y-Five Cents, y us.

D, London, Ont.

Catholic Record.

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

VOLUME XVII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 16, 1895.

NO. 891.

For the CATHOLIC RECORD The Month of the Dead.

'I'is the bleak and grey November, Whistling wind and driving rain, In the tall trees' leafless branches Moans the wail of Death again!

Hark! from out that fiery prison Hear ye not the piteous cry From the mystic realm of spirits On the night-wind sweeping by?

"Pity take on us, O brothers; You, like us, shall have to die, Lie in torment in this prison— Plead for us with God on high!"

"Pray for us to Mother Mary, That she help us in our need, And from forth this land of bondage On our heavenward journey speed!

"Ask of Jesus by His Passion, By His death upon the Tree, That He bring us to His presen There to dwell eternally!

Montreal, November 4, 1895.

SPIRIT OF THE CHURCH.

To be Found in Her System of Charity Ard Benevolence. - Cardinal Gib-bons' Sermon at Las Vegas, New

In a sermon at Las Vegas, New Mexico, on Sunday, October 20, Cardinal Gibbons said:

The spirit of Christ is in this Church, the mantle of Jesus Christ has fallen upon this Church. Never did a son walk more closely in the steps of his father than the Church walks in the in creation, Vanderbilt, would be poor steps of its Founder: and permit me to say if I were to go in search of the true religion with a view of embracing it-much as I would be impressed by the doctrinal teachings of the Catholic Church; much as I would be impressed by the unity of faith that runs through the world which binds me to you by the ties of faith and of hope and of charity; much as I admire that Church by which we are all one in Christ, of apostolic succession, that connects us with the Church of the apostles; I say, much as I would be impressed by the doctrinal teachings of the Catholic Church-I would be the more impressed by that organized system of charity and benevolence she has established throughout the world

for the alleviation of suffering human-ity. There is no phase of human suffering for which the Catholic Church does not provide some remedy-such as those infant asylums, where the as those infant asylums, where the little waifs, abandoned by their parents, she picks up and rescues from a temporal and spiritual death. She has her orphan asylums, where the young of both sexes are brought up to become useful members of society: she has her hospitals, whereevery phase of human suffering is provided for. Such is the spirit of the Church of Christ, my dear brethren. I remember some forty years ago, the press and the world bestowed praises and applause upon a certain lady who nursed the sick in the Crimean war. Florence Nightingale was her name. She was praised, and very justly so, because of her nursing our poor dying soldiers-but, brethren, do you not find in every Sister of Charity and Sister of Mercy a Florence Nightingale, with keeper?"

God, she ministers unseen, she conwhat is the color of your face. Man

Half they state of the soul, our immortal destiny, the way of salvation, civil ceals even her very purpose from the

Some years ago, at the close of our late war, I was Bishop of Richmond, Virginia. I happened to attend a school commencement, and kindly responding to my invitation to address the school, a gentleman, well known at the time, spoke substantially as follows ;

"There was a soldier who fought in the battle of Gettysburg, and he was wounded, at was thought, unto death; and he lay upon the battlefield unconscious; and when he came to conscious ness, he saw at his side a plain coffin but, on the other side, he saw a Sister of Charity, and she was bandaging his wounds and cooling his fevered brain. She nursed and attended him, until he got sufficient strength to go to his home and kindred : and now that sol-

dier stands before you." Some years ago I had occasion to go to New Orleans, by sea, and I was ac companied by eight Sisters of Charity, in the fullness of youth and health They were sent down to the South to nurse the sick with yellow fever. They left the city of Baltimore, unher alded by the press and they rushed into the jaws of death, like the Six Hundred; but not like them, bent upon deeds of blood, but but bent upon deeds of mercy. During the following summer six of those eight Sisters had sacrificed their lives for the love of their fellow-beings So, brethren, you have a heroism, not culled from the musty pages of pag-eantry, not culled from the pages of old books. Here you have a sublime heroism, not roused to action by the frenzy of arms, not roused by the lust for fame and for conquests : but here you have, brethren, a heroism, a sublime heroism, inspired solely by the love of God, and love for their fellow Master in the path of Charity and ties — the charity not merely of the benevolence? Are we to be out-done hand, but of the beart. — "Tales of a by those who are already working in Traveller.'

the house of charity? Are we to make Christianity a mere historical page, without having our names indestruct-

ibly impressed upon that page?
I care not how humble or how poor a man may be : I care not how his circumstances may be, whether without influence in society, or otherwise, God has made every man and all his fellow-men. Help one another, aid one another, be neighborly toward one another; lighten one another's burden, so you will fulfill the law of Christ.

Listen, brethren; this is the cause of our greatest sorrow and suffering. It comes from ourselves, from our miserable selfishness, this greatest cause of the suffering of our fellow-beings. Neither the elements, nor the winds, nor the rains from heaven, nor the worst action of the brute creation, exercises so much malign influence on man, as man himself. "Man's inhumanity to man, makes countless thousands mourn." Help your brothers, help your sisters, aid one another! Why, brethren, we are social beings and therefore every man is needed in society. How can we develop this great western country without social organization? That is the difference between the savage of today, some of whom I saw yesterday, and yourselves. They are disorganized, whilst you are organized for your mutual wealth, protection and benefit. I say, brethren, that the richest man and blind and miserable with all his wealth, without the aid of a fellow-being. If he had no brothers to love, if he had no man to serve him, what would all his wealth be to him? Therefore, I say, brethren, that we must aid one another. What would this great Atchison railroad be without its distin-guished president? What would all its length and equipments avail without the intelligent mind of the engineer, without the vigilance and activity of the conductor, and without the sturdy arm of the brakeman?

here we find that we are all coming to the aid of one another. Perhaps you will say to me: " What have I to do with my brother? I have my family to support. Am I my brother's keeper?" That was the language of a murderer, the first mur-derer. "Am I my brother's keeper?" I tell you that you are your brother's keeper, and that you ought to associate with your brother in every vicissitude, and in every difficulty and in every trial to lift him up. You are your brother's keeper. What would become of you and me, brethren, if Christ, the Lord had said: "Am I my firother's keeper?" We would all today be in the darkness of sin, and in the shadow of death! If the apostles to a question box, which had been had said: "Are we our brother's keeper?" where would the Christian Church be to-day, brethren? What would become of those Indians out here, if those had been the words of our self denying missionaries, who preach to the Indians and bring them to the light and the life of our Christian dispensation? Ah! brethren, then say not any more, "Am I my brother's

was created to help and aid his fellowman. He should say, I will show more charity to my brother. If he does not say that I will say you have never learned the very alphabet of the Catholic creed and the spirit of the Gospel. If you had the power of rais ing the dead to life, making the blind to see, or giving hearing to the deaf, what would all that power avail you? Suppose I had the power of working miracles what good would it do me God would give me that power, not for my own sanctification, but for the benefit of everyone; and if I should say, "Lord, we have prophesied in Thy name; we have wrought miracles Thy name." He would say say, "I know you not, because your lives are not corresponding to the

power which you each had.' There are miracles of mercy and compassion which the poorest of us are able to accomplish, and they will bring to us a blessing, as well as to others. When you help your brother you give him sight and hearing; and when you lesson his sorrows you are walking in the footsteps of Christ; and, brother, remember, we are all subjects of God, and the brothers of Jesus Christ. We like to be like God. Never are you more like God than when a man comes to you with his heart weighed down with sorrow and you help him ; you change that man, you transform that man, you infuse into him some creative act of your own. Never, never have you deserved more to be called the son of God than when you have caused the flowers of gladness and joy to come into the houses that were dark and barren before. As the prophet said, "To visit the fatherless and the orphan in their tribulation and keep one's self unspotted from sin, is pure religion and undefiled, before God and the

Church. What are we going to do they relieve. The tone of his voice, about it? Where is our duty? Are the beam of his eye, enhanced every we to be the mere lookers-on in the gift, and surprised the poor suppliant field of battle, and not follow our with that rarest and sweetest of chari-

THOUSANDS ATTEND Successful Mission to Non-Catholics.

Cleveland Catholic Universe, Nov. 1. The mission to non Catholics by Fathers Elliot, Kress and Graham this week in Music Hall has proved successful beyond expectations. The vast hall with a seating capacity of five thousand, has been taxed at times to comfortably accommodate all who sought admittance. A large proportion of the many thousands who at tended the lectures were non-Catholic All denomiations were represented, and the utmost interest was manifested in the explanation of Catholic teaching "Question Box" indicates a wide spread desire among our non-Catholic neighbors for information concerning things Catholic. Scores of questions were propounded touching upon those points most frequently misapprehended by Protestants. The phraseology of the questions vouches for the fact that they were asked in good faith by

people who really wanted to know.

This part of the proceedings proved one of the most interesting and significant features. The intense interest evoked by the simple but emphatic statements concerning things which Catholics believe, and the repudiation of other beliefs maliciously or ignorantly, but always falsely, ascribed to them, showed how opportune such efforts are, and the value and usefulness of such an enterprise as the pub-

lic hall apostolate formally established in the diocese by the Rt. Rev. Bishop. The zeal and energy of the Brown son club, through whose efforts and under whose auspices the mission was given, are worthy of the highest commendation. Its members have set an example of practical devotion to the cause of religion worthy of emulation by all societies professing to be Cath-

Sunday Afternoon.

INTRODUCTORY-THE NECESSITY OF RE

LIGION. The series of lectures to non-Catho lics by Fathers Elliot, Kress and Graham, opened most auspiciously at Music Hall to an audience of about four thousand persons. The introduction was made by Father Elliot, on behalf of the Cleveland Apostolate who stated that the lectures and exercises were intended to remove erroneous ideas existing among non-Catholics regarding Catholic teaching and devo-tion and to put the Catholic Church and Catholic religion before the public to a question box, which had been placed at the entrance to the hall and invited its use by anyone who desired information on subjects of Catholic doctrine or practice. This movement, said Father Elliot, is emphatically a movement of the Catholic Church endorsed and encouraged by the Bisho of Cleveland, who would be present t inaugurate the work were it not fo engagements necessitating his pres and religious liberty ; we will attac nobody or no system, we may touch on them in making comparisons, but will not be in a spirit of controversy

Father Elliot here read 13-1st Corinthians on charity. The speaker said this text was selected as the most fitting one for a gathering of this kine for the questions to be treated must b governed by the dictates of charity "It is well," said Father Elliot, "to speak at the outset of what Catholic do not believe. We are often asked Do Catholics believe that pardon for

sin can be purchased by money "No : God forbid, we do not believe any such thing. What sort of creatures should we be and how could we believe thus? We believe that our sins are forgiven through the merits o the death of Jesus Christ. Those who say that sin is pardoued by the merits Rev. Fatl of Jesus Christ speak a doctrine that i essentially Catholic. We maintain that to obtain pardon there is an in terior revolution, or, as we call it, con trition. Attached to that is confession Our Lord said in the Gospel of S John xx, 22, 28, and St. Matthew xviii, 18, 'Whose sins you shall for give they are forgiven; whose sing you shall retain they are retained. That, we maintain, necessitates con fession, and confession has been prac ticed from the earliest ages of the Church and has always been a condition of pardon where it could be done. Do not Catholics wership the Virgin

Mary? "Catholics do not believe the Virgin Mary in any way equal to God. She is a creature, wholly human, but the most perfect of all humans, and she she stands at the head of the human

to her Divine Son.' the Catholic Church?

ous; some in great, some in less de-ree. It is inherent in him, and hapess is destroyed unless he yields to

The closing address was by Father cliot—"Shall America be Catholic or Protestant." He spoke of the charaeristics of Americans, their ancestors, ac various founders of the country, eir meney-making instincts, their ligious instincts. "Americans are nore religiously inclined than many digion, are of an inquiring mind and ill not be satisfied but with the truth. As the Catholic Church has the truth nd has much more to offer them of the ruits of religion, I am convinced that

merica is bound to be Catholic. Father Elliot has a striking person lity, his robust physique, strong and veil-regulated voice, deep earnestness and ripe scholarship give him wonder-ful effectiveness for the work he has

undertaken. Several times applause broke out, which called forth a request from Father Elliot that the audience rerain from this, as it might be offensive to the non Catholic portion of his

The music of the afternoon was a delightful auxiliary to the lectures. It was furnished by St. Bridget's choir, directed by Mr. Wm. Dillhoefer. A uintet of string instruments from the yeeum theatre orchestra added greaty to the effectiveness of the voca numbers.

Monday Night.

AN WE GET ALONG WITHOUT THE BIBLE? REASON AND RELIGION.

The vast auditorium was comfortably lled Monday night. A preponderance of men was a notable feature of the gathering, and a very large division was composed of non-Catholics. Father Elliot opened the proceedings with an appropriate selection from the Sacred Scriptures. The Question Box yielded a number of inquiries which were answered by Fathers Elliot and Graham. Here are a few of the ques-

By what authority does the Pope issue Indulgences to commit sin? By no authority and he does not issue sur Indulgences.

Is there any sin that cannot be for-

given-if so what is it?

There is no particular sin too great to that the passage in the Bible referring to the unpardonable sin describes a state a person may fall into, which takes away all desire for repentance. How can God be all merciful and all

I do not know. It is a mystery to me, yet I believe it because God has said so. Many things occur in the natural order beyond my understanding but I know they are true because I see them.

Why does the Catholic Church forbid membership in certain secret societies, while it does not expel saloonkeepers? Because it is the belief of Church authorities, after due investigation, that the societies in question have feature which renter them inimical to faith

The Church does not expel any per on from membership, because that is contrary to the spirit of Christ. She live in an intelligent community and may excommunicate the sinner and deny him the sacraments, but she never places him beyond the pale of

Rev. Father Kress delivered an interesting address on Faith vs. Reason He said, among other things:

It will not do to decry reason. Rea on holds an honored place in the domain of truth : it is infallible in it ficient; its sphere is too contracted too narrow. It may teach learnedly of this world; but it cannot teach the supernatural. Its knowledge is partial. It is insufficient for a perfect civilization.

History proves this. Reason has been given a trial; it has been weighed in the balance and found wanting. The speaker reviewed the compared it with the present, proving that Christianity was a positive benefit to the human race.

In conclusion he said: Who then is entitled to be called the Mother of could wish back the age when reason God, because her Son is God. What was sole monarch of the world? The we hold concerning the Virgin Mary is agnostics, sceptics, atheists and infidels that she is superior to all saints; that of the present day would steal all that love of God, and love for their fellowbeings. Such, I say, brethren, is the spirit of Christ and the spirit of His charity was not confined to mere spirit of Christ and the spirit of His charity was not confined to mere spirit of Christ and the spirit of His charity was not confined to mere donations, which humiliate as much as they relieve. The tone of his voice, pray to her, we ask her prayers, we The choice is easily made if we must be pray to her, we ask her prayers, we The choice is easily made if we must be prayers and that she is associated with their irreligion upon our Christian the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the prayers and that she is associated with their irreligion upon our Christian the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the humanity of Jesus Christ in that the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the humanity of Jesus Christ in that the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the humanity of Jesus Christ in that the humanity of Jesus Christ in that foundation. They would destroy the nearest office—the office of mother; we have the humanity of Jesus Christ in that the human beg her to unite her prayers with ours choose between Christ and the adulterous Jupiter or him of our own time A question from the box was: What who publicly commends suicide and chance is there for a salvation outside the free circulation of obscenity in the mails; between the pure maid of Naza

It is a question of conscience. If a reth and Venus er the deified harlot of

not that He is our Father; tells us that men are our fellow - creatures; but feebly understands brotherhood. It knows the freedom of the will, but is easily cast into fatalism.

On the contrary, the Bible teaches with resistless power the fatherhood of God, the brotherhood of man and liberty of spirit—the three strands of the golden cable which holds the anchor comes from God in all they justle do for

the golden cable which holds the anchor comes from God in all they justly

There are historical arguments for its inspiration; there are arguments from authority; because it was the book of the Jewish Church, which possessed the authority of God. But the short cut to inspiration of the Old Testament is the guarantee of Jesus Christ. If St. Paul could say. "They are Hebrews, so am I, they are Israelities, so am I, they are the seed of Abraham, so am I," much better could Jesus of Nazarath say so.

The race, the religion, and the book men are must be determined whether it is the word of God or not. A judgment must be passed on it.

He command it to be written, nor did nothing, for the question would still without any written code.

The Christian brotherhood antedates that? arately produced upon different occa sions and for separate purposes. Christianity is not a religion of a book, as the Old Testament was. It is a religion of a brotherhood; but that brotherhood is Christ's, and what it vouches for Christ vouches for. Catholic Christian Church, the brother hood of Christ, affirms the inspiration of these books called the New Testament. That inspiration, as to some of the books can be historically estab lished; but for the masses of mankind the authority of Jesus Christ through TO BE CONTINUED.

FALLIBILITY.

New York Freeman's Journal.

The Christian Statesman, in discussing the question of "Hulan Authority not expec Among other things, it says:

"The truly Christian state, acknowledging as it will the ultimate authority of God and its own subjection to Christ and His law, will avoid many of the nistakes into which the nations of the world have almost constantly fallen. But it will give evidence in many ways of its fallibility. And yet, in the midst of their errors of judgment in legislative enactments and governnental administration, the 'powers that be' may claim the true authority that comes from God in all they ustly do for the maintenance of human

existence of an infallible authority, two authorities, that of the Church which its purpose is to deny its exist and that of ence. For instance, who is to deter fails to see that their domains and mine when a state is truly Christian, or ends are entirely different: that of when it is subject to the law of Christ, the State is to govern in the nator what is the law of Christ? To be ural, temporal order, subject to the law subject to a law one must know that law. of God; that of the Church to teach That private and fallible judgment can- the revealed truth and law of God, and not bring us to a knowledge of the law minister to man's needs in reference to of Christ is obvious, from the fact that his eternal and supernatural destiny Protestants have never agreed as to Hence that their authorities are differ what that law is. In attempting to in-ent, and the fallibility of the former does terpret it they have split into innumerable sects, the very existence of which

These authorities are not analogous. proves that fallible, private judgment The Statesman's article is an excellent cannot be the methods appointed by specimen of indefinite theological meandering. kinds of authority, fallible and infallible, and in justice to the divinity of Christ we cannot suppose that He God, to assume that He did not leave without a prayer-book.

man without some sure method of know- book fixes and holds the at ing with certainty His laws, obedience arrays the proper thoughts and senti-

person has lived in an atmosphere that would cause him to believe that his religious views were true, and lived a moral life, he can gain salvation. the French revolution; between the conscience only when they are just, and not contrary to the will of God. What authority is to determine this point for antiquity or the modern infidel reign the citizen? The legislature, or the moral life, he can gain save.

The formal address of the afternoon was delivered by Father Kress on "The necessity of Religion." It was an eloquent and convincing exposition of the need that mankind has for religion, for God, the desire imbedded in every for God, the desire imbedded in every hand the same are our fellow - creatures; but the same are our fellow - creatures.

The formal address of the afternoon was delivered by Father Kress on "The but masterful disquisition on the Catholic attitude towards the Bible. He said in part:

Reason tells us there is a God: but doubt. The only court that can do this is an infallible one. The State, it is man are our fellow - creatures; but true, receives its authority to govern from God, the source of all authority; the law of the law of the same are our fellow - creatures.

the golden cable which holds the anchor in the haven of rest.

How do I know that the old Testament is inspired? Because the great Truthteller of the ages, the Lord Jesus Christ, vouches for its inspiration. It is His book, because it is the book of His people.

There are historical arguments for its inspiration; there are arguments logic drives us back to an ultimate

of Abraham, so am I," much better could Jesus of Nazarath say so.

The race, the religion, and the book of the Jews are more His than any other Hebrew's. Of His last moments on Calvary, St. John says: "Jesus now knowing that all things were accomplished that the Scriptures might be fulfilled."

value it must be determined whether it is the word of God or not. A judgment must be passed on it. Who is to passit? A fallible or infallible authority is not a sufficient voucher. Only the infallible can determine the infallible. Then, before we can use the Bible, we must have an infallible authority to youch for its inbe fulfilled."

With regard to the New Testament the lecturer maintained that Jesus Christ vouched for it, but indirectly. The Bible itself? No, for a book cannot be evidence of its own inspiration. The Bible does not say it is inspired, and even if it did not say it is inspired, The Church was fully organized remain: Is its claim to inspiration an inspired claim? Who is to determine

went before writing; organization went before writing. The different went before writing. The different fallible judge? Fallible judges have tried it with the result that Protestant Christendom is split up into warring sects, each declaring that all the others of the Apostles taught by word of mouth; some left brief writings writings saying it means this saying it means this, another that it means that. Such is the authority the Statesman proposes as the ultimate judge in matters of faith and morals. The Bible needs an interpreter, just as the Constitution needs a Supreme Court or some tribunal to determine what it says. This court, in the order of revealed truth and obligation, must be in reality what the Supreme Court by necessity feigns to be, infallible.

The Statesman rambles on in this way: "The State would show its wisdom if, when some difficult question had to be decided in its councils, and it was at a loss to know what was the requirement of the divine standard for nations, it would apply to the Church of Christ for help in the interpretation of that perfect law. Not claiming in not expect infallibility in the Church and Infallibility," argues that an infallible Church is not necessary.

And as infallibility was not requisite as a basis for its own authority, it would not be requisite to make the counsel of the Church suited and adequate under God for the nation's special need.

> o know what is the Divine standard for nations, apply to the Church for help in interpreting that perfect law, when the Church is claimed by it to be just as fallible as the State itself?

Why should the State, when at a loss

But which Church should the State consult? One that claims to be fallible or one that claims to be infallible - the Protestant or the Catholic?

It will be noticed in the above ex-In all this the Statesman assumes the tract how the Statesman confounds the

At Mass.

The use of a prayer-book at Mass is would impose on us an obligation of a great aid to devotion. There are believing and obeying, and at the some, especially men, prone to dispense same time leaves us without a sure with it. This is a mistake; for the method of knowing what to believe and capacity of following the Mass service what to obey. Fallible authority is not a sure method. Experience proves this beyond all doubt. Then, aside from all historical evidence, it is necessary to to be meditation is very rare, not one in a thousand possessing the necessary power of mental concentration. Distraction one half the time is sure to be sary, in view of the infinite justice of the result of attempting to follow Mass to which He has made a condition of ments in an orderly manner and stimu salvation. None but an infallible lates our piety in correspondence with authority can give us this certainty. the various parts of the Mass. No one, Therefore, such an authority exists, who can read, should neglect to dili-Again, State laws are obliging in book.—Church Progress

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

By Christine Faber, Authoress of "Carroll O'Donoghue."

CHAPTER XIX.

"You promise, Margaret," said Hubert, as he held her hand in a fare well grasp, "if they call for your evidence to-morrow to give it accord ing to my desire. Remember, my whole peace of mind depends upon it, and I shall watch you, and linger upon your words as I have never

istened to a voice before."
"I promise," she said huskily, and then she turned to the cell door, while Plowden, still anxious-looking, and somewhat agitated, murmured his leave taking.

"If to morrow would but end it," said Hubert wistfully. 'The day after may, answered the

lawyer gloomily breaking from Hu-bert's grasp as if fearful of being questioned.
"Forego your visit to the church

to-day," said Plowden, laying his hand somewhat heavily on Margaret's arm, when they reached the street a which she usually left him.

He continued : "I have something to say to you which can only be said in your own home-something that must be said

She bowed assent, and continued n the direction of her residence. She could not have answered him be cause of the sudden faintness which his words had caused. What could be the something, that had to be told in her own home, and told soon, but an announcement to prepare her for Hubert's approaching execution : Sne was obliged to take his arm to support her trembling limbs, to lean heavily upon it when the mist came her vision; and Plowden's blood leaped wildly in his veins, and he struggle in his heart grew fiercer, or how could he, as he was about t do, sever himself from the friendship, from the sight of this being

whom he so madly loved? He did not suffer his excitement to etray itself, and when she ushered him into an ante-room that opened from one of the parlors, though his face was as white as her own, and his lips compressed with mental agony, his manner seemed free from the agitation which had marked it in the prison. He motioned her to a seat, and for a moment each looked silently into the other's countenance - he, as if to divine from her face how she would receive his communication, she to read in his very lineaments an answer to the question she could not ask.

'Do you trust me, Miss Calvert?" he said at last, "trust me entirely? I have fancied that you did not—that you accepted my services solely be-cause you had no other alternative. seek not to know the motive of such distrust. I do not desire to learn if anything in my conduct has given rise to suspicion-I only ask, do you rust me now as Hubert's true friend?

His eyes had in them something so nournful, his whole face was so strangely expressive of some secret suffering, that the girl's tender heart, even in her own sorrow, had compassion for him-she was even stricken with a pang of remorse that she had BUSINESS COURSE, PREMISES, Opposite Post Office. ever entertained a doubt of his sincerity: under the influence of that feeling, she extended her hand and an swered frankly.

"Whatever suspicion - whatever distrust-I have entertained, has quite

Call It a Craze.

AN ALARMING STATEMENT CONCERNING WOMEN.

HOW BAD HABITS ARE FORMED.

The New York Tribune says: "The habit of The New York Tribune says: "The habit of taking 'headache powders' is increasing to an alarming extent among a great number of women throughout the country. These powders as their name indicates, are claimed by the manufacturers to be a positive and speedy curre for any form of headache. In many cases their chief ingredient is morphine, opium, cocaine or some other equally injurious drug having a tendency to deaden pain. The habit of taking them is easily formed, but almost impossible to shake off. Women usually begin taking them to relieve a raging headache and soon resort to the powder to alleviate any little pain or ache they may be subjected to, and finally like the morphine or opium fiend, get into the habit of taking them regularly, imagining that they are in pain if they happen to miss their regular dose."

In nine cases out of ten, the trouble is in the stomach and liver. Take a simple laxative and liver tonic and remove the offending matter which deranges the stomach and causes the headache. Dr. Pierce's Pleasant Pellets are composed entirely of the purest, concentrated, vegetable extracts. One Pellet is a vegetable extracts. One Pellet is a dose; sugar-coated, easily swallowed; once used, always in favor. They positively cure sick headache and remove





you entirely."

He pressed her hand slightly, and bowed his head as if in gratitude for the assurance.
"If," he resumed, that mournful,

haunting look still in his eyes, "your cousin's sentence should be compar atively light, the happiness of both of you would be eventually ensured, would it not?-that is, after the laps of a proper time your marriage would Margaret answered :

"You heard the resolution he an

nounced in his cell a few days since

and in very gratitude to God for light sentence, both Hubert and I should consider it little to make the sacrifice he spoke of. 'If an acquittal were possible,' said Plowden, "surely in that case

you would marry.

e shook her head. "You heard him also upon that

point, and his desire is, in every in tance mine. The lawyer's manner became agi

tated and eager
"Miss Calvert, if it were possiblebending toward her—"remember, I only say if it were possible—to make your cousin believe that he had been aboring under a mental delusionhat there was no murder upon hi oul-if he came forth with no stain apon his character, would you two, who love each other so well, then be united?

Oh, the sudden light that broke over her face: her whole countenance shone as if it had been transfigured, but it was only for a second; for a second that her fancy had caught his words and made them a delightful reality; sober, sorrowful truth however, rent the fabric, and left her more desolate,

more heart-broken than before. The hot tears fell fast upon her

cheeks as she answered: "Could that happen, there might, indeed, be no obstacle to the event you mention - but why torture me with such an impossibility? I know he committed the murder—I who listened o his story, and washed his knife then, all the world could not make him elieve himself guiltless.

"Bear with me, Miss Calvert, even f I do give utterance to impossibili ties; it is necessary to do so in order to satisfy myself of one thing; and rove your trust in me by listening, and answering, even though you can-not understand the motives of my questions. Was such a happy ending of this trial possible, and was it accomplished by the effort of one man, what would be your regard for this man?

"What could it be?" she answered, "but a gratitude so deep and tender that he should hold the next place to Hubert in my heart.

Plowden grew more strangely ex ited; the veins in his forehead began again to swell, and his face to flush se uddenly and deeply that the livid color seemed to merge into a purple hue.
"But, suppose this man's own life

had been a guilty one; suppose dark, heavy crimes rested on his soul, what would it be then, Margaret—Miss Calvert-what would be your regard for him then?' She would fain have looked away

from him; his countenance, his manner, so strangely unlike its calm, dignified wont, frightened her; but the very intensity of his gaze riveted her eyes and compelled her to answer; No matter what his past had been

should remember alone the happiness e had given me.

Plowden grasped her hands.

"No matter what he was, Miss Calert-no matter what he had done, you would still give him a place in your heart?—you would not loathenim, you would think of him when a ust fate had separated him from you forever, and when society mentioned his name only to heap obloquy upon it, you would repeat it in your prayers and pity its miserable owner? Would you do all this, Miss Calvert?"

Frightened Margaret felt more like screaming for help, than answering him. His grasp had tightened upon her hands till she could feel them throb from the pressure; his eyes had grown wilder and wilder, until her heated fancy they resembled those of some infuriated animal. She felt sure that his mind had become unsettled, perhaps from his close applica-tion to Hubert's case, and perchance also because he was certain of the failure of his efforts; but either case showed the sincerity with which he had labored, and she tried to put the frightened look out of her countenance and the alarm out of her voice, as she answered, softly:

"I should pray for, and pity, and regard him always. No matter what the world might say, he would have proved himself mine, and Hubert's

He released her hands as suddenly as he had seized them, and he leaned oack in his chair still looking at her, but no longer with wild eyes and an excited manner - his manner had recovered its wonted calm, and his eyes wore only their mournful expression.

it has led me to speak a little incoherently, to betray the haunting regrets your answer?" which to day have been fiercer than usual, forgive me -- extend to me a little of the sympathy with which you sweeten Hubert's life. For the rest, I have only to say that all hope has not vet gone : only trust me, and, whatever happens, remember your promise to pity and pray for him who should

estore happiness to you and Hubert.

He wrung her hand and hurried

Margaret remained where he had eft her, too bewildered, too wildly roubled to do anything else than stand as it were, while a whole multitude of houghts rushed in a confused and distracted manner upon her mind. Was he to fear or hope from Plowden's words, or, as she had already done, to egard them as the ravings of a sud enly unsettled mind; if the latter, who would take his place as Hubert's unsel-who would, or could work for Inbert as he had done? Then she membered what Hannah Moore had aid about the lawver, and she found erself wondering in a vague way it here was any connection between the ook's mysterious knowledge of him, and the strange things he himself had poken.

She would have hurried to Father dermain with her doubts and fears out she had been so little with the in valid that day that it seemed like neglect to defer attendance upon her aunt simply to have her own trouble llaved or calmed.

Her temples throbbed with pain rom the intense excitement and grie f the past few hours; her form was yeak and trembling from the little sustenance she had taken, and her eyes ached from want of sleep and the ng and passionate bursts of weeping which she had become only too well Truly, Margaret, even when nured. she had changed her out door costume and bathed her face, as she went tot ering down to her aunt's room, was a itiable object.

Madame Bernot's physical condition till remained weak and precarious, though her appearance-save that her ace was oftener convulsed by spasms f pain - gave no indication of the larming increase of her disease. miled faintly when Margaret, taking reble's place, began to bathe her ands; and when the fiery darts of pain, which sometimes shot through er tingers, subsided, she said, softly You have been out oftener than sual to-day, Margaret, have you not Every time I asked for you they said you were out. I only wish it did you nore good, my darling, for you look ery pale.

Her niece did not reply ; she knew ot what excuse to frame, so she bent loser to the vessel in which she was aturating the bathing cloth.

Madame Bernot continued:
"I wonder if Hubert could leave his riends just a little while to come to me : sometimes I think my end is not very far away, and I should like to bless him before I go. And yet it would be selfish to take him from those poor people now. He says in his last letter that poor young man may be hung, and if so, I would not deprive him of a minute of my son's companion ship—nor that poor mother who is soon perhaps to be childless. No; his place is with them since he affords them comfort, and perhaps God will spare my life till he can come to me-my own noble boy; but Thy will be done."

She looked at the picture, and for a few moments was oblivious of every thing save that blood-stained face then, as if with an effort she turned her eyes to Margaret, and resumed:

"I have been thinking, my dear child, what your future will be when am gone: so far as means of suppor are concerned, my own private portion shall revert to you, and Hubert also will make ample provision for you."

"Don't-don't!" pleaded Margare piteously, and lifting her hands in deprecating entreaty, "don't talk of your death—I cannot bear it." And, indeed, it looked as if it would

ake little more to make her frail strength wholly depart. The invalid faintly smiled.

"I know your affectionate heart, my dear girl, and how you have repaid my little care with more than a daugh ter's tenderness: it is for that reason would say something now-something that flashed on my mind to-day very suddenly, and for the first time. you answer me very frankly, and will you promise not to feel hurt even though I should be very far from the truth?

Margaret bowed assent, and madame resumed:

"Long ago, when you came to me little, sacred trust, and grew up so fair and sweet, twining yourself about all our hearts. I used to think that one day he who is dead "—she stopped sud-denly as if threatened by one of her occasional spasms, but the symptoms, such they were, passed away -

might hold a near and dear place to parts though not brilliant, yet steady He was much older, it is true but the difference in your ages would be amply compensated by his love. "God bless you, Margaret!" he Do you remember, Margaret, his affec-said slowly, and without apologizing tion for you, how frequently he spoke for his unwonted use of her Christian of the future when you would be old thing beyond his understanding—enough to marry, and I fondly hoped creatures to be wondered at, and to be "Forgive me if I have talked it would be so, until that sin blighted strangely to you this evening, if I us all? To-day when I reflected on have pressed upon your wounds only to the lonely position in which my death the recipients of manly confidences. described Margaret Calvert's fa open them afresh and not to heal them; would leave you, there came suddenly forgive me, because I, too, am sufferinto my mind the possibility of your ing, Margaret — the memory of a union with Hubert. Perhaps you are broken heart, which blessed me in its last throbs, has haunted me all day — I, in my blindness have not perceived it the thought of a wrong which blasted —I have been so accustomed to regard of the same, but the reproofs had no jealous heart of his sister. Never perthat young heart has pursued me your affection for each other such alone of the same, but the reproofs had no jealous heart of his sister. Never perthat young heart has pursued me your affection for each other such alone of the same, but the reproofs had no jealous heart of his sister. Never perthat young heart has pursued me your affection for each other such alone of the same, but the reproofs had no jealous heart of his sister. Never perthat young heart has pursued me your affection for each other such alone of the same, but the reproofs had no jealous heart of his sister. Never perthat young heart has pursued me your affection for each other such alone of the same, but the reproofs had no jealous heart of his sister. the thought of a wrong which blasted -I have been so accustomed to regard self with the ghastly wrong which but perhaps it is different, Margaret. declare herself the worst treated mother in her nature; never had springs of

gone. Believe me when I say I trust stands between you and Hubert, and if Tell me, has Hubert ever said that he in the world, and dub Eugene in his

dyed every feature, and then bury it Madame Bernot.

until Hubert comes home. Perhaps the dear God will spare me so long, and if He should not, you can transmit to my son, my wishes on this subject. girl? Was it that you feared my diswish to withhold my son from you."

the heart of the girl kneeling beside from him in impatience. her, how, inured to suffering though yearned in pity and tenderness over out that union could never be-that on the threshold of his room asking : cup of happiness had turned to gall and wormwood months ago.
But the invalid saw nothing only

the bowed, motionless head of her entered his apartment — he could not niece, and she suspected nothing save understand it; and he stood with the to the beloved picture. But the effort which it had cost her to say so much, and to revert to that past which had been hitherto as a sealed book, even to her own thoughts, brought on one of her severe spasms. They were wont to come suddenly and without warning, but they rarely left her so white and corpse-like as did this one, and Margaret knelt in terror, while raised the cushions and laid the still white face softly back.

The same lone night hours that witnessed Margaret's vigil in the sick room, looked upon an unusual scene in the Delmar homestead. Louise, imnediately on the return of her mother and herself from the court, had shut herself in her room on the plea of a headache, and she had given way unrestrainedly to the strange and painful houghts which agitated her mind.

Too vain and shallow, too superficially educated to know how to reason with her passionate desires, and lacking the one infallible guide, true re writhe under her strange mental torture without even attempting to combat it. In all her previous trouble her fashion has not one or more of such ?ent from anything she had yet experienced, that she turned impatiently from describing that pain to any of her frivolous companions.

She thought of her mother, but it was only to turn with the same impatience from the idea of giving her such a confidence, divining instinctively that the latter would not understand it, and, if she did, would not be capable of sympathizing with it.

The hours wore on. Mrs. Delmar had sent to know how she was, and on learning that she was no better and had even refused to partake of the repast sent to her room, came herself with affected maternal solicitude to advise that the family physician be sumfor questions or endearments, and to both returned such churlish answers and gave such other unmistakable evi dence of being in a very ill temper, that the fashionable lady was glad to return to the visitor she had left

And the unhappy girl flung herself on the lounge again, and tossed and moaned until she heard her brother ascend to his room.

Her thoughts were becoming unendurable. Poor, pampered child of fashion! she could not bear pain, and she sought to fling it from her at any cost. She must tell her trouble to some one; she must obtain sympathy, if not relief, somewhere, and to her brother. who, she fancied - because he was Hubert's friend-would be the most likely to compassionate, and perhaps to help her, she determined to pour out the unhappy passion of her foolish

Hitherto, there had been few confidences between the brother and sister. partly owing to their different dispositions, and partly owing to the training which Louise had received-a training that taught her to look abroad for confidantes, that made her regard other young men as more fitting objects ipon whom to lavish attentions than an old fashioned brother whose ideas of right and wrong were rather too strict. Eugene's sex had saved him from the

pernicious training of his sister ; it had removed him during his boyhood, and a good portion of his early manhood from his mother's soul-destroying care, and with impulses naturally good, and and sure, he had escaped scathless from the temptations which beset most youths. Seeing but little even of his mother and sister until he had left college, he considered women as somecreatures to be wondered at, and to be venerated, but on no account to be the recipients of manly confidences. described Margaret Calvert's faithful His feelings, so far as veneration was devotion — such a description as his concerned, underwent a considerable own noble feelings could alone givechange before he was many weeks and he affected what men of more within sight and hearing of his fashion- powerful intellect but less innate goodable mother's foibles; and at last he burst into very unsparing reproofs he touched the heart, the passionate,

loved you, and, if so, what has been your answer?"

Margaret could not speak; she could only lift her face for an instant while the hot, sudden color proud of her showy style, and because her youth he could overlook the in her hands; but it was enough for faults she had so accurately copied from her elegant parent; he basked "I shall not embarass you further, my darling," she said, "I think I understand it all now, and I shall wait some at any protracted absence of hers some at any protracted absence of hers from home, but to bestow upon her any of the little endearments with which brothers sometimes petted sisters, he would have thought as soon of embrac Why have you been so silent, my dear | ing Miss Calvert. When, through any chance inadvertence she requested him leasure? Ah! Margaret, you hold to button her glove, or adjust her too dear a place in my heart for me to shawl, he would evince such trembling awkwardness, and such evident dislike If she could only have looked into of the task, that she invariably broke

To have told her any of his own afshe was, would she not have started fairs, or to have expected from her a back appalled from the anguish burn- similar confidence, would have been to ing there; how would she not have him a preposterous idea, and had a sudden chasm disclosed itself in the poor Margaret's wild desire to throw floor at his feet, he could not have been erself on that loving breast, and sob more astonished than when she stood

"May I come in? I have something to say to you.

that Margaret's heart was in Hubert's portion of a cigar yet in his hand, and keeping, and then her eyes wandered a thin wreath of smoke still curling about his head. She repeated her request, and he, as

if not yet comprehending, answered : "Yes: I shall be down in a minute. and he turned away as if to prepare to descend, but she sprang after him, saying :

"I mean here-to speak to you here; mamma would interrupt us below. He looked ruefully about him, as if his bachelor apartment would suffer some terrible innovation if he permitted this visit: but Louise had already pushed her way to his own easy chair, and nestling down into it began to cry as if her heart would break.

This was a new phase of that peculiar creature - woman - and, slightly alarmed, Eugene closed the door, threw his cigar into the cuspidore, drew a chair in front of his sister, and waited quietly for her emotion to subside.

It was harder than she had imagined it would be to impart this new and strange confidence-to open her heart at once to one to whom even its most ligion, she could only shrink and casual workings had never been laid bare, and she made a feint of still continuing to weep, even after her actual tears had ceased, that he might be the usual course was to flee at once to some first to speak. But the simple fellow, one of her confidents—as what girl of not knowing what to say, kept an equal silence, and which he would have and talk herself out of her real, or protracted for an indefinite length of imaginary sorrow; but this troubled time, had she not, provoked at his ap state of feeling was something so differ. parent want of tact, burst out impati

ently at last:
"I want to speak to you about Hubert Bernot.

Eugene gravely nodded; he understood no more than her words implied, and if he wondered what connection her tears had with that gentleman. certainly glimmer of the truth

entered his mind. "Did you visit him to-day?" shading her face with her hand; and lookng down, that not meeting his eyes,

she might have more courage to speak "I did," was the reply. "And" - in a faltering voice

'Does he think that - that he will have to die?"

"He seems fully to expect it."
"Do you," — in a very faltering voice—"Really think so, too?" "I am afraid it will be so - yes, with a sigh.

"And he will die and never know that I loved him," — burying her face in her hands with sudden shame.

Eugene looked at her in dumbstricken wonder. Feeling how useless it would be to wait for him to draw forth all she would tell, she flung her hands from her face, as if defiant of the very shame which had caused her to put them there, and told it all—the beginning of her attachment to Hubert when the first spark was applied by her mother — the rapid growth of that attachment, and now its sad uselessness if he were to die without even knowing of its existence.

The young man comprehended at last. Perchance he more easily understood his sister's suffering from the fact of a like pain having been once in his own heart when he had dared to dream - he ventured nothing more - of a village belle about whom half the college students had raved betimes. He answered very sadly, but with almost a woman's tenderness

"Hubert is already engaged to his cousin. This afternoon he extorted my promise to be one of the executors of the wealth which he will leave her in the event of his death.

If the more womanly and better part of Louise Delmar's nature had asserted itself up to this part, though in a weak and unmaidenly manner, the hard, warped part of her nature came uppermost now-jealousy, as bitter as it was sudden, swept over her soul, and transformed her from the tremulous, love sick girl into the rigid, vindictive woman.

Her brother continued to speak as if to one who was suffering from the generous impulses of an over-kind heart He repeated the tale that Hubert had told him, but repeated it in a more ness must have failed utterly to do -

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sealed — been so widely opened; and the tears that dropped so hotly on her cheeks were shed, not for herself now, but for unhappy Margaret Calvert.

society contemned Miss Calvert.
Simple Eugene had never before be-

held the interior of a woman's heart, and it disclosed to him such appalling depths of malice that fain would he have turned away, and closed his ears to the wretched story. His own heart was so pure, so upright in its dealings with all men, that to find women . vomen whom he had so revered-only filthy dross, was a shock from which he would not soon, nor easily, recover.

But it was difficult not to pity the poor, sobbing creature beside him; her distress was so unfeigned, her penit-

"Tell me how to undo it all, Eugene," she said; " how to let her know that I am so sorry.

But he was as helpless as herself to think. advise her what course to pursue in that respect, and he only sighed, and looked at her in a tender, reproachful way which made her tears come

Perhaps it was because in sorrow the heart is ready to cling to any sympathizer, that her brother had never seemed so dear to Louise as he did at that moment that she felt the valuenow an inestimable one to her-of the goodness it had been her wont to term "old-fashioned," and "straight laced," and that made her feel it was that goodness which enabled him to bestow the sympathy she would have sought vainly from others. To obtain his pardon, to merit his approbation, was now her sole desire.

"I shall try to think what I ought "I shall try to think what I ought to do," she said, rising, "and when I have done all I can, will you forgive come. This is the wife of poor No. 12,

She stood shyly beside his chair, the timidity and embarrassment — and Eugene's heart beat with new tender ness and new joy as he reflected that it was not yet too late to undo the work which the world, aided so efficiently by his mother, had done ; his would be the task of raising his sister's charac ter to the standard he would have it.

He rose, and for the first time since his return from college, kissed her, then he led her to the door and bade her a good night.

Slumber well, Eugene Delmar ; let not, as there sometimes do, regrets because of thy lack of mental gifts, mingle with thy dreams. Thou hast done what those with more brilliant parts would have been powerless to effect—thou hast turned a heart from

In her room, the young girl was inditing a letter to Margaret Calvert, blistered with tears. Without betray ing her own unhappy attachment to Hubert, she poured forth the penitence and remorse her brother had roused.

She hinted at, without naming, the calumnies that had been spoken of Margaret, frankly confessing her own part in them, and humbly begging forgiveness.

"And now, Maggie," the letter con cluded, "perhaps if I had known you long ago as I know you now, I should have been a much better girl; but I did not understand you in time, and I yielded to the counsels of my own evil nature. I shall not go to the court any more, for I could not look into your face after all I have done; but I shall pray for the best—for the very best for you and Hubert.
"Good bye, and forgive me, for I am

very miserable.

One hour after midnight, when Mar garet had resigned her place by the in valid chair to Kreble, and was creep ing to her room, Louise Delmar, hav-ing directed and sealed her letter that it might be ready to give her brother in the morning, had thrown herself on the bed, and pressed her hands over her eyes to shut out the image of Hubert

TO BE CONTINUED.

Pray Without Ceasing.

It is known that Stonewall Jackson was eminently a man of prayer. He was once asked what was his underwas once asked white standing of the Bible command to be "constant in prayer," and to "pray without ceasing." His reply was: without ceasing." His reply was: "I can give you my idea of it by illus tration, if you will allow it, and will not think I am setting up as a model for others. I have so fixed the habit in my own mind that I never raised a glass of water to my lips with out lifting up my heart to God in thanks and prayers for the water of ask God to prepare me for its contents, and make it a messenger of good. When I go to my class-room and await the arrangement of cadets in their places that my knees on the damp stones and covis my time to intercede with God ered my face with my hands.

do this?" asked a friend.

Great battles are continually going on in the human system. Hood's Sarsaparilla drives out disease and restores health.

sobs, the base part she had taken in the calumnies which were first spoken usual accompaniment of starvation usual accompaniment of starvation nurses as the most courageous, and I and sickness. Hard times and bad fear I had been wont to boast that nothof the unoffending girl, and how it and sickness. Hard times and bad was due to her mother and herself that living were working have among the poor; the hospital was full to overflowing. An unusual number of casualties, at the same time, brought stretcher after stretcher to the accident

The great clock over the entrance was just striking 6 as I threw my shawl roun i me and hastened off across the grounds to the dispensary. Running quickly through the snow I soon arrived at the door, and was greeted by the customary growl which awaited late comers.

"I am sorry I am late in coming for the stimulants," I said, as soon as I could get my breath. "I could not leave the ward before. Let me see, six ounces of brandy for No. 20 and little No. 16's port wine; that is all, I

"Anything fresh this afternoon. Nurse Deaton?" inquired the dis penser, as I busily packed the bottles into my apron pocket, in order to leave my hands free for my shawl.
"Nothing for us," I answered. "A

bad case has just gone up to Mary Ward. A poor young fellow was brought in this afternoon, found dead in the snow-good evening," and I set off again across the white ground.

"Off duty at 6," I said to myself, as I went, "I would not go off, only I am so tired and sister says I must.

At the ward door I encountered Nurse Fleming, my chum and fellow nurse, just emerging from the ward, accompanied by two women, one of whom was weeping bitterly.

who died this morning; she wishes to see him. I know you are off duty tears yet undried on her flushed cheeks

—a pretty and touching picture of I've just got a fracture in, and Mr. Hooper is waiting to attend to it; thank you." I nodded a cheerful ac quiescence, and she turned back to attend to her many duties.

Taking the woman with me, I went to the room of the porter, who kept the mortuary keys. With many growls he lighted his lantern and prepared to accompany us, as he was in duty bound to do.

He was one of the many male officials of St. Alban's who considered it right to be as disagreeable as possible to the nurses whenever they required his services, so I took no notice of his murmurings, but devoted my attention to the poor woman at my side. While of her late husband and of the dark future in store for herself and her eight children, we arrived at the door of the mortuary. Leaving us standing there, under a lamp which projected from the wall and which the porter lit from the flame of his lantern, the man entered alone, in order that he might bring forward from the large mortuary the particular body we wished to see; presently he opened the door again to admit us.

The door by which we entered led into a tiny chapel. It was here that the relatives of the deceased looked their last upon the pale, set faces of their departed friends. The body about to be viewed was wheeled on a light trolley into the chapel, which was kept very clean, and daily rodecked with white flowers.

oor, dead face.

The two women were too much ab orbed-the one with her grief and the other with her sympathy-to take any notice of me. So I, remembering a poor, little waif, who died in my arms a day or two before, and thinking I should like to see him again, for I had grown to love the little motherless creature, picked up the lantern from the floor and went in search of my little patient. It was some time before I found him, and, after imprinting a kiss on the small, pitiful face, I went to look at the new post-mortem room, which had lately been finished and which I had not seen. I was walking round, the light of the lantern gleaming weirdly on the white tiles which lined the walls and floor, when I suddenly heard a door bang. Without knowing exactly what had happened, I shivered with apprehension and my face crept uneasily. In a moment I had flown through the mortuary and Too late! The door into the chapel.

was shut, and all was in darkness! In a moment I knew what had haplife. Then when we take our meals pened. The porter, supposing that I there is the grace. Whenever had gone and left the visitors to him, I drop a letter in the postoffice I send had turned out the gas, locked the door had gone and left the visitors to him. a petition along with it for God's bless-ing upon its mission and the person to too horrible! I beat on the door with whom it is sent. When I break the both fists. I raised my voice in a fearseal of a letter just received I stop to ful scream, but it was worse than the awful silence, for the hollow walls took up the sound, and the mocking echo came back to me as if the dead were

for them. And so in every act of the The building stood far away from any other; the blustering wind would prevent my voice being heard even had I the courage to shout again, which I had not; no one would be in the grounds in such weather as this: I should not be missed. In the ward I should be supposed, being off duty, to be in my own room. Nurse Fleming, missing me from the supper table, would imagine that I had gone to bed, and day I have made the practice habit- any other; the blustering wind would ."

Prevent my voice being heard even had I the courage to shout again, 'I can hardly say that I do; the the grounds in such weather as this; habit has become almost as fixed as to I should not be missed. In the ward I

ing could frighten me, but I had never dreamed of anything like this. To sit among friendly faces in the day-light, or beside a cheery fire, was one alone with the dead was another.

At length I gathered sufficient cour-

my position. Oh, how I envied those fortunate mortals who, in moments of danger and dread, can quietly faint away into calm unconsciousness, to recover their senses only when the horror is past! If I could only lie down on that cold floor and sleep. Aye! even if it were the sleep that knows no waking, how gladly would I have done so. Anything rather than remain terror stricken with these dreadful companions.

I glanced at the lantern ; how long would it burn? Could I depend on its light lasting till dawn? I looked at the trolly, with its cold, still burden, then, with a mighty effort, I crossed the chapel, and seizing the end of the ghastly carriage, whirled it quickly into the large mortuary. With as into the large mortuary. much strength as my arms possessed, I sent it into the darkness and flew back into the dimly lighted chapel, closing

the door behind me. Now at least I was alone, with nothing more unearthly than white flowers and a large obony cross which hung against the wall. Sinking down into the corner most remote from the inner door, wrapping my shawl closely round my shivering shoulders, I placed the lantern beside me and strove vainly to think of pleasant things. I tried to fire and rows of beds with their cozy red rugs; of the fun we had had at Christmas with the children and the Christmas tree ; of home, with the dear faces I hoped to see when the summe came, and with it the long anticipated holiday.

But all in vain! My eyes would keep glancing round at the horrible door. My ears would strain themselves to listen for sounds from the silent room. Oh! I should go mad! I could not bear it! How wicked! how cruel ! that no one came to seek me ! What was that! The great clock at the entrance was striking. One! two
—but no, seven! eight! then silence.
Only eight o'clock. Only two hours since I ran through the garden to fetch the stimulants!

Almost involuntarily I slipped my hand into my apron pocket. Yes, there were the two bottles carefully she was telling me of the many virtues wrapped around with my handkerchief as I had put them.

For a moment a ray of hope darted across my mind; surely when the bottles were missed from their place inquiry would be made and I should be sought for. But a moment's reflection brought back the old despair. It was not an unheard-of thing in those busy times for the dispensary to be forgotten until the door was locked and the dispenser gone. Mixtures and medicines would be left on the little shelf outside, but not the stimulants and Sister, with a sigh at the forget fulness of the nurses, would serve the patients from the stock bottles, and no thought would be directed to me.

Whether I fell asleep or not, I have never since been able to determine but when I roused from the semi-con sciousness into which I had fallen sev As we entered the porter stepped outside to do something to the lamp, which did not burn properly, while I at my side, the chapel was flooded with went forward with the women and silver moonlight. In spite of my thick gently turned back the sheet from the shawl, I was fearfully cold and cramped with leaning so long against the chill stones. I was aware that something had aroused me; something beside moonlight and discomfort. A gland at the skylight over head showed m the moon sailing calmly through th dark, blue vault of heaven, surrounded by fleecy clouds; and even as I looked

and listened the great clock struck 2 For nearly six hours I had lain un conscious in that awful place. The fact did not tend to bring me comfort I felt sick and ill, my limbs ached; the black cross, touched by the moonbeams, loomed dark and awful agains the white wall. Oh, to die and forge everything! - What was that? sound !-a groan! Oh, heaven! com ing from the other side of that inne

I had arisen to my feet, but now sank back, frozen with horror, into the sheltering corner. For a few moments, silence, then it came again. I istened -a low, long moan-but to my confused brain it was not the hollow, unearthly groan of the stage gho

up my lantern.

the new building had fallen asleep, or after that date forfeits half of his or been overcome with drink, and shut her share of the property."

goodness in her soul - long, long STRANGE CASE ATST, ALBAN'S. would probably retire without, as she Presently a movement at the further thought, disturbing me.

What should I do? What could I slowly round the stone ledges, casting aled — been so widely opened; and let tears that dropped so horly on her heeks were shed, not for herself now, let for unhappy Margaret Calvert.

She murmured, between passionate and from night till morning again.

She murmured, between passionate and from night till morning again.

The severe winter was bringing its thought, disarrong me thought, disarrong me the light of the lantern on the ground do? To remain there all night the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow that had taken in the severe winter was bringing its been accounted among my fellow that the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow that the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow the light of the lantern on the ground the stone ledges, casting the light of the lantern on the ground as I went. No sign of a human impossible to get away. I had always been accounted among my fellow the light of th

h, heavens! what was that? Close side me, not yet placed in a shell, out lying on the stone slab, lay a long, still figure. Still! Oh horror! As I ooked, unable to stir, I saw the white heet that covered it move-a long, taries accompanied him to his resithin hand pushed itself from beneath and almost touched me. All my former experience was nothing to this. In a moment the fingers had builed the sheet from the face, and a speak to the venerable Archbishop pair of dark eyes gazed into mine! Kenrick. His request was granted, nyself, and I gathered courage to bend over and touch the prostrate form. Enough! The spell was form. Enough! The spell was broken! I knew then that this was no time to hesitate-no time to give

cold hand in mine.
"Do not fear," I said, in as a calm voice as I could command. "I will lo all I can for you;" and, taking the shawl from my shoulders, I folded it ound the shivering form. Instinctvely I remembered the bottles in my pocket, and drawing them forth, propped a little brandy between the hattering teeth. After awhile the re turning color in the lips, the increasny efforts had not been in vain. Oh, f I could only summon aid; but that was impossible! If I could keep life in ny companion, my patient, until help arrived. Fortunately, my shawl was a large, warm one; fortunately, old o. 26 had not got his brandy, but I

ray to womanish fears. I took the

ad it safely here.
"Where am I?" asked the man, as ail of surprise - and no wonder, or his surroundings had, to say the east, an unusual appearance. I did not think it wise or necessary to explain matters more than to tell him he was in St Alban's hospital, and would soon doubtless be well. He told me what I had already guessed, that in ravelling on foot through the snow he nad been overtaken by intense fatigue and being unable to overcome the drowsiness he knew well might be fatal. he had fallen asleep, "It's a wonder I'm not dead," he concluded, and I made no answer.

I had been so absorbed in my work

that I had taken no account of the hours as they went by, until now I heard the clock ring out 6! Oh, the oy of that sound!
We kept early hours at St. Alban's,

and at 6 o'clock we were expected to rise. I should be missed, sought fo;

I was shivering and sick. The man had fallen into a doze, from which I could not find it in my heart to rouse him, lonely and miserable as I felt. Oh, how cold it was! My thin cotton dress was scanty covering from the icy air. How long would it be before they found me? Would they seek long before they

thought of the mortuary? Would they think of the mortuary at all? How all these thoughts tormented me, chasing each other through my aching brain until, at last, a sound of a key turning in the lock — the voice of my dear nurse companion saying in bewildered tones, "She cannot be here, porter." Then the whole place spur round and I saw and heard no more. It was long before I returned to my

Pneumonia had set in and for weeks I was too ill to leave my bed.

Tenderly was I nursed and much
was I praised for what they were pleased to call my bravery. My patient, I learned, had recovered, and was full of gratitude for his strange

rescue from an untimely end. The case of "suspended animation" was much talked of among the doctors, and the medical men took it up with inter est. "You saved his life, you know, said the nurses to me, to console me for my unpleasant experiences; and the patient himself has told me the same thing a hundred times tince that day, for I am now his wife.

A Fortune in a Name.

One who was very likely a devout client of St. Anthony, a wealthy citizen of Vienna, sought to perpetu-ate the name of his patron in a novel way. He died recently, and his heirs upon opening the will found the folowing conditions imposed on those who would enjoy the benefits of his

"I bequeath the whole of my prop erty, movable and immovable, "to my six nephew and my six nieces, but on the sole condition that every one of my nephews marries a woman such as we are wont to associate with named Antonie, and that every one of rather the groan of a human creature in pain. As soon as this idea took possession of my weakened in pain. As soon as this idea took possession of my weakened mind, my courage returned. All my nurse-like instincts came to my aid.

The twelve are therefore at the difference of author twelve are therefore a function of the child, according as it turns out to be girl or boy. The marriage of each The thought that a living human nephew and niece is also to be celebeing was near, much more a fellow brated on one of the St. Anthony's creature, who needed help, filled me days, either January 17, May 10 or with new energy, and I rose and took June 13. Each is further required to up my lantern. What I expected to be married before the end of July, find I hardly know, perhaps some 1896. Any nephew or niece remainworkman who had been assisting with ing unmarried to an Antonie or Anton

HE LOVES THE CARDINAL.

Touching Meeting of the Aged Arch-bishop Kenrick and His Eminence.

Cardinal Gibbons' recent visit to St. occurrence. His Eminence visited the St. Louis University, and after leaving that institution met Archbishop Kain. The Cardinal, Archbishop Kain and Bishop Donahue breakfasted together. At the invitation of Arch-bishop Kain the two visiting dignidence on Lindell Boulevard. After admiring the simple beauty of archiepiscopal residence, Cardinal Gibbons expressed a desire to see and alted the sheet from the race, and air of dark eyes gazed into mine!
How long I stood thus I shall never At length, a long, quivering and the meeting between the Cardinal and the recently-deposed Archbishop will long live in the memory of those

who witnessed it.

Archbishop Kain led the way to the room, which the aged prelate seldom leaves. The door was open, and there, in his great chair, sat Archbishop Kenrick, absorbed in a theological treatise. For a moment the little party stood looking at the white haired prelate, and then Archbishop Kain advanced and said : "Your Grace, a

Archbishop Kenrick looked up. Alhough he had not been told that His Eminence was in the city, his face lit up immediately, and as the Cardinal advanced he sank from his chair to his knees and reverently kissed the Cardinal's ring. Then he resumed his seat, muttering: "Your Eminence, I am overjoyed." So affected were the members of the little group within the room that for several minutes no one

The Cardinal was the first to speak or in the safely here.

"Where am I?" asked the man, as the looked round the dim place, his face of the surveys and no worder that the safe of the surveys and no worder that the safely here.

Drawing his chair near to the venerable prelate, he began to speak of Church affairs, and found the mind and or surveys and no worder that the safely here. memory of Archbishop Kenrick won-derfully active for so old a man. But as often as the Cardinal teuched upon the affairs of to day the v nerable Archbishop would carry the thread of the conversation back a score of years He talked long, intelligently and at times even eloquently of the Plenary Council of Baltimore, in which he was such a prominent figure. Cardinal referred to

When the Cardinal referred to Archbishop Kenrick's deceased brother, the former Archbishop of Baltimore the aged prelate's emotions proved too much for him. He shed tears, and it required the combined efforts of the party to bring him back to his former state of composure. It is well known that the Kenricks-Richard and John -loved each other tenderly, and no burden of episcopal cares or press of official duties ever prevented them from corresponding frequently.

Cardinal Gibbons is probably the venerable Archbishop's dearest living friend. His Eminence has always held the aged Archbishop in the deepest reverence on account of his great piety and learning, and also because it was Archbishop Kenrick's brother that or dained him a priest and later ordained him a Bishop. Cardinal Gibbons in succeeding the Right Rev. John Kenrick in the See of Baltimore likewise succeeded him in the affections of his brother, Peter Richard Kenrick.
When at last the Cardinal took his leave Archbishop Kenrick again shed tears.

Poor Digestion leads to nervousness, chronic dyspepsia and great misery. The best remedy is Hood's Sarsaparilla.

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Catarrh in the Head

Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from caterrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSIER, Newmarket, Ontario.

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12 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 expension. The companied with the cash. If am well pleased with Webster's Cnable work.

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Dominion.

ndence intended for publication, as hat having reference to business, should ted to the proprietor, and must reach not later than Tuesday morning. Is must be paid in full before the paper

London, Saturday, Nov. 16, 1895 THE JESUITS RELATIONS AND THE EARLY JESUIT

MISSIONS IN CANADA.

We learn from the Cleveland Leader and other American exchanges that the Burrows Brothers publishing house Lenox Library Directors purchased of Cleveland, Ohio, are about to publish the Bancroft Library, and, by a happy a work which has become exceedingly coincidence, the volumes which were rare, though it is of very great value as throwing more light upon the early history of the settlement of Canada than any other publication: we mean the Jesuit Relations, from which all the historians who have written on the early history of Canada have derived most of their information.

These Relations consist of reports made by the early Jesuit missionaries, who wrote to their Superiors in France a full account of all their efforts to convert the savages who then occupied

Mr. Alfred Hawkins, speaking of the French settlement of Canada, says: "The principal design of French settlements in Canada was evidently to propagate the Christian religion. But while there is no doubt that the spirit of commercial enterprise and gain entered into the motives of most of the French settlers, it is also certain that the movement had, with the French Government and the French Traders Company, a missionary purpose as well, and the Abbe Brasseur de Bourbourg says in his history of Canada and its missions that Governor Champlain exclaimed "The salvation of one soul is of more value than the conquest of an empire," thus emphasizing the chief object of his administration Hence the French Company which undertook in the first instance to carry on a trade with Canada bound them selves by a solemn compact made with Cardinal Richelieu, who was then Prime Minister of France, "to maintain missionaries for the conversion of the savages.'

The work of the missions was committed to the Jesuits chiefly, and their copious letters are the earliest historical records of Canada. These zealous | soil. missionaries, filled with the earnest desire to accomplish their sole purpose of propagating the Gospel, applied themselves energetically to the task of mastering the uncouth languages of es and of acquiring thei good-will. This was the first step to-

The first missionaries who came to Canada were Fathers Biart and Masse. who arrived in 1611. This was many years before the Pilgrim Fathers landed at Plymouth Rock, Massachu-

By the year 1636 there were fifteen Jesuit Fathers in Canada, and in that year Father Bressany wrote: "Whereas at the date of our arrival, we found not a single soul having present day, in spite of persecution, want, famine, war and pestilence, there is not one family which has not in it some Christians, even in the case where all the members have not yet embraced the faith. Such has been which he refers, having been tortured cruelly mutilated. Within a few allies of the English, the Hurons were | the House at present. dry wood was placed around them, fire repair the injustice. being set to it by their termenters.

It was not in Canada alone that ined than the appeal which is thus hood was celebrated with great cere- of Rome with a view to reunion, which

vears, sixty missionaries, chiefly Jesuits, were preaching to the Hurons and other tribes, on Lake Superior, the Mississipi and the Missouri, and Oneidas and Senecas, and many of these were put to death, or mutilated by those to whom they announced the

glad tidings of Redemption. The details of these occurrences are given in the Jesuits' letters, and much information which cannot be elsewhere found concerning the aborigines, and the French settlement of that early date.

The Jesuits' Relation were published by the Canadian Government, in order that the information contained in them might be accessible to students of Canadian history, but they are now not easily to be found, and those who do possess collections of them have only some odd volumes; but in 1893 the needed to complete the set they possess. ed, were discovered in their new purchase. It is said that the Lenox collection possesses now the only complete set of the Relations that exists. The entire work will consist of fifty volumes with the English translation and the French original on opposite pages. The Cleveland Leader says of the work :

"The Jesuit Fathers wrote learnedly and graphically . . . and a correct idea of their adventures, as well as of the condition of New France in the early part of the seventeenth century can only be derived by reading the . . One of the learned original. Jesuits translates and reports a speech made to Governor Champlain by a chief, pronouncing it worthy of the

schools of Aristotle or Cicero.

Only seven hundred copies of the work are to be issued, as the sale will necessarily be limited, but though as yet the translation will not be made right. for some time, orders for it have been If, as we expect, the Manitoban received from England, France and Government refuse to repair the evil

ness of purpose of the Jesuits, the motto the hands of the Manitoban Governof whose lives is "to the greater glory ment and Legislature, and to provide have expelled from Canada, petitioning tained by the almost unanimous vot Lord Stanley, our former Govenor Gen- of Parliament, which is bound to make eral, to that effect. But they received a well-merited rebuke for their pains. The Jesuits labored with success in the country long before it was ever dreamed that their would be persecutors would ever set foot on Canadian

MANITOBA'S INTENDED REPLY.

It is said to have been stated author-

already suffered by the presecutions to islature, instead of being merely the field for operations. for a month by the Indians, and It is thought also that three-fourths of called upon to make a "humiliating years after this the whole Huron tribe the Government, and that in case of it ought not to regard it as a humiliahad become Christians; but in the re- an appeal to the people the Govern- tion to repair it. If the province perlentless warfare which was carried on ment will still be sustained by as desists in refusing to do this it will against the Hurons by the Iroquois cisive a majority as it commands in bring upon itself the real humiliation

Christians, during an incursion of the to prolong its existence by miliation. Mohawks on a Huron village. In raising the cry that an injury

these missionaries labored, but also being made against coercive measures mony.

throughout the West. Within thirteen to force the Manitobans to do justice to the minority.

The Constitution of the Dominion, and the Manitoba Act, constitute the standard by which provincial legislaamong the Mohawks, Onondagas tion is to be tested. They are founded upon a compromise between the various interests involved, and they cannot be violated without en dangering the whole Confed eration compact. This state of affairs has been brought about by the Manitoba Government itself, and if it persists, as it apparently intends to do, on violating the compact, it is a matter which concerns the whole Dominion. and not Manitoba alone. If any Province, even though it were the most important in the Dominion, be disposed to violate the compact, it is necessary that it be curbed. Manitoba cannot expect to be allowed a free hand to violate that compact, and when it persists in so doing there is a moral obligation on the part of the Dominion Government and Parliament to see justice done, and to restore the condition provided in the Constitution. The raising of a cry that a Province is being coerced is no reason for a different course of action. There is no use in a Federal Government at all if it cannot coerce an obstinate Province

which refuses to obey the law. But there is no unjustifiable coercion really in the course which the Canadian Government has declared it to be its intention to follow. The coercion was exercised by the Manitoban Gov. ernment when it interferred with the rights of the Catholic minority. There is liberty to the majority to legislate as it deems best as long as it does no coerce the minority wrongfully; but the insistence on the obligation of dealing justly cannot properly be called coercion, which term is generally used to imply the use of might to overcome

it has done, the duty of Parliament is The Relations make plain the single- clear. It is to take the matter out of of God." In every line it may be for the complete maintenance of Cathseen that the glory of God is the sole olic schools without subjecting them to motive of their acts; and yet, this the interference of a hostile Governadmirable religious community, the ment such as that of Manitoba has pioneer order of American civilization, proved itself to be. This the Dominis the same which a number of meddle ion Government has promised to do, ome and fanatical preachers of and we have no doubt that in the ful Toronto a few years ago desired to fillment of its promise it will be susits lawful authority respected.

Some of the papers, including the

Toronto Globe and the Montreal Wit ness, urge the withdrawal of the remedial orders, and the appointment of a commission to investigate the whole school question. The Federa Government cannot with dignity or justice do either of these things. The remedial orders point out the course Manitoba is bound to follow, and it is itatively by a member of the Greenway right they should have been plainly Cabinet that it is the intention of that worded. There is nothing arbitrar body to send an answer to the second in them, but Manitoba is informed Order-in-Council of the Dominion Gov- that, if it refuse to act, the ernment on the Manitoba school ques. Federal Government will do so. There can be no good reason advanced why The answer is to be sent before the the Federal Government should not meeting of Parliament in January, but thus state the case. The Federal Govas the Government of Manitoba is de- ernment possesses the authority, and it sirous of showing that it will be sup- would be folly for it to conceal the ported by the people and the Legisla- truth; and as to the proposed commis ture the intention is to call the Legis- sion of investigation, it is a thing for lature together to pass a resolution ad- which there is no juse under the cirhering to the position which it has cumstances. The matter does not de already taken, refusing to yield to the pend upon the things that would have knowledge of the true God, at the request made by the Dominion Cabinet to be investigated, unless the question that it should remedy the grievances were to ascertain whether Catholic pointed out in the remedial order and in rights have been interfered with; and the decision of the British Privy Council if this is to be the subject of investiga as having been inflicted on the Catho- tion, it has been settled by a higher lies of the Province. It is thought by authority than either the commission the Manitoba Government that its pos- or the two Governments concerned in the work of twenty years." Father ition will be much stronger if the reply the debate. In either case the in-Bressany at the time he wrote this had be thus made an expression of the Leg- vestigating committee would have no

answer of the Provincial Government. We are told that Manitoba has been the House will sustain the position of surrender." It has done a wrong, and of seeing Parliament legislate to grant almost exterminated, and every Jesuit | This is what has been expected. It a redress of grievances which itself Father on whom these savage enemies has scarcely been hoped that the Man-should have redressed without hesitacould lay their hands was put to a itoban Government will take any step tion. This would be a real humiliacruel death. In 1648 Father Daniel towards a conciliatory policy. It pre- tion ; but it is not too late for Manitoba was shot down by arrows while in the fers to take the supercilious course of to avoid it, and we hope for the sake of act of baptizing catechumens and defying the Parliament to interfere peace and good will that it will do so absolving those who were already with its decisions, and it hopes without being subjected to this hu-

1649 Fathers Jean de Brebœuf and is done to it and coercion attempted REV. FATHER DUMORTIER, the ven- Church to enter her ministry, to trans-Gabriel Lallemand were burned, being against the Province by any action on erable priest connected with the Church fer them bodily as congregations, with tied to stakes while a pile of bark and the part of the Federal Government to of Our Lady, Guelph, Ont., died on faint and feeble guards of soundness pus had penned his testimony. The announced his intention not to visit Friday night. A few months ago the Nothing more absurd can be imag- Jubilee of Father Dumortier's priest-

PATRIOTISM.

We may learn some lessons from our cousins over the border, anent the subject of Patriotism. It cannot be said that we are not in need of it, for one thing too apparent is the lack of healthy of doctrine, because truth cannot be national sentiment among our young changed; but the very manner in men. Over the border is the land of milk and honey, and their own land Church express their indignation at arid and incapable of satisfying their ambition. And they go, and eke out a life of poverty and grinding toil. We have seen them in factories and in warehouses pouring out their life's ive Christian truth. It is somewhat blood for a beggarly pittance, and glad to do it

What we want is an enthusiastic love or our native heath, confidence in her future, and hard work to effect its realization. The young man who is not afraid to work, and clings to it manfully and perseveringly, never yet in Canada went long unrewarded. But to do this he must concentrate his efforts upon some aim well defined. Competition is too keen to permit a man to dabble in a multiplicity of occupations, for then he will be but half master of his craft. and such are always found, where they should be, at the bottom.

REJUNION STILL FAR OFF.

The editor of the Disciple of Christ, the Hamilton organ of the religious body known as the Disciples, is authority for the statement that a Baptist minister said "he could join with Disciples in fighting the devil, but he could not sit at the Lord's table with them." When it is considered that the Baptists and the Disciples are as similar to each other in their peculiar doctrines as two sects can well be which have any plausible reason at all for keeping apart, we may well wonder where is the spirit of re-union hiding itself which was said not long ago by a prominent minister to be "hovering in the air." If between denominations which have such an affinity to each other there is such tenacity to the points of difference as is exhibited in the Bartist's declaration, how are we o expect a union such as has been talked of between Anglicans, Method sts and Presbyterians, who are s widely divergent in their views regard ng the five points of Calvinism?,

It may be true, however, that the ninister whose words are quoted goe further in his antipathy to Discipleisn han most of his fellow Baptists; stil it would appear from the frigid manner in which several Baptist conventions have received proposals to make steps towards consummating a union of the two denominations that there is no likelihood that such a union will take place in the near future. The editor of the Disciple considers that the saying of the minister whom he quotes is very "pleasing to the devil," who delights to see Christians treating each other in an unbrotherly manner.

The Baptists, however, are not lways so particular in maintaining their peculiar doctrines, for it is only a couple of years since the Baptist Trustees who have charge of the Tabernacle in London, England, where the late Mr. Spurgeon became famous, appointed a Presbyterian to take spiritual charge of the congregation, though it is known to be a fact that he was not baptized in the Baptist fashion, that is by immersion, which the Baptists consider to be the only mode whereby adults can be made Christians; and Presbyterians are particularly opposed to immersion. It remains a difficulty to explain how a denomination which proclaims openly, that only a baptized, that is an immersed, Christian, can administer baptism and the sacramental supper, could accept the ministration of a Presbyterian who did not even renounce Presbyterianism while becoming for a time a Baptist pastor.

But it is not alone the Baptists who show a disinclination to compromise in order to effect a union. The Epis. copalian convention which met recently in Minneapolis discussed the question of union which has been talked of during the last few years, and the result is a long and elaborate pastoral letter from the Bishops, who declare therein that there are two perilous tendencies among the clergy and laity, both of which should be counteracted. They say :

"We are indeed between two perilous tendencies. On the one hand there is a demand for concessions which will make it easy for members of Christian bodies not in communion with the in their forms of worship; on the other there is a plea put forth by some to enter into negotiations with the Bishop

and unlawful demands. The wise St. Paul's Epistle affords indubitable thing for us to do is to hold fast to our evidence of the fact that St. Peter had

As far as the Catholic Church is concerned there can be no compromise which the Bishops of the Episcopal this shows that they would be willing to compromise something if they were met halfway. They are evidently conscious that they have not the primit strange, however, that, while they virtually express such a willingness to compromise, they are still uncompromising in regard to their fellowsectaries.

Union among the different denomin ations is evidently still very far off.

EARLY EVIDENCE OF ST. PETER'S ROMAN PONTIFI-CATE.

The Rev. Father Breen, so well known to Catholic students, contributes to St. Luke's Magazine a very readable and valuable paper on ' Early Evidence of St. Peter's Roman Pontificate." Knowing that this question is in our day one of vital interest to many enquiring minds we cannot refrain from giving some of its salient points.

Dr. Moorehouse, of Manchester, has but recently attempted to disprove it, and he has been demonstrated to be a poor wielder of old controversial weapons, not to say anything of his indifference to the simplest rules of logic.

The questions, says Dr. Dalliger, are involved in deciding St. Peter's relation to the Church of Rome-Did he found it? Did he die there? We must examine both. The Roman Church must have been founded by an apostle, and that apostle can only have been Peter. St. Paul declares in his epistle to the Romans (xv., 20 24.) that he had often withstood his longing to come to them because he was busy sowing the seeds of Christianity on lands untilled as yet by the missionary. But now, after the Church had been founded in the West, he was going into Spain, and would visit Rome on the way.

St. Paul's words are very signifieant, inasmuch as they prove that a flourishing Church existed in Rome at the time that he wrote his Epistle. But by whom was it founded? History gives us the name of the founder of the Churches at Alexandria, Ephesus, and proves likewise that the Romans looked upon St. Peter as their first evangalizer.

"While all the principal Churches have their tradition about the men to whom they owe their first foundation Peter is marked out, both by the universal tradition of all Churches and the special tradition of the Roman as the founder and first ruler of that Church and is said which comes to the same thing) o have fi St. Dionysius of Corinth and St. ius. Irenaus in the second century, men-tion St. Peter as having laid the found ation of the Roman community planting of the Roman and Corinthian | not? What matters it to me to have Churches, says the former, was by Peter and Paul. As St. Paul founded the Corinthian, St. Peter founded the Roman Church.

The same writer describes clearly the historical state of the question. He quotes Hegesippus, a Christian Jew of Palestine, who went to Rome, and stayed there till A. B. 156, for the purpose of ascertaining the Apostolic succession in the principal Churches. He says that he wrote down the list of the Bishops up to Anicletus. When we consider that Hegesippus had no personal view to forward, and had every facility of gleaning his knowledge from reputable witnesses, we must accept his testimony, and all the more because it is confirmed by St Irenæus. Such evidence would naturally bring

conviction to any impartial mind. But the Anglican critics, headed by Dr. Moorhouse, ventured the assertion that the tradition of St. Peter's Roman episcopate originated in the Clementine Homilies and Recognitions, a work of Ebionite origin, admitted on all hands to be a fiction. The Anglicans say, therefore, that the Petrine Episcopate, attested by Hegesippus and Irenæus, rests upon no better foundation than the spurious Clementines.

vain attempt to prop up a theory that Holy Father as offensive to him. He has been discarded even by Anglicans | was informed that if he came to Rome who have any reputation for scholar- as the guest of King Humberto he ship. The Clementines did not appear | could not be admitted to an audience until 160, four years after Hegessip- with the Pope, and he has therefore conclusion is obvious.

Objection is also made on the grounds Freemasons of Portugal endeavored to that St. Paul writing to the Romans persuade him to do so. So vexed is

absolute submission to his unscriptural We have seen, however, that evidence of the fact that St. Peter had evangelized Rome, and moreover there is no reason why St. Peter should be mentioned in that Epistle. Silence of authors cannot disprove a fact that can be established by documents of weight.

We are well aware that this question has long been settled, but owing to the endeavors of Unity faddists to bolster up their visionary theories, even at the cost of truth, it is well to keep before our minds its historical facts.

Past ages have beheld heretics keen and subtile but too wary to be betrayed into the error of holding a theory repudiated by all. That St. Peter lived in Rome and founded the Church there was a fact too well substantiated to admit of denial. Cains, writing in the second century against Proclus, bids him to look at the monuments that attest the Petrine Episcopate. "I can," he writes, "show you the trophies of the Apostles. For, whether you go to the Vatican or to the Ostian way, the trophies of those who founded the Church will present themselves to your view."

To those who are seeking earnestly the truth, we may say in the words of St. Augustine: "Come, my brethren, if you desire to be engrafted on the vine. It is grievous to see you thus lopped off from the tree. Number the Bishops from the very See of Peter and observe the succession of every Father in that order: it is the rock against which the proud gates of hell prevail not."

And to those who reject Papal supremacy as a fable and fiction we commend the words of Mr. Allies, who was once a leading Anglican.

"Of so many Pontiffs famous for learning and sanctity, whom even to suspect of claiming what did not be-long to them would be the height of rashness, not a single one can be found who did not believe that this prerogative had been granted to or his Church; while among all founded Churches other apostles, or their successors no single one can be found who ventured to call himself the head of the Church. Either the Popes claimed what was right by the gift of Christ or they were one and all impos tors from the beginning.

There is no escape from the dilemma Surely no one can be so devoid of common sense as to say that the faith of over 250,000,000 of Catholics in the Petrine Episcopate and Supremacy is a fable and fiction.

EDITORIAL NOTES.

A curious and pathetic incident which puts in a strong light the sad consequences which follow from godless education, occurred recently at a session of a French criminal court. The prisoner on trial was Emilius Gaudot, eighteen years of age, the charge against him being the murder of Rosina Menie, in order to rob her. The sum he obtained was only forty cents (sous). On being questioned by the court he dmitted the crime, and when the judge said : "Surely if you had known he had so little you would not have killed her?" Gaudot answered: "And why an old carcass more or less in the world? I work for any wages I can procure.' The prisoner's counsel could do nothing toward acquitting the surly prisoner, but he made a strong protest against the state of society which had abolished religious teaching in the Public schools in one of which Gaudot had been educated, and arraigned French society for not teaching that there is a God who requires of us an account of our actions, and that we should love and obey God, and respect our neighbor. He said that society, which is responsible for this state of affairs, is more guilty than Gaudot, whose teaching had been so deficient as regards the duties of a good citizen. Loud applause followed this speech of the lawver, but it was suppressed by the judge, and the prisoner was condemned to death.

KING CARLOS of Portugal, who intends to make a tour through Europe, visiting the various capitals, enter tained a desire to visit Rome as well as other cities, the more especially as King Humberto is his uncle: but before finally determining to take in the Eternal City on his tour he took care to ascertain whether the visit This objection, however, is but a as proposed would be regarded by the Rome, though the Irredentists and is now known to be possible only by makes no mention of St. Peter the Italian Government at this an unsettled of up at some fu which will be lic world. THE follow bit of "olde E down to us i Catholic faith hearts of the fore the mi had entirely and complete ing work. T quoted is, ind besides givin everyday tro sixteenth cer of the preval ali condition Holy Mass, g turies roll b Church are e ing, ever eff simply incon

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RUDDHISM

What it is-Its Resemblance to Chris-

tianity.

(Mgr. Charles de Harlez in Donohue's Maga-

devoid of all earthly joy and gladness,

bat made up of continual sacrifices

mortifications, and penances; clothing

zealous Buddhist tries in vain to con-

ceal or dissemble this fact-it is in

volved in spite of himself in the very

words he uses. For Subhadra himself,

Nirvana is the destruction of the in-

during one or several existences to be-

lute void which proclaims the nothingness of everything which we believe to

exist. "There is nothing," is the formula by which someone has jocose-

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very much hurt because it cannot perto King Humberto, and the Duke of nationality. Aosta has been commissioned to endeavor to persuade King Carlos to carry out his original intention to visit Rome as Hamberto's guest, though it is not at all likely he will succeed in his mission. Thus at the very moment when the Pope's enemies assert that the question of the restoration of the Pope's temporal authority can never be effected, it is shown that the Catholic powers still regard it as an unsettled question which must come up at some future date for a settlement which will be satisfactory to the Catholic world.

> down to us from the days when the fore the misnamed "Reformation" had entirely robbed them of their faith and completed its ghastly and deforming work. The simplicity of the lines everyday troubles and pleasures of the of the prevalent faith of the people of all conditions in the efficacy of the Government. Holy Mass, go to show that, as the centuries roll by, the doctrines of the Church are ever the same, ever consoltury, and age after age, believe in, and teach their children to rely upon, the helpfulness of the Adorable Sacri-May God hasten the day, now apparmore the "pure offering" and the "clean oblation" shall be daily made again in England upon ten thousand altars for the sins and necessities of its

men'from hell.

MASSE bealeth all the diseases, and doth sicknesses expell.

MASSE doth relieve the burd'ned minde, and sinnes defaceth quight.

MASSE pleasesth him that guides the skies, and gives the heavens bright.

MASSE pluckes the simul soules fromout the Purgatorie fire.

MASSE comforter the 'afflicted sort, and makes them to asplie.

MASSE washeth cleane the minde, and makes the guiltic conscience cleere.

MASSE doth obtaine the grace of God, and keepes His favour heere.

MASSE doth wicked devil's hence, and overthrowes the feendes.

MASSE diriveth wicked devil's hence, and makes them faythul friendes.

MASSE doth defands the travayler, from daunger and disease.

MASSE doth preserve the sayling, ship amid the raging seas.

MASSE doth preserve the sayling, ship amid the raging seas.

MASSE giveth store of corne and graine, and helpeth husbandre.

MASSE gets a man a pleasant wife, and gettes the mayd hir mate.

MASSE gets a man a pleasant wife, and guite the mayd hir mate.

MASSE helps the Captain in the fielde, and furthereth debate. the mayd hir mate.
MASSE helps the Captain in the fielde, and furthereth debate.
MASSE also doth assuage the hate that in the MASSE also doth assuage the hate that in the heart doth raigne.

MASSE doth defende the pleasant grapes, and vineyards doth maintaine.

MASSE helpes the hunter with his horne, and makes the dog to runne.

MASSE sendeth store of sport and game into their nettes to come.

MASSE molifiest the angry windes, and drivenasses molifiest the angre windes. their nettes to come.

MASSE mollistic the angry windes, and driveth rage away.

MASSE bring the woeful Lovers to their long MASSE bring the woeful Lovers to their long desired day.

MASSE doth destroy the witches' works and makes their charmings vaine.

MASSE causeth good deliverance, and helps dark continent. In a Pastoral Letter dark continent. the woman's patie.

MASSE makes thy prayers to be heard, and giveth thy request.

MASSE drives away the greedie wolfe, that doth the sheepe molest.

MASSE makes the murrain for to cease, and when the sheepe molest.

MASSE makes the murrain for to cease, and when the sheepe molest. Stock to thrive apace.

MASSE makes the journey prosper well, wheresoever thou turnest the face.

MASSE overthrows thine enemies force, and doth resist his might.

MASSE drives out Robin good fellow, and those that walk by night. that walk by night.
MASSE plague and hunger doth expell, and

Thomas Naogeorgus.
(Engylished by Barnabe Goodge, 1570)

beginning of his reign it was supposed that he would inaugurate a new matters to go on in the old routine, and is ready to sign any document or decree which his advisers lay before sequence the old persecuting officials have full liberty to annoy in every possible way, Catholics and Protestants alike, and all who do not conform to the Church of Russia. The latest interference with matters belonging to the Catholic Church is an official order providing that no ecclesiastical candidates shall be accepted without a knowledge of the language, literature and history of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest to the Church of Russia. Inspectors have also been appointed to interest the calculation of the Church of Russia. Inspectors have also been appointed to interest the calculation of the Church of Russia. The latest interested to would fairly be given, were there two separate twinds of work. In my Pastoral Letter above referred the two separates that the collections for two very distinct religious objects, and, accordingly, each the would be equivalent to what would fairly be given, were there two separates the two separates that the practical represent undertaking is therefore not never the two separates the two separates that the provision of the work of the two separates the two separates that the provision of the two separates the sould be equivalent to what would fairly be given, were there two separates the two separates the sould be equivalent to what would fairly be given, were there two separates the sould be experienced in the substitution of the provision of th

decision that it has withdrawn vestigate the teaching of the semin-ceeds of last year's collection in several decision that it has withdrawn its Ambassador from Lisbon, and the Portuguese Ambassador will probably be also withdrawn from fering with the curriculum of studies and consequently the Rome. The Italian Government feels under pretence of controlling the published list of last year's offerings yery much hurt because it cannot perstudy of the Russian language and his makes the Archdiocese of Kingsvery much hurt because it cannot per-suade any Catholic power to recognize the Italian occupation of Rome, even to prevent the ordination of Poles and to prevent the ordination of Poles and our credit. Be pleased, therefore, in the informal way of making a visit to destroy the last vestige of Pclish to send your parochial offerings to

Apropos of the recent transfer from Mitchell to Toronto of the remains of the Hon. John Rolph, one of the famous leaders of the patriots of 1837, it may not be generally known that his widow, his daughter, Mrs. Haywood, and the latter's daughter (now a Visitandine nun), embraced the Catholic faith, one by one, during the past thirteen years.

THE Archbishop of Lyons having THE following quaint and curious jous corporations, Cardinal Rampolla bit of "olde Englyshe" rhyme has come replied stating that the Holy See leaves Catholic faith was yet strong in the ous orders to adopt whatever course hearts of the English nation, and be- they consider best in defence of their quoted is, indeed, charming, and they, made by the Government organs to besides giving one a glimpse of the the effect that the Holy Father by his sixteenth century, and an indication ligious congregations should submit

The Archbishop of Lyons having presented to the Holy Father a report of a conference of Bishops in which a strong protest was made against the imposition of the unjust tax on religious corporations, Cardinal Rampolla repited stating that the Holy See leaves full liberty to the superiors of the variation that the Holy See leaves full liberty to the superiors of the variation that the Holy See leaves they consider best in defence of their interests. As a consequence many interests, and the Holy Father by his silence indicates a desire that the religious congregations should submit unconditionally to the decree of the Government.

A REMARKABLE miracle is reported to have been wrought at the shrine of Joan of Arc at Domremy, her birthplace in France. A religieuse who was one of the Sisters in charge of an orphanage at Fruges, contracted cankerous welling of the joints in one of her feet, and the bone commenced to decay. There was apparently now made a pilgrimage to the shrine of Joan of Arc. After the ninth visit she was suddenly cured; the disease completely disappeared, leaving behind not even made a pilgrimage to the shrine of Joan of Arc. After the ninth visit she was suddenly cured; the disease completely disappeared, leaving behind not even made a pilgrimage to the shrine of Joan of Arc. After the ninth visit she was suddenly cured; the disease completely disappeared, leaving behind not even made a pilgrimage to the shrine of Joan of Arc. After the ninth visit she was suddenly cured; the disease completely disappeared, leaving behind not even the control of the feet, and the bone commenced to decay. There was apparently not remedy except amputation of the limb, but as a last resort the poor sufferer made a pilgrimage to the shrine of Joan of Arc. After the ninth visit she was suddenly cured; the disease completely disappeared, leaving behind not even the control of the feet of th ing, ever efficacious, ever true. It is Joan of Arc at Domremy, her birthsimply inconceivable, and, on the face place in France. A religieuse who of it, absurd to maintain that countless was one of the Sisters in charge of an multitudes should, century after cen- orphanage at Fruges, contracted canfice of the Mass in smoothing the path remedy except amputation of the limb, of the Christian through life's journey, but as a last resort the poor sufferer unless experience had convinced them | made a pilgrimage to the shrine of Joan of its wonderful power and blessings. of Arc. After the ninth visit she was ently fast approaching, when once disappeared, leaving behind not even people:

MASSE opens heaven's gates, and doth deliver men'from hell.

MASSE healeth all the diseases, and doth sick
It is believed that the fact will have

a few years ago, and requiring them the protection and Christian civiliza-tion of the long-neglected and cruelly addressed by me to you in April, 1891 and urgency of the two great works of charity for which their aid is solicited, civil mutenie.

MASSE makes a man with quiet minde, and conscience effects to die.

ence of multiplying collections among our faithful people. The published list of the annual FROM acts of the present Czar in the Canada exhibits a slackening of zeal or charity in this archdiocese. Our annual contribution has been graduera of toleration in his empire, but he ally diminishing, and our place on the is not fulfilling public expectation in list is much lower down than it was a this regard. It is stated on good deavor to correspond more fully with authority that he is of indolent and in- the behests of Our Holy Father, the active character, and though he is Pope, and stir up the zeal of our people naturally kind at heart he permits in favor of these great works of religion and charity. I rely on you to do your best. Be pleased to impress on your congregations that, although but one collection is taken up annually him, provided they do not brother him this is only an economic arrangement with the work of thinking. As a con- of mine for the sake of avoiding the multiplication of diocesan collections; nevertheless there are virtually two collections for two very distinct religpossible way, Catholics and Protestants lous objects, and, accordingly, each

have also been appointed to in- regret I have to mention that the pro- African missions.

Rev. J. V. Neville, my financial sec-retary, before the Feast of the Immaculate Conception, that I may be able to forward it to headquarters be-

fore the end of the year.

I subjoin two extracts from my pasadvantageously read and explain to

your people.

Praying God's blessing on you and your congregations, I remain, dear Fathers,

Yours devotedly in Christ, †James Vincent Cleary,

Archbishop of Kingston. THE HOLY SEPULCHRE IN JERUSALEM. dividuality, after the annihilation of the body. "It is," he says, "the en-tering into eternity, the true life ever-

void. S CHRISTIANITY A COPY OF BUDDHISM? Let us ask those who comend that the religion of Christ is founded upon the system of Buddha where they can find anything, either in the genesis of Buddhism or in its doctrines, to support the notion that Christianity ha

THE ABOLITION OF SLAVERY IS THE WORK OF THN CATHOLIC CHURCH.

In the first place, who is Buddha A purely human sage born in a court married, surrounded by women and pleasure, renouncing these at the sight of the material miseries of Christ's name and in return for Christ's love. THE CATHOLIC MISSIONS TO THE NEGROES IN AFRICA.

The work proposed by Pope Lee to be done in favor of the poor negroes of Africa is one that appeals no less forcibly to the best feelings of our human nature than to the high principles of our Christian faith. Who can contemplate without pity the horrors of the slave-trade and the life-long woes of slavery, to which the hapless people of that continent have been subjected throughout the dreary series of centuries, comprising, not alone the periods of Greeian and Roman civilization, which, being Pagan, ignored the law of human brotherhood between man and man; but alas! to our confusion be it said, under the Christian dispensation also, and despite the divine illumination of men's minds by the celestial doctrine of the Sermon on the Mount and the sublime example of the Man-God, proclaiming the dignity of man as man, regardless of race and color, and the common brotherhood of all, their common origin and common destiny, under the paternity and loving providence of their common Father in Heaven. Who that loves Jesus Christ sincerely, and desires to see His name honored and His kingdom extended on this earth, should not rejoice in being privileged to aid, by small annual alms, in promoting the project recently undertaken by the Chief of Christendom, and already developed into organized missionary settlements in Central Africa, for the evangelization and sanctification of those numerous savage tribes that have hitherto been "seated in darkness and in the shadow of death," without knowledge of the God that created them or the Saviour who gave His life for their redemption? The Catholic Church has never forgotten her duty to those poor outcast children of the human family. Her missionaries have ever been striving to reach them over the arid plains of the desert and through the recesses of the forest; but insurmountable difficulties beset their path continually in the Unknown Land. Now, however, by the heroic enterprise of ad THE CATHOLIC MISSIONS TO THE NEGROES IN AFRICA. humanity which he believes to be the result of previous lives, and trying to find a means of delivering man from his physical afflictions, which are nothing but chastisements. This sage goes to different schools, follows the essons, is dissatisfied, looks for some thing better than what his master teach him, and at last receives-whence or how is a mystery-an illumination which reveals to him the true means of reaching the far shore from exist There is no divine horizon for him

een formed in its school?

everything goes on within the world; humanity is the be-all and end-all; everything is comprised within the arrow limits of humanity's sorrows poverty and dyings, and the cure of these misfortunes. For Buddha there these misfortunes. For Buddha there is no divine mission, no Saviour sent heaven to redeem a lost human There is no cult of truth, nothing ut compassion for suffering, and this with the exaggeration that belongs to all merely human doctrines, kindnes to animals being raised to the level o The bases on which indness to men. the principles of Christianity rest are as obviously rational, clear and logic

their path continually in the Unknown Land. Now, however, by the heroic enterprise of adventurous men, to whom society shall ever be indebted, and by means of the wonderful appliances of modern civilization, highways have been opened through the vast area of the African continent from sea to ea; and forthwith the Catholic Church seizes with alacrity the opportunity thus afforded her to Christianize and civilize the negro population in their humble homes in the wilderness. Following the path of the successful explorers, she organizes missionary stations at every tavorable point and plants the cross of Christ in sight of the children of darkness. Her mission is "peace on earth to men of good will." She employs none other than moral means for the elevation of the savage from the depths of his barbarity. Nevertheless, she provides for the safety of her mission aries and the protection of those defenceless people to whom she brings the message of salvation, by organizing bands of Christian soldiers who will take charge of her several missionary stations, having first made a vow to devote themselves to this noble service for a term of five years. The duty shall be also theirs to repel the incursions of the heartless slave traders, who hitherto found it easy to invade the homes of their victims and tear away husband from wife and child from parent, and convey them in shackles to the seashore for transportation to the nearest slave market.

THE ABOLITION OF SLAVERY IS THE WORN OF TIN CATHOLIC CHURCH.

number of days. The truth is that one day a disciple of Buddha, through ambition and in a spirit of vengeance, wanted to found a particular monastic institution. Hindered by Buddha, he its moral standpoint? Is it not the most unlimited, the most despairing pessimism? For it life is not recent

that both fasted for an almost equal

long, unbroken chain of miseries, a ant. misfortune to be got rid of and eradi. W We have seen what Buddha's transcated to the very bottom. To effect figuration amounts to. He raised him-this a man must lead a life not only self in the air, where he performed seme elf in the air, where he performed seme gymnastic feats to prove his super

a mingling of good and evil; it is one out accomplishing anything import-

human power.

The last was his trial of the effect himself in a handful of rags, eating of the Brahminical penance, in which he bread of beggary, resting his he so far exhausted his physical himself in a handful of rags, eating strength that he renounced all auster weary limbs on a hard, uncomfortable And what for is all this life of renunciation, of incessant strugglings common with the story of Judas, the and strivings? To reach annihilation scene on Thabor, or Christ's fast in the

as the goal of deliverance! For our desert? Some coincidences remain to be considered which really do contain something striking and uncommon, where it would seem that the derivation must be admitted. We mean the presentation, for example, and a few other facts of the kind.

Here the first question to be settled

lasting, where all suffering, all individuality, every distinct being, has forever ceased to be." The individual man is therefore melted into the universal essence and, as there is no personal God, he becomes a mere atom of an inconscient mass. Is it worth

personal God, he becomes a mere atom of an inconscient mass. Is it worth of an inconscient mass. Is it worth buddhism, it would have to be proved while for a man to torment himself that its legends are more ancient than the gospel. Now, no reasonable man would venture to maintain this. The This is not all.

In Buddhism everything is reckoned known; we find no mention of them in any monument anterior to our own era; they are not found in the Asoka from the standpoint of personal interest: the idea of goodness and duty considered in themselves find no place inscriptions, in the canons of the great assemblies, or in any others. On the in it. Its whole idea is to snatch one-self from the evils of life by the fear other hand, there is nothing to supof earthly evils, and to aid in the de-liverance of others from these evils by books were known in Judea at the compassion. time of Jesus Christ, while it is abso-Buddhistic pessimism has brought its lutely certain that the gospel was sectaries to the doctrine of the absopreached in India in the first century

of the new era.
If anyone, for instance, after read ing the Sermon on the Mount, the Our Father, the account of the last supper, ly summed up Nihilism; "there is nothing," is the serious and ultimate still the unhappy courage to maintain still the unhappy courage to maintain formula of Buddhism. According to that the historian of those masterpieces its teaching man must empty himself of Divine goodness was inspired by the himself to fall into the great universal Pali books, I have no hesitation in affirming, without fear of serious con tradiction, that such a man is volun-tarily binding himself, and putting nimself beyond the pale of human

No. Christ and the evangelists owe nothing to Buddha and his panegyrists esus and His historians have but one Master, and that Master is God.



REV. FATHER DONOVAN PASSES QUIETLY AWAY.

Eganville Star, Nov. 8.

On Wednesday morning, 30th ult., as we chronicled last week, the Rev. J. P. Donovan, quietly died in the Pembroke hispital. His death had been for some time expected, but this expectation lessened not the sorrow felt by all classes of the community when the sad news went abroad that Father John was no more. His was a short life, rich in gentleness and charity.

more. His was a short life, rich in genauness and charity.

On May 31st, 1868, Rev. John P. Donovan
was born at Brudenell, the home of his father
Mr. Thomas Donovan, long since an old and
respected citizen of Eganville. His rudi
mentary education began in the old Separat
school of this village and closed in the Sacres
Heart Convent. Even in his boyhood day
he showed a great aptitude for slud
and a longing for rendering little service
around the altar.

In acknowledgment of his clevarness an

The following day in the crowded St. James' church. Eaganville, he offered for the first time the august Sacrines of the Mass and imparted his priestly blessing to many who sher tears last Saturday over his early grave. The Right Reverend N. Z. Lorratu, Bishop of Pembroke, recognizing Father Donovan's rare abilities, immediately affached him to the cathedral at Pembroke, and named him his Secretary, are office the young priest filled with honor and colat till his death.

Labor for souls, at all times difficient and tryge in large and scattered parishes, called for
not less zeal and sacrifice in the thriving parsouls and scattered parishes, called for
not less zeal and sacrifice in the thriving parsouls of Pettewawa, Chalk River and Pet
Alexander. To missionary work in this wast
field Father Denovan gave himself with all the
energy of his soul and strength of its body.
In the homes of the rick and the poor, in the
wars of the hospital, in the school room, he
was ever the same — self-ascrificing, laggehearted, deviced. Time after time the latenlate the poor in the control of the control
wars of the hospital, in the school room, he
was ever the same — self-ascrificing, laggehearted, deviced. Time after time the latenlate tree to the control of the control
wars of the brilliant lecturers at the Catholic
Stammer School. For a time his hopes were
realized, but towards the close of the seasion he
society of the brilliant lecturers at the Catholic
Summer School. For a time his hopes were
realized, but towards the close of the seasion he
store the control of the control of the control
for a racking cough. The germs of the dread
disease consumption soon developed the young
the stack. For a few months he sooght new
vizor in the braches mountain air of Bredenell,
while enjoying the gental hospitality of Rev.
Father McCormae. But he was shiring
change of climate might help bin in the
struggle for health he visited Rome in compair with his dear friend. Father Fitspatrick, or
change of climate might help bin in the
struggle for health he visited Rome in compair with his dear friend. Father Fitspatrick, or
change of the many father to horovan jacided to return to his native soil. He reached
town wish he took a room, reserved tor invalida
pricas, in the Pembroke hospital, where, enmoyed to he hemorrhage Father Donovan jacided to return to his native ship
own wish he took a room, reserved tor invalida
pricas, in the Pembroke hospital, where, ening removed to the cathoda

Pray for the Dead.

Pray for the dead! Their prisoned souls are yearning
With love unmeasured for the happy day
When Eden's gates on pearly hinges turn-

kindness to men. The bases on which the principles of Christianity rest are as obviously rational, clear and logical, as the conceptions of Buddhist morality—for that is all it is—are empty and unintelligible.

What is this Karma, this personifed law, working blindly in the produce are many and unintelligible.

What is this Karma, this personifed law, working blindly in the produce it on of effects that are at the same time both moral and inevitable? In what does it reside, what is its seat, when, after a guilty project has been executed, it produces consequences there from which are perpetuated through world after world and generation after generation?

Our personal God is not a capicious being, but wisdom and goodness itself. If lie is charity and mercy as well, can we regret it? Would the bilind and incorable Karma be preferable?

RESEMBLANCE OF RUDDHISM TO CHISS.

RESEMBLANCE OF RUDDHISM TO CHISS.

RESEMBLANCE OF ALL PRODUCE OF THE FORM OF SOUR ADDITIONAL CONTROL OF SOURCE OF S

er, that dubitable Peter had over there should be Silence of fact that

s question owing to ists to bolries, even ell to keep al facts. heretics too warv of holding That St ounded the

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Principal Grant's Letters Reviewed. Frank A. Anglin, in Walsh's Magazine for

CONTINUED FROM LAST WEEK. CONTINUED FROM LAST WEEK.

Another kindred difficulty, that of procuring good teachers and inspectors—"indispensible requisites to good schools," teachers who for the Metis and French Canadians should be skilled in French and English—the learned principal regards as "Manitoba's real crux" and he wisely urges the adoption of special means to overcome it. Do not

who for the Metis and French Canadians should be skilled in French and English—the learned principal regards as "Manitoba's real crux" and he wisely urges the adoption of special means to overcome it. Do not these difficulties and the fact that the people to be taught had as yet, as Principal Grant puts it, "no great appreciation of the advantage of education," to a great extent account for any deficiencies in the schools in the rural districts of Manitoba under the oli school law, and do they not suffice to show how unfair it is to charge such defects against the Separate school system itself?

Principal Grant thus vindicates the reputation of the Catholic priests: "Instead, then, of charging the Roman Catholic clergy with being inditferent to education, we should remember the difficulties which they have always had to encounter in the North-West. They were to a large extent the pioneers of religion, civilization and education in the country, and their people are not likely to forget it, nor to be ungrateful to them."

Another charge upon which the opponents of Separate schools have laid much stress is the degree of attention devoted to religious instruction. Questions, which they assure us have been, of course, "selected at random" from the papers set for the examination of teachers for Catholic schools under the old regime, are cited to convince readers, expected to swallow the dose without suspicion, that all other branches of education were neglected. Principal Grant thus disposes of this charge: "Ridicule has been cast on the character of some of the questions on which candidates for teachers' licenses were examined, but it is forgotten that those questions are picked out from the paper on religion, and that as the schools where, at that time, frankly denominational, the questions were necessarily such as Roman Catholic teachers might fairly be asked. Good work was done for generations in the parish schools of Scotland, but the teachers had to be Presbyterian and had to know the Shorter Catechism. I have

in Roman Catholic ears. We must agree 'to live and let live,' if a mixed community is to prosper."

Upon all these points the testimony of Principal Grant is of incalculable value. His position as an eminent divine in his own Church, and his standing as principal of Queen's University, give weight to his opinion "that the Provincial Government of Manitoba in 1890, made a great mistake in summarily abolishing, instead of reforming, the old school system: "that it is "the Provincial Government's duty to make concessions to meet the views of reasonable members of the aggrieved section;" and "that Manitoba is morally bound to take action which shall meet the spirit of the second decision of the Privy Council." But his testimony as to facts, and his opinion just quoted are emphasized by his conclusion against Federal interference, which must now be dealt with.

The Globe in summarizing the principal's position says: "It may be that he does not intend to declare against Federal legislation absolutely and under all circumstances;" and again, "he does not repart the condition of affairs as affording a warrant for Federal legislation. The jurisdiction of the Dominion Parliament is, he says, anomalous, and if strained or used for petity grievance would be intolerable." It would thus appear

and if strained or used for petry grievances would be intolerable." It would thus appear would be intolerable." It would thus appear that the Globe is somewhat uncertain whether Dr. Grant is opposed to Federal interference in the Manitoba case, even as a last resort, which, unless it has been mis understood, was the position of the Globe itself—or whether he merely advocates the postponement of Federal legislation, upon the ground that all other means of obtaining redress have not yet been exhausted. The the ground that all other means of columning redress have not yet been exhausted. The Globe itself, an out-and out opponent of Federal interference, whatever Manitoba may do or may not do—upon the specious but exploded pretext of uph Hing Provin cial rights—appears to fear that its learned commissioner would still leave the door open for "coercion," as an ultimate means of settle-ment. Now Principal Grant himself uses this language in expressing his views upon Federal Interference. "The present Parlia

one who has the slightest regard for conservative statesmanship, naturally shrinks from entering upon such a path, or would enter upon it only when it was believed that no other course could possibly be taken; while to those who see clearly that Provincial rights are the keystone of a Federal constitution like ours, the proposal is one to be steadfastly resisted, except where it might be demanded by national existence. It seems to me that a calm review of the whole situation will suggest to a reasonable mind, that legislation ought not to be pressed in the present Parliament, and that, indeed, it would be unwarrantable to do so." And again, "The clause in the constitution which gives the right of appeal. . . . if strained or used for petty grievances would be intolerable. It should never be invoked until the questions of fact have been thoroughly investigated, and until it has been proved that substantial grievances exist, which can be redressed in no other way." Only one passage in this language—and it is the strongest used in the whole series of letters—points to an absolute refusal to approve of Federal legislation in any event or at any time.

Other advocates of non-interference have

ference, or rather Federal legislation, should only be resorted to in the direct need, and as a remedy in extremis. If this were all—if this conclusion had been stated without more—few reasonable, moderate men would be found to take exception to it—though, perhans it would have been more satisfactory if Dr. Grant had enlightened us by stating at what stage of the case, after what lapse of time, and in face of what degree of persistency on the part of the Local Government in refusing to grant redress, Federal Interference, would, in his opinion, become justifiable—if not desirable. But Dr. Grant further qualifies his conclusion by postponing the period for interference, "until it has been proved that substantial grievances exist," meaning thereby, no doubt, grievances of such a character as to justify Federal intervention, if not otherwise redressed.

poning the period for interference, "until it has been proved that substantial grievances exist," meaning thereby, no doubt, grievances of such a character as to justify Federal intervention, it not otherwise redressel. Here is "the real crux" of the whole question. Dr. Grant himself says in his last letter, "the power of Parliament no one doubts," and in his fifth letter, "the highest authority in the empire says there is a grievance." But, that the grievance is substantial, justifying, as a last resort, Federal intervention, Dr. Grant appears to think is yet to be ascertained by investigation, pre sumably by the Dominion Commission which he suggests in his third letter. It is to be supposed that Dr. Grant did not intend to put himself in conflict with "the highest authority in the Empire" or to dispute the finality of its determination. He must, therefore, have forgotten the judgment delivered by the Privy Council in January last, when he thought there was room for investigating the substantial character of the grievance of the minority, and its sufficiency as a justification of Federal Interference. That judgment contains these passages, incapable of any such construction:

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appeal. Before these passed into law there existed denominational schools of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teachings. These schools received their proportionate share of the money contributed for school purposes out of the general taxa tion of the Province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic schools. What is the position of the Roman Catholic minority under the Act of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the State. They must depend, entirely for their s

not been affected."
Their Lordships also stated:

'As a matter of fact, the objection of Roman Catholics to schools, such as alone receive State aid under the Act of 1890, is conscisitions and deeply rooted. If this had not been so, if there had been a system of public education acceptable to Catholics and 19 Protestants alike, the elaborate enactments, which have been the subject of so much controversy and consideration would have been unnecessary.

Their Lordships have decided that the Governor General in Council has jurisdiction, and that the appeal is well founded, but the particular course to be pursued, must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. Their general character is sufficiently defined by the third sub-section of section twenty-two of 'The Manitoba Act.' It is certainly not essential that the statutes repealed by the Act of 1890 should be reen acted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1890, no doubt, commends itself to, and adequately supplies, the wants of the Province. All legitimate ground of complaint would be removed if that system were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified so far as might be necessary to vive effect to these provisions.

The nature of the grievances was thus clearly before the Judicial Committee. If that tribunal had not been abundantly satisfied of their sufficiency to warrant Federal intervention it is not conceivable that its judgment would have declared the appeal abased upon the sufficiency to warrant Federal intervention it is not conceivable that its judgment would have declared the appeal based upon their sufficiency to warrant Federal intervention it is not conceivable that its judgment of their sufficiency of appeal. To contend, therefore, that action should be deferred, until it is clearly proven

situation will auggest to a research the mind bits legislation ought not be pressed in the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution which gives the right of appeal of the constitution of the ray. One of the right of the constitution of the right of the constitution of the constitution of the right of the right of the constitution of the right of the right of the constitution of the right of the

by teachers who profess it no matter at what pecuniary sacrifice or under what difficulties. We all know perfectly well that, rather than abandon this position, our Roman Catholic rellow-citizens would continue to pay in rates and taxes their full quota of the cost of elementary education for others, and yet also to provide, at their own expense, schools to which they could, with a clear conscience send their children. No settlement can be either just or permanent which does not completely remedy this wrong:

and puts us in mind of the many faults we have committed, for which we ask pardon from God.

The Gloria in Excelsis Deo puts us room for enquiry, in order to determine the precise form which the Remedial Legislation should take so as to make it most effective and at the same time as little objectionable to the majority as possible. The minority in Mantoba and their friends can have no desire to force the adoption of a line of action which would cause unnecessary friction. While tetermined to stand upon the rights guaranteed hem by the constitution, and declared to backers by the Judicial Committee, they must recognize that the concleding words of the adagment of the tribunal are of equal force and iffect with the other portions of the same judgment upon which they rely. Those words re:

"It is certainly not ossential that the

effect with the other portions of the same judg-ment upon which they rely. Those words are:

"It is certainly not essential that the statutes repealed by the Act of 1890 should be re enacted, or that the precise provisions of these statutes should again be made law. The system of education embodied in the Acts of 1891, no doubt commends itself to, and ade-qualely supplies, the wants of the great major-nity of the inhabitants of the Province. All legitimate ground of complaint would be re-noved if that system were supplemented by provisions which would remove the grlevance upon which the appeal is founded, and were upon which the appeal is founded, and were effect to these provisions."
Relying as they do upon their constitutional rights, as interpreted and declared by this judgment, the minority, while scouting the idea of any enquiry involving their right to redress, may quite consistently assent to an investiga-tion to determine the measures best calculated to remove their grievances effectively, and at the same time to disturb the present Public school system as little as possible, and to avoid all unnecessary friction with the ideas and even the prejudices of the maj rity.

Perhaps the best mode (because the least open to objection) of making such enquiry, would be to arrange for a Canference between representatives of the Dominion and Provin-cial Governments. Such a Conference would not invoive direct Federal interference, as would the appointment of a Dominion Commis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-sion, and would seem to be more likely to resis-tant accurate the

sion, and woma seem to be more their to result authorities.

It was always a strong ground of objection to the famous Remedial Order that it directed the restoration of separate schools on the precise lines of the legislation repealed in 1850, there by going beyond the line of duty laid down by the Judicial Committee. But it has been urged in answer that the order was a mere preliminary to pave the way as provided by the constitution for subsequent legislation; that this was the extreme limit of the rights of the minority and that legislation based upon the order need not go as far as the Order itself, but that the terms of the Order must necessarily be the extreme limit of the provisions of such legislation—and the explanation is plausible.

The fact remains, however, that there is room for much careful consideration, as to the precise terms of Remedial legislation, especially if there he anything in Mr. D'Alton McCarthy contention that legislation once enacted by the Dominion Parliament. "Would be absolute

Interest remains, however, that there is from for much careful coust ieration, as to the precise terms of Remedial legislation, especially if there be anything in Mr. D. Alton McCarthy's contention that legislation once enacted by the Dominion Parliament "would be absolute and irrevocable so far as both Parliament and the Provincial Legislature are concerned, and presumably, therefore, not susceptible of amendment. There is room for enquiry and consideration upon these points. It will be fair and legitimate to investigate the working of the former separate school system, with a view to ascertaining what defects there were in it which should be and can be remedied in the mew system. It will be advisable to frame careful and adequate provisions for the inspection of schools, the qualification of teachers and other similar matters. It is not unreasonable that the efficiency of the control of the

woold friction or disturbance in the schools, 'not that they were made the victims of what Principal Grant styles, "a wantonly exasperating provision." Yet it will be found that if fairly approached and reasonably dealt with, this ill used minority will not hold out for the last fots of their rights, will not exact the whole pound of thesh, but, on the contrary, that they will, so far as they can do so without sacrificing principle or rights essential to a Separate school system, meet the wishes and ideas of the Government in the matters of detail above mentioned.

WHAT THE DIFFERENT PARTS OF MASS SHOULD REMIND

The Confiteor denotes the reenter ance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the many fault

The Gradual, the penance which ensued among the good people upon that

The Holy Gospel betokens the holy preaching of our Saviour Jesus Christ. The Offertory denotes the great promptitude and fervent affections of a deliberate will which our Saviour had during his whole life, offering Himself to God, His Father, for our re demption and to suffer for us.

The Orates Fratres and the secre prayer signify the retreat of Our Re deemer, when He retired into the desert of Eshraim, where He treated secretly with His disciples about His death and passion.

The Preface and Sursum Corda

signify His triumphant entry inte Jerusalem, where the devout people received Him with great acclamatic of joy, saying Hosannah in the High est.
The Canon represents His prayer in

the garden, the agony and sweating of blood He endured, and how all Hi disciples left Him. The sundry crosses the priest makes

over the host and chalice before and after the consecration are mytical representations of the many grievous torments which Christ endured in th accomplishment of general redemy tion.

The Elevation of the Host and Chalice denote the lifting up of Christ on the cross; and, inasmuch as the Host and Chalice are exhibited apart, the ceremony declares the separation of Christ's soul from His body, and His blood from His veins.

The division of the Host into three

distinct parts shows the three substances of Christ, viz., the divinity of His person, the spiritual of His soul, and the material of His body; and whereas, one of the said parts is put into the chalice, were, buried therein, thereby is signified Christ's body in the epulchre; likewise its mingling with the blood demonstrates that the divine personality was never separated, either from His soul in the descent into hell, or from His body lying in the sepulchre.

The Pax and Agnus Dei make us call to mind that our Saviour (being the innocent Lamb without a spot) has reconciled us to God His Father by His death and passion; accomplishing His triumph at the resurrection, being the true Paschal Lamb. The priest's benediction, given at

the end of Mass, represents the partic alar recommendation where Christ did recommend His Church at the rendering of His soul into the hands of His Heavenly Father.—Exchange.

Color No Bar to Students at the Catholic University.

The statement by Right Rev. J. J. Keane, as rector of the Catholic University, which he made previous to the opening of the new McMahon Hall, when he said that color would be no bar to the admission of students to the long period; but the Oratorians, it university, was borne out by the must be remembered, have had excep registration of two colored men as students. The first one to register was Prof. J. H. Love, who is a wellof Washington, being a professor at the colored High School. He is a graduate of Oberlin College, and has received the degree of Bachelor of Ars from that invalidate and therefore specially well-fitted to influence their known member of the colored circles Arts from that institution. Prof Love separated brethren. If in the face of has entered the university to pursue a course of law under Prof. Robinson. The other colored man is Prof. William T. S. Jackson, also a professor at the High School. He is a graduate of Amherst College, and received the degree of A. B. from the Alma Mater. He will take a course in political cience. Both are men of attainments and education, and their attendance at the university is regarded as being significant of the liberality with which it is to be conducted. O hers are expected to register for this session. So far about fifty students have enered and more are expected. There have been no applications from women who desire to enter the University. The Board of Directors of the Catho-

ic Indian Missions held another meet ing at the University. The Board is composed of Cardinal Gibbons, Archbishops Corrigan, Williams and Ryan. Mgr. Stephan was also present. The Board apportioned the money among the different schools but refused to give out any further information in regard to their action.

The Faculty of the school of Philosophy held a meeting and organized by electing Rev. Dr. Pace as Dean, Dr. Green as Vice Dean, Dr. Cameron Secretary, and Drs. Griffin and Shahan as members of the Senate.

seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for Ayer's Sarsparilla, you do so at the peril of your health, perhaps of your Insist on having Ayer's, and no other.

You may eat cheap food and not be

THE WAY TO HAVE HIM 1970

"It seems to us that it would be a great comfort to many Protestants to have a Pope who could settle such questions authoritatively," says the Witness, an Evangelical paper, in reply to a question of a correspondent. But how can they make such a Pope? An effect cannot be greater than its cause. How can those who need a teacher make him? How can they impart to him what they do not them selves possess? The Pope they would make must be fallible or infallible. If fallible, his decision would not and should not relieve or satisfy a doubting and anxious mind, in principle hi judgment would be no better than that of any other fallible follower of private judgment. Hence, as a Pope, he would not be worth his salt. Those who made him could unmake him and dispense with his further services when his decisions did not meet with their approval, just as they do with their ministers. To be of any prac-tical use he must be infallible. But how make him infallible? How can the fallible create or impart the infallible? If the Protestant individual or congregation could impart the neces sary infallibility, both would be in fallible, for one can give only what one has. If, then, they can impart infallibility they have no need to do so, for they are themselves infallible. But in the hypothesis they are not in-fallible. Therefore the Pope they would make would be no better than themselves, and would be incapable of altimately settling any question. Thus a Protestant Pope involves a conradiction; he would be a concrete absurdity. But the case is not so desperate as it would seem, for, thanks to divine Providence, there is a Pope already, who has existed since our Lord gave the high commission to St. Peter. There is but one, and if a reter. There is but one, and if a real Pope "would be a great comfort to many Protestants" the path to that comfort is open and clear. They should retrieve the blunder of their erring ancestors and acknowledge the Pope's authority. But then they would be no longer Protestants.—N.

Over Five Thousand Conversions.

There is nothing that impresses eople more than a definite statement of fact, and from that point of view the most impressive sentence in Cardinal Vaughan's eloquent sermon at the Or-atory lately was that in which he stated that according to the registers of the Church the number of convert received by the Oratorian Fathers in London in the last forty years amount to between five and six is a splendid result, though, as His Eminence was careful to add, numbers are a very inadequate test of spiritual work. The figures are interesting as throwing much light on a much discussed point-the numerical growth o the Church in England-regarding which the most exaggerated and conimes, both by friends and enemies As is usually the case, the truth lies midway between the two extremes. Five thousand conversions in forty

years is not "corporate reunion;" no does it indicate a wild anxiety on the part of the English nation to acknowledge the supremacy of the See of Peter. But it does indicate a quiet, steady flow toward the Catholic faith and as a sign of the vitality of the Church in England it is full of hope for the future. We have heard the aver age number of conversions for other large and energetic London parishe above that and extends over a very tional circumstances in their favor, in the number and zeal of their members in the beauty of their church, and finally in the fact that so many of the such figures it can still be maintained with any show of reason-as our en emies do maintain-that our numerical growth is practically nil, then, indeed, the "leakage" in our midst must be more extensive than the most misan thropic amongst us has dreamt of. But for our own part we have no terrors on this point .- Liverpool Catholic Times.

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FIVE-MIN

NOVEMBE

For as the light east, and appearett shall also the comin (St. Matt. xxiv. 27.) Our holy Moth before Advent, upon the second to judge the livi does this to exci judge ourselves rition we may b little Infant at comes at the hor we meet Him at Our Lord in

the same time t salem and the fi world. Jerusalem m figure of the se

colors what she dying unrecond under His judg Now, our Lo that she shall st by her enemies around her, and side so that no her. That her victims of pest be left an utte guish and distr greater than ar pened before s He told the ex would take pl you, this gene away until all forty years at spoken, when t city, slaughter people, and led

tive, to be scat earth. All this horn mere figure ar The sufferings in comparison disobedient sh Jerusalem, tiful and gle

ate rejection o by the Son o work of the and disobedie pent and ac shall fall a pr ever fall from

own folly. upon us. Th great straits. surround us, sions shall ris difficult it wi not, all of a si hated, and h All hope of we shall be a The great

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be faithful a God will h wipe out all the heaven shall rest sa enemies for

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FIVE-MINUTE SERMONS.

Twenty-Fourth Sunday after Pente-

PREPARATION FOR ADVENT.

For as the lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be."

(St. Matt. xxiv. 27.)

Our holy Mother the Church, in the gospel of this last Sunday of the year before Advent, fixes our attention upon the second advent or coming of our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true conrition we may be prepared to receive Him with joy when He comes as a little Infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment

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Sarsa-

Our Lord in this gospel foretells at the same time the destruction of Jerusalem and the final destruction of the world.

Jerusalem may be taken as the figure of the soul, so that what befell Jerusalem represents to us in lively colors what shall befall souls which, dying unreconciled to God, shall fail

nuder His judgments. Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die victims of pestilence, of famine, and the edge of the sword, until she shall be left an utter waste. That the anguish and distress of that time shall be greater than anything which had happened before since the world began He told the exact time when all this he, "but I can't take pay for going, would take place: "Amen, I say to Mrs. Camp, 'cause, you know, mamyou, this generation shall not pass matells me always to a bominate every away until all these things be done." one I can?"

All this literally came to pass within forty years after this prophecy was spoken, when the Romans besieged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the

All this horror and desolation is a mere figure and shadow of what shall take place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment.

day of judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messias, our Lord Jesse Christ

Lord Jesus Christ. Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of unbounded happiness, if she chooses sin and disobedience, if she refuses to repent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her

own folly.

The hour of death shall shortly be upon us. Then the soul will be in great straits. The devils of hell shall surround us, and our own sinful pas-sions shall rise against us. If we have lived to gratify them and to sin, how difficult it will be to repent. We can

within a few years or months or week -when the time of his death comes.

Let us take our Lord's counsel then leave Jerusalem before the enemy surrounds her; flee to the mountains; not stop to take anything with us, but flee at once, nor hesitate a moment - that is, flee from our sins, flee from all sinful practices and indulgences. Examine ourselves, deplore our sins, judge ourselves, condemn ourselves : flee to the mountains of God's mercy entreat and beg for forgivenness; resolve over and over again not to sin again; but for the rest of our lives to

be faithful and true. God will hear our prayer; He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall rest safe and secure from all our enemies for all eternity. Amen.

Love Your Protestant Neighbors.

We should cultivate a spirit of love for our Protestant neighbors. They are our brethren. We are in a measure responsible for their salvation. If we have good-will for them, we shal try to be of service to them. Most of them, we believe, are sincere in their belief. If they thought for a moment that the Catholic Church was the one true and only Church of Christ, they would, so we want to believe, reject their errors and seek admission into it. Living, possibly, without fault, under the conviction that the Church is not all that it claims to be, they must fol-low their conscience. We, therefore, should be gentle and considerate toward them, doing them every kindnes in oar power, avoiding unnecessary and acrimonious controversy but mak ing opportunely plain statements of Catholic faith, and so living in opposition to worldiness - to pride, to vanity, to sensuality, and to all other sin—that they may be struck with the power of the grace of God that abounds in our sacrifice and sacraments.

The demand for Ayer's Hair Vigor in such widely-separated regions as South America, Spain, Australia, and India has kept pace with the home consumption, which goes to show that these people know a good thing when the bed, the scene of so much agony.

OUR BOYS AND GIRLS.

Neddy's Long word. "Remember, Neddy," said mamma one day, "always to accommodate

one day, "always to accommodate every one that you can."
"Yes'm, "answered Neddy, heartily,
"I will." And mamma felt sure that he would, because Neddy is one of the very best boys to remember things you

ever saw. The next day Mrs. Camp called to him as he was running down the street with his new sled flying along behind

him.
"Neddy, Neddy! come here a minute, won't you?"
Neddy heard her and stopped,

though he did't much want to. He was going over on the Wilson hill coasting, and was in a great hurry; but he went up to the door where Mrs. Camp was standing, and pulled off his fu cap with a polite little bow, which pleased the lady very much.
"Will your un down to the store for me, dear?" she asked. "I want a

spool of twist, and I have no one to It didn't take long, after all. The

store was not a great way off, and there was no other customer; and Neddy, in less than five minutes, was back again with the spool of twist.
"Thank you," said Mrs. Camp, smiling at him. Then she took a

bright, new dime from her purse. 'Here is something for you to buy peanuts with, "said she, kindly. "And I'm very much obliged besides."

But Neddy shook his head at the dime, though he liked peanuts almost as well as maple sugar, which is saying a good deal.

You're welcome as can be," said

Didn't Mrs. Camp laugh! Of course, poor little Neddy meant to use the word accommodate. But the lady could not help laughing though she tried so hard that she almost choked, and frightened Neddy, who could not think what the trouble was .- Youth's Companion.

Return of Memory.

A lady who was formerly a resident of Boston relates a singular experience. She was the widow of a Brazilian officer who had lost his life in an expedition sent by the Emperor to investigate a case of plague which threatened to become epidemic in a certain part of Brazil. On the death of her husband, finding that the Brazilian government offered her no assistance, she decided that she could better support and educate her son if she returned to Boston, where she had

friends and was known. She accordingly returned to her native land, and became a teacher. Just as her son had been put through college by the most strenuous efforts on his mother's part, his health failed, and the physicians ordered a sea voyage. His mother was in despair. Just at this time, however, Dom Pedro was in Boston (in 1876), and she was advised to apply to him for aid, as her husband had lost his life in the service

if I am what I profess to be. Of course I spoke the language easily enough when I lived in Brazil, but for ten years I have not pronounced a word f it, and I cannot remember a syl lable

At the appointed hour she went to the hotel, and found the Emperor with several ladies and gentlemen. The conversation was at first in French, and she did very well; but suddenly and without warning, Dom Pedre turned to her and addressed a question

to her in Portuguese.

For an instant she looked at him in silent dismay, utterly unable to say a words, she opened her lips almost mechanically, and, to her surprise, quite as greatly as to her relief of the periods and the relief of the relief of the periods and the relief of the quite as greatly as to her relief, she found herself speaking Portuguese with as much fluency as if it were her

native tongue. In the twinkling of an eye it had all returned to her; and it is pleasant to be able to record that the Emperor soon after sent her word that a pas sage had been taken for her and her son on a steamship running between New York and South America, all expenses being paid.

Timid Boys.

Some timid boys are judged too harshly by their companions; nay, by their nearest relatives, and even by their own mothers. Johnny's mother kept it for years as an awful secret that he, a robust-looking boy, was afraid of the dark! She thought the trait some-

thing peculiar to that boy. How relieved she was to discover that another mother's Tommy was afflicted with the same infirmity! If she had gone extensively into the study of biography, she would have found that several of the most illustrious men who ever lived were morally afraid of the dark.

Charles Lamb, for example, suffered for years from this cause, and suffered terribly. As soon as the candle was extinguished, his misery began, and he fell asleep sometimes only from is easily told—live so as never to exhaustion of terror. If he had to God in thought, word or action. pass through his bedroom in the day time, he turned his eyes away from

If some kind, judicious friend or

relative had but known his infirmity, he might have been gradually relieved, and at last, entirely cured. If he had known that half the boys in the world,

at some period of their boyhood, are afraid of the dark, the bitter sting of shame would have been taken from him.
It is to be noted that good boys of lively imagination are peculiarly liable

to this kind of fear. They are often brave in meeting real dangers, and if necessary they could fight well in self-defense, or in defense of a girl, or of a boy weaker than themselves. It is against imaginary dangers that their courage is wanting.
"I used to be awfully afraid of the

dark," said a little girl of ten the other day. "And how did you cure yourself of

t?" asked one of her friends. Her answer was a wise one, for so oung a philosopher. She said, Whenever I felt afraid, I would stand still and say to myself, 'There is nothing in this room except what there

was before dark." Let us not overvalue the bull kind of courage. It has its value; we must not undervalue it. The courage of a bull is good in a bull ; the courage of a man is quite another thing. The assists: "he dares do all that may become a man : who dares do more is none."-Youth's Companion.

THE POWER OF PRAYER.

I was once called in a Southern city to the bedside of a gentleman who was suffering from a protracted disease, Cardinal Gibbons once said. He had been a life-long disciple of Voltaire, and was imbued with the doctrines of that able and insidious writer. He was a most cultivated and polite gentlemen and would not inentionally give offence or pain to

anyone.
When I entered the room I began to set before him, as well as I could, the teachings of the Christian religion, and to impress upon him the obliga-tion of accepting the claims of the Catholic Church.

He listened to me with great pa-

tience and attention till I had exhausted all the arguments that suggested themselves to my mind. When I was done he thanked me for my interest, but said that my words did no remove the difficulties from his mind. There was a chasm which had not been

bridged over.
While I admired the candor and sincerity of the patient I was mortified at the failure of my efforts to convert nim. I determined to make another effort to relieve my conscience.

You certainly admit, 'said I, "the existence of One Supreme Being, the Creator and Lord of all things, visible and invisible?' 'That," he replied, "cannot be de

nied, for all creation must have a first great cause. 'You admit," said I again, "that this Supreme Being is endowed with

supreme intelligence, for He must possess, in an eminent degree, all the attributes possessed by His most intelligent creatures?"

"That," he replied, "cannot be de-"You admit, therefore, that He may be moved by our prayers and entreat-

"Most assuredly," he answered.
"Then," said I, "you admit the

itility and necessity for prayer?" This, he said, necessarily followed from what I had asked.

I asked him, then, as a special favor, o promise me to offer up daily this short prayer to the Supreme Being : "Oh, God, give me light to see the

Truth, and grace to follow it."

He replied most earnestly that he

bedside, and was struck with the glow of epthusiasm that shone on his countenance in contrast with the gloom that sat on it before. He made an eloquent profession of his faith in the Christian religion in language at once simple and sublime, and begged me to baptize him.

Here is a striking instance of the power of prayer and the direct agency of God in the conversion of a soul with out man's interposition. One ray of God's light did more than human words could accomplish.

Prayers, earnest and contrite, have frequently been instrumental in converting and reclaiming even the most hardened of God's creatures. For there stretches a hand from Heaven towards the head of the worst man living. It is a hand not clenched as to smite, but out-stretched as if to drop a benediction. Other seas have a shore and may be to strike the bottom and immensity no iron-bound shore to confine the sea of God's love. "Watch and pray" is maxim necessary to obey to-day as it was when first pronounced b Founder of Christianity. Cardinal Gibbons's story has an excellent moral for all who read it. How to be a saint is easily told-live so as never to forget

Weakness is the symptom, impoverished blood the cause. Hood's Sarsaparilla the cure. It makes the weak strong.



The same of the sa

ALMOST DEAD.

Pitiable Condition of a Young Girl in Toronto-A Mysterious Illness-Doc-tors Were Unable to Give Her Any Relief - Her Unele's Story of the

From the Toronto News.

The remarkable recovery of Cora Gray from a mysterious illness that baffled two of the best known physic-West Toronto has been the subject of a good deal of talk among the residents in the neighborhood of Bloor street and Brunswick avenue. As it was expressively put by a neighbor, "She was all but dead, when suddenly she began to regain strength, and in a short time was out on the street with the color restored to her cheeks and the brightness to her eye."

Learning of the case a News re-Ramsay, who is the proprietor of the Bloor street shoe store, at the corner of Brunswick avenue, and with whom she has lived almost since infancy. On learning that his visitor was a reporter he was somewhat loth to speak

of the case. "Everybody about here knows of the case," he said, "and I will be glad to tell any sufferer all about it, but I would rather not have it published.

When the reporter pointed out that he was in a position to let thousands know and probably be the means of giving them information that would lead to their recovery, he began to hesitate, and finally, he gave a brief account of the girl's marvelous restoration. He

said : "My niece is more like a daughter to me. She has been in my care since she was a child, and when she was taken sick a few months ago I was heart-broken. I got two of the best doctors in the west end to prescribe for her, but their medicines made her her, but their medicines made to worse instead of better. She laid in bed week after week, looking like a bed week after week, looking like a corpse, eating nothing, and apparently corpse, eating nothing, and apparently the letter should in every case be registered.

Weight to should be for Four Donals, and to The CATHOLIC RECORD.

It is always better to send remittances by money order, but when cash is sent to The CATHOLIC RECORD.

The CATHOLIC RECORD. wasting away in a mysterious manner. Her blood was thin and poor, and almost every day there was a change for the worse. She could not take the doctors' prescriptions, for the sickened doctors prescriptions, for the scheduler at taste of them. While I was in this state of worry and anxiety a man came around one day delivering pamphlets and be threw one into my remedy prescribed for the cure of the malady described was Dr. Williams' Pink Pills. I sent for a box, and Cora

different looking girl. She discontinued taking the pills, and later the same languid feeling began to creep over her, so she bought another box, and is now as bright and well as ever

she was. 'That is the whole story," added Mr. Ramsay. "There may not be much in it for others, but I believe these pills saved Cora's life, and while I am not anxious for publicity on her account, it may be that other sufferers will be benefitted by hearing of this I cannot speak too highly of remedy. I cannot speak too highly of Pink Pills. I recommend them to everyone I know, and I take them my-

Mr. Ramsay is one of the best known men in his neighborhood. He is the superintendent of the Sunday school of concord Congregational church, and has the confidence of the entire community among which he lives. He has spent two years in business at his present location and his business has grown so much that he is about to remove to larger premises in the Douglas block on Bloor street, near Bathurst.

His statements as to the young girl's condition are amply corroborated residents of the locality, and up that

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way there is a boom in Pink Pills. Any sceptic who has the inclination to visit Mr. Ramsay will be courteously

received, no doubt, and the circumstances frankly related. His gratitude shop. I picked it up and I read an exact description of the illness from which my niece was suffering. The

The Woman Who Most Influenced.

All hope of escape will be cut off and we shall be an easy pray to our enemies.

The great judgment day for the whole world may be a long way off; but, after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years or months.

Agassiz offered to speak in her behalf to the Emperor, and a time was fixed to the Emperor, and a time was fixed to the Emperor, and a time was fixed for an interview.

The woman who most influenced.

"You admit," I continued, "that to the Emperor, and a time was fixed for an interview.

The woman who most influenced.

"You admit," I continued, "that the form the four days a change came over the for an interview.

The woman who most influenced.

The venerable anthor Thomas Wenthen four days a change came over the for the most influenced him," in the current Ladies' Home Journal.

They do not look for great men at the head of armies, or among the pomps of a court, but often find them out in shades and solitudes, in the private walks and bye-paths of life. son. One passage of Colonel Higginson's article which is specially interesting to Catholic readers is the following:

"In another direction I learned from my mother one of the most important lessons—that of religious freedom. In the year 1834, when I was ten years old, I watched by her side the burning by a mob of the Ursuline Convent, on Mount Benedict, a hill some two miles from our house. The flames lighted up all Cambridge, and were watched by her with an indignation shared by all our immediate neighbors. But when the next morning, I went out with her to confer on the subject with the family butcher, representing the sentiment of what was then the 'village,' we encountered a different phase of feeling. Well, Mr. Houghtono, 'said my ever eager mother, 'what do they think in the village of this great outrage?'-Wal, I dunno,' replied the deliberate functionary, as he cut the morning beefsteak. 'I guess some of them Bishops are real dissipated characters. I recognize the same inherited note in some of the sermons and speeches of the present day, but have fortunately carried through life the juster instincts of my mother."

It is sad to read, however, after a glowing eulogy of his mother's deeply religious nature, that "none of her children shared this full habit,—not even that one, the most gifted, who was for twenty years a Roman Catholic, and who finally left that Church because it did not seem to her that it provided a sufficiently assured place for my mother." "It did not seem to her" is a carefully worded clause; but his sister was not the gifted woman the colonel thought her to be, for she seems to have lived within the Catholic Church a long time without knowing much about it .- Ave Maria.

Differences of Opinion regarding the popular internal and external remedy, Dr. Thomas' ECLECTRIC Oil.—do not, so far as known, exist. The testimony is positive and concurrent that the article relieves physical pain, cures lameness, checks a cough, is an excellent remedy for pains and rheumatic complaints, and it has no nauseating or other unpleasant effect when taken internally.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the without Parmelee's Pills and bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

What The Angels See.

If there are angels who look into the ways of man, how different are the notions which they entertain of us from those we are apt to form of one

We are dazzled with the splendor of titles, the ostentation of learning, the

noise of victories. They, on the contrary, see the philosopher in the cottage, who possesses his soul in patience, and thankfulness

march of a general at the head of a hundred thousand men.

A contemplation of God's works, a coluntary act of justice to our own de triment, a generous concern for the good of mankind, tears shed in silence for the misery of others, a private de sire of resentment broken dued-in short, an unfeigned exercise of humility or any other virtue, are such actions as are glorious in their sight, and denominate men great and

reputable.

The most famous among us are often looked upon with pity, contempt, or indignation, whilst those who are most obscure among their own species are regarded with love, appropation, and esteem. —Addison.

Boyle O'Reilly's Three Paces.

Convicts who were forced to drag about a ball and chain at the galleys could often be detected, when released, by their habit of trailing one foot after the other. John Boyle O'Reilly, condemned to convict life in Australia for his Fenian sympathies, had also in after years a habit which told a like sad story :

When walking abstractedly and mechanically, he always went a short distance, and then retraced his steps no matter how wide a stretch he had before him.

It was always three paces forward, turn, and three paces back, exactly like the restless turning of a lion in a cage. One day Jeffreys Roche asked

him:
"Boyle, what was the length of your cell when you were in prison? How many paces "Three," he said. "Why do you

ask ?" "Because, when you are absentminded, you always walk three paces forward and then retrace your steps.'

Resolutions of Condolence. At a regular meeting of Branch 241, Paken im, the following resolutions were unanim-isly adopted: Whereas it has pleased Almighty God in

Whereas it has pleased Almighty God in His infinite wisdom to call to her eternal reward Mrs. Ruddy, step-mother of our worthy Brother, Patrick Ruddy, therefore be it Resolved that this branch extend its sympathy with Brother Ruddy and family in their sad bereavement.

Resolved that a copy of these resolutions be inscribed on the minutes of this meeting, one sent to Brother Ruddy and one to The Canadian.

Jas. R. Kelly, Rec. Sec.

Cardinal, 29 h Oct., 1895.

At the last regular meeting of Branch 165, on Oct. 15, the following resolutions, moved by Bro. Alex. King and seconded by Bro. E. H Boyer, were carried unanimously:

Whereas it has pleased Almighty God in His infaint wisdom to remove by the hand of death, Mildred May, the infant daughter and only child of our worthy and esteemed Bro., Francis Brennan, therefore be it

Resolved that we, the members of Sacred Heart Branch 165, do hereby extend to our esteemed brother, and Mrs. Brennan, our sincere and heartfelt sympathy in this their hour of trouble, and pray that Almighty God will enable them to bear their loss with Christian resignation.

will enable them to the distribution resignation.

Resolved that a copy of these resolutions be entered in the minutes of this Branch; also one sent to Pro. Brennan, and to our official organ, The Canadian, and the CATHOLIC RECORD for publication.

Jus. Coleman, Rec. Sec.

At a regular meeting of Branch 241, Pakenham, the following resolution was unanimously adopted:

Whereas Almighty God in His infinite, wisdom has called to His eternal reward Denis O'Connor, brother of our esteemed President, be it
Resolved, that we tender to Brother J.
E. O'Connor, to his father, mother and the other sorrowing members of the family, our deepest sympathy, and pray that Divine Providence will console and comfort them in their affliction
Resolved that a copy be entered on the minutes of this meeting and one be sent to Bro. J. E. O'Connor, and one for publication to the CATHOLIC RECORD Ottawa Post and The Canadian. Jas. R. Kelly, Kec. Sec.

to the CATHOLIC RECORD Ottawa Post and The Canadian. Jas. R. Kelly, Roc. Sec.

From the Summerside, P. E. I., Pioneer, we learn that "a delightful eventing was spent in the evening was spent in the C. M. B. A. hall last Monday night on the second anniversary of the organization of this insurance and fraterial transition in Summerside. The near thoroughly enjoyed themselves. Rev. D. 16.

McDonald occupied the chair, and opened the proceedings with some well-chosen entail due to by Miss Starb Strong (organ) and Mr. J. E. Deianey (violin). Mr. S. 3. Turner, accompanied by Miss Silliphant, then sang "Sweet Alice, Ben Bolt "in his usale excellent manner. This was followed by a recitation by Miss Regina Gaffney, who gave "Edinburgh after Flodden," very nicely "Mr. L. J. Reddin sang "The Song That Reached My Heart," and Mss Keefe, of St. John "The Last Farewell." Next came an address by Mr. S. M. Bent of the Journal, "In which he set forth the benefite, both social and material, to be derived from belonging to the society. Mr. Jas. R. Kenny then gave a comic song," Learning McFadden to Watz," which ereated much haughter, and Marsence he responded with "I Thought I The number of the evening was "Come Where the Lillies Bloom," a quartette sune by the Misses Dempsey and Messrs Jas. W. Fashing and Gas. Birch. A vocal duet. "What the Wild Waves Saying," by Miss Kefe and Mr. Redden, was followed by a violin solo by Mr. J. E. Delaney. Short addresses were the given behalf of the society by Mr. Should and Acquaintance be Forgot was and the "Kational Antenna" and the "Kational Antenna" and suttably well and the "Kational Antenna" and the "Kational Antenna"

C. O. F.

Pembroke, Nev. 4, 1895.
To the Publisher of the CATHOLIC RECORD

To the Publisher of the CATAOLA ACCORD,
London:
Dear Sir — Kindly insert in your valuable
paper the following and attached resolution
of condolence, passed at a joint and special
meeting of St. Columba's Court No. 379. C.
O. F. and Branch No. 67, C. M. B. A., held at
Pembroke, on Oct, 30 1895, and oblige,
Yours very truly,
P. J. Ryan.
Moved by Michael Howe, seconded by Dr.
E. Bedgrd.

Moved by Michael Howe, seconded by Dr. E. Bedard,
Whereas it has pleased our Heavenly Father to call from the cares of this life the Rev. John P. Donovan,
Resolved that the members of St. Columba Court No. 379 of the Catholic Order of Foresters and Branch 67 of the Catholic Mutual Benefit Association, in joint meeting assembled, tender our sincer sympathy to the relatives of the deceased in this their bereavement. And
Resolved, further that these resolutions be spread upon the minute books of each of the societies, and copies sent to His Lordship, Bishop Lorrain and to Mr. Donovan, father of the deceased, and also that they be published in the CATHOLIC RECORD United Canada, Kingston Freeman, Ottawa Post, Catholic Register, Eganville Star, Eganville Enter prise, Pemeroke Standard and Pembroke Observer.

occasion of our annual re-union to pass without

occasion of our annual re-union to pass without expressing to you our appreciation and esteem for the able and conteous manner in which you have discharged the duties of your high office. We realize that to your undivided efforts the deep interest and active part that you have ever taken in all questions calculated to improve the division of which you are the honored President, is mainly due the success with which it has met during the year.
Your many sacrifices, untiring zeal, ability, vast experience and genial disposition, ever exercised in the worthy cause of friendship unity and the Christian charity, keeping always paramount the interest of your Division, places us under an obligation to you which we can never hope to be able to repay.
We ask you to night to accept this address as an expression of our feelings, for moveds of ours could adequately convey them, and if it should in the future contribute to your happiness by your mentally discerning the well wishes of your brother officers and members, it will in some measure have attained the object of its mission.

will to some measure have attained the object of its mission.

Signed on behalf of the Division, J. J. Mac-Cauley, M. Burns, M. Daly and J. Russell.

Bro. Kelly, who was taken by surprise, made a very suitable reply, thanking the officers and members for their kindness. He felt he was undeserving, as he only did his duty, as every one joining the Order should do.

space, Joseph Russell, Secy. Division 5.

E. B. A.

Davitt Branch, No. 11, Toronto, Davitt Branch, No. 11, Toronto, showed by the attendance at the last meeting that it approves of the adopted plan of getting through with business early, so as to devote more time to recreation during the winter season. They also intendshortly to run an entertainment and invite non-members, so that they may become better acquainted with the good work the E. B. A. is calculated to do.

St. Patrick's Branch, No. 12, is always in the lead, and now that the

St. Patrick's Branch, No. 12, is always in the lead, and now that the cool weather is at hand they have decided to make their meetings interesting for the members, and have organized a literary and debating club. The first debate will take place on the fourth Wednesday in Nov. The six principles are Bro. E. Burcher, A. McGinn, P. J. O'Connor, W. P. Murphy, A. A. Gloucester and J. J. Nightingale. After these gentlemen have spoken the other members of the branch are allowed five minutes each. Bro. J. J. Hennessy will preside. They have also organized a euchre club, and have elected the following officers: President A. A. Gloucester; Sec. Treas, J. J. Nightingale; executive committee, E. Meehan, T. Neville, J. Malone, T. Kelly, W. F. Breen. It is the intention to hold a progressive euchre party in the hall on the first and third Wednesday of each month. The first one was held on last Wednesday inght, and was a decided success. Bro. A. A. Gloucester was successful in carrying of the prize. The club does not intend to confine itself to euchre, as domnoes, pedro, whist and other games will also be played.

St. Cecelia's Circle, No. 3, West Toronto Lucrica.

St. Cecelia's Circle, No. 3, West Toronto st. Ceceia's Circle, No. 3, West Toronto Junction, held a Social on Wednesday, the 6th. Many visitors from the city attended, proving a great success. The wish was unanimous that it would be followed by others during the season. Thanks are due the ladies of the circle for the very efficient arrangements made for the pleasure and comfort of their many friends

St. Cecelia's Branch, No. 29, St. Cecelia's Branch, No. 29, teld a very successful meeting in their new hall, on the 8th. The President introduced several matters of great interest to the branch, that were well received by the members and will be acted upon in the near future. During recreation Bro. M. Mahoney gave some songs in splendid style. Arrangements were made to have a Requiem Mass for the soul of their late Brother, H. McDonald.

LETTER OF CONDOLENCE. St. Cecilia's Branch, No. 29,

Whereas, it having pleased Divine Providence to remove by death the beloved wife of our esteemed Brother, D. Cain, Treasurer of the Branch, and whereas by her death our worthy brother and children havelost a loving and kind wife and mother, and the Church an earnest Catholic, therefore be it.

Resolved, that we, the members of this branch, do tender to Brother D. Cain and his children our most heartielt sympathy and condence in this their sad hour of sorrow. We humbly pray that Almighty God may give them grace to bear with Christian fortitude their sad bereavement. Be it further Kesolved that a copy of this resolution be forwarded to Bro. D. Cain, spread on the minutes of this meeting, and sent to the 6. S. T. for insertion in the official organ,
Signed on behalf of the members, M. Mahoney, E. Rafferty, committee.

W. Lane, Sec. Treas.

DIOCESE OF LONDON.

St. Peter's church, Adare, has been greatly improved of late—chiefly by a spire and stained glass windows. A brick school has plot been completed. His Lordship Bishop O'Comor will shortly bless the new school und will administer the sacrament of confirmation. Thursday Nov. 14 is the date of the coronewis.

the ceremonies.
A 2,000 lb. bell from the Foundry of Meneely & Co., West Troy, will be blessed on the 27th of this month by His Lordship the Bishop of the diccese at Mt. Carmel.

be spread upon the minute books of each of the societies, and expressed to list Jordan-Bischop Lorrain and to Mr. Douros of this month by lis Lordahin the Bishop of the deuters of Armon. It RECORD United Consolad Kingston Freezam, Ottava Just Consolad

His brethren He will consider it as having been done to Himself, and that whatever we give to the poor will be returned to us a hundred fold.

The singing of the choir during Vespers and Benediction was of a very high order, and the organist, Miss Connor, is to be congratulated on the very successful outcome of her efforts. Several members of St. Peter's choir ably assisted on the occasion.

FROM BRANTFORD.

Many years ago, when this parish was young, Rev. Jeremiah Ryan being the pastor, he built a house for himself on Crown street, in rear of the church. During Father Ryan's pastorate he occupied this house, since which time it has had several different occupants. The good priest's will left the property to the parish, and it has just recently been put into shape by the Separate occupants. The good priest's will left the property to the parish, and it has just recently been put into shape by the Separate School Board to make a home for the Sisters of St. Joseph, and when the work is completed Brantford will possess a convent ample for all its needs for many years to come. A good-sized addition has been built to the front, which gives the house a very neat appearance: the interiors of the old building is being refitted, and a furnace put in for hearing. For a long time the people of Brantford have seen the need of a better home for the Sisters, who have done the greater part of the work in our schools since they were established, and the School Board have the hearty approval of every one in taking hold of the matter. An entertainment to raise tunds for part of the cost of the work was held in the Opera House on Oct. 29, which called out the enthusiasm of the people, and proved a great success both as to raising a considerable sun towards a good object, and furnishing a very pleasant evening to as many people as the Opera House had room to hold. Mr. Nelligan and his company from Hamilton made many triends, both by the clever entertainment trainshed, and their kind assistance to a worthy cause. The following is the Expositor's report of the entertainment:

"A literary, musical and dramatic entertainment was given in the Opera House last night in aid of St. Joseph's convent in this city. The house was packed to the doors by a large and enthusiastic audience, among whom were many belonging to denominations other than St. Basil's. Rev. Father Lennon, on behalf of the School Board, under whose

other than St. Basil's. Rev. Father Lennon, on behalf of the School Board, under whose anspices the entertainment took place, said a few words at the opening, more particularly to announce the absence of Mr. Whiting, who was on the programme. With that exception the bill of fare was faithfully carried out. The concert was carried through splendidly. The performers, one and all, acquitted themselves extremely well indeed. The quartette "Cruiskeen Lawn," a dear old Irish melody, was rendered by Miss Thomas, Miss Cook, and Messrs. Hardwick and Macpherson. It was simply charming. The

Irish melody, was rendered by Miss Thomas, Miss Cook, and Messers. Hardwick and Macoherson. It was simply charming. The quartette "Last Rose of Summer," was another nice treat. The duet "Only of Three," by Miss Thomas and Mr. Hardwick was a real gem. The voices blended most harmoniously. "Killarney" received a pseculiarly sweet and most artistic rendering from Miss Muriel Cutcliffe. Miss Thomas did full justice to that lovely old Scottish air "Within a Mile of Edinboro' Toon," while in "Bravest Heart" Mr. Hardwick asquited himself most ably indeed. Miss Houlding charmed the audience in "Friends," and, responding, created much enthusiasm by her rendering of "Annie Laurie." "Shamus O'Brien," the rollicking Irish boy of the rebellion of '98, was splendidly rendered by Mr. J. B. Nelligan, and Miss Marguerite Walsh gave a touching recitation on the "Sister of Charity." "The accompaniments were played by Miss Marie C. Strong, and that is the same as saying they were well done.

"A laughable farce called the Scotch Dominie was the second part of the programme. The plot, or the idea, of the play was as follows:

"Mr. Tilwell, a retired merchant, living in

The plot, or the idea, of the play was as follows:

"Mr. Tilwell, a retired merchant, living in the south of England, engages Dr. McTavish, a Glasgow teacher of celebrity, to finish the education of his son, Charles—but the doctor becoming suddenly ill, writes Tilwell a letter resigning the position. He entrusts the letter to his valet, Sandy McGregor, to post. Instead of posting it, however, Sandy, who is a roystering, ne'er-do-well sort of fellow, takes a suit of his master's clothes and presents himself at Mr. Tilwell's as the genuine Dr. McTavish. In his blundering endeavors to support the dignity of his assumed character he gets into all kinds of scrapes. He is finally unmasked by an old sweetheart, who happens to be in Mr. Tilwell's employ, and whom he pretends not to know. The chmax is reached when Tilwell—whose faith in him has been several times shaken—discovers him

gratulated on the success of the entertainme, Among the visiting clergymen noticed the audience were Rev. Father O'Reilly, Hamilton, and Vicar-General Keough, Paris."

THE LATE FINLAY MCNEIL.

RESOLUTION OF CONDOLENCE.

The death of our late colleague, Mr. Finlay McNeil, having come to the knowledge of the Board of School Trustees of the Roman Catholic Separate schools of the city of London, the Board desire to place on record their earnest expression of regret.

The deceased had been for many years a member of the Board, and was at all times one of its most energetic members. He took a deep interest in Catholic education, and his efforts were ever directed to rendering the schools efficient.

As a citizen he was the soul of probity and integrity. In his death we feel that the cause of education has lost one of its most sulproters, the city of London one of its most valuable citizens, and the members personally a genial and estimable friend.

The Board further desire to extend to the bereaved widow their heartfelt sympathy, and trust that the Comforter of the Afflicted will enable her to bear her affliction with Christian fortitude and resignation.

On behalf of the Board:

Rev. M. J. Tiernan, Chairman.

P. F. Boyle, Sec.

November 4, 1895.

GUELPH SEPARATE SCHOOL BOARD.

ARCHDIOCESE OF TORONTO.

"Parishioner" writes to the St. Catharines Daily Standard of the 5th of November as

rollows:

"The large' congregation at St. Mary's
Catholic church on Western Hill, Sunday
evening, must have been surprised and delighted by the transformation which has
taken place in this little church. The whole taken place in this little church. The whole interior has been thoroughly reprovated. Handsome windows of colored and chipped glass have replaced the old ones; and the sanctuary has been enlarged and elegrantly carpeted. The altar, newly draped and with canopy (itself a perfect gem and work of art), was resplendent with colored lights and flowers.

and flowers.

"Grand musical Vespers were sung by a full choir assisted by some of the best talend from the city, and the devotions were rendered more interesting by the reception into the Church of a young convert, who made his abjuration and was solemnly baptized. This was the occasion of an eloquent and impressive sermon by Father Allain. Another unique feature was the collection taken up by three little maids in white and wreaths. The services of the evening closed by the whole congregation venerating the relies of the great St. Anne, which are here enshrined this being the only church in Canada so favored, with the exception of St. Anne de Beau pre.

GRAND BAZAAR AT NOSBONSING VILLAGE, ON CHRISTMAS WEEK.

Dear Editor,—The Catholic Record readers will like to hear that the people of this Dear this are presently getting up a bazaar to Christmas week in help of our poor church This is a new departure for our little village but we are most energetically determined to make a few steps towards pogressiveness. We expect also to he soon in a position to tell the properties of the control of the people of the peopl ave just the one and same name for post save just the one and same name for post Now, to be practical in the best way post ble we invite all concerned to kindly forward us a lew articles that we will put in the bazaar

God's holy work we are doing, and known your generosity, always unbounded, we trust our humble appeal will be heard; surely your kindness will be greatly rewarded.
And now my dear editor and beloved readers is the time to give substantial help to our traction.
Yours very humbly,
Henri Martel, P. P.

OBITUARY.

Miss Nellie Bricklin, London.

The Angel of Death comes in love and pity and robs us of our treasures, one by one. This time he selected a young pupil of our Separate school—one who was admired and beloved by leachers and pupils alike for the many beautiful and noble traits of her character—Nellie Bricklin died on Tuesday, November 5, blessed and fortified by every consolation Holy Church can bestow on a departing soul. Nellie had the honor of winning the gold medal offered by Trustee Murphy t) the Separate school pupil who obtained the highest number of marks at the last Collegiate Institute entrance examination; but her health, never very robust, visibly declined since last summer, and when told by her confessor of the near approach of death she gladly turned from the allurements of life, with its charms, its hopes and its felars, to a preparation for eternity, and when death's angel came he found her fully prepared to die.

Six of the boys of the Separate school who passed the entrance examination with Nellie, were the pall-bearers, viz., Masters John Donegan, Frank Hinchey, Wm. Nolan.

Rev. Father Noonan celebrated High Mass of Requiem for the departed soul on last Thursday, in the cathedral, and it was touching to notice the fervent expressions of devotion of the pupils, who attended in large numbers, for their little companion and friend. R. I. P. MISS NELLIE BRICKLIN, LONDON.

Fell at 3c per pound.

PORT HURON.

Port Huron, Mich., Nov. 14.—Grain—Wheat,
per bushel — white, 58 to 50c; No. 2 red, 58 to
50c; oats, per bushel, white, 17 to 20c; rye,
per bushel, 35 to 38c; peas, 35 to 40c per bushel,
buck wheat, 25 to 28c per bush.; barley, 60 to 75c

After using half a bottle of Pastor Koenig's Nerve Tonie for sleeplessness and nervousness, I must confess that it is the best medicine I ever used. medicine I ever used.

SISTER VICTORIA.

The Best Medicine For Sleeplessness.

ored, with the exception our gradies and pre.

"Rev. Father Allain, our gradies and esteemed pastor, is to be congratulated upon the success of his ardnous work of the past several weeks."

A MARK OF PROGRESSIVENESS.

lew articles that we will plant and knowin God's holy work we are doing, and knowin always unbounded, we tru

MARKET REPORTS.

TORONTO,

TORONTO,

TORONTO,

A.— We had at the Western attle yards to day a total of fifty loads, including 2,500 hogs, 2,500 sheep and lambs, and a rry few milk cows and calves. There was title trade in shipping cattle; a few loads are purchased at from 3; to 3;c per pound, and r one load as much as 83 69 was paid, atchers' cattle—The best price paid was 3;c. ractically prices ranged to day from 1;

with most of the sales of butchers' meat around 2½c.

Export bulls of from 1,500 to 1,800 lbs, sold at 3 to 3½c per pound, and good steers for export fetched 3½ to 3½c and occasionally a little more. Prices for choice stockers are from 2½ to 2½c per pound, with extra choice selling at 3c.

Sheep and lambs were weaker. Sheep for shipping purposes fetched 3c, and occasionally 3½c per pound, the latter price only if very choice. Lambs were in much too ample supply, and were slow at from 2½ to 2½c per pound; or at \$1.70 to \$2.50 per head.

There was further weakness in hogs. The price generally paid off cars was 3.8.9; though 34 was the neminal quotation. Fed and watered hogs sold from 33.40 to \$3.70, and prices bid fair to be lower before the end of the weak. Sows cell at 3c per pound.

bruckwheat, 25 to 28c per bush.; barley, 60 to 75c per 100 lbs

Produce,—Butter, 16 to 18c per lb.; eggs, 16 to 18c per dox.; lard, 8 to 26 per pound; honey, 10 to 126 per pound; cheese, 8 to 10c per pound; hay, 811.50 to 812.00 per ton; baled, 811 to 813 in carl lots; straw, 84.60 to 55.00 per ton; beans, unpicked, 60 to 75c a bush; picked 75c to 81.00 per bushel; rutabagas, 10 to 15c per bush; carrots, 15 to 20c per bush; rutabagas, 10 to 15c per bush; carrots, 15 to 50c per bush; carrots, 15 to 50c per bush; carrots, 15 to 50c per bushel; paranips, 25 to 35c per bushel; paranips, 25 to 35c per bushel; bearings, 25 to 35c per bushel; vecetable oysters, 25c per doze, bunches; squash, hubbard, § to §c per pound.

Green vegetables—Celery, 25 to 30c, per doze, cabbage, 20 to 25c per doz; apples, 50c to 81 per bushel; helpes, dred, 4 to 5c per lb., citrons, 25 to 4c each.

EAST BUFFALO.

East Buffalo, Nov. 14 —Cattle—The receip were about two cars of fresh sale stock an two or three loads held over. The market wa dull and in sympathy with reports from othe points. Hogs—Receipts, 75 cars; market slow Yorkers, fair to choice, 3,75 to 3,85; roughs common to good, 3,25 to 3,50; pigs. good to choice, 3,75 to 3,80. Sheep and lambs — Receipts, 30 cars; market all; lambs, choice trprime, 33,90 to 8,45; culls and common lambs 82,50 to 83; Canada lambs, good to best, 34 to \$4,00; sheep, choice to selected export wethers, 32,25 to 83,50; oulls and common, 81,25 to 81,75.

Toronto Nov. 14.—Wheat, white, new, 74e, wheat, red. 71e. wheat, goose, 58 to 69e. peas common, 57e. barley, 37 to 48,60, oats, 28 to 28e. rye, 45 to 45,6e. buckwheat, 40 to 45e.; ducks spring, per pair, 40 to 68e., chickens, per pair, 25 to 35e.; turkeys, per bb. 4 to 75e.; geese, per b4 4 to 59e. tunter, in 1 b roils, 10 to 20e.; eggs, 17 to 19e. onloss, per bush, 39e. poatloss, new, per bag, 20 to 36e., apples, per bbl., 81 to 82,50; lay, timothy, 417 to 819; straw, sheaf, 813; beef, hinds, 3 to 7e., beef, fores, 2 to 49e., spring lamb, carcass, per lb. 4 to 56e., mutton, carcass, per lb. 45 to 6e., dressed hogs. 436 to 84,50 to 84

BREAKFAST-SUPPER. EPPS'S CRATEFUL-COMFORTING.



Streator, Ill., May 8, 1893.
I used Paster Koenig's Nerve Tonic for sleeplessness, from which I was suffering fifteen years. The Tonic had the desired effect. It is the only medicine which gives me sleep.

SISTER M. JOHN.

St. Vitus Dance Cured. Rev. I. P. Carrigan writes: I ordered five bottles of Pastor Koenig's Nerve Tonic for a girl ten years old, who was suffering from St. Vitus dance; she was perfectly cured by the same

A Valuable Book on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the med-icine free.

This remedy has been prepared by the Rev. Father Keenis, of Fort Wayne, ind., since 1856, and 18 now under his direction by the KOENIG MED. CO., Chicago, III.

49 S. Franklin Street. Sold by Druggists at SI per Bottle. G for SI Large Size, \$1.75. 6 Bottles for \$9. In London by W. E. Saunders & Co.

TEACHERS WANTED.

TEACHER WANTED, IN THE R. C. S

FOR S. S. NO. 6, ARTHUR, A MALE OR female teacher, holding a second or third class certificate. Duties to begin with the New Year. Send applications and testimonials, stating amount of salary, not later than Dec. 1 to James Feehan, Mount Forest.

A MALE TEACHER WANTED, HOLDING

WANFED, MALE TEACHER, HOLDING second or third class certificate, for school section No. 4, Adjala, for 1836. Apply, with reference, stating salary, to Thomas McCabe, loretto P. O., Ont. 891-5 WANTED, A MALE TEACHER, SECOND

A MALE TEACHER WANTED; TO COMmence duties on 1st January; second or third class certificate — for 8. S. Sec. No. 5, Sombra. Testimonials required. State salary, and apply to Charles O'Leary, Sec., Port Lambton, Ont.

The Sacramentals of the Church,

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