have valid orders, and the time he many judge most suitable. Once established, it supersedes entirely the old Association of the same name : but the members of that older Associaeven were they acknowledged by the Holy See in the words of St. Augustine tion do not require to be enrolled anew. it would avail them nothing "outside It is sufficient that they begin faithfully to keep the rules in their the unity of the Church." Believe me, sir, yours faithfully, † HERBERT CARDINAL VAUGHAN. now approved form. It belongs to the head priest in each mission, and to Archbishop's House, Westminster, October, 2, 1894. him alone (or to his delegate) to enrol members of his flock. For conven-

uals.

3.

nal Protector.

own intrinsic excellence.

The last of the literary celebrites

who have shed lustre on the literature

of the present century passed away in Boston last week. Oliver Wendell

Boston last week. Oliver Wendell Holmes was not the most eminent man

of letters that our country has produced,

but he was one of the most cultured. Matthew Arnold sgospel of "sweetness and light" has had no better illustra-

tion than that afforded by his life. As

poet, essayist, novelist and physician,

he had achieved a reputation which made

up in broadness what it lacked of bril-

The genial "Autocrat"

He may have neglected to

blossomed

secration is made by the head in the

The act of consecration may be

THE ARCHBISHOP OF EDIN-BURGH ON THE HOLY FAMILY DEVOTION.

The first part of the Archbishop of Edinburgh's Pastoral deals with the recent Encyclical on the Rosary. In family as a whole ; but the act of conthe second part His Grace, speaking of the Devotion of the Holy Family, says : become thereby associates, and par-takers of all the privileges of mem-In the year 1861 a pious association was founded in Lyons by a priest of the Society of Jesus, the Reverend R. P. Francoz, for the purpose of intro-ducing into every Catholic household the precise of every manufactures of the precise of every for the purpose of the purpose of the precise o takers of all the privileges of mem-bership. In this way while an un-worthy member of a family cannot deprive those who are faithful of the blessings conferred by this devotion, a the practice of evening prayers, and of setting before the faithful the Holy powerful means is placed in the hands, of the virtuous to reclaim the erring. Family of Nazareth as their great model for imitation. The good work made by families singly ; or it may be made in a solemn manner by a number received the hearty approval of the then reigning Pontiff, and subsequently of His present Holiness. Encouraged by their sanction, and by the spiritual privileges which are offered to the members, the association spread rapidly, and with most consoling results. A few years ago it could

point to one thousand two hundred parishes in which it was established, and to two hundred and fifty thou sand families on its roll of membership. Since then it has continued to develop and the Sovereign Pontiff, to secure as far as possible the permanence of the work, to prevent changes creeping in, to keep alive the spirit of fervor out which no organization would be of any avail, commissioned the Sacred Congregation of Rites to draw up new regulations, having for their object to create a close bond of union between all the branches, and to place them all

under one central authority. In June, 1892, he formally approved their statutes, and it is his wish that the Association in its modified form should be introduced into every diocese. The object of the devotion, however, remains the same—the sanctification of the family. The household which adopts it is thereby consecrated to the Holy Family ; a picture of the Holy Family must hang in a conspicuous place, and round this picture the inmates must gather daily in united prayer. A short prayer has been approved and indulgenced by the Holy Father for this purpose; and we

need scarcely add that no more useful or appropriate devotion could be selected for these family prayers than that of the Holy Rosary. These are that of the Holy Rosary. These are the only conditions (besides enrollment which are of obligation in order to obtain the privileges of membership Any other pious practices hitherto in use, and not inconsistent with these regulations, and especially monthly meetings of the association in church. may, of course be continued as far as the clergy may judge advisable for their respective congregations.

not without his prejudices, and his attitude toward the Church was not Nothing, therefore, could be simpler reasier than this devotion ; and only always the most sympathetic. It is the want of will can prevent any one difficult to say how much of the Chrisfrom adopting it. At the same time tian creed he accepted, though many its power for good is no less remark. flowers of Christian virtue able than its simplicity. The pious families (and, thank God! they are in his life. give the subject of religion the importmany) that are already trying to lead ant thought which is its due, but he fervent Christian lives, will find in it means of persevering and advancing in virtue. Homes in which the spirit never deliberately falsified the truth ; and his native honesty and kindness did much to mellow the unkindly of worldiness exerts too great an influthoughts implanted in him by the preence, will derive from it light to see judices of early education. the deceitfulness of the maxims by In his latest work, "Over the Teawhich they have guided their conduct, cups," he wrote, in answer to a dis and strength to break with them, and tinguished clergyman who asked his to enter on that path on which alone the true desciples of Christ are found. opinion as a physician on the working of beliefs about the future life in the There are, alas ! homes also, in which minds of those dangerously ill : we should look in vain for any sign of

will. All, in a word, should make the Holy Family their models. In Mary GIFTED | AND PATRIOTIC During the term of his imprisonment KERRY MAN. For the CATHOLIC RECORD. It is hard to venture an opinion as to which county in Ireland has pro-duced the best and greatest patriots-whether rebel Cork, historic Wexford, gallant Galway, dashing Tipperary or

Knightly Kerry. To me, of course, the sacred soil of Kerry must be ever dearest, because there rests the revered dust of my forefathers. There, too, the cradle of the great Liberator, the immortal Dan. O'Connell, was rocked. Not only was Kerry repre-by winsome Irish colleens, Village. sented by winsome Irish colleens, whose sweet, Irish brogue enhanced the ience, a diocesan director also may be appointed, to act for and under the Bishop. 2. The Association works, as will be seen, by families and not by individ-The consecration is of the

In strolling around the Irish Village I met Mr. O'Rourke, and I soon learned name of all the members, who each that he had served the cause of Ireland for over thirty years, with tongue and pen, and had suffered for her in prison --Dunkirk, N. Y. A man representing himself as "Father Ruthven, a con a man small in stature but with a reso lute face capable of doing, daring, and suffering. I must confess that I verted Catholic priest," began in that city a few days ago what was adver became interested in the history of a tised as a course of lectures revealing man who had been closely identified the startling iniquities of the Catholic with the hopes and aspirations of the Church as to convent, school and Irish people for thirty years, and had confessional. His course lasted just hazarded all at the shrine of her love one evening. As in the case of the and hoped-for freedom. As I sat down in company with Mr. O'Rourke, and once notorious, though now almost forgotten, "Bishop" McNamara, this "escape's" tirade only incited his two or three others discussing Irish affairs, I was struck with the broad inhearers to disorder and riot. After telligence and wide knowledge of the giving his filthy lecture, he was taken man, his keen insight into the affairs to his hotel under police protection, of government and his accurate inforwhile a mob of about one thousand mation upon not only Irish questions but general, political, social and literary subjects. Truly indeed is the Irishman versatile ! Here was a man who had been engaged all his life in the wine and men and boys hooted and jeered and gave other manifestations of disap-proval. The next day "Ruthven" pocked his trunk and departed for the West. grocery business in the capital of his The sequel is interesting. It is learned that "Father Ruthven" has native county and whose knowledge of English politics, Irish politics, social but recently been liberated from Erie conomics and general literature was county penitentiary in Buffalo, where much more comprehensive and accurhe had been imprisoned for swindling ate than that of many people whose Protestant clergymen by obtaining money for on alleged mission in Ausspecial vocation it is to study them. From the age of fifteen, when Mr. O'Rourke left school, he had identified tralia. He had been an inmate of Catholic institutions, and had studied himself with every movement which for a time in the theological seminary had for its purpose the uplifting and bad for its purpose the uplifting and betterment of the Irish race. To the question "When were you born, Mr. O'Rourke?" he replied, "In 1848, the at Troy, but his conduct was so scandalous while there that he was expelled in 1878. year of the Irish Famine." Perhaps similar to that of the numerous other that pathetic event set his soul in the 'escapes" who are wandering about right direction. This is the way that the birth of Irish patriots is registered : the country reviling the Church and her institutions. These creatures are Catholic Emancipation, The Year of the Famine, The Repeal Year-events unclean falsifiers. Their only "escape" has been from the jail, the sure goal to which their dishonest and of joy or sorrow which mark the birth of a new star. O shall it be ever thus? unlawful conduct sometime or other Or shall we wipe out these tear, stained leads them. They are beneath the notice of ordinary self - respecting pages from the volume of Ireland's history and transfer her from a Calpeople, but they and their filth are hailed with acclaim by the A. P. A. vary to an Olivet? The county of Kerry has a strangley bigots and fanatics, to whose diseased

peculiar patriotic history. The genius of Kerry patriotism is not given to take up a new movement quickly, but, having once decided to enter upon it, neither coercion nor cruelty can drive them out of the field. Take, for in stance, the Fenian Movement of 1867 Irishmen of Kerry did not readily espouse the Fenian cause, but once having planted the seed there it kept on growing in seclusion in the wild fastnesses of the county long after the British Government had uprooted it in all other parts of Ireland. The same is true of the Butt Home NOVEMBER 10, 1894.

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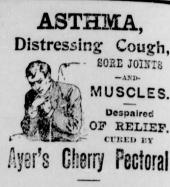
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Mr. O'Rourke lost his wife and two children-a fact which he only learned

upon his release. No wonder, as he said to me, his big, brave heart, which

had faced every threat of the English

Government, throbbed and sank momentarily beneath such a weight of

A torchlight procession escorted him

from the jail on the morning of his release, to his residence, where he addressed the thousands who had as-

sembled from his front drawing-room

ing Patrick's Day with a hundred and

fifty two gold sovereigns for his un

compromising and heroic stand for the

press, and later on received a beautiful

address from the Tralee Town Commis-

sioners, of which he was a member,

delegating him to represent them at

the World's Fair as well as report the

Exposition for the Irish papers. Such is the brief history of a gifted Irishman and a true patriot. May he find in the

New World, his present abode, the sun

shine of plenty, and, better than that,

the sunshine of warm hearts and hands.

Another " Escape."

A new "escape" has turned up in unkirk, N. Y. A man representing

Father Ruthven's " case is exactly

taste the foulest slander about the

Catholic Church seems a sweet and appetizing morsel. --Boston Republic.

The Convent Scandal Sifted.

The convent scandal which was re-

orted from Naples last week, and

which found its way into the British newspapers, has been sifted, although

neither name nor place was mentioned.

The result of the investigation is the

discovery that a young lady named

Signorina Ferranti, apparently a

boarder at a Naples convent arranged

THOMAS O'HAGAN.

He was presented the follow

sorrow

window

"Some time since, I had a sever "Some time since, I had a severe c attack of asthma, accompanied with a c distressing cough and a general soreness c of the joints and muscles. I consulted physicians and tried various remedies, o but without getting any relief, until despaired of ever being well again Finally, I took Ayer's Cherry Pectoral 000000000 and in a very short time, was entire cured. I can, therefore, cordially an confidently commend this medicine to all."-J. ROSELLS, Victoria, Texas.

"My wife had a very troublesome cough. She used Ayer's Cherry Peeto ral and procured immediate relief." – G. H. PODRICK, flumphreys, Ga.

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The best book for family use out."-Right Rev. Tobias Mullen, D. D., Eishop

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"For children, parents, and the family househoid it is invaluable for instruction and devotion, while the pictorial liliustrations are both appropriate and editying."-Bishop Manogue.
"That so very instructive and plous book deserves a place of honor, by the family Bible, in the Catholic home."-Bishop Durier.

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of families in church, and in presence of the priest. This latter method is strongly to be recommended. A register will be kept in each mission, and in it the names of heads of families who enroll themselves will be entered, with the number of members in the family and the date of enrollment. Every year in the month of May, the clergy in charge will send to the Diocesan Director, the number of families enrolled by them during

the past year; and he will send the total for the whole diocese to the Cardi-With these preliminary explanations, for the honor of our divine Saviour and of His Blessed Mother and of their holy guardian Saint Joseph, and in obedience to the will of the Sovereign Pontiff, we now hereby establish in this diocese the Plus Association of Families Consecrated to the Holy Family of Nazareth, and we earnestly exhort all to throw themselves heartily and fervently into the practices which it enjoins. Indeed, Indeed. we are confident that this will be so. The expression of a desire by our common Father is of itself enough to ensure the compliance of his children and, apart from this, the good work commends itself strongly to us by its OLIVER WENDELL HOLMES.

There his poetic soul was fed and his imagination fired with love of freedom. During my visit to the World's Fair last year I was pleased to see that Kerry was well represented in the Irish

virtue of their modest demeanor ; but the Irish press of Dublin, Cork and Tralee had as their joint representative there Mr. T. O'Rourke, of Tralee, a patriot in the truest sense of the word, and a gifted Irishman.

THE INTENTION OF THE ENGLISH RE-FORMERS.

The acts and words of those who drew up the new form of ordination cannot be doubtful. They intended positively to exclude the ancient idea of a sacrificing priesthood as they had already banished that of the Euchar-istic sacrifice. Ordinations held by men repudiating the Catholic doctrine priesthood, and using rites designed to emphasise this repudia-tion, must ever be subject to at least the most overwhelming doubt. Then, again, the Anglican Church, even in its most advanced theologians, seems

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NEVER UNTIL QUITE RECENT TIMES to have shown any desire to return to the Eucharistic sacrifice or to the idea of the Christian priesthood as held by the Catholic Church. You may regret this, and point to a change in thought ; but you can

virtue.

NEVER GET OVER THE HISTORICAL AND DOCTRINAL FACT

that for thirty years the Anglican earth could offer, chose a life of labor Church has cast aside the essential and of suffering in the house character of the Catholic rite of ordina- of a poor artisan. They will thus tion, and has used instead a form that | learn to value a state of life which was deliberately intended to exclude His example has consecrated, and to the idea of a sacrificing priesthood, and sanctify their labors and trials with the lapse of validity in Anglican by cheerful resignation to His holy

"So far as I have observed per-sons nearing the end of life, the Roman Catholics understand the busi-Christian faith, or hope, or lovewhere drunkenness and vice and cursing and licentious language prevail; where God seems to be unness of dying better than Protestants. I have seen a good many Roman Cath ecognized, except to profane His Holy olics on their dying beds; and it always appeared to me that they ac-Name ; whose inmates never darken the church door or approach the sacracepted the inevitable with a composure ments ; where the poor little ones, on which showed that their whom our future hopes ought to rest, whether or not the best to live by, was grow up familiar with sin, and if ever a better one to die by than most of the corrected at all, receive the correction harder ones that have replaced it." in language which only teaches them One is tempted to say that the relig-ion which is best "to die by" must better to blaspheme their Maker.

liance

such homes is there any place for the Holy Family? Yes; here above all may we hope that the picture of that inevitably be the best "to live by." But our dominant thought is one of regret that the kindly old doctor, who cured more men by his puns than by his pills, should not himself have abode of peace and holiness will find entrance; and that our Blessed Lord, who deigned to converse with sinners, sought shelter and heart-ease in the Church.-Ave Maria. who was sent to call, not the just, but sinners, to repentance, will make the

influence of His presence and His grace felt, and gradually transform "Turn the rascals out "-the familiar party-cry - may be applied to microbes as well as to men. The those haunts of sin into abodes of The Holy Father recommends this devotion especially to the working germs of disease that lurk in the blood classes, and to all who are in poverty are "turned out" by Ayer's Sarsapand affliction. They, in particular, are arilla as effectually as the old post-masters are displaced by a new admindear to the heart of our Saviour, who, when He had at His feet all that the istration.

ement of 1872. Like many another Irish patriot, whose efforts were destined to failure, Mr. O'Rourke loved Ireland not wisely but too well. Macaulay bases the justice of rebellion upon the hope of success. Irish patriotism has often lost sight of this. It will be never known fully what the Fenian uprising of 1867 did for Irish liberties. It has been credited with the Disestablishment of the Church in Ireland, and perhaps justly so.

It is not surprising, therefore, that I found that Mr. O'Rourke was an active sympathiser with that daring band of Young Irishmen who sought to liberate Ireland by the sword in 1867, and was one of a committee appointed to collect funds for the wives and families of the Fenian leaders-Luby, O'Leary and Kickham. Mr. O'Rourke was also an active leader in the organization of the famous Kerry Tenants' Defence Association, acting as its secretary; while Mr. J. J. Long, editor of the Tralee Chronicle, was its President But it was as a factor in the Home Rule Movement, led by Charles Stewart Parnell, that Mr. O'Rourke became most prominent and active. He was the first to introduce the great Irish leader to the tenant farmers of Kerry and was, during the life of Parnell, his trusted friend and counsellor. the dead leader and his friend, Wm. O'Brien, established United Ireland, in Dublin, in 1881, Mr. O'Rourke was consulted, because of his influ-ence among the people of Kerry. Previous to the passage of the Glad-stone Act of 1881, Mr. O'Rourke gave evidence on behalf of the Irish Tenant-ry before "The Bessborough Royal Commission," and his evidence is the only one which stands in the official report in the Blue Book of the House of Commons. Mr. O'Rourke was twice committed to jail— the first time on the charge of "Holding an Illegal Land Istration. Mr. Thomas Ballard, Syracuse, N. Y., writes: 'I have been afflicted for nearly a year with that most to-be-dreaded disease Dyspepsia, and at times when worn out with pain and want of sleep, and after trying al-most everything recommended, I tried one bx of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money.'' League Court," the second time for up

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erwoman, an elopement with some gallent-outside. The wording of the paragraph which appeared in the English papers relating to this incident is a masterpiece of malicious knavery. Names, dates, and facts, as we stated last week, were conspicuous by their absence, but the impression conveyed which led the unwary to believe that the nuns had been guilty of anything, from drunkenness to murder. Perhaps the best comment on the falsity of the story is Perhaps the best

supplied in the statement that Cardinal San Felice and the nuns who were impugned have taken legal action against the Neapolitan newspaper from which the calumny emanated. - London Catholic News.

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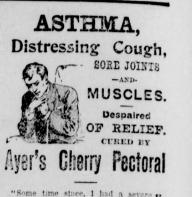
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"Some time since, I had a severe cattack of asthma, accompanied with a companied with a companied with a companied with a company of the joints and muscles. I consulted ophysicians and tried various remedies, or but without getting any relief, until I conserved to every being well again. Similarly, I took Ayer's Cherry Pectoral, and in a very short time, was entirely cured. I can, therefore, cordially and confidently commend this medicine to or confidently commend this medicine to all."-J. ROSELLS, Victoria, Texas.

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NOVEMBER 10, 1894

FIVE-MINUTE SERMONS. OUR BOYS AND GIRLS. Feast of the Patronage of the Blessed Virgin.

True Words.

To day, my dear brethren, the Church celebrates the Feast of the Patronage of the Blessed Virgin. Let us stop a moment and consider what is meant by this title, as given to our most immaculate and blessed Mother. You remember that there is a similar feast on the third Sunday after Easter, in honor of her glorious spouse, St. Joseph ; and that he has lately been like a sigh of compassion that we see the boys and girls go out into life's given the title of Patron of the Universal Church. Is it, then, in this sense struggle for food, and raiment, and a home of their own. If, then, life is that we are to understand the Patronsuch a serious thing for our children, age of the Blessed Virgin ; is it that she is the patroness and protectress of should we not try to equip them in the the Church in general, in its continual best possible manner for the battle in life which is before them ? Is not man conflict with the powers of darkness Yes, we may certainly understand it bound, in all conscience and honor, to in this way. She who with her foot has crushed the serpent's head is the give his son or daughter a "busines education " before they are required to face the conflict for which they cannot great enemy and terror of heresy in particular, and the greater part of the be too well prepared ?-Selected. heresies which have afflicted

Children's Manners.

" old

Church, and especially those existing It is a mistake to suppose that chil-dren will acquire good manners when in our own day, have, it would seem, instinctively felt this. They have they are, as people phrase it, "old enough" to understand their pro directed their assaults in one way or another against her, and against the position she holds in the work of our priety, if the small observances of good redemption. She may also be rightly considered as our bulwark against the breeding are ignored or neglected in the first four or five years. Mothers attacks of the infidel, and has at varisometimes forget that the active and receptives tage of child life in the nursous times come signally to the assistance of the Christian world when exery is never surpassed at a later period. The little one is taking imposed to danger, particularly from the followers of the false prophet Mopressions every moment, acquiring gentle habits or the opposite, picking up words and sentences, surprising his elders by the facility with which he But there is another sense in which

to understand her patronage, and to avail ourselves of it, besides this one learns what they would rather he should not know. In the baby's home the foundation is laid for the good or of her protection of the Church as a whole; and this other is practically more important for us to realize. It is or the bad manners of the mature man. that she is the special patron and protector of each one of us individually, in our own special needs and trials. A Lesson to All.

hammed.

recourse to thee."

and in the war which we have to wage After Stonewall Jackson's death, a on our own account with the enemies New York merchant said of him : never met Mr. Jackson but once, vet of our salvation.

You know that we are all encouraged an incident in which he had part exerted a strong influence over my early life. I was a boy in college, eager to be considered a man, but to choose certain saints whose name we bear, or to whom we have a special devotion, as patrons, to obtain for us the blessings and helps we need, temoften hesitated to maintain the prinporal as well as spiritual. And there can be no doubt that if we do thus ciples taught me by my mother, lest I should be called weak and womanish. select certain patrons, they will per-"I happened to be seated at supper form for us the office which we desire one night next to Jackson, who was a and though they may not always obtain omewhat younger lad than I. While for us those things which our imperfect waiting to be served, one of the boys drew from his pocket an incident picjudgment fixes on as most desirable, they will reward us with even greater ture on a card, and passed it to neighbor. It was slyly circulated blessings than we ask if we are faith among the students near by with shouts of laughter. When it came to ful to them. But it is quite plain that we should not omit, and certainly it is not the Jackson, he glanced at it and threw it custom of Catholics to omit, the name down contemptuously, saying quietly 'That is silly and beastly !'

of the Blessed Virgin from the list of "The boys were silent. One of them threw the card in the fire. I felt patron saints, whatever others may be chosen with her. The Church, in establishing this festival, seems hera sudden stiffening of my whole moral nature. It was so easy for him to be self to officially constitute our Blessed Lady as the patron of each one of us, decent and manly ! Why not for me "I can say candidly that moment-ary touch of a strong, bold nature put to whom we are to have recourse in all our difficulties, of whatever kind they new health and vigor into my own. may be, that we may find a safe way through them. We have the assur-

Economy and Charity.

ance of constant experience that if we Many years ago, a venerable priest follow the mind of the Church in this Way we shall not be disappointed. "Remember," says St. Bernard, in the beautiful prayer "Memorare," was making collections to repair his church. He called on a lady who passed for being very rich and gener-ous. As it was already late in the "Remember, O most pious Virgin Mary, it is a thing unheard of that day, the lady called for a light. servant took one of those long matches dipped in brimstone, which were then ever forsakest those who have in use, touched it to the fire lighted a candle in a silver candle stick, and Let us then also remember this; and whatever special threw the rest of the match in the fire. devotions, or helps to salvation, we The lady sharply scolded the girl on may select, never forget this, the most universal and indispensable of all, of recourse to the Blessed Mother of God. niversal and indispensable of all, of sho said, could have been used at least course to the Blessed Mother of God. Sho said, could have been used at least eight times." The priest thought that he had got in the wrong pew; and he ha hat above all is the Blessed Virgin the

scrape. and walked off, and the men followed As the boys and girls grow up, it is him. As the boys and girls grow up, it is a serious question in every family what they will do for a living. Where are the best opportunities, and to what are the children best adapted? It is not easy to decide in most cases. Learning a trade, or getting into a profession, or working up to a paying position in mercantile life, is not a They had not gone more than a "Well, Ellen, and then?"

story, for my father was the chief of holiday affair, and it is with something the party on the occasion

Children Without Loys.

folk, is also an enthusiastic worker among the poor of London, and in a recent article she relates many touching incidents connected with her life among the lowly. There are thous to them.' sands of poor children in London, she f "I kn tells us, who never owned a toy, even the most common one.

long she lay patiently in her ragged bed, watching the damp spots on the wall. She gave to each one a name, and imagined that it was alive and doing all sorts of things. These spots she called teachers and scholars, or am sure we have been like sisters to mothers and children : and she gave gether, haven't we, all our lives? them imaginary qualities, or made be- And if I had been the one to go, and them imaginary qualities, or made be-lieve that they were the playthings of which she had heard, but never seen. Frank to you, and you would have The same kind hearted author also tells us of a poor child who pondered the saying of her teacher that we

should offer to God what was most precious to us. The next day she came and handed to her instructor a carefully tied package, saying it was for the good God. The teacher opened to smile it, and found a few grains of rice, -all that the child could call her own.

It may do our children good to think of these perfectly true stories the next

time they are tempted to complain that time they are tempted to complain that they are tired of their old toys and I have no words to thank you. You musements.

He Invented the "Saw-By." A few years ago a green country boy applied to the superintendent of a western railroad for work, and, somewhat against the superintendent's wish, on account of the danger of life and limb attendant upon such occupation, was given a place as brakeman of a freight train, says the Washington Post. On one of his first trips it happened

that his train met another freight train at a station where the side track was not long enough to accommodate either off to their side of the garden. The his not long enough to accommodate either of them. The conductors were debatof them. ing which train should back up to a point where they could pass when the new hand ventured to suggest that neither should go back; and they could pass each other by means of the

short side track if the thing was managed right. The idea excited a great deal of

laughter on the part of the old train-men, but the boy stood his ground. 'Well, how would you go about it?"

asked one of the conductors, confident that the lad would soon find himself against a stump. The boy took up a stick and traced

in the sand a diagram to illustrate his "Good gracious !" said the conduc-

or, "I believe that will do it !" And it did do it. To day every trainman in America probably knows

how to "saw" by two long trains on a short side-track, but it is not so generally known that the thing was never done until an inexperienced her extravagance. "That match," sho said, could have been used at least of a graat reilway line worked out

to have time to face the truth, and He then turned in a new direction prepare as best I may for their future. Margaret's eyes filled with tears.

Margaret raised her head. "They will be as my own," she said eagerly. "With God's help, I will be a mother

it right to leave the burden upon you? Ought I not rather to write to their "Certainly not," said Margaret. "Don't send them to strangers, even though they are their flesh and blood. You know nothing of Robert O'Donell. and we are your cousins, Ellen. Our

fervently. "Well, then, if you are to have

will take yours ;" and Margaret tried "And John ?" said Ellen.

"He is quite willing, and will do all he can for them, especially for Willie."

Ellen clasped her hands together "What can I say to you, Margaret ? know, you can guess, what is in my heart. Oh ! how I will pray for you and your husband, Margaret, and a dead mother's prayers must bring

down blessings on you." "Now say no more, Ellen darling," answered Margaret, laying her hand

on her friend's lips for a moment. "Here comes Frank, I declare! to fetch me, I suppose ; but he will have a game with the children first." And the children rushed forward again to greet a visitor of their own

kinds of Masonery Work. 1009 Barrels of Thoroid Cement were used in the foundation walls of the new Carmenite Monastery at Nigara Falls, Ont., 400 barrels used in the new addition now being creeted to the Loretto Convent, Nigara Falls, Ont. two mothers gazed after the group with admiring eyes. "My Willie is so good, Margaret," said Ellen ; "I do hope he will be a ESTATE OF JOHN BATTLE,

priest." "To be sure he will," replied Mar-

garet ; "why, the child is marked out for it, as it were. You may almost see it written on his face ; and I am sure Father Donovan thinks so. Yes, I know he does, thank God.' ALL-WOOL TWEED SUITS, \$16.00 said Ellen ; "only yesterday he told me so again. He says he will be some-ALL-WOOL TWEED SUITS, \$18.00

thing remarkable, so it is not all a mother's partiality, I suppose." "Why, Frank is as different as possible," said Margaret. "Dear good child he is, too, but not like Willie. FINE OVERCOATS, \$16 & \$18 UNDERCLOTHING, all wool, 50c. and up Willie's face, when he serves Mass, is just like an angel's. Then, I suppose ittle Nellie is to be a nun, for twins

See our Tailor-made Flannel always agree in everything they say and I am sure all the stories peopl tell about twins are verified with those PETHICK & MCDONALD children-they are alike in everything,

as well as in face." "I am not so certain about Nellie, NORTHERNA AM



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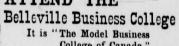
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References: Very Rev. Dean Harris, St. Catharines, Ont.; Kev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Kev. Father Sullivan, Thorold, Ont.

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THE

Follow me ; I'll lead you out of this God's will to take me, all I asked was

"Margaret, dear, do not grieve : you know how I long to go. only the thought of my children that troubles me ; but God will take care of Mrs. Molesworth, the author of a them. He is the Father of the orphan; number of pleasant books for young I will trust Him about them; I will not

"I know you would, dearest ; but is

girl in a wretched house who was ill with an incurable disease, and all day "Certainly not " certainly not " c

Frank to you, and you would have cared for him ?" "Indeed and I would," said Ellen

heaven first, and leave earth to me, I



uid be used, if it is desired to make the est Class of Genns-Rolls, Biscuik, Par-es, Johnny Cakes, Ple Crust, Bolled te, etc. Light, sweet, snow-white and di-hile food results from the use of Cook's and, Guaranteed free from alum. Ask your

-OBJECTS OF THEw York Catholic Agency

w York Catholic Agency the object of this Agency is to supply, at the lar dealers' prices, any kind of coods its the advantages and conveniences of this mergy are many, a few of which are: . It is situated in the beart of the whols-trade of the metropolis, and has completed arrangements with the leading manufac-rs and importers as enable it to purchase in quantity at the lowest wholesale rates, thus ing its profits or commissions from the im-. No extra commissions are charged its . So extra commissions are charged its . So extra commissions are charged its less of goods, the writing of only one letter is Agency will insure the prompt and cor-ling of such orders. Besides, there will by one express of treight charge. . Cerymen and Religious Institutions are diress of hows york, who may mow the address of houses selling a partic-tive sing to this Agency. . Cerymen and Religious Institutions these of poods, can get such goods all the by sending to this Agency. . Cerymen and Religious Institutions the groods, entrusted to the attention or the sends of to the attention or the sender of the agency, will be strictly way the address of houses selling a partic-the groods, entrusted to the attention or the sender of this Agency, will be strictly way and the attention or expression for the sender attention of the agency, will be strictly by sender of this Agency, will be strictly by and of this Agency, will be strictly way anything send your orders to HOMAS D. EGAN, blic Agency, 43 Barclay St. New York, blic Agency, 45 Barclay St. New York, blic Agency Agency Agency King Agency King Agency Agency Agency King Agency Agency King Agency Agency King Agency Agency King Ag



that he might as well have saved himadvocate of sinners. If, then we wish ourselves to escape from the power of self the trouble of calling. What was then his surprise, when the lady, open some temptations or evil habits which ing her bureau, counted to him are threatening our ruin, let us not The priest to make up for his unjust suspicion grew warm in his thanks. forget to go to her. She is sinless herself, has more than the compassion of a mother for us ; let us beg the powerful help of her intercession, and let us also ask her to rescue others who, it may be. are more tempted than ourselves.

And it seems to be also not without reason that this feast is placed in the month of November, that we may re-member that the holy souls now suffertrain servants to economy in the smallest details. As the girl has been ing for sin in Purgatory are especially dear to our Blessed Mother, and that in my service only a short time, I made it a point to give her that lesson in she wishes us to pray for them, and to your presence that she might better present our prayers herself, as she is their patron too. Let us, then, say at least some Hail Marys (and why not remember it."

Lost on the Prairie.

the beads?) every day this month, that Some years since, a party of survey-ors had just finished their day's work she may bring to heaven during it many souls, who will not forget to ask in the north-western part of Illinois, her intercesssion for us when we shall when a violent snowstorm came on. be in the same need. They started for their camp.

The wind was blowing very hard, and the snow drifting so as to nearly Many people, when a little consti-pated, make the mistake of using and the snow drifting so as to hearly blind them. When they thought they had nearly reached their camp, they all at once came upon tracks in the snow. These they looked at with care, and found, to their dismay, that they were 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. their own tracks. It was now plain that they were lost

Build Up.

on the great prairie, and that if they had to pass the night there in the cold When the system is run down, a person be-comes an easy prey to Consumption or Scro-fula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline is observed. and the snow, the chance was that not one of them would be alive in the morning. While they were all shiver-

distance Scott's Emulsion as soon as a decime is observed.
You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you get Bickle's Anti-Consumptive Syrup. This is unhappily an age of the lungs and all throat and chest troubles. It promotes a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.
Skepticism. — This is unhappily an age of skepticism, but there is one point upon which is a medicine which can be relied upon to in a cough, remove pain, heal sores of various kind, end benefit any inflamed portion of the body to which it is applied.
Minard's Liniment Cures Diphtheria.
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Minard's Liniment Cures Diphtheria. Minard's Liniment Cures Colds, etc.

TRUE TO THE END. CHAPTER I.

suspicion grew warm in his thanks. "This is not any too much for such a good work. But perhaps you were not expecting that much after my severe lecture to the servant; but if we want anything to give to God and to the poor, we must let nothing go to waste; it is absolutely necessary to train servants to economy in the The bright summer sun was shining garden, in which, at the moment our story opens, two little children, a boy and a girl, were playing ; while near them, reclining in a low chair, and wrapped in shawls, although the day was intensely hot, lay a pale, delicate looking young woman, with the ex-pression in her face of one who had patiently borne long and wearing

suffering. Presently the garden-gate gave a click and a pleasant, bright-looking lady entered. The children greeted with a shout of delight, and her upon the appearance of certain de licious looking apples from her basket, retired to enjoy them, leaving the visitor at liberty to approach the in-

valid. "Always the same ?" said the latter, as she stretched out her hand to her

as she stretched out her hand to her friend, and smiling sweetly. "Al-ways bringing something with you, spoiling those children, and spoiling me, dear Margaret."

Margaret Murphy's only answer was

alone in the world; but that, if it was

Willie is far older in mind than in ears. It is so pretty to see how he watches over her, and how he takes care of me ! He will give up his play in a moment, and sit as quiet as a little mouse, if he thinks I want to

ery own for evermore.

A.

"" "I must be going now," said Mararet, rising. "Come here, children," she called out, " and bid me good-by " The three came running up, little Nellie with her brown curls blown and tossed by the wind; Frank with his

FOR CHURCHES. open, happy face ; and Willie the very Best Qualities Only. Prices the Lowest. ounterpart of his sister, with the sam soft brown eyes, the same thick clus-McCAUSLAND & SON tering hair, the same delicate features, but with an expression of sweetnes

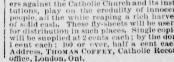
76 King Street West, TORONTO. and innocence on his face far beyond that of the others - an expression which, alas! sometimes fades away when the bud grows into the flower DE OKEEFE BREWERY CONTORONTO LT out which in other cases is the outward token that God has set His seal upon the soul, and marked it as His





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Over the Bea. BY DENNIS FLORENCE N'CARTHY.

Sad eyes ! why are ye steadfastly gazing Over the sea ? Is it the flocking of the ocean shepherd graz-

ing, Like the lambs on the lea? Is it the dawn of the orient billows blazing, Allureth ye?

Sad feet ! why are ye constantly straying Down by the see ? There where the winds in the sandy harbor are playing Childlike and free. What is the charm, whose potent enchantment obeying. That charmeth ye ?

Oh : sweet is the dawn, and bright are the colors it glows in : Yet not to me ! To the beauty of God's bright creation my boson is frozen. Nought can I see ! Since she has departed - the dear one, the loved one, the chosen. Over the sea !

Pleasant it was when the billows did struggle

A result is way when the onlows did struggle Pleasant to see ! Pleasant to climb the tail cliffs where the sea birds nestle When near to thee ! Noughi can I now behold but the track of the

O'er the sea.

Long as a Lapland winter which no pleasant sunlight cheereth. The summer shall be : Vaily shall autumn be gay, in the rich robes it weareth.

It weareth. Vainly for me ! No joy can I feel till the prow of thy vessel ap-peareth

Over the sea !

Sweeter than summer, which tenderly, motheriv bringeth Flowers to the bee! Sweeter than autumn, which bounteously, lov-ingly flingeth Fruits on the tree ! Shall be winter when boneward returning thy swift vessel wingeth Over the sea !

C. M. B. A.

Resolution of Condolence.

Hall of Branch 175, Kinkora, 22nd Oct., 1894. At the regular meeting of St. Patrick's Branch, 175, held this evening, it was moved by Henry Foley, Chancellor, seconded by Edward Brown, Treasurer, and unanimously selonted -

by Henry Foley, Chancellor, seconded by Edward Brown, Treasurer, and unanimously adopted : That whereas it was the will of Almighty God to call to his eternal reward, on the 18th inst., Mr. Patrick Crowley, dearly beloved son of our much esteemed Brother, Jeremiah Crowley, Trustee, be it Resolved that the members of this branch extend to Brother Crowley and his afflicted family our heartfelt sympathy in the great loss they have sustained. Words are poor and inadequate to express the sorrow and commisseration we feel and which we believe is felt by all his acquaintances. We trust that he whom they mourn has entered into a letter than this sorrowful world. This re-flection should enable them to bear with Christian fortitude the heaven cross placed upon them, and we trust that they may be consoled by the hope of a heavenly reunion hereatter. Be it further Resolved that a copy of this resolution be forwarded to Brother Crowley and family and recorded on the minutes of this meeting, also a copy besent to the CATHOLIC RECORD for MKELLY, President.

JOHN KELLY, President. JAS. STOCK, Rec. Sec.

BOSTERITY SPEAKS.
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The very power exercised by the irrespondent of the state of the irrespondent of the state irrespondent irrespondent of the state irrespondent of the state irrespondent of the state irrespondent of the state irrespondent is irrespondent. The Government irrespondent is irrespondent in the irrespondent is irrespondent of the irrespondent irrespondent is irrespondent irrespondent irrespondent irrespondent irrespondent is irrespondent. The irrespondent irrespondent is in irrespondent irrespondent is irrespondent irresp Moved by Brother William Comerford, seconded by Chancellor Harrington, we, the members of Branch No. 3, C. M. B. A., assem-bied at this our regular meeting desire to record the profound sorrow we feel for our esteemed First Vice-President. Brother Arthur Hawkins, whose home has been visited by the angel of Death, and who deeply mourns the loss of his daughter in the springtime of her life, when she was the especial joy of her father, his estimable wife and the members of the family circle.

and was the expectat joy of her isting, his estimable wife and the members of the family circle.
 No expression of ours, however sincere, will tend to fill the void in our bereaved brother's bappy circle, nor alleviate the heart-pances fell by him and his surviving family at the loss of one whom they loved dearly, who has passed from the troubles of this earthly sphere with the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record of a life well spent, and fortiled by the record well be well spent, and the well spent be well spent by the record well be well spent by the spent by the record well be well spent by the record by the well spent by the record by the rest spent by the record by the rest spent by the record by the record by the record by the record by the rest spent by the record by the recor

CATHOLIC RECORD. THE

ARCHDIOCESE OF KINGSTON. enable us to present His Grace with a sum that will prove the Catholics of the city desire to in completing this much-needed institution. W. LANE, S. T. and O. Brockville's Popular Pastor Remem-bered by his Parish Boys on the eve of his Patronal Feast.

of any response reast. Saturday, Nov. 3rd., being the eve of the Patronal Feast of Very Rev. Vicar General Gauthier, of Brockville, the boys of the Separate school took advantage of the occa-sion to testify to him their affection by pre-senting him with a beautiful upholstered couch, accompanied by an illuminated ad-dress in the poetical form. The Very Rev. Vicar warmly thanked the boys for their testimony of affection for him, and assured them that it did not require the magnificent gift to convince him of the sincerity of the sentiments contained in their address. A. O. H. Toronto, Oct. 20, 1894. To the Officers and Members of Division No. 4. Ancient Order of Hibernians: Sira-I hereby humbly beg of you to accept my most heartielt thanks and gratitude for the great kindness, brotherly love and sym-pathy shown by the officers and members of your most worthy Division, towards my brothers, sister and myself, during the great bereavement and sorrow which God had willed should fall upon us, in shape of the sad loss of our dear brother Joseph, who during lite was a member of your order, until it pleased Him to call him from our midst in the prime of his manbod. Tassure you, geutlemen, that your noble action in stretching out a helping hand to us in our hour of need will not soon be forgotten, and we shall at all times be load in praise of great benevolence of your grand order and we shall at ways remember with a feeling of lowe and kindness towards you showed towards us in our time of great grief. Tasher Yours gratefully. FRANCIS BURKE, (Also on behalf of his brothers and sister.)

A. O. H.

ROSEBERY SPEAKS.

ddress. Following is the address :

N ODE TO OUR BELOVED VICAR, ON THE EVI OF HIS PATEONAL FEAST, NOV. 4, 1894.

OF HIS PATHONAL FRANT, BOTT, LUB. This glorious eve recalls again A scene to Catholic hearts most dear— A scene to Catholic hearts most dear— And good St. Charles, so kind, sincere; A scene which Gratitude portrays In Memory's tablet, faithful, true, And imaged in our boyhood's days In deeds of love, performed by you.

St. Charles, your Patron, loved the poor ; He taught them by the wayside thea, In distant Italy, as o're moor And plain he wandered, seeking men Whom Heresy had turned adrift And false Ambition led astray. He genity taught them how to lift Their souls to Heaven, and to pray.

When deadly Plague its fettid breath, Exhaled through Milan's crowded lanes, And thousands, face to face with Death, Lay moaning, writhing in their pains, Who nobly answered Duty's call? Who fondly raised the drooping head ? Twas brave St. Charles, beloved by all— The living, dying and the dead.

And beautiful the schools he built O'er • unny Italy's fruitful plains : While convents reared their turrets gilt. And monasteries their flashing vanes. For one sole purpose laboring thus-To lead to Heaven his fellow men-St. Charles is emblem unto us. In God's all-wise and gracious plan.

And fondly in your school-bys' eyes Dear Vicar, doth there oft appear, An image of St. Charles the Wise, Who labors in your wonted sphere. We see him in your every act, We hear him in your every tone; Your life, your love, your soul in fact, Devoted to our good alone.

This small memento please accept, As token, then, of fondest love Though thoughtless oft, by Folly swept, Yet in our hearts there reigns, above All other thoughts, a wish sincere, A hope, that God may bless you now— That, like St. Charles, your Patron dear, A crown in Heaven may deek your brow. —YOUR AFFECTIINATE SCHOOL BOYS.

AT THE CONVENT OF NOTRE DAME.

AT THE CONVENT OF NOTRE DAME. The adv was also celebrated in a most ap-propriate manner at the Convent de Notre Dame. The walls of the beautiful editice were most tastefully decorated with banners and motices, emblematic of the love and affection of the good Sisters and their pupils for their Very Kev. pastor, while a choice programme, of vocal and instrumental music, dialogues, and recitations, was presented by the young ladies of the convent in such a manner as to show the refinement of taske and elegance of execution which ever characterize the training and education imparted by the Rev. Sisters of this order to their pupils. At 2 o'clock p. m. the Vicar General, accompanied by Rev. Father Carson, C. C., of St. Francis Navier church, proceeded to the convent, where they were received by the Rev. Sisters of the some and the Kev. Sisters of the convent and conducted to the elegant and spacious drawing room, where were assembled about two hundred tittle girls, whose smiling faces portrayed the pleasure in store tor the distinguished guest of the day. The Very Rev. pastor, in replying, thanked the pupils warnly for this expression of their affection for himself, and for the testimony it afforded of their love and respect for those place lover them in authority by Minighty God. He payed a glowing tribute to the devote dell scartice of the Rev. Sisters, and pointed out the many bleasings which flowed from a system of education in which the heart and the body received their due training. The very Rev pay a clowing tribute to the devote dell sacitice of the Rev. Sisters, and pointed out the many bleasings which flowed from the asystem of education in which the heart and the body received their due traing. The version in the programme rendered on

affection for himself, and for the testimony it as afforded of their love and respect for those placed over them in authority by Almighty (dod. He payed a glowing tribute to the pointed out the many blessings which flowed from a system of education in which the heart and the soul were not neglected, while the mind and the body received their due training. Following is the programme rendered on the occasion : PROGRAMME. Instrumental music ... La Chasse Infernale A Wreath for Our Father's Feast. French song. Address.

OBITUARY. MR. J. CUNNINGHAM, WARDSVILLE, ONT. MR. J. CUNNINGHAM, WARDSVIELE, C. On Wednesday, 24th Oct., at his late resi-dence, Wardsville, Ont., occurred the death of one of the oldest residents of the locality-Mr. James Cunningham, in his seventy seventh year. On Friday morning the re-

dence, Wardsville, Ont, occurred the death of one of the oldest residents of the locality-Mr. James Cunningham, in his seventy . seventh year. On Friday morning the re-mains were followed by a very large number of relatives and friends and neighbors of the surrounding country to pay their last re-spects to their departed friend. Solemn High Mass was celebrated by the Rev. Father Curmins, pastor, assisted by Rev. Father McKeon, of Strathroy, Ont, and Father Quinlan of West Lorne. Ont. The funeral sermon was preached by Rev. Father McKeon, having been the former pastor of Wardsville and a personal friend of the deceased. He spoke in eloquent terms of the deceased's noble and eminent qualities. The Thamesville choir, under the direction of Miss Queenie Podlewski, sang the Requiem High Mass, and added much to the sad and impressive service. Mr. Cunningham was born in the parish of St. Columbkille, Donegal, Ireland, Sth May, 1818. Coming to Canada 1813, be took up his residence in Aldborough, where he remained until the last two years previous to his death, when he removed to Wardsville. He was always a devout and practical Catholic, a generous and consistent supporter of church and pastor. His faithfulness in life was blessed by being fortified with the last sacra-ments of the Church he loved so well. R. I. P. Mr. WILLIAM J. MCAVEELA, PENETAN-

MR. WILLIAM J. MCAVEELA, PENETAN-

MR. WILLIAM J. MCAVEELA, PENETAN-GUISHENE. By the death of Mr. William J. McAveela, which sad event occurred on Wednesday, 2th ult., the parish of Penetanguishene loses one of its most faithful and most respected members. The deceased, who was only twenty-seven years old, was claimed a victim by the fell destroyer, consumption. Though a resident of this vicinity for a few years only, he had already gained the respect and affection of all by his upright life and win-ning manners. He leaves a father and mother to mourn the loss of an only child. The funeral was one of the largest ever seen in Penetanguishene. Requiem Mass was celebrated by Rev. Father Laboureau, the church being crowded. Not only were the relatives and immediate friends of the deceased present, but also representatives of all classes and creeds in the community— all anxious to pay the last tribute of respect to one who, during his short life, had so com-pletely won the affection and esteem of all.

MARRIAGE.

Latest Live Stock Markets. TORONTO. Nov. S.-Export Catle-Two loads of fair shipping cattle were bought at 1/c, and one load of rough oxen and bulk sold at 2/c al 0. Butchers' Cattle. - Some of to day's sales were :20 head, averaging 963 lbs. 32/c a lb., 5 head, averaging 1,160 lbs. 32, 40 a cwt. Stockers and Feeders. - Nales of choices stockers were inside at Sc al b, and light feeders at 2/e down to 2/c. Twenty-three head of leeders, averaging 1,000 lbs., word at 2/c al h, and 70 head of choice stockers, averaging 1,100 lbs. at Sc a lb less 510. Sheep and Lambs.-Export sheep were in fair demand at 3/c ab. and rans at 1/c to 3. Lambs advanced from 15 to 25/c per head. Butchers' sheep 3,50 to 82 15 each. - Mos.-Lourg leans sold at \$4.30 to \$4.35. Thick fats sold at \$4.50 to \$3.50 acts. Calves-Sales of choice was at \$4 and stags at 20 sc,50. MCMAHON-MACKEY. Ottawa, Oct. 31. — There was a stir in society circles here to-day when D'Arcy McMahon, son of Justize McMahon, of Toronto, was married to Jessie Mackey, daughter of Mr. Mackey, the millionaire lumberman of this city. The marriage took place in St. Paririck's church, Archbishop Walsh of Toronto, performing the ceremony, assisted by Rev. Father Whelan. The church was crowded. Justice McMahon was present, and Mr. Mackey gave the bride wave both bride were both costly and numerous. MCMAHON-MACKEY. 82 to 82.50, Calves-Sales of choice yeals were made to-day at 80 to 88, Mitch Cows and Springers – Prices were firm at 830 to 850 for good to choice.

EAST BUFFALO. East Buffalo, Nov. 8. - Cattle. - Nothing

Ottawa Journal, Nov. 1.

Ottawa Journal, Nov. 1. Archbishop Walsh, who by the by is Mr. MacMahon's god-father, returned home to-day. He delighted the guests at the lunch-eon yesterdey by facetiously remarking, in returning thanks for the toast in his honor, that though marriage might indeed be all that was said of it, he was quite satisfied with his own position. (Great laughter.) If they would permit him he would refer to the fact that on the morrow (All Saints) he would celebrate the fortieth annniversary of his priesthood, and had not one regret that he had entered the ministry. If was a good apos-tolate, that of helping the poor, uplifting the fallen, and if he had the choice again he fallen, and if he had the choice again he remarks he spoke in a feeling manuer of the bride and groom, wishing them every bless-ing. The remarks of all the gentlemen con-cerning the bridal couple were replete with kiedly allusions.

motes the making of healthy tissue and bone. It is a wonderful remedy for Emaciation, General

Williams' Medicine Company from either address.

MARKET REPORTS.

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Feversham, Ont., Oct. 17, 1894. F. S. Miller Esq., Sec'y. The P. P. I., St. Thomas, Ont.

Assessment System.

\$2,000.

NOV .MBER 10, 1894.

Dear Sir :

Dear Sir :---I beg to acknowledge receipt of Cheque for \$2,000 in full of Policy No. 2420 on the life of my late husband, Mr. George Lush, which sum does not become due for ninety days. Such settlements as this cannot fail to attract the favorable attention of the insuring public to your Company, especially as the cost of carrying insurance in The P. P. I, is so low as to bring it within the reach of al-most everyone. nost everyone. Thanking you and assuring you of my ap-

preciation Yours truly. (S) SARAH LUSH.

Beneficiary. Head office, St. Thomas, Ont. : Toronto office, 92 cor. Church and Adelaide streets.

I WAS CURED of painful Goitre by MIN-ARD'S LINIMENT. BYARD MCMULLIN.

Chatham, Ont. ARD'S LINIMENT. MRS. W. W. JOHNSON.

Walsh, Ont. I WAS CURED of facial neuralgia by MIN -ARD'S LINIMENT. J. H. BAILEY.

Parkdale, Ont.



Well Pleased. Chicago, Ill., May, 1892. One of our sisters suffered from nervou

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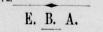
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was vivid, and added greatly to the interest of the vives.—Hamilton Herald. GRAND CONCERT IN MASSEY HALL. Blantyre Park is one of the loveliest spots in the suburbs of Toronto, and His Grace Archbishop Walsh, in looking out for a place suitable for an Industrial School within easy autable advantages of Blantyre. The wayward youth will find himself transferred from Industrial Market a pleasant and profitable home grather than a place of incarceration. A large and commolious building has been erected at a great outhy, and to assist in meeting this expense the concert is run, and we trust the patronage of our friends will

THE IRISH PRISONERS. John Morley stated last Monday in regard to the Irish political prisoners that the cabi-net had decided that the law must take its course. He would not say that the Govern-ment would never release these prisoners, as the decision of the cabinet might be recon-sidered

LIBERAL ELECTED. John McLeod, Liberal, has been elected

without opposition to represent Satherland-shire in the House of Commons.

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Rev. Father Mugan, Corunna, two pictures-

No. 3785. Dr. Spetz, Berlin, fancy table-Ficket

No. 5444. Miss Mary Scanlan, Point Edward, rocking Miss Mary Scanlan, Point Edward, rocking chair-8945. Miss Clara Leduc, Montreal, \$20 cash-Ticket

Miss Clara Leduc, Montreal, 820 cash-Ticket No. 3623, Miss Tot Masuret. London, \$20 cash-Ticket

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Aris, E. Bolpin, Montreal, \$10 cash - Wicket Gordon Deneau, Amherstburg, silver fruit dish-Ticket No. 820. Hon. J. H. Bellerose, St. Vincent de Paul, Que, glove case-4761. Thos. Higgins, Elmira, Ont., dinner set -Ticket No. 8469. Mrs. John H. Fletcher, Point Edward, arm-chair-Ticket No. 890. Miss Kate Cronin, Sarnia, \$5 cash - Ticket No. 9404.

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