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# Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 8, 1894.

NO. 829.

SHE WAS A SHERIDAN.

Lord Dufferin's Tribute to His Celebrated Mother.

In these days of the "New Woman talk and fiction it is refreshing to take up a book like "Songs, Poems, and verses" by Helen, Lady Dufferin, edited by her son, the Marquess of Dufferin and Ava (John Murray). The work is a tribute by the most distributed of England's diplomatists tinguished of England's diplomatists to his justly celebrated mother —a woman who united noble gifts with a

personality of surpassing sweetness.

The late Dady Dufferin, one of the three granddaughters of Richard Brinsley Sheridan, shared with her sisters, the Hon. Caroline Norton (Mrs. Stirling-Maxwell of Keir) and Georgina, Duchess of Somerset, a full meas-ure of the gifts and charms of the Sheridans. In her beauty and wit were exemplified in remarkable degree, and these all-conquering sources of attraction were combined with others which, if they could not increase the brilliancy of that beauty and wit, were potent allies in producing the sweet, attractive grace which all who knew Lady Dufferin acknowledged and found abiding. "There have been many ladies who have been touching memoir; "but I doubt if there have been any who have combined with so high a spirit and with so law and children to her bedside and natural a gayety and bright an imagination as my mother's such strong, them good by in the same fond cheerunerring good sense, tact, and womanly discretion." The "lovableness" of her character, to use Lord Dufferin's apt term, is the one word that expresses her.
One the three sisters married the

Duke of Somerset, and, as Lady Seymour, was often chosen to represent the Queen of Beauty at the old-fashioned tournaments. She had large ine ducer of beauty at the old-lash-ioned tournaments. She had large deep blue or violet eyes, black hair, black eyebrows and eyelashes, and a complexion of lilies and roses—a kind of coloring, Lord Dufferin says, rarely seen out of Ireland. Another sister was Mrs. Norton, a brunette, with a pure Greek profile and a clear olive complexion. Lord Dufferin's mother, although her features were less regu lar than those of her sister's, was recognized on all hands as lovely and at tractive, with a figure distinguished for its grace and symmetry, and a sweet voice, to which, in company with Mrs. Norton, she often did justice at concerts and assemblies. Her other gifts were numerous, the chief one being that of poetry, which alone would have won for her an enduring fame. Frances Kemble, in her "Records of a Girlhood," mentions an evening she passed at Mrs. Norton's house, "when a host of distinguished public and literary men were crowded into their small drawing room, which was resplendent with the light of Sheridan beauty, male and female—Mrs. Sheridan (Miss Callender,) the mother of the Graces, more beautiful than any-body but her daughters; Lady Graham, their beautiful aunt, Mrs. Norton: Mrs. Blackwood (Lady Dufferin;) Georgiana, Duchess of Somerse and Queen of Beauty by universal consent;) and Charles Sheridan, their brother of the Apollo Belvedere. Certainly I never saw such a bunch of beautiful creatures all growing on one stem. I remarked it to Mrs. Norton, looked complacently round her tiny drawing room and said, 'Yes, we are rather good-looking people."
Rarely, indeed, has there been such an instance of the transmission of luxuriantly brilliant gifts as the Sheridan The men, who were all over six feet high, as well as handsome, might have become distinguished intellectually, in politics or letters, had consumption not swept them away be-

fore their prime. Lady Dufferiu's grandmother was that celebrated Bath singer, Miss Linley (heroine of Ned Sothern's late com-"Sheridan; or, The Maid of Bath") whose marriage with Sheridan forms so beautiful a page in the rom-ance of his life. Her father, Tom Sheridan, was no mean wit, while other distinguished members of the same house were, Joseph Sheridan le Fanu, who wrote "The House by the Churchwho wrote "The House by the Chutch' and "Uncle Silas," as well as "The Ballad of Shamus O'Brien;" and Sheridan Knowles, the author of "The Hunchback" and "Virginius," together with other works and poems. Lady Dufferin was married first to a descend ant of the Ulster Blackwoods, a man who was a kinsman of sailors and military officers; and then to Lord Gifford, whom she married on his death-bed at his urgent entreaty. Lord Dufferin calculates that the Sheridan family—of whose genealogy, going back to the days of the OSheridans of Togher, he gives an interesting account—and their col-laterals produced between them twentyseven authors and over 200 literary works. Driven out of their lands like so many of the Celtic Irish, it was as he their struggles with adversity which brought out their extraordinary

The story of Lady Dufferin's second marriage is sufficiently romantic. When Lord Gifford first made her acquainteges she was considerably older than he. In fact he was a lad reading with a tuto before going up to Cam-

bridge. Being at the time in a morbid condition he was impressed with an unfounded distrust of his own capacity. She cheered him and made him believe in himself, and, as he was in reality a well, it is true I do not possess the man of exceptional power, he seen gare. man of exceptional power, he soon gave broad acres of Lord So-and-so, or the promise of considerable distinction. Naturally he fell in love, like many other men, with the beautiful widow, and on more than one occasion pressed her to marry him. His career was cut short by an accident. While specific short by an accident. While specific short by an accident. While specific short by an accident. short by an accident. While superintending some repairs at Castle Gifford he saw that a large stone was about to fall on some of the workpeople below.

FAMOUS IRISH POEMS.

Lady Dufferin's poems require no introduction at least to the millions of her fellow-countrymen who have settled in America. No books are re-He exerted all his strength to hold it up until they could escape, but the strain caused injuries from which recovery was pronounced hopeless. He was nursed for nearly a year at Lady Dufferin's house in Highgate, and on his death-bed asked as a last satisfaction, that he might become the husband of of the woman whom he had loved in of the woman whom he had loved in vain for eighteen years. Being assured by the doctors that the invalid could not recover, Lady Dufferin con-sented to the brief union. In less than six weeks Lord Gifford died. The wife in name only survived him four years, bearing, with cheerful bravery, a long and painful illness. On the morning of her death Lord Dufferin thinks that she must have had some presentiment beautifut, charming, witty, and good," Lord Dufferin writes in his In a brief interval of consciousness al that she would not live to another day. lowed by the narcotics under which she was kept she sent for her daughter in-

> many a little tender joke and loving word of endearment. The present author, her son by the former marriage, says he was a boy when his father died. That father pressed a wish that the heir of Blackwoods should reside a good deal in Ireland. Lady Dufferin, though a beautiful woman, delighting in social Dufferin, "was incalculable. The period between seventeen and twenty-one is perhaps the most critical in any man's life. My mother, in spite of the gayety of her temperament and her powers of enjoyment, or perhaps on that very account, was imbued with a deep religious spirit — a spirit of love, purity, self-sacrifice, and unfailing faith in God's mercy. In spite of her sensitive taste, keen sense of humor, involuntary appreciation of the ridiculous, and exquisite critical faculty, "I have reason to complain." the involuntary appreciation of the ridiculous, and exquisite critical faculty, her natural impulse was to admire and see the good in everything, and to shut her eyes to what was base, vile, or cruel. . . . But the chief and dominant characteristic of her nature was her power of loving. Generally speaking, persons who love intensely are seen to concentrate their love upon

ful way in which she was in the habit

of wishing them good-night, with

are seen to concentrate their love upon a single object, while in my mother's case love seemed an inexhaustible force. Her love for her horse, for her the affection she lavished on me, on her brothers, sisters, relations, and friends, was as persistent, all-embracingg, perennial, and indestructible as the light of the sun." When he has recorded her death Lord Dufferin breaks into the following pardonable threnody: "Thus there went out of the sun." The English Bible Before the Reformation.

The English Bible Before the Reformation.

The Pre-Reformation or revised version of the whole Scriptures, the same high authority appears in the Dublin Review, accordange to the imitation he recently made in our columns. Dealing with the position occupied by Wyclif he says: see it accomplished" (Thompson, ut for the says). was no quality wanting to her perfection; and I say this, not promoted by the partiality of a son, but as one well

both men and women." ANECDOTES ABOUT DISRAELI.

The subject of this memoir was naturally brought into contact with many poet Rogers, Lord Broughman, Lockto be Prime Minister of England.

was that he should come and see you: recluse at Hampole. At the same time the second, that he should pay my probably another translation of the

I am sitting on the stile, Mary,
Where we sat, side by side,
That bright May morning, long ago,
When first you were my bride;
The corn was springing fresh and green,
The lark sang loud and high.
The red was on your lip, Mary,
The love light in your eye.

Her humor was as genuine and deep as her pathos; indeed her merry songs make the bulk of her productions. She wrote "The Charming Woman," the one beginning "O, Bay of Dublin ;" and hers, too, was "Katie's Let ter," though many a girl sings it now a days without a notion of who the author was :

och girls, did you ever hear I wrote my love a letter? And aithough he cannot read I thought twas all the better. For why should he be puzzled With spellin' in the matter, When manin' was so plain I loved him faithfully— And he knows it—Ohe knows it— Without one word from me.

I wrote it, and I folded it,
And put a seal upon it.
It was a seal almost as big
As the crown of my best bonnet
For I wouldn't have the postman
Make his remarks upon it,
As I d said inside the letter
I loved him faithfully—
And he knows it—O he knows it—
Without one word from me.

Coming as the author does from the family of Sheridans, as remarkable for intercourse, for her son's sake spent the deep potations as for the richness of many of her best years in his company in the solitude of an Irish country house. "The gain to me," says Lord Dufferin feels that he has a right to refer to the burden which his ancestry Dufferin, "was incalculable. The has bequeathed so him. The great

"THE WORD OF GOD."

thremody: "Thus there went out of position occupied by Wyclif he says: the world one of the sweetest, most beautiful, most accomplished, wittiest." We are apt to forget the fact that 'till past the middle of the fourteenth cenbeautiful, most accomplished, wittiest, most loving and lovable human beings tury French was actually the language that ever walked the earth. There of the Court and of the educated classes generally. Only in 1363, for the first time, was the sitting of Parliament the partiality of a son, but as one well opened by an English speech, and in the previous year only had it been enacted that the pleadings in the courts of law might be in English in place of the French which had hitherto been the legal language; but even then the records of the proceedings were still to amongst whom may be mentioned the tinued for almost a century longer to hart, Sydney Smith, Theodore Hook and Mr. Disraeli. Here is an incident be the language of the upper classes and Mr. Disraeli. Here is an incident in the relationship between Lady Dufferin and the man who was destined to be Prime Minister of England. The elder Mr. Disraeli being as yet language is of course to be found in more celebrated than his son, my the circumstances of the time. Before mother had expressed a desire to see the era of Wyclif consequently all who him. But the introduction could not were able to read at all, could readily be managed, inasmuch as at this par find in the Latin version of the Holy ticular moment Mr. Disraeli had quarreled with his father. One fine morn as existed in England, what they re

ing, however, he arrived with his father in his right hand, so to speak, in Mrs. Norton's drawing room at Story's-gate. Setting him down on at Story's-gate. Setting him down on the non-existence of any English translation of the entire Bible before the a chair, and looking at him as if he time when Wyclif came upon the scene. were some object of vertu of which he wanted to dispose, Mr. Disraeli turned round to my mother and said in his somewhat poupous voice: "Mrs. Blackwood, I have brought you my lated by Richard Rolle, who died in fisher. I have become reconciled to 1849. This work he undertook at the father. I have become reconciled to 1349. This work he undertook at the my father on two conditions: the first request of Dame Margaret Kirby, a

of his earliest encounters with Mr. near Leeds, in the County of Kent, Disraeli, who always treated him with about 1320. Besides these, however, Bohemia the Bible was translated by great friendliness, was in Brook street there was the metrical paraphrases of the afternoon of the day on which he Genesis and Exodus, the Ormulum or

Anglo-Saxon version of the Gospels was copied as late as the twelfth cen-tury." (E. M. Thompson, Wycliffe

century, it is sufficient to show that the idea did not originate with Wyclif, and was not the outcome of his move ment; the simple fact being that it was not until his era that the need for vernacular versions became pressing
—or, indeed, until at that time the
undoubted establisment of the supremacy of English as the national lan-guage became assured. The so-called reformer of the fourteenth century was fortunate in the time in which he lived, so far as this is concerned; and if to have ascribed to one much that does not of right belong is to be accounted as good fortune, then Wyclif was in deed greatly blessed in being a great deed greatly blessed in order to be personality in an age when pens began to be busy on English tracts and English translations. Because for this sole lish translations. Because for this sole reason, as Mr. Maunde Thompson, the principal librarian of the British Museum, well observes, "it is not sur-prising that much has been ascribed to him which is due to writers whose to him which is due to writers whose names have died."

It will, perhaps, be thought that this can hardly by any possibility be the case in respect to so important a matter as the translation of the Bible into English. Yet what as a fact do we know about it? In the first place, the tendency to ascribe to Wyclif what clearly is not his is directly illustrated in regard to Biblical literature. The commentary on the Apocalypse, which probably dates from the middle of the fourteenth century, and those on the Gospels of SS. Matthew, Luke and John, were all believed to be the works of his pen, "although recent criticism has rejected his claim to the authorship" (Thompson, ut sup., p. xvii). It is also, I believe, very questionable whether the translation of Clement of Lanthony's Harmony of the Gospels, and French vernacular translations, known as "One of Four," was Wyclif's which it is admitted were allowed. It Lanthony's Harmony of the Gospels, work at all, as is often asserted. version differs from the received Wyclifite text, and the only reason, apparently, for ascribing it to him is duction, in which the practice of reading the Scripture used in the Church services in English after the Latin is defended. The most that can be said is that possibly Wyclif may have been the translator, although there exists no evidence that such was

Passing now to the translation of the Bible itself, it will probably be a surprise to many to learn that only the New Testament portion," as Mr. Maunde Thompson has pointed out, can be said even "probably" to be due "to the hand of Wyclif himself." sup. p. xix). So far, then, as Wyclif personally is concerned, the New Testament portion of the version, which goes under his name, is all that can be said even as probably his work.

Further on Father Gasquet says .--We may now turn our attention to a brief consideration of the attitude of the English ecclesiastical authorities of the fourteenth and fifteenth centuries towards a vernacular translation. It might seem unnecessary, perhaps, in these enlightened days say much upon this; but the same old stories are being repeated almost daily, and writers of various kinds still indulge themselves in the congenial task of embellishing cherished traditions without caring o inquire too particularly, or for that matter, at all, into the grounds of their belief. I have already referred to this attribute of mind, and I may here take as an example the writer of an article in the latest edition of the Encyclopedia Britannica.

"The work of translating the Holy Scriptures (he says) assumed important dimensions mainly in connection with the spirit of revolt against the Church of Rome, which rose in the twelfth and thirteenth centuries. The study of the Bible in the vulgar tongue was a characteristic of the Cathari and Waldenses, and the whole weight of the Church's authority was turned against the use of the Scriptures by The prohibition of the the laity. Bible in the vulgar tongue, put forth at the Council of Toulouse in A. D. 1229, was repeated by other Councils lebts."

Psalms was made by William de in various parts of the Church, but Lord Dufferin himself notes that one Schorham, a priest of Chart Sutton, failed to quell the rising interests in Huss; and the early presses of the tract he may, as in fact frequently fifteenth century sent forth Bibles not happens, intermingle false and erron-

the thirteenth century. It is, moreover, of interest to remark that after the Norman Conquest, whilst the wants of the educated class were satisfied by the Norman-French translations, "the Angle Sayon version of the Gospels the vernagellar Serietures and fire dency of this passage from the "Ency-clo pedia." It has been shown beyond of such when made. the vernacular Scriptures and fifty The same from Catholic sources. Meagre as is the evidence, then, of vernacular versions of the Sacred Scriptures in England previous to the close of the first half of the fourteenth century, it is sufficient to show that the idea did not originate with Wyelif. piety rather than as books for mere library use. The same may also be said of the printed editions. France, Spain and even Italy each had editions of the vernacular Scriptures in the fifteenth century, as some of the earliest efforts of their national printing presses. In Germany, indeed, no fewer than seventeen such editions existed before the time of Luther, and still people may yet be found to cling to the old fable of accidental finding of the Bible by the so-called German reformer; the truth being that there is ample evidence to show that in mak ing his translation of the Scriptures

he had before him and was actually using one of these Catholic versions. If England did not possess a pre Re-formation printed Bible, this was due to circumstances to which I shall have to refer later. It should, moreover, be borne in mind that its place was supplied by the extremely popular "Golden Legend," which contained nearly the whole of the Pentateuch and the Gospel narrative in English, and which was issued from the press by Coxton before the close of the fifteenth century

As to the attitude of the ecclesiastical authorities in England towards the translated Scriptures, it is believed on all hands, apparently, that it was un compromisingly hostile. from our ordinary history books, we should certainly conclude that what Mr. Matthew calls "the zeal of the inquisitor " prevented any large circula-tion of the newly-translated Word of God. Yet a strange fact confronts us at the outside; the number of manu-script copies of English Bibles extant hardly falls short of that of the German The has, I believe, been hitherto taken for granted, without sufficient examination, that the authority of the Church in this country was directed not merely to discourage the reading of the Bible in English, but absolutely to forbid the making of any translation whatever. But what, again, are the facts? As a proof of this distinct prohibition of the English Church, a constitution of the Council of Oxford in A. D. 1408, under Archbishop Arundel, is usually relied This is what the council has to

say upon the matter:
"It is dangerous, as St. Jerome de clares, to translate the text of Holy Scriptures out of one idiom into another, since it is not easy in translations to preserve exactly the same meaning in all things. We therefore command and obtain that henceforth no one translate the text of Holy Scripture into English or any other lan-guage as a book, booklet, or tract, of this kind lately made in the time of the said John Wycliff or since, or that ts, the said John Wybe made, either in part to or wholly, either publicly or privately, ut under pain of excommunication, until under pain of excommunication, that such translation shall have been approved and allowed by the Provincial Council. He who shall act otherwise let him be punished as an abettor of

the Synod of Oxford forbade was unauthorized translation. The fact that no mention is made of any Wyclfite translation of the entire Bible is not June 29, 1881; that upon the Chriswithout its significance, and in view of the Lollard errors then prevalent and of the ease with which the text of Holy Scripture could be modified in duties of Christians, besides a series of the translation in any and every MS., so as apparently to be made to support those views, the ordinance appears not only prudent and just, but neces-Even when the introduction of printing at last rendered it possible to secure that all copies should be identi-

cal, the version has still to be authorized. Beyond this safeguarding of the text the words of the decree seem to imply that proper authorization might be obtained, and even that an official vernacular version of the Bible was seriously contemplated. In this sense, there can be no doubt, the Constitution of Oxford was under-

stood by those whom at the time it concerned. The great canonist Lyndewode in his gloss upon this passage says that the prohibition does not extend to translations of the Scripture made before the time of Wyclif, and he assigns the following as a reason why more recent translations must be approved, that:
"Although it be the plain text of

Sacred Scripture that it is so translated, the translator may yet err in his translation, or if he compose a booklet or

Father Gasquet enters very fully into the subject, and he says he does not see how it is possible to come to complete translations, all emanating the versions of the Sacred Scriptures edited by Messrs. Forshall and Madnumerous translations existed also in den, and commonly known as Wyelif-

By the Operation of Transfusion a Man's Life Was Saved.

Last week a quarrel occurred between three butchers at the Polish setlement of St. Hedwig near San Antonio, and in the altercation one of them, Peter Karezmaret, was stabbed twice, whereby two dangerous wounds were inflicted.

Dr. De Lipscey was called in to attend the wounded man, and found him almost lifeless from loss of blood.

Rev. Louis Dabrowsky, the parish priest of St. Hedwig, having been sumnoned to administer the last sacraments to the unfortunate man, and being present during the doctor's visit, at nce bared his arm and offered to have one of his arteries opened, so as to have some of his own blood transferred into the veins of dying man. The doctor accepted the Reverend Father's offer and performed the operation suc-cessfully. Immediately after the transfusion of blood the man rapidly revived, and he is now in a fair way to recover

An operation of this kind is always attended with considerable danger, as the admission of the least particle of air into the veins would cause instaneous death, and the Rev. Father's act is, therefore, all the more praiseworthy. Southern Messenger.

LEO'S LETTERS.

They are Expected to Rank Him mong the Greatest of Popes.

The Rome correspondent of the Baltimore Sun writes: Last night the Vatican papers published the Latin text of the encyclical of Pope Leo XIII., long looked forward to. It occupied six columns-more than a full page of these journals. It is addressed to the princes and peoples of the universe. The encyclical is a document of intense interest, and is calculated to attract universal attention. No pronouncement of Emperor, King, President or premier in Christendom to-day will receive more careful and thought ful consideration than this document of Leo XIII. "The world is homesick for heaven" was a happy phrase used in the Parliament of Religious at Chicago, and the fact that Leo XIII. is the spiritual head of the largest body of Christians in the world will render his words of value to these, and of curiosity, at least, to others. This is the secret of the great attention given to his previous documents. He has had not only wise words to say upon the topics he chose for comment or elucidation, but he has also shown how they are to be considered, and from what standpoint they are to be viewed by all those of his communion

As the correspondent writes he has Now, it obvious from the words of the decree that in this there is no such absolute prohibition as is generally represented. All that the Fathers of the Synod of Oxford forbada was soluted in the solute in the synod of Oxford forbada was soluted in the synod of Oxford forbada was so evils of society, their causes and remedies; that of "Arcanum Diving Sapientia," on Christian marriage : that upon the origin of the civil power, tian constitution of the states, Nov. 1, 1885; that upon human liberty, June 20, 1888; that upon the principal civic letter addressed to the Bishops of individual states or nations, and the letters on the renewal of philosophical studies and on the abolition of Brazil; on the restoration of profound Greek and Latin studies, on the opening of the Vatican library, and many others. Such a series of letters, con taining such fruitful teaching and instruction, constitutes the remarkable work of a great pontificate, and will rank their author among the greatest of those who have occupied the chair

In Good Company

There are subjects at which even the scoffer must not sneer if he still wishes to be considered well bred. one may scout religion and still be

known as a person of good taste.
What old Monsieur Montroud, a dissipated society man of the First Empire, was in his last illness, Abbe Petitot was a frequent visitor at his bedside. One day, in the course of a serious conversation, the Father said

"You have probably, during your long life, been very often tempted to speak lightly and to joke about relig-

ion?"
"No," said the old wit, seriously, "I have always moved in the

SEPI EMBEI

cross-grained, so that the whole world seems wrong. That's the way you feel when your liver is inactive. You need Doctor Pierce's Pleasant Pellets to stimulate it and correct it, and clear up your system. stimulate it and correct it, and clear up your system for you. You won't mind the taking of them they're so small and so natural in their effects.

All that you notice with them is the good that they do.

In the permanent cure of Biliousness, Jaundice, Constipation, Indigestion, Sour Stomache, Dizziuess, Sick or Bilious Headaches, and every liver, stomach, or bowel disorder, they're quaranteed to give satisfaction, or the money is returned.



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The above work will be sent to any of our subscribers, and will also give them credit for a year's subscription on The CATHOLIC R. CORD, on receipt of Three Dollars. We will in all cases prepay carriage.

D'FUWLER'S WILD \*COLIC\* CHOLERA CHOLERA-MORBUS DIARRHOEA



HEAD. DEAR SIRS,-I had e past three years,

and was not free from it a single day. I nsed doctors' medi cines and all others could think of, but it did me no good.

My cousin said I must

#### TRY B.B.B. because it is the best medicine ever

made, and I took three bottles of it, with the result that it has completely cured me. I think Burdock Blood Bitters, both for headaches and as a blood

BEST IN THE WORLD. and am glad to recommend it to all my friends. Miss Flora McDonald,

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On a lovely Sunday evening in the end of August, 1792, a party of fierce-looking strangers seated themselves with an insolent and swaggering air under the awning in front of a cabaret in the square of the little town of St. Denis. They were all more or less armed, and all, without exception, wore the "bonnet rouge." The pro-vincial accent in which the greater number of them spoke showed that were new arrivals in the capital: and the patois with which two or three interlarded their conversation be-traved a Marseillaise origin. A few of the villagers who had been sitting quietly in the shade before they arrived made way at once for the swaggering strangers; and, though curiosity de-tained a few listeners, the majority slunk off with an evident expression of

fear, if not dislike, at their approach Nor, indeed, was it any wonder. It was an awful period. May we never, lear reader, know anything of its horrors except from history! Men had learned, from the reckless atrocities then daily and hourly committed, that ne institution, however venerable, could be regarded as staple, that no ordinance, however sacred, was secure from profanation. And especially it was no wonder that the poor burghers of St. Denis should tremble in this inauspicious presence; for it was but a short time before that asimilar gang had broken into the old Cathedral of their town-the burial-place of the royal line of France-profaned its altar, rifled its tombs, scattered the ashes of the kings to the winds, and destroyed in a few hours some of the noblest monuments of antiquity, of which not France alone but Europe could boast.

The strangers, however, took no notice of the consternation they occasioned : but after ordering a supply of wine and eau-de-vie, to which they dressed themselves with no unpracticed air, they continued the conversation in which they had seemingly been en gaged before they arrived.

"That was a clever job at the St. Esprit in Troyes last week," said one, apparently the leader of the party
"The croaking old nuns refused for a long time to leave the convent, till at last Citizen Pettica coolly set fire to it over their heads; and then, I promise you, they scampered off like rats from a smoking corn-stack."

"But did you hear of the glorious doings at Bordeaux?" said one of the Marsellaise. "Balmat is just back from the south, and told it to us last night at the club, in proposing a new member. The day before he came away he saw no less than three of the ring-leaders of the priestly gang quietly disposed of. The first was beheaded, the second drowned, and the third flogged to death ; and the brother of one of them, the gallant fellow whom Balmat proposed for the club, was th very first to plant the 'Tree of Liberty on the spot still red with his brother'

blood."
"Bravo," replied Mortier, the first speaker. "We are picking down the speaker. "We are picking down the speaker." crows out of the old rookery by de-They have cawed too long for liberty.

Never mind," said a fierce, red whiskered fellow, more than half drunk already, though he still plied the bottle "Never mind! This slow Il never do. We must burn steadily, "Never mi work will never do. them out by wholesale, and pay off all scores at once.

"Well said Richard," echoed two or three of the Marseillaise voices. Us the wholesale work! Here's to Meslier's immortal toast: "Que le dernier des rois soit strangle aves les boyaux du dernier des pretree!"

It is revolting to relate that the brutal toast was received with acclamation by the infatuated wretches. where is the depth of depravity too deep for the human heart when aban doned to its own wicked will! Alas!

ASTHMA. Distressing Cough,



-AND-MUSCLES. Despaired OF RELIEF. CURED BY

Ayer's Cherry Pectoral

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

"My wife had a very troublesom cough. She used Ayer's Cherry Pecto ral and procured immediate relief."-G. H. PODRICK, Humphreys, Ga.

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR



TATIFYING TOSULTS. PRICE 40 CENTS PER BOTTLE

trolled, what is the possible enormity their hellish ingenuity could devise that has not actually been exceeded by the incarnate fiends of this unhappy

During the clamor which succeeded the toast one of the party rose and withdrew from the cabaret. He had hardly yet reached the prime of man-hood, but his stern and gloomy features wore a dark and sullen, though not utterly depraved, expres sion. Of a rank evidently superior to that of his companions, he was an amateur in the work of violence for which they were hired. He was a professed lover of liberty, though he ould hardly conceal from himself that his feelings were strongly warped by misanthropy and disappointed ambi-tion. Still, he had wrought himself up to a degree of enthusiasm in his new career, and regarded the cruelties by which it was marked as but the wild justice of an insulted people, whose sense of wrong, pent up for centuries of oppression, had at length urst out with a violence which it was idle to restrain. The present expedition had been undertaken by direction of the higher powers for the arrest of several non-juring priests, who were reported to have taken the neighborhood of St. refuge in Denis; and Ferrand (for so he was called) had joined it from some undefined feeling which he could not himself fully analyze.

He strolled from the square towards the old Cathedral, the towers of which were gorgeously lighted up by the declining sun. I dare say but few of my readers have seen the Cathedral of st. Denis, and those who may happen to have seen it of late years must remem ber that at the time of which I speak now fifty years ago, its appearance was very different from that which it now wears. The whole building bore numberless traces of recent violence the exterior, now so tastefully and successfully restored, was not only time-worn-that one would not have minded in a church of six or seven centuries' standing — but hideously shattered and dismantled. The pin nacles were broken, the fretwork des royed, the niches were despoiled of their sacred occupants, which lay in fragments upon the ground, the gorge-ous windows were shivered into pieces, the roof, now so exquisitely finished in "blue powdered in stars of gold. was then cold, bare and in part black ened; the pillars and frieze bore the fresh marks of the pick-axe and the sledge hammer, the statues were muti-lated and hurled to the ground, the boxes were rifled and flung down, the monuments were torn open, and fragments of the coffins and other memo ials of the dead strewed the floor; th choir stalls were hacked and disfigured, the altars were stripped of their sacred ornaments, and one or two of them overthrown; in a word, the whole scene was an illustration, and even so did it force itself upon Ferrand's mind, of "the abomination of desolation standing in the holy

place. Still, even in its desolation, it was venerable old pile. Ferrand, who saw it for the first time, was struck, in his own despite, by the exquisitely light and graceful proportion of the exterior, the rich ornament work of the tower, and the gorgeous tracing of the doors and windows. withdraw his eyes from the startling. "Give though grotesque sculptures which adorn the entrance, and exerted all was then a difficult task) the legend ment. Simple and unstudied, it was which surrounds it. I may take this addressed direct to the hearts of his

opportunity, while he is so engaged, to tell a few words of his history. Jules Ferrand (he had dropped the associate De) was a younger son of a noble family in the Tournaine. The eldest brother, as a matter of course. was destined to succeed to the family estates. Jules, with a second brother, was born to comparative depend-ence. Still his prospects of ence. Still his prospects of distinction were sufficiently flatter The utmost pains were be ing. stowed upon his education, and he was carefully trained up in the strictest principles of religion. From his boy-hood, however, he had displayed a de gree of sensibility almost bordering upon moroseness. He bitterly felt his inferiority to his more favored brother; and some chance allusion to his dependent prospects, intended merely to stimulate his industry, fixed the barb of discontent in his heart forever. Ambitious and aspiring, yet without the perseverance which would enabl him to win his way unaided to eminence, and too proud to accept, much seek, the assistance which he thought was only extended as a favor, he dreamed away his early youth in unavailing repinings at his lot. The more pliant temper of his younger brother, Jean, opened a way for him to distinction; and his early success, which was sometimes put forward as a model for Jules, and the favor with which he was regarded by all who knew him, tended still more to embitter the lot of the sensitive and un-His repinings soon happy man. ripened into discontent. ons completed the work of disaffection He became gradually estranged from his family and friends. His religious principles were one by one under-mined. The flatteries of false friends taught him to believe that in another state of things his talents could not fail to secure him fortune and distinction when the hour of change arrived,

and the revolution burst out in all its

fatal fury, he was among the first to

herd with the vilest and most brutal of the revoluntionary mob on terms, not alone of toleration, but even of fellowship and fraternity. Thus he advo-cated, or professed to advocate, upon principle, all the violence into which the mental instruments of revolutionary cruelty plunged from the mere in-

stinct of brutality and thirst of blood. That anyone such as he should be struck with anything like regret at the sight which awaited him in the interior of the cathedral, would hardly be natural to expect. Yet it was so. shame, if not to remorse, stole over him as he contemplated the scene of ruin. He could not help asking himself what the cause must be, which it was sought to uphold by means like these; and the gloomy silence of the hour, melancholy plight of the venerable old aisles, the shattered and mutilated fragments of what once had been the bright and beautiful, gave weight and force to the reflections which his better feelings suggested. But he yielded not to the impulse. He passed on with a rapid and determined step, as though he sought to fly from the thoughts to which he was resolved not to give way.

Insensibly, however, his pace slack ened, as he passed around the back of the choir, and he paused to examine, now the rude sculptures which adorn the enclosure, now the antique and strange-looking altars which rest against the wall of the church. The dim and unsteady light of the evening hour heightened the effect which they were calculated to produce, by bring ing out more mysteriously strange and uncouth forms, concealing the injuries which they sustained rom the recent violence of the mob.

He was irresistibly impelled to pause at every step, and, in the in-terest which the examination created, he forgot for a moment the purpose

for which the visit had been made Suddenly, however, his attention was recalled by the sound of suppressed or distant voices, and he stood still, in the hope of discovering whence it issued. It was as if immewhence it issued. diately beneath his feet; and after a moment's reflection he concluded that it came from the cript, a subterraneous chapel. Returning cautiously from the rear of the high altar, he des cended once more into the aisle, and, to his surprise, discovered that the massive iron gate of the cript lay open. He entered without hesitation and treading his way through the dark passage at the entrance, he soon reaceed a spot from which he was able to see distinctly what was passing

A number of little children were ssembled in the small chapel which lies immediately below the high altar in the upper church, and which is used for the Mass of the dead. An old and venerable priest, assisted by another clergyman still very young, was in the act of addressing the little flock. They had selected this spot for their Sunday evening's devotions, for the purpose of concealment; and the priest was giving them a few words of instruction on the duties of Christians, previous to dismissing them for the

These, then, were men of whom Ferrand's party were in quest, and his first impulse was to return and bring them to the spot without delay. A cer tain undefined curiosity, however, in duced him to hesitate for a moments and listen to the discourse of the old man. It was upon the horror his skill in trying to decipher (what of sin and the terrors of God's judglittle hearers, and from the trembling lips of the venerable man it came with a sort of unearthly power. The whole scene was almost overpowering. The whole darkness which reigned all around, save in the single spot where the preacher and his little auditory stood; their eager and awestricken young faces as they gazed with breathless interest upon the speaker; th zeal, charity and paternal affection which gleamed from his eyes and trembled in his faltering accents; the simple earnestness with which he proposed the terrific truths which he laid before them; all came upon the stranger with an unseen which he himself could never have anticipated. They touched a cord which for years had lain silent and neglected. He strove to laugh off the feelings this had exalted, as he had done a thousand times. He recalled all the fallacies by which he had so often quieted the "still small voice" of his inward monitor. But it was vain. The impression was too strong to be thus summarily dismissed. He would fain have withdrawn ; shame, pride, anger, induced him to return to his companions. But he was withheld by an impulse which he could not resist, and remained rapt in the subject of the preacher's address until he had concluded, with even

more unction than he had manifested in any previous moment. Scarcely had he closed when the little crowd fell upon their knees, and all with one voice began to along with the venerable priest, their evening prayers — the very prayers which Ferrand in his better days had been taught to say. Their little voices chimed harmoniously together. The deep and solemn, though trembling, tones of the old priest were heard distinctly above them. They spoke to Ferrand's heart of many a long-for gotten feeling, of many a touching and tender memory long passed away And while he gazed with intense anxiety upon the scene, he saw a mother who was among that crowd hail the prospect, and the most violent | mother

grace in the softened heart of the man. He flung himself upon his knees, and, after a brief and almost despairing prayer, he rushed from the spot.

In a few minutes after Ferrand left the church a hurried messenger was observed to enter the cabaret, where his companions still continued their carousal, and addressed a few words to the leader of the party. He started up with an air of alarm, and the whole company hastily quitted the shop and returned in confusion to Paris.

About a dozen years since an Irish traveller heard the above story related in a very affecting sermon on the reigious education of youth, from the pulpit of the Cathedral of St. Denis. The preacher — a venerable old man, bowed down by the weight of years and apostolic labors-was the long lost but penitent Ferrand himself. died in a few months afterwards a most holy and edifying death, and is still affectionately remembered by the villagers as the good old Chaplain of St. Denis.—Irish Monthly.

The affection which the Church has always inspired in the hearts of the poor and the success which has ever attended the zeal and devotedness of her priests and religious, have been the theme of many a well-merited eulogy from Protestant pens. The following paragraph from the Arena, however, has a special interest as coming from one who is, confessedly, hostile to all forms of supernatural religion:

"The Catholic Church is the only one that is not ashamed of having poverty clinging to the skirts of its most beautiful temples; and although this bitter contrast is not that of an ideal state, still our meaning is clearwe are dealing here with actual conditions: the Catholic Church is, and has always been, in closer touch and sympathy with the poor and miserable than the Protestant. The magnificent military organizations of the Catholic Church, and the intimate hold it has upon the imaginations of its people, prevent it from ever being seized with the complete lethargy that is practially making the Protestant churches merely social leagues among the rich, for the dissemination of a system of canting ethics in direct tradiction to the teachings of its Founder, from which the poor are turning heart sick, disgusted, desperate. It is the testimony of almost all who have seen anything of the slums that the most active agent for physical and moral good is the humble Catholic priest, whose business is the welfare of his flock, and not social ambition and the diplomacy needed to keep in the good graces of his deacons. The Catholic priest is, luckily, freed from all necessity to pander to the prejudices of his deacons, and is truly a minister and not an entertainer. To be quite fair, the Methodist ministers, who often suffer great privations on small salaries and short tenure, are the most devoted and sincere of the Protestant clergy; and they divide the honors of consecration to arduous and unapplauded work in poor parishes with the Catholic

Catholics are interested in such trib utes as this, not because they gratify a puerile and unreasonable vanity, but the hope that their separated brethren, recognizing the credentials influence as well as in her power to inspire and nurture priestly heroism, may be induced to embrace the true faith. The writer errs, however, in attributing this influence to such material causes as "organization, "hold on the imagination," etc. The real secret of it is found in the lifegiving Sacraments of the Church, the proper reception of which ought to inspire in all Catholics a disposition akin to the heroic. But it is too much to expect that non-Catholics should recog nize this, plain as it is to those within the Church. It is the old story of see ing the stained glass windows of the cathedral from the inside and from

#### Disappointed Her Audience.

Mrs. Helen Richings, of Minneapolis, who is represented as an actress, lec-turer and spiritualistic medium, was announced for a lecture recently in Indianapolis on "My Experience in a French Convent." The A. P. A. turned out in force, but after listening to her lecture with ill-concealed impatience they felt that their admission noney had been obtained under false the truth.

She said that having, when yet very young, shown a tendency for the heatrical profession, she was sent to a French Convent.

"For five years I was with the good nuns," said the speaker, "and from my personal experience among them I learned to love and revere them. I never hear a wrong derogatory to character uttered against nuns that it does not convince me that the individual who seeks to traduce them is absolutely ignorant of what he is talking about. I say to you that they are women good, noble and loyal to what they believe to be right. They are women ef education, perfect refinement and sweetest gentleness, and with all my soul's earnestness I say and I stake my life on the truth of the in urging it on to a speedy crisis. Once involved in the whirlpool, he was in her own, and try to teach its young are women whose moral being is as

THE CHAPLAIN OF ST. DENIS. | alas! if the gates of the infernal abyss | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | drawn from abyss to abyss, till at last | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | lips to join in the prayer which it | pure as the flying snow; their character | the natural feelings of humanity were | lips to join in the prayer which it | pure as the flying snow; their character | lips to join in the prayer which it | pure as the flying snow; their character | lips to join in the prayer which it | pure as the flying snow; their character | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join in the prayer which it | lips to join you to look in the calm, clear faces of these dear, good women and tell me if you can see there engraven the lines of vicious and immoral lives. In the five years I was under their care they taught me not only by word of mouth, but by their daily lives, the essential principles of a pure and perfect woman-I love the good they did in liness moulding my future character

#### An Antidote for Discontent

Fenelon, Archbishop of Cambray, as asked one day by an intimate friend, if he could communicate to him the secret of being always easy. "Yes," replied the good man. " can teach you my secret, with great facilty. It consists in nothing more than making a right use of your eyes." His friend begged him to explain himself. "Most willingly," plain himself. "Most willingly," replied the Bishop. "In whatever state I am, I first of all look up to neaven, and I remember my principal business here is how to get there. then look down upon the earth, call to mind how small a portion I shall occupy in it when I come to be A SALUTE FROM A HOSTILE interred; I then look abroad into the world and observe what multitudes world and observe what multitudes there are, who in many respects, are more unhappy than myself. Thus I learn where true happiness is placed where all our care must end; and I then see how very little reason I have to complain."

#### Unanswered Prayers.

The great doctor of the Church, St. Augustine, says that there are three kinds of people who pray and are not heard, and three ways in which they

First: Those who pray in a bad state of mind-that is, a state of mortal sin. Man, after being regenerated by baptism, should always have his sou in a state of purity, instead of which he very often has it in a state of sin. When we pray we should either be in a state of grace or in one of heartfelt

epentance Secondly: Those who pray in an unfit manner-with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their knees—they may be in the temple of the Almighty, but their hearts are not there. When this is the case, they will not be heard, neither will God grant them their prayers.

Lastly: Those who ask for things which they should not, viz., things of the world, or those which would be in jurious to them. God, who is all love. has created man for everlasting glory therefore, how is it possible that He could grant us a petition which would only lead us to our own confusion and injury?

#### THE CATHOLICS OF THE WORLD

Are 280,000,000, and They Have One Lord and One Creed.

The number of Catholics in the world is computed at about 280,000,-000. They have all one Lord, one faith, one baptism, one creed. receive the same sacraments, they worship at the same altar, and pay spiritual allegiance to one common How sublime and consoling is the thought that, whithersoever a Catholic goes over the broad world, whether he enters his church in Pekin or Melbourne, in London or Dublin, or Paris or New York, or San Franciso, he is sure to hear of the same

This is not all. Her creed is now identical with that of the past ages. The Gospel of peace that Jesus Christ preached on the mount, the same doctrine that St. Peter preached at Antioch and Rome, St. Paul at Ephesius, St. John Chrysostom at Constanti nople, St. Augustine at Hippo, St. Ambrose in Milan, St. Regimus in France, St. Boniface in Germany, St. Athanasius in Alexandria: the same doctrine that St. Patrick introduced into Ireland, that St. Augustine brought back to England, and St. Pelagius into Scotland, is ever preached in the Church throughout the lobe from January to December Jesus Christ yesterday and to day and forever.'

#### Afraid of Being Thought Pious.

There exists a feeling among many hat too strict an adherence to the forms of religion tends to make us stiff, solemn and priggish. These people, if the truth be told, are not over friendly to those whom they style as a term of re-proach, "pious." Surely this feeling must be a mistake. If they whose lives are in accordance with the higher law pretences. Mrs. Richings simply told are not free, happy and fearless men and women, who can be? A happiness and a manner of living and thinking that shrinks from being habitually laid before the Almighty, we may rest assured are not in the best sense healthy. True religion is not a kill toy, but makes joy, nor can there be too much of it.

WHAT DO YOU take medicine for? Because you want to get well, or keep well, of course. Remember Hood's Sarsaparilla cures.

Yes! with invalids the appetite is caparicious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

Skin Diseases are more or less occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions Pimples, and Blotches, by removing all id-purities from the blood, from a com-don Pimple to the worst Scrotlous Sore.

The Famous You The following at of the confinement landers will be for

teresting to readers

It is from the pe

and appeared in th There were heav jail on Saturday 1848. Thomas M dock awaiting the the top of the build sleeping apartm O'Donohoe and L mon saloon durin twenty others, wa The centra with a miscellane rousal glasses of a caps, mugs, jug black bottles, con Irish resources, board but sedition the comfort and boisterous gang on narily, at that ho at our evening fe

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#### Being Thought Pious.

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Liniment Cures D-adraff.

### IRISH HEROES.

Famous Young Irelanders in Clonmel Jail.

The following authentic description of the confinement of the Young Ire-landers will be found especially interesting to readers of this generation. It is from the pen of "Sliabh Mis," and appeared in the Nation on Oct. 5,

There were heavy hearts in Clonmel jail on Saturday evening, Oct. 22, 1848. Thomas Meagher was in the dock awaiting the verdict of the jury who had tried him. The large cell at who had tried him. The large cert we the top of the building, which was the sleeping apartment of McManus, O'Donohoe and Leyne, and the common saloon during the day of some twenty others, was silent and cheer-The central table was covered with a miscellaneous equipage of carousal glasses of all shapes and sizes, caps, mugs, jugs and contraband black bottles, containing specimens of lrish resources, prescribed by the board but seditiously introduced for the comfort and jollification of a very boisterous gang of Irish rebels. Ordinarily, at that hour, Meagher presided at our evening festivity. And such a capital president as he made! He was the life of our circle—so frank, gifted and beloved. His humor, his eloquence, which stirred us even there, and his intrepidity were the sunshine that made the old walls seem brighter than a palace. Oh! around that board I have had as glorious vision and felt as riotously happy as if no cloud were resting upon Ireland - as if no chain were clanking at my feet. Many a grand old Irish song was sung there; many a gallant sentiment was uttered many an inspiring ballad recited many a broken-voiced lament whispered for the future, and many a pro phecy for the future success raptur-ously applauded. Within the four seas there was not, at times, so disorderly a body of criminals, mad with merriment; and, when the fit had passed, oh! but there were deep and earnest communings of the past and conjectures of the future of our dear Ireland. On one night we

LISTENED TO FIERY SPEECHES, full of old spirit and burning eloquence that had roused the heart of the nation, the words falling like the fiery tongues on the apostles. On another we masqueraded at a concert, Meagher leading the band on his clarionet, accompanied by twenty manly voices and every variety of sound that could be extracted from accordions, kettles, tins and tongs. On the next, we fought at the barricades. A heavy table used to be placed in the centre of the room and taken possession of by half the detachment; the other moiety stormed the garrison. We fought with pillows—very formidable and destructive weapons, if properly handled. Such charges, such shouts, such blows, such defences, such drubbings! I think I should be valuable as a barricade man after that warm practice and invigorating discipline. I would engage to tumble the most stalwart member of the "B" division if I had choice of my weapon, a short, hard crammed pillow, or symmetrical bolster that would swing like Boadicea's flail. The contest lasted till we could fight no

To a spectator the meetings around that mess table would have worn the appearance of the festive gathering of an insurgent camp, not the poor prison revels of conquered rebels. Lord, how we frightened the jail from its pro And then, as the approach of one of the prison officers was heard, all the evidences of seditious enjoyment disappear with miraculous celerity, and on the entrance of the grave governor (who was a good fellow at heart), one half of us would be found buried in books, the other devoted to the innocent and improving combinations of the profound science of backgammon. The remonstrance of the governor or his noble-souled, generous deputy, would be listened to in affected respect and hypocritical silence. On his disappearance-good zealous man, convinced that he had converted us to "peace, law and

order "-

THE REVOLUTIONARY MANIA would break forth again and Clonmel jail be changed into a "model prison," according to our contumacious notions of "physical" enjoyment. Ah, these hours of prison life had their own joys! bore flowers that for some of us shall ever bloom. They ripened friendships which the cold artificial world of intrigue and fashion knows not, with all its rigid formalities and genteel stupidities.

This Saturday night there are no Meagher's place is vacant. But he is in all our thoughts. We canvas the chances of his escape; and every now and then one of us ap-proaches a window which overlooks the street and communicates with a secret sentinel, who brings news from the court house. How eagerly we specu-late on every report that reaches us on the character, position and, alas! religion of each juryman—on the delay in the finding of the verdict. The table and its stores are deserted.
O'Donohoe, who, with O'Brien and McManus, had been already convicted, lies on his bed in an agony of suspense for the issue of the night. He idolized for the issue of the night. He idolized
—he absolutely lived but to think of
Meagher. McManus, erect as a rifleman on parade, strides vehemently up and down the apartment, muttering now and again some impetuous aspirations or trying to inspire others with the confidence he feigns to feel. Anthony O'Ryan and Leyne sit with folded arms, side by side, in a remote corner, speaking not a word. The others are variously disposed—some others are variously disposed—some others are variously disposed—some treading Madden 8 "United Irishmen," the traitors. When hope was wild in their hearts, in the first days of the revolt; when they seemed within a bound of success and glory; when, a short week after, they were hunted outlaws, stealing through the coundations are variously disposed—some of my readers to smile; but "what is in a name?" Whether it be a prayer—meeting or a pool-tournament, the point is the having a nightly something at the same time interesting and instructive to drawand hold young men. To day the Young Men's Christian Association is so attractive to reading Madden 8 "United Irishmen,"

others transcribing ballads from the Library of Ireland, others sketching portraits of Meagher, Michael O'Brien and Duffy, and one or two drawing pikes of formidable proportions on the whitened walls with the original crayon, a charred stick.

It was a solemn hour. The fate of the most beloved of brothers trembled in the scale — the fate of him for whose restoration we would have died with bounding joy. Suddenly the preconcerted signal is given from below, and the message delivered to us that "the jury had disagreed." Not a sound for a moment, and then such a thrilling

UPROARIOUS SHOUT OF JOY arose as never issued from mortal voices since the angels sang the world's birth hymn. Alas, our deli-rium was but short lived. Another signal from below, and this the message of doom: "The report was false! He is convicted. They are bringing him from the court!" I shall not seek to paint the change that fell like the announcement of eternal woe to us poor disenchanted mourners. Then came bursts of sorrow and imprecations of rage. We had borne up against every reverse and discom-fiture. We had seen three others torn from us and doomed by the law. But while Meagher remained we scarcely knew a regret — certainly had not utterly despaired. But now—now!"

They did bring him from the court. We received him at the end of the corridor, and through the iron gateway grasped his hand. We had not the usual welcome for him this night. He laughed gaily when he met us: "Good night, boys! Here I am, and found guilty; and glad, too, that they did convict me, for if I had been acquitted the people might say I had not done my duty! I am guilty and condemned for the old country.

Come in, come into the cell and let me have my dinner." We accompanied him to the cell. Some of us could not remain. Leyne stood on the corridor, weeping bitterly. O'Donohoe was spellbound at the doorway. McManus, shaking with agitation, held Meagher in his arms. The young convict was deeply affected by these evidences of grief and affection. But he soon recovered composure, and coming into the passage, drew us into the room—"Come in — come in —I'm starved. Let us have one hour's fun." His spirit infected us by magic. sat around him and heard the

DETAILS OF HIS TRIAL.
given with inimitable humor and mimicry. He had us all laughing at his drollery in a few minutes. I shall never forget the merriment McManus evoked by asking, in his fiercest tone, when Meagher had finished his recital: when Meagher and Intrined his rectair.

"I say, Meagher, did you say anything to the scoundrels when the verdict was read?" Meagher shrieked

We had an hour's fun. As Davis has sung of another gathering :

"With bumpers and cheers we did as he bade. For Tom Meagher was loved by the Irish Bri-We drank to O'Brien and Butt. We pasted "The Convicted Traitors; Gavan Duffy and the prisoners in Newgate and Kilmainham," and pledged a brimming glass to "The Irish Republic." Meagher, O'Donohoe and Leyne spoke speech after speech, and the last sang Duffy's noble song, "Watch and Wait," to a chorus that made the old walls reel again. How rapturously we thundered the conclud-

ing key verse: "Brother, if this day should set
Another yet must crown our freedom:
That will come with roll of drum,
And trampling files with men to lead them.
Who can save
Renegade or slave?
Fortune only twines her garlands

For the brave "Gintlemin," observes an intrusive turnkey, poking his head inside the door, "the governor has heard the shoutin' an' he's coming up, flamin' mad," "Oh, the d—I take all governors to-night. Hurra, boys, hurra!

"' Who can save
Renegade or slave?
Fortune only twines her garlands
For the brave!"

Hurra, again." The poor turnkey stands aghast. Enter governor, look-ing "bolts and bars." "Gentlemen, to your cells. This is most improper conduct. I shall report to the board and have you separately confined." Meagher intercedes. "The fault is his. He is the head and cause of the irregularity. But as he is

GOING TO BE HANGED he hopes the board will not sentence him to solitary confinement, in ad-dition to that decisive discipline." Loud laughter from governor, corps of turkeys and rebels. Exeunt omnes,

in good humor, shaking hands fiercely. This was the celebration of the cor viction. There was no shrinking within the jail. Three days before the prison officers had been seen by some of our comrades examining "the drop," preparing the scaffold for the sacrifice of the genius, the hope, the forsaken chivalry of the trembling The appointed victims knew country. The appointed victims knew this. And still the love of Ireland, which had been their pure and glorious incentive, made them rejoice to mount the bloody platform of execu-tion, carpeted with the torn banners of

Oh! often in loneliest solitude in that thought of the heroism and intrepidity of the traitors. When hope was wild

less, convicted, condemned — never did one ignoble fear soil their purpose, nor one dastard regret violate the

glory in the tribune, beyond the fame which diademed his brow, beyond all the triumphs of his eloquence, beyond the dominion of your passions, beyond the witching homage of fair women and the affection of bold men, was the grandeur of the intrepid bearing of the young orator of revolution when he stood rejoicing, defiant and inspired in the shadow of the gibbet, content "to bear the cross with the sarae loftiness of soul with which he had worn the laurel crown.

Seven days later, and it was whispered that the humane Government of Her Most Gracious Majesty, Queen of England and various other countries, whether through remorse of policy I know not, had delicately recommended that the hungry hangman should be robbed of the prey allotted to him by the law. A grace purchased by no "selfish penitence," by no apologies from the "condemned cells." There was no loval inhibation for this exertion of the apocryphal pre-rogative. Neither "God Save the Queen," nor "Rule, Britannia," echoed in the prison. The "Marseillaise and "The Wearing of the Green were our Vesper hymns.

### WHERE SHALL THEY GO?

An Ideal Association For Catholic

A topic of inexhaustible interest has been raised by a statement in the editorial columns of the Catholic Review, entitled: "No Place to Go." The force of the question does not apply so directly to the young men dwelling with their parents, as to the great multitude of young men living lished into which these several associa away from their parents, beginning their career in the world unmarried, and dwelling in hired lodgings or boarding houses. That the question is one of serious

moment, no one interested in the social elevation of our young men, and in the general well-being of society resulting therefrom, will deny. They must be conscious, too, of the fact, that in the many various Catholic associations scattered throughout the country, there is an undefined something wanting, which renders them practically useless for the attainment of the special end for which they were instituted. We see the picture of a Catholic association, organized under the most favorable auspices, the Clubhouse fitted up in comfortable if not extravagant style, some few attractions, such as a library or the nucleus of one, a pool table or two, perhaps a gymnasium is added in the course of When all these necessaries have been obtained, the association congratulates itself upon being in perfect working order, the enthusiasm the members is aroused, the future brilliant with radiant promises of success. But what is the actual ex-perience? After the first heat of excitement has simmered down, the Club house is practically deserted; it is deserted as far as the purposes for which it was instituted are concerned, the meetings are held with scrupulous regularity, but it is ex-tremely difficult to bring together the necessary quorum. Entering the institution, one is st electric lights and gas jets that cast quaint ghastly shadows everywherequaint gnastly shadows everywhere— from parlor to gymnasium—ghosts of the promises that have never seen fulfilment. I ask myself: "Where is the club? Where are the members? Where are the Catholic young men for whom this institution was founded?" Probably a majority of those who are not living with their parents will be found in the more tempting quarters of the Young Men's Christiau Association, perhaps in the saloon, perhapsmay God forbid!-in the low gambling

den. PROTESTANT ASSOCIATIONS.

The greatest feature in Protestant associations is their wonderful unanimity, the quality of "holding together which is the first requisite in all organizations no matter what their separate or individual interests may be. Among the associations which are strictly Protestant as regards religion, and strictly American as regards nationality, the Young Men's Christian Association holds first place.

There are gathered together all Protestant young men of respectable character regardless of sect or denomination. There is not a separate organization for each and every Church and congregation, the lines upon which it is organized are the broadest, admitting to membership oftentimes those of a different creed. The object of this institution was to give Protestant young men "a place to go" that would be free from the temptations and dangers that beset all unattached young men in a city. It began in a small way with many peculiar Protestant adjuncts, chiefly among which was the regular "prayer-meeting." This may cause some of my readers to smile;

peasant, or nursed by the warm hospitality of the gentleman farmer, flying from the police patrols and the said before, into its membership, or at from the police patrols and the
RECREANTS FROM DUBLIN
who dogged their steps as the sleuth
where the police patrols and the rate athletic training, swimming school in summer, and free baths in winter, special instruction in shorthand hounds of the castle; captured, hope- and typewriting, and various other useful, sustaining, or in some way profitable and interesting methods of filling up the spare hours. Summed up in a few words, the secret of success And I say to you, poor, cringing in Protestant associations, taking the slaves of Ireland, that beyond his Young Men's Christian Association as Young Men's Christian Association as a model, is: 1, in the compactness of its membership, bringing together the young men into one organization instead of half a dozen in the same city 2, the provision of useful and structive elements combined with sources of relaxation; 3, the institution of continuous interesting works, either of an instructive or amusing nature, which rivet the attention and enthusiasm of the members and excite their individual co-operation.

THE IDEAL. Taking these three points as starters; the formation of an ideal Catholic association, at least in theory, will not be very difficult.

In the first place it will be readily conceded by all who have ever been connected with our young men's Catholic associations, that they are not one that is to say, they are divided and sub-divided until in point of membership there is very little left of them In Baltimore the nearest approach to Union is the United Catholic Literary Association; but this cannot be called a distinct association, for it is made up of delegates from numerous other organizations, each having the interest of his own association to forward even at the expense of the others, hence unanimity and concord can scarcely be expected. Indeed, those who have been foremost in this movement are forced to day to deplore that better re

sults have not been accomplished. With the knowledge dearly bought by experience before you, will you not at least consider the plan which I shall attempt to outline, promising that all individuality local, parochial or sec-tional be wiped away: let a Young Men's Catholic Association be estab tions will be merged, not by delegation but by actual enrollment of mem bers. For this purpose it will be neces sary to dismember each separate club and from their ruins construct a great and goodly edifice which shall tower above all petty jealousies, ambitions and other components of discord. Should the membership become so large that one palatial structure will not suffice build another; but let it be only a branch of the first, and over the portals

let the legend read "The Young Men's Catholic Association." THE SECOND ELEMENT. The second necessary element of the ideal association should be the establishment of permanent instruction which would comprise the useful, the intellectual and the amusing. In the line of utility, a permanent course of book-keeping, type writing and sten ography would certainty be most ad vantageous and quickly grasped by scores of our young men who, embettering their condition, are looking for just such an opportunity, where the expense incurred will be nominal. And the very fact of these nightly classes, held for an hour or two, would be an incentive to the members to fre quent the association and enjoy the ther attractions and amusements as relaxatives after the labors of the day. In the intellectual line, or the mean for intellectual advancement, a course of lectures should be scheduled. embracing scientific and historical subjects with screen illustrations, and also course of moral and social subjects mosphere of chilling coldness greeting him, despite the glare of countless the clergy, will be most beneficial. It may perhaps be difficult at first to awaken the interest of Catholic young men in these matters, but with the aid of zealous priests co-operating, and the nntiring perseverance on the part of

the managers, striding undaunted over ever obstacle, magnificent results must accrue. For the hall in which the lectures are held being well equipped with the latest improvements of stage and seating facilities, literary and dramatic features could be introduced into the association, and the dry ness of the lecture course varied with a debate or a play, both of these serving their purpose of instruction and at the same time keeping up the interest of the members. As to the amusements, comprising especially recreative sports, the gymnasium must always come first, because it is a kind of compendin of many sports and exercises. The gymnasium must be large, the whole, or greater part of the lower floor of the building, space being one of the absolute necessaries for a gymnasium. must of course be fully equipped with all the latest applicances for healthy exercise; and an instructor who can, when needed, fill the position of trainer, must be added. In the winter months, with a screen or net, made of stout roping, around the room to protect the windows and the plastering, the base-ball nine could be trained in the gymnasium. I have witnessed this with good results at Fordham College, New York. Here, too, the members

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could be trained in other athletic

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## sports, and a team sent out which could compete successfully with any in the section. A cycling track where mem-

bers would be taught to use the "wheel would be a desirable addition. In con nection with the gmnasium would be the swimming school in summer and free baths in winter which could be fitted up in some part of the extensive building occupied by the association. The two last mentioned accessories would in themselves attract members, for I am personally aware of the fac that Catholic young men have joined the Young Men's Christian Association chiefly to participate in the benefits of

the swimming school.

A PERMANENT ATTRACTION The third necessarium for the Cath olic Association is the establishment of a permanent attraction. I have men tioned above how the Young Men's Christian Association started with a nightly prayer meeting. We do not want anything of that kind, but in its place let us have, during the Fall, Winter and Spring months, at least, a nightly lecture interspersed with de bates and musical and dramatic en tertainments, which will not only prove a source of improvement for the members individually, both morally and intellectually, but, being open to the general public, will increase the revenue of the association and enable it to carry on its supplementary works besides this, it will be beneficial in spreading abroad the fame and success

of the association.
It may be objected that I have drawn up the plan of my ideal association modeled on the lines of the Protestant institution for young men, Well what follows? Are we to reject a means teeming with genuine good, because it has been adopted by those outside the Church? narrow-minded that we will not ac cept a lesson from Protestants which we may apply with even better fruit than they? If so, I say to the Catho lic young men, keep on in your old grooves and ruts, divide yourselves into as many associations as possible lessen each year your attractive ele ments, let the members seek else where outside the Church the intellectual and moral refreshment they should draw from you, but be ware lest, while they are advance ing in useful and intellectual acquirements, they are not also losing their priceless gift of Faith. For this reason, if for no other, it would seem en-cumbent upon pastors of souls to think eriously of this renovation of our Catholic Young Men's societies throughout the country. There is no time like the present for starting the movement Let us at least make the experiment, and I am confident that the result will exceed the most sanguine expectation. -E. C. Kane in Catholic Mirror.

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A new remedy for dyspepsia and stomach trouble has made its appearance in southern Oregon. It is nothing less than a spoonful of common, every day, river bottom sand, taken wet just after meals. William Bybee a well-known citizen, and proprietor of Bybee's Springs, is supposed to be the originator of this queer remedy, but quite a number of veracious gentle men testify to its curative properties which are supposed to take the form o mechanical action by carrying off impurities from the mucous lining of the walls of the stomach. "Take sand is quite a popular piece of advice around Ashland when any one complains of chronic stomach trouble. there is no patent on the sand, that commodity being within the reach of the poorest of us, this article cannot be called a patent medicine advertisement.

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streament.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must, reach London not later than Tuesday morning.

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

London, Saturday, Sept. 8, 1894. FEAST OF THE NATIVITY OF THE BLESSED VIRGIN MARY.

On the 8th of the present month, September, the Church celebrates the festival of the Nativity of Mary the Mother of God.

It is common in the world for persons to celebrate their birthday, and friends unite in congratulating them when this anniversary occurs; but in the estimation of the Church of God the true natal day of the saints and especially of the martyrs is not the day when they came into this earthly life of trials and miseries, but the day of their entry into eternal life, the day when they exchanged the afflictions of earth for a heavenly crown, and the service of God. Thus an illustrious and pious writer said :

"Those days are justly to be called natal days, on which those who had been born to the miseries of earthly frailty, are in a moment born again to glory, receiving at the instant of death the beginning of a life which If we call that day our has no ead natal day on which we are born into this world in sin and sorrow, more justly is that birthday celebrated on which the saints lay aside their corruptible body to enter into the new brightness of a future life, wherein from being the sons of men, they are adopted to be the children of God.

The day of a blessed Martyr's or Confessor's death is, therefore, by ecclesiastical usage called in the offices of the Church his natal day, and it is that day which is generally observed in the Church as the saint's feast

In the case of Our Lord, the feast of His nativity is one of the two principal festivals celebrated in His honor, because His nativity is His first act on earth towards our Redemption; and when He was born an angel announced to the shepherds of Judea: " Fear not: for beloved I bring you good tidings of great joy which shall be to all the people; for this day is born to you a Saviour who is Christ the Lord in the city of David."

In the two instances of the ever Blessed Virgin Mother of Our Lord, and His precursor, St. John the Baptist, there is also an exception to the general rule, the nativities of these two being observed as festivals. The day of their death is celebrated also, however, for the same reason which holds good in the case of other saints.

The reason for the departure from the usual practice in the case of St. John the Baptist is found in the fact that this great saint is believed to have been sanctified before birth on the occasion when the Blessed Virgin. before giving birth to Our Divine Saviour, visited her cousin, St. Elizabeth, and saluted her, the infant St. John was sanctified, as we learn from holy Scripture that even at that moment he manifested that he felt the influence of the Divine Presence.

Notwithstanding that Calvin maintained that the exultation of St. John on this occasion was a merely natural phenomenon, it has been the belief of all the Fathers that it was supernatural, and the effect of divine grace. Origen says: "He felt that his Lord had come to sanctify his servant before his birth, and at that moment Jesus made him His precursor and prophet." It was in view of this office which he was foreordained to fulfil, that an angel of God was sent to his father Zachary to announce to him: "Thou shalt have joy and gladness, and many shall rejoice in his nativity. (St. Luke, i, 14).

The birth of St. John the Baptist was therefore exceptional, for though not conceived immaculate, he was sanctified in his birth, and in view of this there is special reason for rejoicing on the day of his nativity. In the case of the Blessed Virgin the reason is much stronger, for she was immaculate from the first moment of her conception, being preserved by the efficacy of Redemption, from all stain of original sin. This fact makes tion especially significant, when the course, look at matters from a Protest. olics, and 182 Protestants. Of these lat- where the Protestants fall short of that most convincing evidence that on the Zedekiah, the son of Chenaanah.

latter said to her "Blessed art thou This is one of the among women." forms of the Hebrew superlative, and signified "most blessed among women." The angel Gabriel also when announcing to her that she would become the Mother of the Son of God, saluted her as "Full of grace" and "Blessed among women." From before her nativity she was therefore marked out as the Mother of God, and we may most appropriately rejoice on the recurrence of this anniversary, because she is born for so high a purpose as to become the Mother of the Redeemer of mankind.

Gerson and other learned authors relate that it was revealed to a certain hermit that there was joy in heaven on the feast of the Nativity of the Blessed Virgin, and that on his making this Church, the latter saw the propriety of instituting the festival so that the faithful on earth might participate in the same happiness. The feast was certainly instituted at a very early date, for a mass of the Nativity of the Blessed Virgin is found in an ancient Sacramentary which is believed to have been completed by St. Leo the Great, who began his pontificate in the year 440. In the Sacramentary of St. Gregory the Great, there are also prayers and a solemn procession prescribed for this feast, and a special Mass called the Mass of the Nativity of reaped the reward of their labors in the Blessed Virgin. This Sacramentary dates from near the close of the sixth century. The feast was not always kept on the day of its present observance, but the present date must have been universally kept from a very early period, since it is observed by the Greeks as well as by the Western Church. It must, therefore, have been observed universally, long before the Greek schism occurred in the ninth century; otherwise it could never have received universal acceptance to the very day of celebration.

The place of the Blessed Virgin's nativity is not certain. The Holy Scripture is silent regarding it, and Tradition is not so clear as to decide the question. Baronius thinks that her birthplace was Nazareth, where she was visited by the Angel Gabriel when announcing to her that she should become the Mother of the Son of the Most High. St. John of Damascus, however, asserts that she was born in Jerusalem. Her parents were Sts. Joachim and Anne, whose feast days are kept respectively on the Sunday within the octave of the Assumption, and on the 26th of July.

It is not to be supposed that these dates are intended to fix the dates of the death of these two saints, for the Traditions on this subject are too uncertain that any special days should be exactly fixed upon regarding it; but the Church desires to commemorate the immortal triumph of these two saints whose connection with our Lord was so intimate, and has therefore wisely appointed these two days for the pur-

sermons on the Assumption of the Blessed Virgin thus unites the praises of Mary, Joachim and Anna:

"Inasmuch as it was to occur that the Virgin Mother of God should be born of Anna . . . . equally happy are Joachim and Anna, and to you every creature is under obligation, for through you, all creatures offer to the Creator the most excellent of gifts, chaste mother, who alone is worthy of the Creator.'

These are the reasons why all should unite on the feast of the Nativity of the Blessed Virgin, in paying due honor to the ever Blessed and Immaculate Mother of God.

SCHOOLS IN ONTARIO AND QUEBEC.

At a time like the present when an audacious party is doing its best to create dissension between Ontario and Quebec, it is a good work to endeavor to place before the people of this portion of the Dominion reliable informa tion as to the real state of affairs existing in the sister province, and we are confident that when such information shall be properly afforded, much of the ill-will which has been excited through the exaggerations of interested parties will disappear. We are, therefore, pleased to see that our enterprising contemporary, the Toronto Globe, is at present engaged in securing trustworthy intelligence on this subject, having sent a special correspondent to visit Quebec thoroughly in order to find out by personal observation the relations existing between the Catho-

lic and Protestant populations there. We believe that Mr. John A. Ewan, the correspondent selected, is very fairly suitable for the purpose indithe reply of Elizabeth to her saluta- cated. Being a Protestant, he will, of there are in that county, 21,169 Cath. Bruce; whereas there are 29 in Quebec

sure he will not be without his prejudices; but we think that he will, at least, endeavor to be fair in giving his impressions on the matters he has undertaken to observe and inspect.

We are far from supposing that he will find all things in Quebec just what they ought to be.

He will, no doubt, find here and there prejudices against Ontario, just as in Ontario there are prejudices against Quebec. He may even find illwill in some quarters; for it must be remembered that humanity is pretty much the same everywhere, though passions are modified, being either magnified or moderated by education and the various circumstances which from time to time occur and which have an irritating or a contrary inknown to the Pope then ruling the fluence. Yet we venture to say that Mr. Joly's testimony will be found correct, which was given on the occasion of his visit to Toronto last February to the effect that,

"The religion of the Protestant minority is not interfered with and never has been. The minority, in fact, does not scruple to find fault with the religion of the majority, and, pitying that majority, would like to relieve French-Canadians from many abuses the weight of which they themselves do

Mr. Ewan seems to have already discovered that the Protestants of Quebec are suffering in the matter of education. In his letter, which appears in the Globe of August 24, he states that he found in a village which he calls Richelieu, "a little private school which a few Protestant children attend. This school owes its origin to an Ontario woman who has a niece living in the village. The niece has some children of school age, and her aunt, being unwilling that they should attend the Roman Catholic school, contributes a sufficient sum of money to keep this school in operation. The school being there, the few other Protestant children in the neighborhood also attend.

There are not enough of them to establish a dissentient school under the terms of the law, and the parents, therefore, still pay taxes for schools which their children do not attend."

On the facts as he states them he makes this commentary :

"The school question in mixed communities everywhere has proved a difficult one to deal with, and whatever may be said in these letters in reference to it will be said with a perfect knowledge that the effort to strike a balance between diverse interests has been a puzzle to educational legislators in Canada as well as elsewhere. It is well, however, to point out to our fellow-countrymen in Quebec, that when they claim that their concessions to the minority in their Province are parallel or identical with those granted the minority in Ontario, they are evidently unaware of the facts. It is true that in both Provinces, where the minority is numerically strong enough, they can organize a school of their own. But how is it ous? The Ontario schools were undoubtedly considerably affected by this phase of affairs, and I think rightly But as to Quebec he thinks the state of affairs calls for different treatment. He says:

"The National school in Quebec which some Protestant children have to attend, or go without schooling, is, in many cases, a school where instruction in the Roman Catholic religion is the cardinal business of the teacher, and where the teaching is conducted in French.

Mr Ewan admits that the Protestant scholars are not obliged to pay attention when religious exercises are going on, but he points out that it is an injustice to Protestant children to be obliged to attend the schools at all where the inculcation of Catholic tenets holds so large a place in the curriculum, just as Catholics would object if the situation were reversed.

We are prepared to admit that Mr. Ewan has no intention to exaggerate, yet we must say that we believe he actually exaggerates on the present occasion, and the cause is probably the very thing which he states to be the case with those who maintain that the concessions to the Protestant minority in Quebec are identical with those granted to Catholics in Ontario: He is "unaware of the facts."

One evidence of this is that he does not seem to be aware even of the name of the village he visited. There is no post office of Richelieu, in the latest post office list, though there is a county of Richelieu, of which we have no doubt Mr. Ewan speaks. Let us therefore examine a little into the

circumstances of that county. The census for 1891 tells us that

ant standpoint, and we may be pretty ter, 137 reside in the city of Sorel, leaving 45 scattered through the rest of the county, Mr. Ewan is speaking of a village, and he therefore does not mean Sorel. Now, outside of Sorel, the municipality which contains the largest number of Protestants is Robert, where there are twenty six Protestants, men, women and children. Of these eleven belong to the Church of England and fifteen seem to be unattached to any particular denomination, as they are returned under the general

name of Protestants. According to the ratio in Ontario, there would be not more than seven Protestants between the ages of five and twenty-one years: and this number would probably be the utmost limit of those attending any one school in that neighborhood. More probably the number would not exceed four or five, and the number of ratepayers might be about the same. At all events Mr. Ewan admits that there were not ratepayers enough to start a Dissentient school under the law. If there were there would certainly not be enough to sustain it. by the ordinary taxation.

Now the Globe's correspondent apparently wishes us to believe that under similar circumstances in Ontario the Catholics would have a flourishing school revelling in Government pap! Nothing can be further from the truth.

The fact is that Protestants in Quebec, especially through the townships, are much more scarce than Catholics in Ontario. The whole number of Protestants, Jews and non-Catholics of every description, in Quebec is only 196,666, while the number of Catholics in Ontario is 358,300-or nearly double the number : and in Ontario there were just 289 Catholic Separate schools, the Government grant; while in Quebec there were 976 Protestant elementary and Model schools, and academies, 1 Protestant Normal school, and 6 Protestant colleges receiving Government aid.

Indeed, Mr. Ewan makes a serious mistake when he says that the (Separate) school systems of Quebec and Ontario are proclaimed by Catholics to be "parallel or identical." We are quite well aware that this is far from being the case. In Quebec, equally with Ontario, the Protestant schools have the lion's share of the advantages. The Catholics of Quebec have no desire to take from them any of these advantages; but, on the contrary, they are willing, and they have always been willing, to correct any disabilities which at any time have been shown to operate against the Protestant schools while in Ontario, it is only by making a constant and determined fight for parental liberty that Catholics retain the still imperfect system of Separate schools which has been established.

It is no answer at all to this to say, as Mr. Ewan does virtually, that almost the whole time in Catholic schools is devoted to the teaching of when they are not sufficiently numer- Catholic doctrine. Catholic doctrine Last Supper." is certainly taught in them, to the Catholic children; but it would be most unreasonable to expect that for the few Protestant children who live in Richelieu and many other counties the whole Catholic system of education should be overturned. It is as much as any reasonable Protestant could expect, that no Protestant child is asked, much less compelled, to receive Catholic instruction.

We may further remark that the Protestants outside of the cities in Quebec are very few in number; but where they are at all numerous they have their schools with a full share of Government aid. It is surely not necessary to give further proof of this than to state the single fact that out of 9,267 teachers, 1,271 are Protestants. As the Protestant population is thirteen and one-fifth per cent. of the total, the Protestants have actually 48 teachers more in the Governmentaided schools than they would be entitled to if they received only fair play. Beside this is to be remembered which Mr. Joly stated in his Toronto speech:

"As to the educational rights of the minority, he desired to point out that Sir John Rose in the debate of 1865 on Confederation had shown that the right of separate education was acorded to the Protestants of Quebec before the union, when they were in a minority, and entirely in the hands of of the French-Canadian majority.

How different was the case in Ontario!

To show further the different conditions which exist in Quebec and Ontario we should add here that in only three constituencies of Ontario are there fewer Catholics than 500, viz., South Norfolk, West Durham, and West

number, ranging from 1 in Lislet to

RITUALISM AND SACERDOTAL.

The Rev. W. J. Knox-Little, Canon of Worcester, has written a work entitled "Sacerdotalism," being a reply to recent attacks made by Archdeacon Farrar upon the Ritualistic party of the Church of England, and which were published in the Contemporary Review. This work of the Canon is interesting from the fact that it is regarded as a Ritualistic manifesto, setting forth the claims and objects of the High Church party, and it creates no small surprise among the so styled Evangelical party, inasmuch as it maintains with a good show of reason that Ritualistic doctrines and practices are justified by the declaration of Church of England standards and authorities.

Archdeacon Farrar's attack was made upon the Ritualistic teaching are so universally circulated and beconcerning the Eucharist. Confession. Priestly Absolution, the Priestly Office, Apostolic Succession, and other subjects.

The real truth of the matter which makes it possible for each of the two parties to maintain that its views are the real views of the Church, is the undeniable fact which is set forth by the late Lord Macaulay in his history of England, that the standards of the Church are a compromise, the purpose of which is to embrace as many as possible of the population of the country within its fold, however contradictory might be their tenets. This being so, the standards were purposely left indefinite.

When these standards were framed, Calvinists or out-and-out Presbyterians only Catholic schools receiving a small in belief, were, indeed, numerous, but there were also many who clung with tenacity to the doctrines to which Luther adhered to the day of his death; and these regarded themselves as Protestants of as good a type as those who adhered to Calvin's five points : for Luther, and not Calvin, was the father of the Reformation.

> There is an idea among the adherents of the Low Church party, that to be a true Protestant, it is necessary to deny the Real Presence; but these apparently forget that Luther maintained the doctrine of the Real Presence during his whole life, with such vehemence that he declared that he would make it the basis of his claim to salvation that he had sustained this doctrine, against Calvin, Zwinglius, and the other Sacramentarians for he said that there is nothing more clearly contained in holy Scripture than that Christ gave His real flesh and blood to be received by His followers. He further stated that among all the early Christian Fathers. not one had under any circumstances stated that the Eucharist is merely a figure of Christ's body.

On this subject he has the following accord either with primitive Christianin his "Defence of the Words of the ity or with common sense." "That no one among the Fathers,

numerous as they are, should have spoken of the Eucharist as these men do, is truly astonishing. Not one of them speaks thus: 'There is only bread and wine,' or 'the body and blood of Christ are not present;' and when we reflect how often the subject is treated and repeated by them, it ceases to be credible; it is not even possible that not so much as once such words as these should have dropped from some of them. Surely it w moment that men should not be drawn into error. Still they all speak with the greatest precision, evincing that they entertained no doubt of th ence of the body and blood! Had not this been their conviction, can it be imagined that among so many the negative opinion should not have been uttered on a single occasion? other points this was not the case. But our Sacramentarians, on the other hand, can proclaim only the negative These or contrary opinion. These men, then, to say all in one word, have drawn their notions neither from the Scriptures nor from the Fathers."

In the face of this irrefragable argument of the father of Protestantism, it requires no little audacity to assert, as Archdeacon Farrar does. that the Ritualists un-Protestantize the Church by teaching the same doc trine. It is not the doctrine of Transubstantiation, as believed by Catholics, that the Ritualists held, but the Lutheran doctrine of Consubstantiation, and the Test Oath, which was framed expressly against Catholics, and which was required before the year 1829, to be taken by all who desired to exercise civil rights, carefully avoided striking at this Lutheran doctrine, as the persons sworn were only obliged to abjure "Transubstantiation as taught by the Church of Rome."

Canon Knox-Little has shown by

question of the Real Presence, and indeed on all the points touched upon by the Archdeacon, the early Church was in accord with the Ritualists; and as a matter of course it follows that the early Church was identical with the Catholic Church of the present day, from which the Ritualists have adopted their peculiar views. So true is this that the British Weekly, commenting upon the Canon's work, though unfriendly to the cause of the Ritualists, admits that, "The Canon revels in the citations of the fathers, familiar enough to scholars, which show how early the sacerdotal view established itself in the Church. They simply show that the judaizing party, against whose views of Christianity and religion Paul protested with his whole soul, gained the upper hand after his death, and that it required a later and better instructed age to understand Christ's charter of spiritual liberty."

This is a curious admission. It gives up entirely the pretences which lieved among Protestants, that the Catholic doctrines which they set aside in the sixteenth century are innovations of a modern date. They are now acknowledged to have been taught by the Fathers with one accord, but we are coolly told that it required a later and better-instructed age to understand the real teaching of the Holy Scripture on these points

When it is borne in mind that some of the Fathers in question received the faith from the Apostles themselves, as in the case of Ignatius, and others were in the next generation, it is preposterous to say that

it required a generation sixteen or seventeen centuries later to interpret the meaning of what the Apostles taught. The assertion is a poor compliment to the Church, which is called by one Apostle, "the pillar and ground of truth," and which Christ Himself declared He built upon a rock, so that the gates of hell should not prevail against it.

What the Church believed universally in the second, third and fourth centuries could be nothing else than what was taught and established by the Apostles themselves.

But Canon Knox-Little goes even further than this. He maintains not only that the doctrines assailed by the doughty Archdeacon are the doctrines of the early Christian Church, but that they are the actual doctrines of the Church of England. So well has he succeeded in showing this that the British Weekly admits that when Archdeacon Farrar "endeavors to show that his reasonable faith is synonymous with the Anglican system, he delivers himself into the hands of his sacerdotal opponent. When he (Canon Knox-Little) has shown that the system he advocates may fairly claim to be considered the real Anglicanism, he is a very long way indeed from proving it to be in

Thus we find that it is conceded tha Low Churchism is the innovation upon Anglican Protestantism, instead of the case being the other way, as the Low Churchmen have been so fond of maintaining.

There is another point on which the British Weekly is evidently groping in the dark. In writing the above it overlooks the fact that it concedes that the Canon has proved that Primitive Christianity condemns the stand taken by Archdeacon Farrar, and teaches just what the Catholic Church of to day holds. It is rather inconsistent to insinuate now that Primitive Christianity is something different from this. It is a proof that the writer of the comments was in a state of great perplexity in his endeavors to prove Catholic doctrines a novelty.

The Christian Cynosure, a Methodist paper published in Chicago, is opposed strongly to secret societies as being inimical to Christ and Christianity. and in a recent article it pokes fun at the Moslem Branch of the Freemasons which recently held a convention at Denver. The Cynosure does not want Moslemism in America. It savors too much of Turkish barbarism. It says: The Moslem branch of Freemasonry met last week in Denver. So large a number of "imperial" officers were elected that there is a decided flavor of Chinese Confucianism about it all. One religious system is as good as another for men who worship the gods of the Mystic Shrine. Mr. Luce of this city (Chicago) was chosen "Imperial Potentate," and A. B. McGuffey of Denver "Imperial High Priest and Prophet." Let such prophets be warned by the fate of Balaam and of eal Presence, and inoints touched upon by the early Church was e Ritualists ; and as a it follows that the s identical with the of the present day, itualists have adopted iews. So true is this Weekly, commenting 's work, though un ause of the Ritualists. he Canon revels in the e fathers, familiar lars, which show how lotal view established hurch. They simply daizing party, against Christianity and religed with his whole soul, r hand after his death,

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EDITORIAL NOTES.

In the suit brought by the "Junior Order of United American Mechanics, one of the societies which are erganized on A. P. A. principles, against the Sisters who are teaching in the Public schools of Ebensburg, Pennsyl vania, a decision has been rendered by Judge Barker in favor of the Sisters on all points arged by the so-called Mechanics, except one, namely, that the Sisters are not to be allowed to teach the Catholic catechism in the schools. As the catechism may be taught outside of regular school hours, the decision will not bear hardly on the religious teachers. The "Mechanics" objected to the teaching of Sisters at all, and also to the dress they wore, and to their being addressed by pupils under their religious names; but on these points the decision is in their favor. The settlement where the suit took place is almost exclusively Catholic, and the children are nearly all Catholics; and if the decision had been

against the Sisters, the Catholics of

the locality were resolved to establish

parochial schools as the only means

left to them of giving their children

a Christian education.

MR. STEAD, in his vigorous book entitled "If Christ came to Chicago," a very irreverent title, tells some interesting truths, notwithstanding the flippant way in which he treats of things sacred. In regard to Church attendance in that city he says that "in the one hundred Catholic churches from as early as four in the morning, twice as many citizens of Chicago as attend all the other churches of all the other denominations put together assist at Mass." He cannot help admiring theis devotion, but he belittles it as much as possible by describing it as "weekly manœuvores on the ecclesiastical parade ground." Yet it would be difficult for him to deny that earnest ness in religion is a security for the truly Christian spirit which actuates those whose faith is so practical. The same story which Mr. Stead tells of Chicago comes from every part of the United States where any attemp has been made to count the number of church-goers. Not half of those who are supposed to be Christians go to any church, if the Catholics are omitted in the estimate.

Pope has called, or is about to call, a meeting of Cardinals and Oriental patriarchs to consider whether any means can be adopted towards bringing about a reunion of the Western and Eastern Churches. As the Holy Father has had this purpose at heart for many years, it is quite probable that the despatch is correct; and the announcement made a few days ago in the New York World, that Cardinal Gibbons has been invited to Rome would appear to be a confirmation of the report. the glorious Pontificate of Leo XIII. if this reunion could be brought about by him; and there was never a better prospect for such never a better prospect for such your egg in it; that will do as well a reunion than the present time, when the relations are cordial between the Holy See and those sovereigns in whose dominions the Oriental schismatics are predominant or numerous. Russia would be, of course, the principal power with which an agreement would be necessary; but as the Oriental churches in the various countries are all quite distinct from each other, a great step would be taken if even some of these independent organizations would come to terms. Considering that the faith of the Orientals is almost identical with that of the Catholic Church, there ought to be no very serious obstacle in the way of bringing about a consummation so much to be desired, even if Russia should hold aloof from negotiations on the subject.

#### A BOGUS NUN ARRESTED.

Kate Arnold Had been Collecting as

New York, August 31.-Detectives Dale and Delaney arrested a woman Wednesday in the garb of a Sister of Charity who proved to be an imposter. When arrested she broke down and confessed. She said she was Kate Arnold, thirty six years old, of No. 46 Sackett street, Brooklyn, a widow with one child, a girl of five, dependent She said she was out of employment, had no money and had adopted this disguise in order to obtain a living.

It was learned that the woman had been collecting money as a Sister of Charity for nearly a year, and no less than fifteen complaints came forward. They were greatly surprised that the 'Little Sister," as she was known,

should prove an imposter. Yorkville Court Justice Meade committed her on a charge of getting

money by trick and device.

The police subsequently ascertained that the address in Sackett street, given by the woman as her home, is that of a

"FATHER O'FLYNN."

A Song that Brought Merited Fame to Its Author. BY M. J. MURPHY.

Of priests we can offer a charmin' variety. Far renowned for larnin' and piety. Still I'd advance ve. widout impropriety. Father O'Flynn as the flower of them all.

CHORUS.

CHORUS.

Here's a health to you, Father O'Flynn, Slainte, and slainte, and slainte agin; Powerfullest preacher, and Tinderest teacher, and Kindliest creature in ould Donegal.

Don't talk of your Provost and Fellows

Trinity.
Famous forever at Greek and Latinity.
Dad and the divils and all at Divinity.
Father O'Flynn 'd make hares of them all,
Come, I vinture to give ye my word
Niver the likes of his logic was heard,
Down from mythology
Into thayology.
Troth! and conchology if he'd the call.

HORUS-Here's a health, etc.

Och! Father O'Flynn, you've a wonderful way wid you. All ould sinners are wishful to pray wid you, All the young children are wild for to piay wid

you.
You've such a way wid you. Father avic!
You've for all, you've so gentle a soul.
'Gad, you've your flock in the grandest control!
Checkin' the crazy ones.
Coaxin' onaisy ones.

Conxin' onaisy ones. Liftin' the lazy ones on wid the stick. CHORUS-Here's a health, etc.

And though quite avoidin' all foolish' frivolity. Still at all seasons of innocent joility Where was the play boy could claim an equal-ity aty
At comicality. Father, wid you?
Once the Bishop looked grave at: your jest,
Till this remark set him off with the rest:
"Is it lave galety.
Cannot the clargy be Irishmen, too?"

Here's a health to you, Father O'Flynn, Slainte, and slainte, and slainte agin; Powerfullest preacher, and Tinderest teacher, and Kindliest creature in ould Donegal.

The gifted author of "Father Flynn," Alfred Perceval Graves, is better known in the United States than almost any other Irish writer of the present. This one song has brought him greater fame than most poets achieve with volumes; it has been sung wherever the English language is speken, and its popularity increases. is spoken, and its popularity increases from day to day. Its jingle catches from day to day. Its jingle catches the popular ear and the scholar is captured by the unique and clever rhyming, which is as good as any ever written by Gilbert, who is considered one of the masters of ingenious versification. Miss Mary Balloc tells us, in the English Magazine, that "Father O'Flynn" first appeared in the Spectator, to which Mr. Graves had been a

contributor.

The popular song was written in the year 1873 or 1874, and was composed while the author was walking one morning across two or three parks to the Home Office, where he was then acting as Private Secretary to the Assistant Secretary of State, Mr. Winterbotham. "The Top of Cork Road," a lively tune to which he had often danced a jig as a boy, was filling his ear and mind, when suddenly the A RECENT despatch says that the words of "Father O'Flynn" glided into being and were written down immediately on his reaching the office.

> Many Irish priests are credited with having been the original of "Father O'Flynn," but to a certain Rev. Michael Walsh, parish priest of Kil-Michael Walsh, parish priest of Kil-chrohane, Kerry, is due the honor of having inspired the original ballad. Father Walsh, and Mr. Graves' father afterward Bishop of Limerick, were very intimate and the latter's sons passed many happy hours in the com-pany of the old priest. He was ex-ceedingly charitable, and good, so ceedingly charitable and good, so much so that his menage was of the scantist, and often he would cry out, here are some turkey's eggs, but no egg cups; however, you had better scoop a piece out of the loaf and put your egg in it; that will do as well!" He was a good musician and supplied Dr. Petrie with some of his best Irish airs. He had been educated at Douay, and had much continental culture keeping well abreast of the times;

thus all through our great civil war the parlor of his humble presbytery was covered with maps on which he marked from day to day the various advances of the troops. When the Catholic priest was dying he sent for the Bishop of Limerick, but only to shake hands with him.

Mr. Graves, although he admits that

his father's old friend was the prototype of "Father O'Flynn," wished in his verses to give a picture of a type rather than of an individual; and to many who know Dublin the last verse of the ballad somewhat suggests the witty type of Irish priests of whom Father Healy might be mentioned as the supreme representative. This famous priest who is supposed to be the most brilliant wit whom Ireland possesses at the present moment, is a host in himself and innumerable are the good stories told about him. But, as it is true of the most famous raconteurs, it is perhaps more the way the thing is said than the actual words which give point to his jest. The story goes that on one occasion he was sitting next to Professor Huxley at a British Association dinner, when the latter began telling him a long story of how a certain Catholic priest cross examined him as to whether there was the alight him as to whether there was the slight est glimmer of religious intelligence in monkeys. The Professor somewhat heckled Father Healy as to what position the Catholic Church would take on such a matter. "Now, why do you suppose this priest asked me these

"Bedad," replied his companion slyly, "depend on it, he was hoping to find a cheap curate among them."

On another occasion Dean Quirke began asking why he was not a more active Nationalist. "It is all very well for you young men," replied he, rhythm imaginable. Here is one:

with a twinkle in his eye, "but one night with my double-barreled gun in a damp ditch would be the death of

A long time passed by after the early morning when "Father O'-Flynn" first sprung into being, and no particular notice was taken of what was going to be one of the most popuhowever, always counted the ballad among his own favorite efforts

at the same time that he was quietly adding to his stock of lyrics, and when Dr. Charles Villiers Stanford, having been requested by Messrs. Bourke & Co., to edit a collection of writers, wrote to him, asking if he would mind contributing the words to the ballad, that he was able to send his best seventy songs, including "Father O'Flynn," almost by return of post. But Dr. Stanford, although he

approved of the others, considered "Father O'Flynn" too humorous for his collection, and it was only after some persuasion that he finally agreed to include it. Somewhat later a concert was given at which several of these songs were to be sung in order to advertise the collection. As the singers were looking over and selecting what they should sing, Charles stanley, the famous baritone, put his hand on "Father O'Flynn" and said: "That is my song!" Even on this the first occasion that it was sung in public, it made a great success, the verses being encored three times. During the last twenty years the song has been closely identified with Mr. Stanley and the eminent singer has even been car-icatured as "Father O'Flynn." Such is the story of the song.'

Alfred Perceval Graves was born in the city of Dublin on July 22nd, 1846, sent to school at Windermere, and finally to Trinity College, Dublin, where he graduated B. A. 1871. He inherited his musical and poetic talents from his parents; for few are aware of his knowledge of music which inspired his best lyrics. His mother was an accomplished musician and an excellent performer on both the piano and harp, and the Bishop of Limerick was prominent as a musician in his youth, his "Hermione," composed to words by Barry Cornwall, having been popular some fifty years ago. Dr. Graves was one of the founders of the University of Dublin Choral Society and was one of the "Fellows of Trinity" referred to in "Father O'Flynn." He was also an

active member of the Society of the Preservation of the Ancient Music of Ireland, which produced the well-known Petrie collection, from which Dr. Stanford and Mr. Graves have drawn their chief inspirations. Mendelssohn and Jenny Lind were personal friends of Dr. and Mrs. Graves, at whose home in Dublin, and later in Limerick, the best music was always to be heard. The Bishop and his family passed their summers at Parknasilla, their place in Kerry, and it was there that the subject of this sketch gained that intimate acquaintance with Irish peasant life which is

ance with Irish peasant life which is reflected in his poems.

Mr. Graves' lyrics have been, as a rule, inspired directly by old Irish airs, and their original Celtic or Anglo-Irish titles. This was specially the case with "The Little Red Lark," case with "The Little Red Lark,
"When She Auswered Me Her Voice
Was Low," "Last Night I Dreamed of
My Own True Love," and "The Rose
Tree in Full Bearing." There is none
of the Irish writers of the present day who is possessed of as much clean, wholesome wit and humor as Mr. Lover, he was eternally apologizing for being Irish. Not so with Mr. Graves: he is proud of his nationality loyal to the traditions of his race, and has the manhood to declare his sentiments. Many of his poems bear the ments. Many of his poems bear the imprint of a Nationalist pen; his "Lament for Owen Roe," "The Flight of the Earls," "A Lament for Sarsfield," "The Return from Fingal," "Awake, Fianna," and the "March of the Maguire," being of great strength and vigor. How many hearts in this "Greater Ireland" will echo in this "Greater Ireland" will echo the sentiments expressed in his

Shamrock Leaves : Oh : if for every tear
That from our exiled eyes
Has fallen, Erin dear,
A shamrock could arise,
We'd weave a garland green,
Should stretch the ocean through,
All, all the way between
Our aching hearts and you.

His work is not confined to sonnets songs of the present ; he ranges over the entire category of Irish history and romance, giving us a bit of ancient Ireland in "Emer's Farewell to Cuchullan," and a wild, fierce slogan of long ago in "An Ancient

Above the thunder crashes.
Around, the lightning slashes;
Our heads are heaped with ashes;
But Thou! God, art sigh.
Thou launchest forth the levin.
The storm by Thee is driven.
Give heed, O Lord, from heaven,
Hear, hear our cry.

For lo ! the Dane defaces
With fire Thy holy places,
He hews Thy priests in pieces,
Our maids more than die
Us, Lord, with storm and thunder.
Pursue him with his plunder,
And smite his ships asunder,
Lord God Most High! All the melodies to which these songs

were set are old Irish airs and well Both words and music are excellently matched, though in many and a number of his ecclesiastical cases the airs are lifted up by the superiors were dining with him, and began asking why he was not a more several lullabys among his works

Soft cloud fleeces floating o'er us Curtain up the staring sun. Pretty birds in loving chorus Pipe around my precious one. Pipe vour softest shobeen sho, Tira, lira, lulla lo.

See: the sky to brightest blossom Flowers within the furthest West. And the babe upon my bosom Flushes with the rose of rest. Whilst with magic light aglow Lathe gives back my lulla lo.

Although Mr. Graves is very fastidous about final finish, when once he has made up his mind he has done his best, he resists the temptation to rewrite or alter his songs.

Quite apart from his work as a con

tributor to leading literary and educational journals, Mr. Graves had worked late and early as inspector of schools at Manchester, Huddersfield and Taunton before being finally appointed to South wark district. He was one of the half dozen inspectors selected a few years since to give evidence before the Royal Commission on Education. When the Irish Literary Society was organized in London a couple of years ago, he threw himself with sympathetic ardor into the movement and is now acting as honorary secretary to the society. The next volume of the New Irish Library will be from his pen, a collection of Irish songs, which will be hailed with delight by every lover of Irish song.

#### A Conspicuous Change.

The time is not so long gone by when the opponents of the Catholic Church in this country singled out for especial attack its montastic and conventual institutions, and were especi ally bitter in their misrepresentations and denunciation of the latter establish-

In this matter, however, as in many another, time has wrought a conspicuous change in sectarian sentiment, and some of the Protestant churches, whose spokesmen were loudest in condemning Catholic monasteries and convents, are now feebly imitating the Catholic Church and endeavoring to establish institutions of their own which shall resemble, as far as imitation can copy reality, the Catholic

In a number of our large cities there are communities of Protestant ministers who lead celibate lives, follow certain code of rules in their daily duties, and even arrogate to themselves the titles whereby Catholic priests are commonly addressed by their parishioners. It is also stated, on what seems to be good authority, that there are in this country no less than sixteen Protestaut sisterhoods, whose members call their houses convents, wear a distinctive habit and devote themselves to such work as generally enlists the efforts of our Catholic

This is certainly a conspicuous charge in Protestant sentiment from the days when monastic and conventual institutions were regarded "Romish abominations" by all the sectarian denominations of the land; and when the foul falsehoods of "Maria Monk "and other writers of her ilk about Catholic convents were accepted as truths by the averge American non-Catholic. This change will be all the more an acceptable one if it foreshadows others of greater importance, and experience proves that not infre-quently those who begin by imitating Catholic customs end by embracing Catholic belief.—Catholic Columbian.

#### CARDINAL TO VISIT ROME. His Eminence of Baltimore Will Go the Coming Winter.

Baltimore, August 29. - Cardinal Gibbons will go to Rome this winter to report to the Pope the condition of the Catholic Church in the Archdiocese of Baltimore. Each Bishop is expected to make an official visit to Rome for this purpose at least once in five years. The Cardinal's last visit was in 1887,

shortly after he received the red hat. He had at first planned to go on his proposed trip early next spring, but it is said that he will go sooner on account of an understanding that the Pope desires his presence in Rome in order to confer with him about matters relating to the Catholic Church in America. It is reported that a cordial invitation to him from the Pope is on its way to Baltimore.

#### Mr. Stead and Chicago.

People are free to berate Mr. Stead, and to ridicule the book he has written about Chicago; but he is a bright and brave man for all that. His latest work is full of thought, and ought to be of great interest, more especially to Chicagoans. Although the remedies he proposes for the cure of moral ailments may not be the right ones, although he may be ignorant of efficacious ones long in operation, there can be no doubt that he knows what are the most destructive moral evils, and is not afraid of proclaiming their presence wherever found. Chicago is not unlike other large cities, and those who are battling places high and low meet with the same opposition everywhere.

Mr. Stead is sharp enough to perceive, as a writer in the Month remarks, that the principal countries is the properties of the perceive as a writer in the Month is perceive. unity among Christians. "If there were not so many sects, and there as you think, for one day France will could be thorough and systematic cooperation, how much more effective would be the great store of religious force which is in a vast city like will be of no use to you. The French were not so many sects, and there

Chicago! And so he foresees the visionary ideal of the Church of the future in which all will unite together, the commonweal. If Mr. Stead wishes to be practical, he may convince him-self that such an ideal will never be realized; and that if it were, Catholics realized; and that if it were, Catholics in ceasing to be Catholics would cease to be the great force for good in the world which at present he recognizes them to be. It would be better

- though of course it is not to be expected of him — if he would trace this evil of religious division to its root. There never has been and never will be any principle of religious union save the principle of authority. Bring back all who confess the name of Christ to the fold of Catholic unity, and we shall have done much to remedy the evils which we at present deplore. Luther and Calvin and Henry VIII. are, after all, the persons mainly respon-sible for the ills of Chicago and similar cities; and in the next place, those are responsible who persist in adhering to their false principles."-Ave Maria.

#### CONSECRATION OF THOUGHT

Necessary for Successful Study. The first essential to successful study

is the power of concentration of thought. This power is largely a thought. matter of habit and cultivation. Read five pages of history in a lackadaisical manner. Close the book and write out all you can remember. Then com-pare your production with the printed matter, and you will be able to judge of your proficiency. Read five pages more with fixed attention and a resolution to retain the subject, and compare as before. You will find a marked improvement. If your mem ory is treacherous read but very little and always write on the subject. When you hear a sermon or address, hear it, and afterwards reduce it to writing. Read no novels, and do not read aloud to please others unless you care nothing for the article yourself. A practiced reader can read aloud for hours and carry on an independent train of thought all the time. This ruins the faculty of study as well as the memory. Dismiss all other subjects but the one in hand. Let the ear be deaf to all sounds, and the eye blind to all sights. Let the sense of touch sleep, and smell and taste be as though they were not. lesson learned in this state of mind will stay with you, and will not need to be "crammed" again the night before examination. It will be like lines carved deep into the rock, or chiseled on the Rosetta stone. other method is the dim tracing of obscure letters in the sand, which the next wave obliterates.

#### A Sweet Voice Desirable.

The excellence of a low voice in woman has met with the highest commendation in all ages. It is a lady-like characteristic and may be noted as one of the possessions which distinct mark the difference between the cultivated person and the ill-bred. By a low voice is taken to mean, of course, a well modulated voice, sweet and gentle tones; as contrasted with harsh and rasping enunciation, or undue emphasis in expression. The American girl has more to con-

tend with in acquiring a proper voice and expression than any of her sisters in other countries, it is said, owing to climatic and other influences; but this, of a fact, makes it all the more necessary that she should give unceasing study and practice to the task, happily easy in some cases and attainable in all.
Next to giggling, however, it is coming to be recognized as the special attribute of the uncultivated. The well-bred lady, on the contrary, though in the humblest attire, carries conviction as to her high breeding in th tenes of her voice. There are no defined classes in this country: a shop girl may be a lady; a so called lady may be coarse and unrefined. Character and cultivation are the tests of ladyhood, let them come from any source they may; and any woman in this broad land with high principles, with persistent study and practice, may become a lady in fact and in appear ance and habits. Refinement is a duct of cultivation and training, and as the voice is the index to this, it must receive the most painstaking care in process of formation.

#### "LEAVE THE POPE ALONE."

What the Chinese Bismarck Said to de Rudini, Son of the Italian Prime Minister.

Li Hung Chang is not always as kind to people he receives as he was to me, says M. de Guerville, late World's Fair Commissioner to China. The young Marquis de Rudini, son of the great Italian statesman, former Prime Minister of Italy, was for a time military attache at the legation in Tien Tsin. He had with Li Hung Chang a most disagreeable interview, which shows that the Viceroy know well what is going on in Europe and is also accustomed to tell what he thinks.

'Aha!" said he to the young Marquis,
as soon as they were seated, "why

remarks, that the principal source of feetly useless. You have robbed him the widespread evils exposed in "If of nearly all he had, and you are keep-Christ come to Chicago" is the want of unity among Christians. "If there is shameful, but it will not last as long as you think, for one day France will

Catholics included, sacrificing their dogmatic attachments for the sake of was more than surprised, and could not find a thing to answer. The remarks of the Chinese statesman showed that the Asiatic people are really accustomed to look at France as being the champion of Catholicity in this world.

#### The Pope's Advice to Priests.

At a reception given lately to M. Leo Harmel, His Holiness repeated his former declarations regarding the social question and the necessity for priests to take part in the labor movement, and help the people in all their just and legitimate claims for recogni-tion. Leo XIII. recalled the fact that the Holy See has never ceased to praise those bishops and the seminarres that have opened a course of instruction in social economic questions for priests. The same purpose was carried out in Rome in the preparation and printing of a special treatise which is intended to give uniformity in the education of the clergy in social and economic ques-

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St. Thomas, Ont., Aug. 25, 1894. E. S. Miller, Esq., Sec'y. The P. P. I., Sec'y. St. Thomas, Out.

Dear Sir:— Inclose you herewith receipt of Miss Sarah E. Marsh. Your promptness in payment of this claim two months before due is sufficient evidence that Policies are paid without unnecessary delay.

Yours &c.,

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Solicitor.

Sparta, Ont., 28th Aug., 1804. E. S. Miller, Esci., Sec'y The P. P. I., St. Thomas, Ont.

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Dear Sir:

I have to thank The P. P. L. and its officers for the very courteous and generous treatment accorded me in the settlement of claim for \$2.000, under Certificate No. \$9\cdot\text{hald}\$ by late Elston Marsh. In view of the fact that you have paid the claim soon as proofs were completed instead of holding back till claim falls due, I am especially grateful. This insurance was carried for nearly nine years, and the cost was always very moderate indeed, much less in fact than it could have been carried for elsewhere.

Wishing the P. P. I. all possible success, Yours truly,

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SEALED TENDERS addressed to the under NEALED TENDERS addressed to the under Dsigned, and endorsed "Tender for additions, changes, fittings, &c... to Post Office, Strat-ford, Ont.." will be received at this office unti-Tuesday, 18th September, 1894, for the several works required in the erection of additions, changes, fittings, etc., to Post Office, Stratford, Ont.

changes, fittings, etc., to Post Office, Stratford, Ont.

Plans and specifications can be seen at the Department of Public Works, Ottawa, and at the Post Office at Stratford, on and after Saturday, 1st September, and tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

As accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party decline the contract, or fall to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

E. F. E. ROY.

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

Department of Public Works, } Ottawa, 39th August, 1894.

The English Quakeress Who |Finally Became an Ursuline Sister.

Faith Morill, an English Quakeress, was a young girl of an impulsive tem-perament, and, what is not often seen in impulsive people, she had a strong will. When, therefore, it was "borne in upon her soul" that she was to go to the New World and bear testimony the Puritans, neither parents no friends could move her from her pur Her friends naturally objected pose. Her friends naturally objected, for the Puritans were making life any thing but tame to the Quakers at this

"It has been borne in upon my soul to go" was the only answer that could be obtained from this young wilfui child. It was a convenient and unanswerable argument, for no one could prove that it had not, and there fore, her relatives and friends, having in vain entreated her to give up her wild scheme, were fain to let her have

her own way and go.
She reached the settlement of Boston on a beautiful Sunday morning in May, and as she had exhorted the captain and sailors to the verge of desperation on her passage over, there was no objection made to her leaving the ship at once. Faith, full of joy and enthusiasm, felt that she had at last reached the goal of her hopes, and now trusted to her interior guide to carry her to the Puritans whom she was to convert. She was tall, slender and pretty, with delicate oval face, brown hair, grey eyes, and a mouth and chin which denoted great firmness She had on the usual Quaker dress, hat, and shawl, and one had to look under the deep brim of her hat to see the plain lace frill and sweet serious eyes. For Faith was really in earnest and had given her heart to God, though she was acting through misguided ignorance and darkness.

She walked slowly up the street from the ship, with eyes cast down, striv-ing to listen for signs and inward guidance, until she came to a large square building from which came the sound of dismal and unmusical song in very minor and nasal tones, with strong emphasis by way of marking

Broad is the road that leads to death, And thousands walk together there, While wisdom shows a narrow path, With here and there a traveller."

Faith, paused, and then quietly walked into the building. It was as severe and gloomy as the singing, and divided off in square seats with such high backs as to only show the heads of the inmates. A severe looking man scowled upon her from the pulpit, while on either side of the pulpit there were some square pews of extra size and grandeur occupied by his Excellency, the Governor, and others of the aristocracy of Boston. In the aisles, marching up and down with long poles, with which to discipline ungodly sleepers, were four more sour-looking men. All eyes were turned on Faith, who, without the slightest embaragement. the slightest embarrassment or discomposure, walked up the aisle, seated herself in one of the highest seats and waited quietly for the end of the sing-

The instant the last note was sung, and before anyone else could speak, she rose and began: "Lost, lost, sinners! turn ye, turn ye, why will ye die? Listen, listen to me, who have come across the waters to save you while yet there is time. Woe, woe to you, Pharisees !

She stretched out her hands appealingly as she spoke. His Excelle the Governor, coughed a little and looked sternly at the men with the poles, and the preacher stood open-mouthed and aghast at this turning of tables. Were not they the Pilgrim Fathers, the cream of the English tables. Church, who had separated themselves from the ungodly to become truly pure, even as the English before had departed from the Mother Church because they were also purer than Catholics? And here was a mere girl

presuming to call them sinners!

Poor Faith got no farther; the men
advanced and taking her by the arms marched her out of the building, in quick time, up to the jail. There quick time, up to the jail. There they locked her securely in where her two-edged tongue would be for a time silenced, even boarding up the windows, lest she should preach from

As soon as the meeting was over, a council was held among the elders. What does this mean? Have we not yet silenced these profane and seditious people who dare to call us, the hypocrites and deceivers? What shall we do with this woman We have shut them up in the jail, burned their books, cut off their ears, branded them with hot irons, whipped them through the streets; yet still they come.

"My advice," said Elder Sparhawk, "would be to utterly exterminate them; and that this foolish woman be instantly hanged as a warning, that all others shall share the same fate who follow.

His Excellency, the Governor, coughed again and then remarked:

"His Gracious Majesty has expostulated against the firm hand with which we have hitherto dealt. with this misguided people. He is inclined to be friendly with the man Penn, who is a leader amongst them, and I fear he will not herely the stern measures that are see brook the stern measures that are so wisely advocated by our Elder Spar-My advice would be that this

is determined to become a missionary. Place her where she is really needed, and hand her over to the Indians. I do not think," he said, with a little spiteful laugh, "that we should be troubled with her again. I do not think so." And he rubbed his hands softly together. softly together.

The Governor hath spoken wisely, said the minister; "it would be well

Yet a little shudder passed through the stern minister's frame as he spoke, and his face fell. All agreed that it was well spoken, but no man dared look his brother in the face. They passed out of the vestry, where the consultation was held, and everyone went home; but His Excellency and the minister went up to the jail and demanded to see the prisoner.

She was brought into the room and stood there before them. Her bonnet and shawl were now removed and she stood with her hands lightly clasped before her, her pale, delicate face en closed in a spotless lace cap with a high crown. She looked gravely and fearlessly at them without any bra vado, yet without any fear.

"What is your name, woman?" asked His Excellency, contemptu-

ously.
"Faith Morill is my name, Edmund Andros," said she.

The Governor reddened with anger

at her calling him by name, and continued:

"What has brought you over here to disturb the peace of these Christian people? Have you so disgraced yourself in England that you were turned out even from that idolatrous coun-

"It was borne in upon my soul that God had sent me to bear witness against thy hardness, thy blindness and thy sin. It wraps my soul in dark ness to see thee, a blind Pharisee, binding heavy burdens on the people. "It shall trouble thee no longer,

girl," broke in the Governor, now white with anger. "This very night wo of our scouts shall conduct you to the Indians, where you may exhort them to your heart's content."

"To the Indians!" cried; Faith, turning very white, "and alone?"
"Yes, alone: and you shall be left there to convert them.

As he said this he turned on his hee and left her, followed by the minister. Faith shuddered, and for a while seemed faint with fear; but her old enthusiasm came back to uphold her, and when the scouts came in to con duct her to the Indians, she rose with out a word to follow them. lowed them silently through the woods, and when the wondering men would have tried to draw her into conversation, she answered them not a word.

It was toward evening when they reached the Indian village. The men stood on the hill which overlooked the valley in which it was situated, and

then stopped.
"Well, mistress," said one of them, 'We have done our Governor's bidding, and there are your Indians. You would not tell us what was your business with them; but if you take our advice, you will not go nigh them, but show a clean pair of heels. There are others of your faith who will take you in, and the Governor be never the

"I thank thee, friend," said Faith "thou hast done thy duty. Now I will

She wended her way slowly down the hill. At the entrance of the village there was a party of children who were playing games. They stopped and shrunk back as the delicate young girl glided by, and then followed boy at a distance, half-frightened and half curious, thinking that she must be a spirit. So also thought the Indians, when Faith suddenly glided in among

them The men were gambling by the light of the camp fires, and the women gos siping at the doors of their wigwams At the sight of Faith, a sudden silence fell upon them. As she stepped upon a little hillock and commenced her exhortation, they gazed at her with fear and awe, but of course did not under stand one word that she said. She per ceived this after a few moments, and was silent. Poor child! she had hoped for the gift of tongues, and was sadly disappointed. She turned to go away, praying for guidance through the

trackless forests.
"Ugh!" said an old chief and rose Then Faith made a great mistake A sudden fear seized her and she ran In an instant the old chief was at her side. He seized her and brought her back to his squaw, and by motions made her understand that she was his

May has come round once more, but if we look for Faith, we shall hardly recognize her in the poor wreck that an Indian convert is bringing to the Ursulines in Quebec. He has brought her to the city in his canoe, and has now carried her to the hospital and handed her over to the care of the nuns. Great is the wonder and pity with which they receive her, and tender the care with which her sores and wounds are washed and dressed. When at last she was laid between the fresh homespun linen sheets, she caught the Sister's hand, and kissing it, sobbed out:

"I wish God was as good as you."
"Hush! hush! child," said the horrified Sister. "That is blasphemy."

Holding fast the Sister's hand, as if she would never let go, she sobbed forth her sad story, ending with, "They have beaten me, starved me, left me out to freeze, and made me work like a slave; but they have never bent me to their will and made me one messenger of Salan, who has come over to disturb the peace of the godly, should be sent to her own place. She die. God has forgotten me, and I am Ont.

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a lost soul, forever and ever, and

Her voice ended in a scream terrible to hear, and the Sister calmed her with some difficulty; then she said to her

"Was there not some self-will which brought you into this trouble? gave you authority to preach to the Puritans?"

"It was given by the Holy Spirit within. 'The Kingdom of Heaven is within you,' within you, within you," she murmured.
"That is most true," said the nun.

"And so we are taught by our Holy Mother the Church; but does not your sad experience teach you that we are liable to deception, and need guidance in order to obtain the discernment of spirits?'

Faith was silent, and the Sister, feeling she had said enough, left her, after giving her a composing draught.

Gradually she came back to health. She was very quiet, sitting for hours watching the Sisters at their work. Then she began to steal into the chapel, where finally she had to be sent for, in order to bring her to her meals and rest "Why do you like to stay so much in the chapel, Faith?" said the Sister one

day.
"There is a painting there that looks

"There is a painting there that looks like my mother," she answered.
Finally, one day as the chaplain was passing through the chapel he was startled by a hand which caught his soutane. It came from a figure crouching in a corner, and which he had not seen before.

"It draws me," she whispered, pointing to the tabernacle. "It gives me no rest by day or by night."

gives me no rest by day or by night. Oh, show me how to find Him, how to really what he wants of me. Oh, if I am deceived again!"
Her instruction began that day

and the next May coming round found her with a white veil in the Ursuline Novitiate. - Pilgrim of Our Lady of

#### TESTS OF FRIENDSHIP.

When Cicero wrote his immortal treatise concerning friendship, the Roman world applauded, and it was supposed that the last word about the mat er had been uttered. But Rome did not understand the very first and in-dispensable condition of true friendship, which is that it must be founded on virtue. That was a teaching which men had to wait for till it was promul gated by the Great Teacher of men In His relations with the divine apostle He showed to humanity the real inwardness of true friendship. He showed that its basis is sincerity and its capstone is love, such love as He exhibited to men and spoke of in His undying words uttered from the Mount. The beautiful example He then gave of real friendship has been treasured by the world ever since, and men will never lose the memory of it. Considered from a worldly standpoint the friendship of which Christ set us the pattern is sublime and unapproach able, but we can come within the aureole of its radiance if we strive. sincere Men have but to be in their dealings with each other to cherish integrity, principle, and honor, and when clouds gather, and darkness begins to reign, to hold out to those in trouble the loving and kindly hand of brotherhood in order to prove that one and the same heart pal pitates in the great bosom of humanity. It is lovely to behold the solic itude of the true friend of him concern ing whose sincerity there can be no doubt, for then we stand face to face with tender love of a mother, to which has been superadded the clear-sighted and practi taken affection cannot blind. For the true friend must, above all, be stern in dealing with our faults, extenuating naught and naught setting down in malice, but directing us in season and out of season, and warning us of the perils to which our rashness may expose us. Courage then in the faithful discharge of his duty is a prime requisite of true friendship, for the true friend is often called on to wound us but to save us, and to use the cautery even when the pain is keenest. This is the severity of friendship, but beneath its stern mien the gentle spirit of true love lurks and the eve that seems to look daggers at us, may at the same moment be melting with tender ness. For not only should a friend bear a friend's infirmities but he should pour the balm of a deep affection into his wounds even when they gape the widest, and incur both dangers and

losses to serve and to save those whom he holds dear. It is against the holiday friend, especially, that one should be most upon his guard, against those simpering, smiling people, persons of infinite tongue, who can almost rhyme them selves into one's affections only to rea-son themselves out again! They prof-fer you the hand of friendship while the skies shine brightly above you, and especially while a dollar sheds its golden radiance along your path. Your accomplishments are then most varied and brilliant and you never even suspected yourself that you possessed such qualities of head and heart as they would insist upon ascrioing to you. But let the clouds once lower, and the skies be-

TESTIMONIALS published in behalf of Hood's Sarsaparilla are as reliable and worthy of confidence as if from your most trusted neighbor.

I was attacked severely last winter with Diarrhea, Cramps, and Colic and thought I was going to die, but fortunately I tried Dr. Fowler's Extract of Wild Strawberry, and now I can thank this excellent remedy for saving myyllie. Mrs. S. Kellett, Minden, Ont.

come leaden, let the chill of poverty especially breathe its blighting breath upon you, and you will quickly per-ceive how readily the mask of friendship is torn from them, and how com passionately they will say that they often predicted that your own foolish courses were inevitably destined to

prove your ruin. At least if it is not possible for you to find out in the days when prosperity smiles upon you and the current of your life flows between gilded banks who your friends have been, it cer tainly is quite possible to discover who were not your friends when penury knocks at the door, and the crust instead of the joint graces your table. As we grow older these sombre truths are more cogently urged upon us, for when the sweet symphonies of youth are changed to the discord of age, they become like sweet bells jangled out of tune and harsh. Then we remember the model of perfect friendship to which we made reference, and wish we had followed the finger post of its pointing.—Catholic Review.

#### The Soldier who Pierced Christ's Side.

The name of the soldier who pierced Christ's side with a spear while He was hanging on the cross has been preserved in the legendary lore of the Church as Longinus. This man was one of the soldiers appointed to keep guard at the cross, and it is said that he was converted by the miracles which attended the crucifixion. The legend even goes further, declaring that he was one of the company of watchers set to guard the sepulchre, and that he was the only one who refused to be bribed to say that the body of our Saviour had been stolen by the dis-For his fidelity to this great truth, Pilate resolved on his destruc-tion. On this account Longinus left the army to devote his entire time to spreading the gospel; but he did this without first getting permission from the governor of Judea, or from Rome. He and two fellow-soldiers whom he had converted retired to Cappadocia, where they began to preach the word of God. At the instigation of some of the leading Jews, however, Pilate sent out a detachment of soldiers who sur-prised the deserters at a place where they were holding a Christian meeting, and where they had three crosses set up as an illustration of the great tragedy which had occurred but a short while before at Jerusalem. All three were killed and beheaded, and their heads nailed upon the crosses and carried in triumph back to Jeru-

#### Sectarian and Non - Secretarian.

Hardly a word in the language is so constantly and absurdly misapplied as the words "sectarian" and nonsectarian." In the ordinary non-Cath olic mind, especially the politician mind, they appear to be interchange-able with "religious" and "non-religious;" and it is deplorably true that there are not a few thoughtless or badly - instructed Catholics who use them in the same sense. These people need to go back to etymology as well as to catechism, says the *Pilot*.

A sect according to correct usage means something cut off from the main body. No well-informed person disputes the fact that in the history of Christianity the Catholic Church was the original, as it is the main body. In the earlier Christian centuries, the Arians, Nestorians, Gnostics, etc., were sects cut off from the Church. In the modern religious world, the Lutherans, Episcopalians, Presbyterians and other Protestant bodies, are all equally sacts cut off from the Church. To refuse to reckon the Catholic

stration on the part of Catholics of extreme religious loyalty, but simply an evidence of their knowledge of facts and language. This was well explained on one occasion in that fore most of secular newspapers, the New York Sun. Any Protestant effort to reduce the

Church with the sects is not a demon-

Catholic Church in language to the sectarian level is merely pitiful. Scholarly or thoughtful Protestants never join in it, however little their love for Catholicity.

This point should be more frequently explained to our young Catholics in Catholic schools, reading circles, sodalities, etc. Let them be taught the "sound form of words" for the sake of the precision of speech which should characterize educated people, as well as for the loyalty which should mark the heirs of the Faith once delivered to the saints.

Aver's Hair Vigor tones up the weak hair roots, stimulates the vessels and tissues which supply the hair with nutrition, strengthens the hair itself, and adds the oil which keeps the shafts soft, lustrous, and silky. The most popular and valuable toilet preparation in the world. preparation in the world.

Dear Sirs. — I have been using Burdock Bitters for Boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. Mrs. Sarah Hamilton, Montreal, Que.

Sirs. — My baby was very bad with summer complaint, and I thought he would die, until I tried Dr. Fowler's Extract of Wild Strawberry. With the first dose I noticed a change for the better, and now he is cured, and fat and healthy. Mrs. A. Normandin, London, Ont. How to Get a "Sunlight" Picture.

How to Get a "Sunlight" Pleture.
Send 25" Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sconer Than a Man") to Lever Bross, Ltd., 43 Scott street, Toronto, and you will receive by post a pretty picture, free from advertising, and well worth framing. This is an easy way to decorate your home. The soap is the best in the market, and it will only cost le postage to send in the wrappers, if you leave the ends open. Write your address carefully.
Minards Liniment Cures Burns, etc.

#### An Easy Choice.

Parents have another month in which to consider the important matter of a choice of a college to which the youth should be sent. It is true none of our Catholic colleges is likely to attempt to beat Yale's oarsmen or Princeton's football eleven, and there isn't one of them that has a crack baseball team; but there are still a good many reasons left why Catholic parents and Catholic students should choose an institution where their faith is a mat ter of course, says the Catholic Union Many of our Catholic colleges are equal to the best non-Catholic institutions in everything except endowments and fine buildings. They have a much greater thing which the others lack — the truth — and, according to Cardinal Newman, religious truth is a necessity to the proper consideration of

human branches of learning.

Thomas Davidson, writing in the Forum, says some practical things on forum, says some practical things the choice of a college for the boys, though he is not talking to Catholic though the particular. "The wise parents in particular. "The wise parent trying to select a college for his son will ask first, not where the most learned professors are (still less of course where the best baseball team is, or where most sons of millionnaires congregate!) but where the tone of social life is purest and manliest; where the young men behave neither as young monkeys nor as rakes : where the con ditions for complete moral autonomy are most fully established. At the same time he will ask what college best understands its business—which is to impart that culture, intellectual and moral, and does not attempt to forestall the university by dabbling in professional knowledge or erudition.

And in all these has the Catholic college a first-class rating and no Catho lic club will be necessary to give the students the courage of companionship in the practice of their faith

There is nothing to prevent anyone concocting a mixture and calling it 'sarsaparilla," and there is nothing to prevent anyone spending good money testing the stuff; but prudent people, who wish to be sure of their remedy, take only Ayer's Sarsapar illa, and so get cured.

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Mr. Thos. Ball of Massrs. Scott. Bell & Co.,

unpleasant effect when taken internally.

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ingredients are concealed, will o not be admitted to the Exposition.'

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FIVE-Seventeen

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SEPTEMBER 8, 18946

FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost

ERRONEOUS VIEWS OF VOCATION.

to which each one of us has been called

It is not an uncommon error for people

to think that priests and nuns are the

only privileged mortals who are called

by God to some special work, and that to their vocation alone God has

attached peculiar and extraordinary

This is an error we must correct.

on our fulfilling worthily the particular vocation in which we are called.

who maintain that as business men

they can and must act in their own

business-like way, banishing God from their hearts and His law from their

lives, at least during their hours of

This error, stupid as it is, is not so uncommon as one might at first imagine. Take a few practical cases. How many are there who, when they

come of not recognizing the close con-

nection there is between our every day

calling and our Christian vocation As

every vocation, brethren, has its duties

and its difficulties, so every calling has its special helps and graces. God saw

each one of us from all eternity — just as we are to-day, with all the weak-

the temptations with which we have to contend. He forsaw all these things,

manfully borne and worked towards

our soul's salvation. The lot of some

is certainly not an easy one, but God

in this life; granted that Providence

has placed me in a position that involves duties and obligations to God,

my neighbor, or myself; how am I fulfilling these obligations? How am

I walking in the vocation in which I am called? Worthily or unworthily—that is the all important question for

me to answer to-day to the satisfaction

of my conscience, as I will have to

Am I the father or mother of a

family? If so, do I discharge the duties of my calling? Do I make my

home pleasant and agreeable for my children? Do I supply them with suitable home amusements? Do I

furnish them proper reading matter,

and ruin their souls with the vile

penny literature of the day? Do I

approach the sacraments, while I neglect these duties myself? Or am I a business man who deals squarely

and honestly with my neighbors, never on the alert to take advantage

of the ignorant and weak? Am I in

the employment of others, and, if so, do I fulfil my calling worthily by

doing all that strict justice or Christian

charity requires of me? Or am I just

some of the questions regarding your

vocations that I would have you ask

Brethren, when we come to render

yourselves to day.

who work for me? These are

them to come to Mass and

answer it one day to Almighty God.

The practical question I would have

always fits the back for the burden.

must be met aud fulfilled.

saparilla

ADMITTED

AD RULE XV.

"Articles that are in cany way dan-gerous or of-fensive, also of patent medicines, nostrums, and

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our account to God, be sure of this: He will not trouble us with the question as to whether we have been experts in our respective professions, whether we have been successful business-men or skilled mechanics : no. but

ren, worthy of your vocation, worthy of the Church which has reared you, worthy of the hope that is in you, worthy of the name you bear, that of Christ, who has redeemed you. Imitate Him, live as He lived, and As a prisoner in the Lord, I beseech you that you wask worthy of the vocation in which you are called. (Eph. iv. 1.) suffer in your calling the things He suffered. Then the prayer of our patron, St. Paul, will not be in vain, and we will walk worthy of the voca-Brethren, has it ever occurred to you that each one of us has a vocation in this life? I refer not to our Christian vocation, which we all have in tion in which we are called. common, but, to the particular state of life

DAN.

A Story for Boys.

BY MARY D. BRINE. "Why shouldn't they feel pain as much as you and I, Dan? They're only bugs, to be sure, but in propor-We have all—thank God!—the vocation tion to their size they can feel and suf-fer just as we do. And yet the poor to be Christians and the call to be saints, but we have, moreover, our own things can't defend themselves, if special calling, suitable to our chargreat giants, like boys and girls, come acter and disposition, and our com-mon Christian vocation; and in a great along and worry them with sticks and stones, and call it fun, as Bill did when measure our eternal salvation, depends he made a helpless little bug out of you

Dan, my boy. Dan looked soberly at his little twig, Some of us God has called to be priests, and then threw it far away. "I didn't mean to hurt the bug. I didn't to serve continually at his altar. Some to be fathers of families, and know it hurt 'em, you see, ma'am. Lots of folks does it, and sometimes others to remain single all their life. Some He has called to the higher professions, and others to the hard but manly toil of every day life. But to all these vocations, to all these different states of life, He has attached cer-I've ketched butterflies an' tied a hair round their wings to see 'em try to fly. Did that hurt 'em. do you s'pose?

Viola looked graver than ever. "Oh, Dan, Dan!" she cried, shaking her head; then, as a thought came tain duties, peculiar obligations, which quickly, she added, "Come here a minute, close to me;" and as he stood The great danger, brethren, that we have to avoid is the common and stupid error of those who hold that at her side, she rapidly threw about his arms a thick, long veil which had been about her shoulders. Very closely she drew the little arms till they were their every-day vocation has nothing to do with this Sunday calling; that there is little, if any, connection be-tween their own special calling and pinioned tightly at the boy's side, and he stood a helpless captive almost be their general calling to be Christians; fore he had realized her intention.

"There now," she laughingly said, "fly away, little butterfly; stretch your wings, and fly away!"

Dan began to laugh, too, as he tried

examine their conscience, ever think of questioning themselves upon the duties of their position in life? How many fathers of families, listening to sitting beside her again, Viola explained to him the wrong that lies in all kinds of teasing. "It isn't that boys mean to be cruel," she said, "but the same like fun and they do not real by, gratefully.

"You may jus' trust Dan Carmen to try an' please you, ma'am," replied the boy, gratefully. these words to day, question them-selves daily as to how they govern those whom God has put under their it seems like fun, and they do not realcharge; how they watch and provide for the spiritual and temporal welfare ize that the dear Lord made the dumb brutes and insects with as much loving of those whom they are called upon to support? How many young men care for their comfort as He feels for us, who, of course, are still dearer in His sight, because we have souls, and can one day go and live with Him. And because we are so strong, and wise, and can take care of ourselves so ever think of asking themselves how they have fulfilled the obligations they are under to parents, now perhaps un-able to take care of themselves? How well, you know, God means that we shall also take care of His dumb creamany business men question themselves as to the honesty or propriety of this or that mode of action they have been following? Alas! they are few tures, and be kind to them, and make them happy. Don't you see, Dan, that my advice to you is wise?"

Dan nodded Yes, and Viola went on:

"There is another thing you should appropriate to Dan my love and that indeed. And this is the practical out-

remember, too, Dan, my boy, and that is—God will sooner or later punish cruel people. He always makes them suffer in one way or another for the sufferings they cause, because He has expressly told us in the Bible that we must be kind to one another."

nesses of our character, with all the difficulties that surround us, and all Dan looked up eagerly.
"Do you s'pose, ma'am, that He'll
punish Bill an' his mean lot for teasin' and provided for them, regulating His helps and graces according to our wants, and directing all things towards our final destiny. His grace is always sufficient for us, and as long as we remain in His friendship thera

is always sufficient for us, and as long as we remain in His friendship there is no vocation or calling so difficult or trying but what can be cheerfully and too long from your errand, and you there is always sufficient for us, and as long as we remain in His friendship there doubt, Dan, if they don't leave off their bad such an experience," replied too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and trying but what can be cheerfully and too long from your errand, and you trying but what can be cheerfully and too long from your errand, and you must pick up your cart and hurry on with the wash for Mrs. Howe.'

'Could you tell me the time, please, ma'am?" asked the boy, in no haste to leave the pretty young girl who seemed so kind, and who was fast winyou ask yourselves to day, brethren, is this: granted that I have a vocation ning his lonely young heart.

Viola looked at the tiny watch hung from her side. Dan thought it the most beautiful thing he had ever seen, and wondered if his mammy would one day have a watch to hang at her side, and dangle with a lot of little fancy things which looked like tiny toys. She should surely have them all if he could hurry and grow a man and make money for her.

"It is just 11 o'clock," said Viola "are you very late?"

The boy settled contentedly back on the grass. "Oh, no, ma'am!" he answered. "Mammy told me if I got back by 12, I'd be time enough, an' I can take these things to Mis' Howe's in a jiffy, you see; she lives near here. So I can stay a bit longer, if you're

willin', Miss Vi'la.' Miss Viola did not mind having Dan's company as long as he could rightly stay with her, so the boy kept his curled-up position on the grass at her feet, and she began questioning

again. "How about school, Dan?"

"I don't go to school any more," he said, while a flush rose to his cheeks. "I went to the Hill school over vonder once, but the fellers they nagged me all the time an' called me names, an' I got so mad I fighted 'em hard, an' hit 'em enough to hurt sometimes, too, if I am a little feller. But the teacher she always said I was the one what was the mostest to blame an' licked me more'n she licked the other boys, an mammy said 'twasn't fair, an' so—an' so I didn't go any more."

you look at all like that kind of a

Dan lifted his head proudly. "I mammy she can read an' write, an' she spells me a little every day, an' I can write on my slate words as long asoh, as long as Washin'ton.'

Viola laughed again.
"That's good, Dan, for a beginning;

and how about arithmetic?"
"Well, I can add a little, an" mammy she makes me keep on trying mine, and I'm going to be very proud sums like when I was at school. She of you both." says I'm big enough to be in surtrackshun now.

"Subtraction, Dan," corrected Viola, drawing a little paper from her pocket. "Come, now, we'll have a little lesson just now, all by ourselves. See, here are four chocolates left from some I had a while ago. Now, if I tell you to eat two of them, how many will be left in the paper?"

"Two!" cried Dan, feeling very

clever.

" And if I eat the other two, then what? "The paper, miss!" yelled Dan, his

brown eyes full of twinkles.
"And if I take away the paper?" laughed Viola, drawing it out of sight.
"Only jus' a reckerleckshun of somethin' good," replied Dan, shrugging his shoulders, and feeling his mouth

water for those chocolates.
"Oh, you're a funny fellow!" cried the young lady; "here, now, eat the four chocolates, and then go and do your errand, and when you go home tell mammy you're going to be a very

clever man some fine day."

Dan looked delighted. "Ho! I thought you was goin' to give me a harder 'rithmetic lesson than that. I

together and started for the house, but paused a moment to say to Dan, who was reluctantly lifting the handle of

his little cart : "See here, my boy, I live right over there, in that white house, see? Well, to wriggle his arms free from the veil if I should want you to do an errand and its meshes.

"I shan't poke any more bugs!" he exclaimed, "an' I won't tie any more butterflies. I didn't think it would make 'em feel so bad, you see; but I know now, fast 'nough."

Then, when he was released and Then, when he was released, and stirting beside her again, Viola ex-

try an' please you, ma'am," replied the boy, gratefully.

"Oh, but that isn't the question, dear. You must try to do right for right's sake, and not only to please

Dan looked serious. "Tain't always easy to want to please some folks, ma'am. There's folks in this village I jus' most hate, — mammy won't let me hate 'em as much as I want to 'eases it's wicked to hate she want to, 'cause it's wicked to hate, she says, but I—I'm as near it as anythin' can be, Miss Vi'la, an' if I did errands for 'em, they'd likely cheat me out of

fair pay, an' call me names, too."
"Oh, dear me!" said Viola; "you
poor little fellow, I'll try to help you to better opinion of your neighbors as

time goes on."
"Well, a feller that gets snubbed and kicked about like I do, can't help thinkin' queer things, you see," said Dan; and looking at Miss Viola half quizzically and half seriously, he asked, "Were you—I don't s'pose, now, you were ever knocked down, Miss Vi'la?"

The young lady laughed so merrily at this that a little lad came to the door of the house opposite and looked out ter in my heart when I've held the

"Well, then, miss, you can't come anywhere near knowin' how it riles a feller, an' makes him bad, even if he

wasn't settin' out to be so at first Just then a piping little voice called:

Viola turn in the direction of the little figure at the door and replied : "Oh, Bennie, did you hear me, you

rogue? Come here a moment, I want A boy of about eight years ran down the piazza steps, and as far as the gate, which he climbed, and, boy-like, sat swinging back and forth. As he

swung he sang gayly: Oh, if I were President of these United States, I'd eat molasses candy, and I'd swing upon the gates."

"And a very foolish kind of Presi-

dent you'd make, my lad, I'm sure," laughed Viola. "Come here to me, I want you; that's a good boy."

Dan meanwhile stared at the new-

omer with much interest. He saw a handsome little boy whose golden hair fell down below his shoulders, and who was dressed in a white flannel suit, the prettiest, Dan thought, that he had ever seen. The loose waist had a broad collar trimmed with blue braid. Around the waist was a broad blue sash with fringed ends. knickerbocker legs were clad in black silk stockings, and the soft blue silken fringe at the ends of the sash hung below the knees and dangled against those restless legs continually. Dan wondered if ever he would be able to

wear such a wonderful suit of clothes. While Bennie was considering whether or no to go over to Miss Viola, and while the latter was still beckon ing to him, Dan said in a whisper:

"He's new 'round here, ain't he? I ain't seen his kind in the village "But surely, Dan, you're not going to be content to grow up an ignorant sort of man, are you?"

"Does nigerant mean stupid, miss?"

"ant seen his kind in the village only once in a great while, an' there they never stayed long enough for me to see 'em more'n once."

"He is little Bennie Moore, and he and his mother are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there are boarding when the second in the village only once in a great while, an' there is in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village only once in a great while, an' there is a second in the village on t

whether we have been just and honorable, whether we have walked worthily in the vocations to which we have been called. Walk, then, breth-less migerant mean stupid, and his mother are boarding where I board. They came only a few days the smiling reply; "and I don't think the smiling reply; "and I

Just then Bennie came sauntering along, his hands in his pockets, and a shy expression on his face, for he was in reality a shy little lad, not over-fond of meeting strangers, for all his inde-pendent little manners.

Viola drew him beside her.

"This is Dan," she said. "Dan Carmen, a little boy who is going to be great friends with me, Bennie, and whom I like very much. Dan, this is Bennie Moore, another little friend of

Dan grinned and bobbed his head to Bennie, and Bennie looked sideways

at Dan, and didn't grin.

"Why, Bennie," exclaimed Viola,
"I was sure you'd like Dan as much as
I do, and I hoped Dan would like you

Bennie looked embarrassed. "Well, he didn't say 'How do do? and so I didn't either.

Dan's face brightened.
"Oh, I was goin' to say it, but you looked so kind of fine, I was 'fraid you'd snub a feller that looks like me." Master Bennie's shyness vanished maybe the compliment to his appearance was the cause), and he held out a

little hand to Dan;
"If Miss Vi likes you," he said, "I'm going to, too, cause she always likes nice people. I'm glad you like my clothes. Is pose if my mother was your mother, and your mother was my mother, then you'd be Ben, and I'd be Dan, and you'd be wearing nice clothes, and I'd be wearing your kind,

you see "Bravo. Bennie! vou're a philosopher, my little man, as well as a dear boy. Now, you must be kind to Dan, and not let the other boys tease him, tike chocolate rithmetic first-rate." and he will be good to you when he has a chance, won't you, Dan?"

"You may jus' guess I will, ma'am, was the emphatic reply.
"Ain't your friends good to you? asked Bennie, in surprise.

Dan's face darkened.
"I ain't got a friend in the world 'cept only mammy, an'"-he drew close to Viola's side and laid his hand with an affectionate gesture on her arm—"this dear kind lady who only knew me jus' this mornin'.'

Bennie's eyes widened.
"Oh, my! what a lonesome boy you

must be! Well, sometimes I am, an' some times I ain't. I don't like the fellers round here anyway, an' they lie an' cheat an' put all the blame on me, an' I get licked by whoever ketches me, an' the biggest boy of 'em all, that's Bill, he licks me every time he sees me goin' by. Anyhow, I don't care! I don't lie an' cheat; I'd be 'shamed to lie myself out of a scrape, so I would." Bennie glanced around and saw that

Miss Viola was busy gathering daisies at the roadside, so he whispered to "Why don't you fight those fellers? I would, only when a big fellow comes

at me I get 'fraid, and run away. But I'm littler'n you, you know." "I'm ten," replied Dan. "How old

are you?"
"Eight, going on nine," Bennie said, stretching his pretty little figure so high as possible. "After nine F!! as high as possible. "After nine I'll be ten, too. Then I'll pay off any boy that tries to-to bother me, I will.

"Well," said Dan, "I s'pose I can fight. I feel it inside of me often, an' sometimes the fight gets out fore I can stop it. But, you see, I hold it in as long as I can, 'cause mammy, she's always a tellin' me it's wrong to fight, an' makes me as bad as the other

"You are right, Dan," cried Viola, roming up in time to hear the boy's speech, and winking a tear or two from her eyes as she spoke. "You are right, and you are a dear boy in the bargain. Your mother must be a good woman. Tell her I'm coming to see her some day, and you and she and I

will be good friends, won't we? Good by now. I must really go home, and you must not be hindered any longer.' "Good-by, Dan!" called Bennie, following Miss Viola. "You've got three friends now,—your mother, Miss

Vi, and me, -you know.

Dan's heart jumped way up into his throat. To think that pretty boy should be his friend! Why, he looked—Bennie did—like pictures of kings' sons he had seen in papers now and then, and such a nice boy, too! Oh, Dan was very happy that morning as he trudged along the road, though he did keep his brown eyes roving here and there lest Bill and his crew should

pounce out upon him.

Meanwhile Miss Viola told Bennie all about Dan, and the talk she had



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with him under the trees, and that she was going to keep an eye upon him, and help him in every way she could, because he had an honest, true little heart; and no matter how poor and shabby he was, owing to circumstances he couldn't help, he was worth as much kindness and assistance in his little plans as though he were the rich-

est boy in the village. Bennie was learning some new les-sons of kindness of heart and other truths as he talked with her about Dan, and made up his little mind to stand by Dan Carmen through thick and thin. Later in the day Viola questioned the lady of the house about Dan and his mother, and learned that little was known of them except that they had come to the village the year before, and while Mrs. Carmen took in washing (when she could get it), and did, in fact, all sorts of work for whoever called on her for house cleaning or the like, Dan roved hither and thither in search of odd jobs of any kind, sometimes getting the chance to earn a few pennies, and oftener get-ting into some scrape which he had to get out of the best way he could. That the woman was a good laundress had been proven at times, and that she was fond of her son, and he of her, no one doubted or cared. But whether they were strictly honest or not, people hadn't fairly decided; and be-cause of the Indian blood in the boy, it was frequently considered that he was to blame for sundry annoyances

committed in the village, etc., etc.
All of this only made Viola more determined to help Dan, for she felt that she knew more about him, after all, than the people who were at home the year round in the pretty little village. She felt quite convinced that Dan was more sinned against than sinning, and there was a look in his eyes which to her appeared brave honest, and true, however other people might decide. So, poor little Dan and the poor, hard-working mother were put upon her list of people she cared to like an 1 befriend, and I am sure all

but upon her list of peoples are cared to like and befriend, and I am sure all my young readers will be glad to know that.

The mother of Master Ben was a little cautious, to be sure, about her son's acquaintance with the "scapegoat" of the village, and was not quite willing to adopt Miss Viola's opinion of Dan.

Length Research Republic "scape of the village, and was not quite willing to adopt Miss Viola's opinion of Dan.

Length Research Research Republic Research Research

"You know, Bennie," said sh privately to him on the evening of the day when our story begins,know you don't want to be intimate with the boy that is considered an out cast in the village, do you? there are so many nice, little good boys who are more of your kind, you see, for you to play with."

Bennie tossed his golden head till his sunny hair flew all over his merry, rosy face.
"O mamma, don't you scare a bit!"

he said, consolingly. "I ain't going to 'sociate with a bad boy. Dan isn't the least bit bad, and if Miss Vi likes him, I guess you other ladies needn't fret bout him. I like him 'cause he's good in his face, and I don't care bout his clothes. I don't want to be a girl-boy, you see, and I shouldn't won-der but I'm getting so lately," a little anxiously, and with a glance in the mirror at his long hair, which, notwithstanding many an earnest request on his part, the fond, proud mamma could not find courage to have shorn from the fine-shaped head of her own little boy and only child.

"Won't you cut it off pretty soon,

TO BE CONTINUED.



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#### C. M. B. A.

August 21st, ult., was a red letter day with the members of St. Paul's Branch No. 215. C. M. B. A. of Summerside P. E. I., it being the day on which one of the best picnics of the season took place in the beautiful village of Miscouche. Although the morning was dark and gloomy, and threatened rain, yet by noon the sun burst out, and a beautiful afternoon followed, which was taken advantage by about one thousand people to spend a pleasant evening. The dancing booths, swings, and refreshment saloons were well patronized, while the teatables, presided over by the Catholic young ladies of Summerside, and loaded with all kinds of delicacies, were kept well attended by young and old. The Heckman Band rendered excellent music. Rev. Father Burke, district deputy, gave an excellent address on the origin, benefit and working of the C. M. B. A. Among those present were the Revs. J. A. McDonald, pastor of Miscouche: A. E. Burke, S. Bondreault, J. P. McGrath, and A. J. McDongald. At 7 o'clock the whistle of the special sounded, and Conductor Grady shouted all aboard for Summerside. And thus ended the first, C. M. B. A. picnic in P. E. I. Upwards of \$100 were netted. We clip the following from the Summerside Agriculturist of the 25th ult.

The members of Branch 215, Summerside, desire to convey their most sincere thanks to

following from the Summerside Agriculturist of the 25th ult:

The members of Branch 215, Summerside, desire to convey their most sincere thanks to all those who contributed to the success of their picnie at Miscouche on Tuesday last, namely: To Dr. Gillis, Summerside, for the use of the beautiful field in which the picnic was held; to Rev. J. A. Macdonald and Mr. G. Des Roches, Miscouche, who both gave their whole hearted support in every possible way; to the Heckman band, who so ably assisted in making the day pass pleas antly; to Rev. A. E. Burke, District Deputy, Alberton, for his timely address; to Mr. R. Hunt, Summerside, who auctioned off the cakes in his usual highly successful manner; to their lady friends in Summerside, for donations of cakes, etc., to the tea tables, and for their valued and efficient services in attending on the tables; to the people of Miscouche, who patronized the affair most generously, as well as those of Summerside and surrounding parts, and, in short to each and all of those who assisted in making the picnic the success it was.

Resolutions of Condolence.

At a regular meeting of Branch 202, Chatham, N. B., August 16, the following resolutions were passed:

Whereas, it has pleased Almighty God to call to his eternal reward the Rev. Wm. A. Lawler, brother of Thomas Lawler, and Whereas, during his boyhood and priestly life in our midst he had attached himself to us by his earnest and edifying example and by his many noble qualities of mind and heart, which gained for him the esteem and affection of all who knew him; therefore be it

Resolved that this branch give expression to the deep sense of loss which we all have sustained in the death of one beloved by all, and who promised so much for the future, and that we tender to Brother Lawler and his esteemed parents and relatives the expression of our deepest sympathy and condolence, and pray that He who asked this sacrifice of them may give them strength to bear the cross with perfect submission and resignation to His holy will.

Also resolved that a copy of these resolutions be presented to the family of the deased, and be inserted in our local papers and the CATHOLIC RECORD.

Committee on Resolutions, Rev. John S. Knight, W. T. Connors, John M. McLaughlan.

Toronto, Aug. 25, 1894.

The members of this branch in regular meeting assembled resolved as follows:

Whereas affliction has come to the family of our honored brother, O. K. Fraser, Grand President of the C. M. B. A., Canada, through the death of his brother, the Hon. C. J. Fraser, ex-Minister of Public Works, Ontario, be it Resolved that this branch tender to our Grand President its deepest sympathy in this hour of bereavement, and ask that he convey to the widow and others of the family this expression of the united comiaiseration of our members. This branch further expresses itself that, in the demise of the Hon. C. F. Fraser, Catholicity has lost an ardent champion and the country an honored citizen. A leading member of the Ontario Cabinet up to a recent date; an eloquent an impressive member of the Legislature, an honest administrator of Public Works and Public monies, he lived holding the respect of all, and died in that monument which will for all ages stand to his credit a fitting memorial of rectitude and non-corruption. The Parliament Buildings constructed in his life became the scene of his death, and, as such, will be recorded in the pages of Canadian history. It will be also written in respect thereof, that they stand as a testimony of the worth of the man, and an evidence of the stainless reputation of the minister, who, in an age of corruption and malfeasance, could erect such an editice and complete the same, and still remain like Casant's wife above uspricion. Teronto, Aug. 25, 1894.

tion and malfeasance, could erect such an editice and complete the same, and still remain like Cæsar's wife, above suspicion. Honored in life, in death, though the body decay, the memory of the man and his irreproachable character will live a bright example for all to follow. The prayers of our united brotherhood will ascend to the throne of God asking rest for his soul, and that strength of spirit be given to those now suffering in their bereavement.

It was further resolved that copies of this resolution be forwarded to the Grand President, inserted on the minute book of the branch, and to the Catholic press for publication, W. M. VALE, Rec. Sec.

At a special meeting of Branch 231, C. M. B. A., held in their hall at Simcoe on Monday night, August 27, 1894, it was moved by Brother W. E. Kelly, and seconded by Rev. D. P. McMenamin, that we, the members of Branch 231, learn with the deepest regret of the death of the Honorable C. F. Fraser, who, for about twenty-two years, as a Minister of the crown served his country with such marked ability, never shirking his duty, and fearlessly and faithfully defending the rights of the Catholic minority in Ontario. Be it

Be it

Resolvedthat we take this opportunity of extending our sincere sympathy to Mr. O. K.

Fraser, our worthy Grand President and brother of the deceased, and as well to the relatives and family of deceased in their great sorrow. And, further,

That a copy of this resolution be forwarded to Grand President O. K. Fraser, and to the CATHOLIC RECORD, and be also entered in the minute book of our branch.

REV. D. P. McMENAMIN, P. P.,

Simcoe, Ont.

To the Editor of the CATHOLIC RECORD:

To the Editor of the CATHOLIC RECORD:

At the regular meeting of Branch No. 5, C. M. B. A., Brantford, held Monday, Aug. 27, the following resolution expressing the sympathy of the Branch with our Grand President in his recent bereavement was unanimously carried:

Moved by Brother William Comerford, seconded by Brother Jas. McGregor,

Whereas the members of Branch No. 5, Brantford, have learned with deep regret of the sudden demise of the Hon, C. F. Fraser, brother of our respected Grand President, Mr. O. K. Fraser, who for many years oc upied an important and foremost place in the Government of this Province, and who was universally esteemed as a statesman of unsurpassed ability, high personal character, and unimpeachable integrity, whose death removes an ornament of the province and a distinguished son of the Church, this branch deems it revelant to express its deep sense of loss at the sad event and hestens to extend its sincere sympathy with the Grand President, hoping that Providence will sustain and contert him in his becavement,

WENDLIN B. SCHULER, Rec. Sec. Brantford, Sept. 3, 1894.

#### E. B. A.

At the regular semi-monthly meeting of the Sarsfield Branch, No. 28, E. B. A., Ottawa, the following resolution of condolence was unanimously carried:

Moved by P. Gallagher, seconded by M. Bennett.

mously carried:

Moved by P. Gallagher, seconded by M. Bennett,

Whereas it has pleased Almighty God in His infinite wisdom and mercy to call to His eternal reward our much esteemed and revered brother, James Shaw, be it Resolved that while bowing in humble submission to the omnipotent will of our Creator and Redeemer, who doeth all things for our good, we, the members of Sarsfield Branch, No. 28, sincerely deplore the loss of so energetic and kindly a member of our society, as well as an earnest and devout son of Holy Mother Church; and wed hereby tender our deep and heartfelt sympathy to the wife and family of our deceased Brother in the sad loss they have sustained of a kind and loving husband and a thoughtful and affectionate father; and we earnestly pray that God may, through the intercession of the ever Immaculate Virgin Mary, Comforter of the Afflicted, grant to them in this their hour of trial, His heavenly grace and consolation. Be it further

Resolved that a copy of the resolution be placed on the minutes, transmitted to the wife and family of deceased, and given for publication to the CATHOLIC RECORD, and United Canada.

Signed,
PATRICK RANKIN, President.

JOHN J. FORAN, Recording Secretary.

LETTER OF CONDOLENCE.

To J. Fabey, Graud Marshal — Dear Sir and Brother—On behalf of the officers and members of the Grand Branch, we beg to tender our heartfelt sympathy with you and your afflicted wife in the creat loss you have sustained by the death of your beloved daughter, whom it has pleazed Almighty God, in His infinite wisdom, to call to the final home of all good Christians; and we pray that the Comforter of the Afflicted will obtain for you the grace to bow with Christian resignation to His holy will.

D. A. CAREY, President, W. LANE, Sec. Treas.

ST. PAUL'S BRANCH, No. 8, C. Treas.

ST. PAUL'S BRANCH, NO. 8, TORONTO. ST. PAUL'S BRANCH, NO. 8, TORONTO.

Branch No. 8 held a very successful meeting on Monday last, there being a large attendance of members. The meetings have only been held once a month for some time, but it was unanimously decided to have them twice a month for the future, and occasionally to have open meetings and concerts. In consequence of the Financial Secretary giving in his resignation, A. McDonald resigned his position as President to re take the position of Fin. Sec.—an office that he held for several years in the branch, to the general satisfaction of the members I it is needless to say that he received for membership and two were initiated at the previous meeting and one application received.

ST. PATRICK'S CIRCLE AND BRANCH.

St. Patrick's Circle No. 1 and Branch No. 12

ST. PATRICK'S CIRCLE AND BRANCH.
St. Patrick's Circle No.1 and Branch No. 12
held a social in their hall, corner Queen and
McCaul, on Wednesday evening. The hall was
crowded. Among the visitors were the resident Grand officers and officers and members of
the city circles and branches. Brother J. J.
Maloney occupied the chair, and at the opening
made a few remarks as to the object of the
meeting, after which the following programme
was rendered:

١	Piano solo
1	SongJ. Patton
١	Solo Miss M. Dunn Address J. J. Nightingale, G. Organizer
1	Address J. J. Nightingale, G. Organizer
ı	Song
١	Song
1	Song
ı	Recitation
ı	Solo Miss Stafford
ı	SongMr. White
۱	PART II.
۱	Address D. A. Carey, G. P.
ı	Piano solo
ł	Song W. P. Murphy
	Song and dance M. T. Corrigai
ı	Duet Misses Breen and Pattor
	Solo Miss M. Glyne

Miss M. Merrick
W. P. Murphy
M. T. Corrigar
Misses Breen and Pattor
Miss M. Glyner
J. Howel Song.

The entertainment was a grand success, and, judging from the appiause, the artists were highly appreciated. Cake, coffee and fruit were served during the intermission. As a result of the entertainment nine ladies and several gentlemen gave in their applications for membership. The next entertainment will be on the last Wednesday in October.

W. Lane, S. T. and O.

#### WEDDING BELLS.

MOORE-FINN.

MOORE-FINN.

Yesterday morning, in St. Patrick's church, Mr. William Moore, third son of the late James Moore, and Miss Mary Finn, second daughter of Mr. T. J. Finn, foreman of the tiazette, were married by the Rev. Father Quinlivan, P. P., in the presence of a large number of friends and acquaintances. Mr. Arthur Jones, son of Coroner Jones, acted as best man and Miss Margaret Cahill as bridesmaid. A pleasant wedding break fast was afterwards partaken of at the residence of the bride's father, after which Mr. and Mrs. Moore were escorted to Dalhousie depot, where they departed for Quebec, accompanied by the good wishes of a host of friends and a few grains of rice, which had found lodgment in their clothing. The bride friends and a few grains of rice, which had found lodgment in their clothing. The brids was the recipient of many appropriate and beautiful presents.—Montreal Gazette, Aug.

Burk-Carroll.

A very pretty wedding took place at St. Peter's cathedral, London, on Tue-day, Aug. 28th, when Mr. Thomas Burke and Miss Norah Carroll were united in the holy bonds of matrimony, by Rev. Father McCormick. The bride, who was charmingly dressed in cream cashmere trimmed with silver gimp, was led to the altar by her brother; her sister, Miss Mattic Carroll, acting at bridesmaid, while Mr. Harvey Howard was best man. The nuptial knot being tied the party adjourned to the home of the bride's mother, where full justice was done to the good things provided for the occasion. The presents were numerous and greatly admired by those present The happy couple have the best wishes of a large circle of friends.

#### OBITUARY.

MICHAEL MCQUADE, TUCKERSMITH.

Again the sad duty devolves upon us to record the death of a good man: one of the few remaining of the pioneers of this district. On the morning of the 17th inst. Michael McQuade died at his home in Tuckersmith. Though ailing for some months, it was not expected even by the members of his own family, that death, so certain to all, would come so soon. He had recourse to the best medical skill but the complicated nature of the disease, brought on by an attack of la grippe, seemed to baffle the powers of medicine. About ten hours previous to his death a sudden change in his condition for the worse took place and when informed by his physician that the end was near he calmly resigned his will to that of Him who gave him the life He was about to take away. Father Kennedy was soon by his bedside, and administered the last rites of the Roman Catholic Church, of which deceased was, during his whole life, a faithful and practical member. Mr. McQuade was born in the county of Fermanagh, Ireland, in the year 1829, and was consequently sixty-five years of age at the time of his death. In the year 1841, the subject of this sketch being then twelve years of age, his father with the family came to Canada and settled on the farm in McKillop, where his son, Thomas, now lives. By industry and thrift the family soon found themselves in easy circumstances, and as deceased exhibited in a marked degree a love for study, he was sent to Foronto Normal school in '49, the first session of that institution in this Province. He read everything of value that came within his reach, and as he had what might be called an exact memory, there were few subjects in the regular intercourses of life, with which he had not a ready acquaintance, Chemistry, especially agricultural chemistry, science and literature were his favorite pursuits. As a writer on the general subjects, he certainly ranked among the best in the county, having for years contributed valuable articles to the agricultural journals MICHAEL MCQUADE, TUCKERSMITH.

and the press generally of the Province. Some twelve years ago his essay on agriculture, read at the provincial exhibition of that year, won first prize, notwithstanding the large number of essays contributed by some of the ablest agriculturists of the country. He wrote a great deal, and with a clearness that indicated a well-stored, well-disciplined mind, capable of reaching rational conclusions in the subjects treated. Otherwise, as a man, Mr. McQuade was the soul and spirit of the gentleman. The good word, the ready act, the calm, quiet manner in which he spoke, gained respect for the fortunate possessor of these qualities from all classes of people, while his fatherly care and kindness endeared him to his family. He will be missed and mourned for many days to come, — but mourned after, not by ones without hope, for the good meet their promised reward. Mr. McQuade leaves behind him a wife and family of three sons and four daughters well provided for. The funeral, which was the largest seen here for some time, took place on Monday, 20th inst. Father Kennedy performed the solemn services in St. James' church and at the grave in the now cemetery, where the remains of an honorable and upright man were entombed. The bereaved family have the sympathy of the entire community in the sad loss they have sustained.—Seaforth Sun, Aug. 24.

#### LULA EUGENIE DREAK.

LULA EUGENIE DREAK.

Almost in every community are those who from the superior qualities with which nature has endowed them are more appreciated than others not so favored. Such was the case with Lula Eugenie Dreak, third daughter of Mr. William Dreak, one of our most respected citizens, whose demise took place on the afternoon of Wednesday last at the early age of eleven years ten months and twenty-one days. Although but only at the threshold of her teens yet her amiable disposition and other virtues endeared her not only to her grief stricken parents and other members of the family, but to the citizens, generally who held her in such high esteem and which was manifested by the very large number attending her funeral, taking place on the morning of Friday, the 31st ult.

Up to a few weeks ago the subject of these remarks would have been noticed among her youthful companions tripping away to school with scarcely any care other than those arising from the desire of being foremost in the lessons occupying her the evening before and to comply with the regulations of the good Sisters presiding, who so much admired her for her untiring zeal.

But it would seem that by the inevitable decree of Divine Providence she was in-

But it would seem that by the inevitable decree of Divine Providence she was intended for another and higher sphere, to eujoy the angelic reward awaiting the just. As she was overtaken with that fell disease consumption, which slowly but surely undermined her constitution until at last, completing its fatal work by forever closing her eyes on the scenes of this life. During her long and wearlsome sickness she was patient in the extreme, careful to give as little trouble as possible to her devoted mother and those attending upon her, but all times reconciled to the will of her Creator and to comply with her fate, whatever it should be, though always buoyant with hope in the mercles of her Redeemer.

At 10 o'clock on the morning referred to the funeral contage.

in the mercles of her Redeemer.

At 10 o'clock on the morning referred to the funeral cortege, headed by a procession of little girls and boys of her own age, becomingly attired for the occasion, the gils with long white veils, and the boys with white sashes, wended its way to St. John's church, where Mass was celebrated by Reverend Father Dube, after which the solemn service of the dead was performed when the remains were conveyed to St. John's cometery.

The long line of carriages, numbering at least one hundred, extended for half a mile. Thus terminated this brief earthly career of little Lula Eugenie Dreak, whose parents and family have the sympathy of the entire community in their bereavement.

#### MRS. MICHAEL ROCHE, BRUDENELL.

MRS. MICHAEL ROCHE, BRUDENELL.

There died at the township of Brüdenell, in the county of Renfrew, on the 25th of July last, Mrs. Michael Roche (maiden name Ann keenan), aged at the time of death eighty four years. The deceased lady was born in the county of Mayo, Ireland, and immigrated to Canada in the year 1812, settled with her husband at Arappiro (which was then a new settlement), where the family resided till 1856, when they removed to the township of Brudenell, then an unsurveyed wilderness. The deceased aday was well educated and highly refined, and, being of a very charitable and benevolent disposition, did an amount of real benefits and services to the early settlers of those places amongst which her lost was cast, all of whom greatly sympathize with the family (husband, three sons and two daughters) which is left to mourn the loss which it has sustained. May she rest in peace!

MRS. THOMAS COLLINS, CARADOC MIS. THOMAS COLLINS, CARADOC.

It is our sad duty to announce the death of Mrs. Thomas Collins, Caradoc, which took place on the 29th ult. The deceased, who was in the forty-eighth year of her age, had been a patient sufferer for the past four years. She had always been a faithful member of the Catholic Church. On the following Tuesday a long procession followed the remains from the family residence. Muncey Road, to the Catholic cemelery at Mount Brydges, where the remains were interred.

Deceased leaves a loving husband and five sons to mourn her loss. May all who read this breathe a prayer to God for the repose of her soul.

#### FROM BERLIN.

Berlin, Ont., Aug. 28, 1894. An esteemed correspondent writes us as follows:

follows:

Dear Mr. Coffey, — Having just returned home from an extended trip West I find the report of the High School entrance examinations and give you the result for North Waterloo.

There were 120 candidates altogether, of whom only 54 passed. Six candidates from the Berlin Separate school tried, and all succeeded easily and received as a reward a \$5 gold piece, each from the school Board. Number of marks possible, 845.

Number of marks required to pass, 422.

The Separate school candidates received from 526 down to 495 marks—all away up in the list of their companions.

During vacation the hall over the Separate

intended to be used in connection with Court

intended to be used in connection with Court ceremonies.

As the evenings are becoming cooler, the committee on "Good of the Order" decided to renew the entertainment so popular at Court meetings in the past. A capital programme was presented, Brothers Brooks, Richard and John Howorth taking part. The Chief Ranger delivered a short address in his usual happy style on Forestry in General, being followed by the Vice Chief Ranger, Brother Wm. Mitchell, with a paper in which he clearly pointed out various means which the members might adopt for the advancement of the Court's welfare. Other Brothers promised contributions for next meeting, which takes place Sept. 13. As this promises to be especially interesting, every member should endeavor to be present.

Considerable new blood has been infused into the Court within the last two months, nearly all the applications being from young men who are desirous of improving their social standing and who fully recognize the advantages to be derived from joining the Foresters.

JOHN J. HOWORTH, Rec. Sec.

#### DIOCESE OF LONDON.

Yesterday at the Ursuline Academy, Chatham, the impressive ceremony of taking the veil was conducted by Bishop O'Connor, of London. The candidates were Miss Martha Coleman, London (who took the religious name Sister Mary Catharine), and Miss Mary E. Hoy, whose name was given as Sister Mary of the Angels. The Bishop preached a powerful sermon.—Advertiser, Aug. 29. ORTY HOURS DEVOTION IN ST. MARYS

of the Angels. The Bishop preached a powerful sermon.—Advertiser, Aug. 29. FORTY HOURS DEVOTION IN ST. MARYS. The Forty Hours Devotion was observed with due solemnity at St. Mary's church, St. Marys. The ceremony began on Sunday of last week, with High Mass, sung by Rev. Father Brennan (paster). An able sermon was preached by Rev. Father Kealy, after which the Blessed Sacrament was exposed for the adoration of the faithful, and carried in solemn procession around the church. In the evening grand musical Vespers were given. After the Magnificat, Father Kealy preached, taking for his text, "I am the living bread; he that eateth this bread shall live for ever." The rev. gentleman again handled his subject in a masterly style. The service concluded with sonemn Benediction. On Monday, Tuesday and Wednesday Masses were said from 5 till 9 a. m., and in the evenings Vespers, sermon and Benediction. The following clergymen of the diocese were present to attend to the spiritual wants of the faithful; Rev. Fathers Connolly, Kealy, McRae, Gnam and Downey. It is needless to say the good priests were kept busy from early morn till late at night hearing confessions, the congregation turning out en masse to take advantage of the great blessings that are attached to this beautiful devotion. On Wednesday Solemn High Mass was sung, Father Connolly being celebrant; Father Kealy, deacon; Father Gnam, sub-deacon; Father Brennan, master of ceremonies. Father McRae occupied a seat in the sanctuary. The choir, under the capable leadership of Miss Shea, organist, rendered Leonard's Mass in E flat, in a finished manner. At the conclusion of the Mass, the spacious grounds of the church. First came the cross-bearer and acolytes, followed by twenty little girls dressed in white with wreaths and veils, three of their number carrying beautiful banners; then came the choir, singing the PangeLingua, followed by the rev. clergy and the people in the rear. Altogether the scene was solemn and impressive and one not to be soon forgotten by the Cath

altar for all His graces and blessings.

REV. FATHER GNAM PRESENTED WITH A PURSE AND AN ADDRESS.

A number of representative members of St. Joseph's congregation assembled in the C. M. B. A. hall last evening for the purpose of bidding farewell to Rev. Father Gnam, who is leaving to take charge of the Hesson parish, and of showing their appreciation of his energetic work on their behalf. After a few introductory words from the chairman, Mr. E. O'Flaherty, an address was read by Mr. J. J. Coughlin and a purse of \$125 was presented by Mr. Wm. Blair. The address was worded as follows.

To the Reverend J. J. Gnam

To the Reverend J. J. Gnam:

We, the members of the congregation of St. Joseph's church, Stratford, cannot allow your departure for a new parish to take place with out testifying our sorrow at your removal and our high appreciation of the work you have accomplished while among us. This parish was the first scene of your priestly labors, and in the performance of the ordinary duties of a curate here you found a wide field for the exercise of that zeal and energy with which you are endowed. Not only did you perform well all that fell within the usual scope of your are endowed. Not only did you perform well all that fell within the usual scope of your menced and carried to complete success large and difficult undertakings for our benefit.

This devotion to our interests could not fall to inspire us with the warmest feelings of gratitude and attachment towards you, and we can assure you that, long as the results of your labors here will last, they will not outlast our remembrance of your stay among us. We now beg leave to present you with this purse as a slight token of our esteem, accompanied by the wish—the best that we can frame—that, in whatever field you may be called to labor in the future, your efforts may meet with the same success and the same appreciation that they have met with in Stratford.

Signed at Stratford, the twenty ninth of August, 1894, on behalf on the congregation, E. O'Flaberty, J. Culliton, Jas. O'Connor, Con. Quinlan, M. F. Goodwin, B. Murray.

Waterloo.

There were 120 candidates altogether, common only 54 passed. Six candidates from the conference of the part of the control of the conference of t

curate among those outside his own church and Messrs. Morris and Murray remarked or the esteem in which he was held in the coun

The esseem in which he was held in the country.

Mr. A. A. Goetz humorously claimed to feel especial regret, because he and Father Gnam were the only persons of German extraction in the hall, except his friends, Messrs. McCauley and Quirk.

After a few other short addresses, the gentleman present said good-bye to Father Gnam and dispersed. — Stratford Beacon, Aug. 30.

#### A Mason Converted.

Reports from Spain state that Sr. D. Rafael Gacriafa Alvarez, director of the Institute for secondary education, died in Granada, after having publicly abjured his errors.

He filled, in the Masonic Lodges, the

office of Sovereign Grand Inspector, 33d degree, o' the Grand Orient of Spain, and Venerable of the Lodge Lux in excelsis number 7 and of the Chapter of Prince Rose Cross, Mariana Pineda, number 61. His conversion has caused a great sensation in the lodges throughout Spain.

#### AN HOTEL MAN'S STORY.

The Proprietor of the Grand Union, Toronto, Relates an Interesting Experience.—Suf-fered Intensly From Rheumatism—six Doctors and Mineral Springs Failed to Help Him—How he Found a Cure—His wife also Restored to Health—Advice to Others

One of the most popular officers at the recent meeting of the Masonic Grand Lodge of Canada was Rev. L. A. Betts, of Brockville, Grand Chaplain for 1893 94. While on his way to Grand lodge Rev. Mr. Betts spent some time in Toronto, and among other points of interest visited the World office. It seems natural to talk Dr. Williams' Pink Pills to any one hailing from the home of that world famous medicine, and incidentally the conversation with Mr. Betts turned in that direction, when he told the World that he had that day met an old friend whose experience was a most remarkable one. The friend alluded to is Mr. John Soby, for many years proprietor of one of the leading hotels of Napanee, but now a resident of Toronto, and proprietor of one of the Queen City's newest and finest hostelries, the Grand Union Hotel, opposite the Union depot. The World was impressed with the story Mr. Betts told, and determined to interview Mr. Soby and secure the particulars of his case for publication. Mr. Soby freely gave his testimony to the good done him by Dr. Williams' Pink Pills. A few years ago rheumatism, with its attendant legion of aches and pains fastened upon him, and he was forced to retire from business. "For months," said Mr. Soby, "I suffered and could find no relief from doctors or medicines. The disease was always worse in the spring and fall, and last year I was almost crippled with pain. From my knee to my shoulder shot pains which felt like red-hot needles. Then all my limbs would be affected at once. Half a dozen doctors, one after the other, tried to cure me, but did no good. The rheumatism seemed to be getting worse. As I had tried almost everything the doctors could suggest, I thought I would try a little prescribing on my own account and purchased a supply of Pink Pills. The good effects were soon perceptible, and I procured a second supply, and before these were gone I was cured of a malady six doctors could not put an end to. I have recovered my appetite, never felt better in my life, and I give Dr. Willia

convinced."

These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system. Sold by all druggists or by mail, from Dr. Williams' Medicine Company, Brockville, Ont., or Schnectady, N. Y., at 50 cents a box, or six boxes for \$2.50. There are numerous imitations and subtitutions against which the public is cautioned.

## A New Shortening

If you have a sewing machine, a clothes wringer or a carpet sweeper (all new inventions of modern times), it's proof that you can see the usefulness of new things

# Is a wew shortening, and every

housekeeper who is interested in the health and comfort of her family should give it a trial. It's a vegetable product and far superior to anything else for short-ening and frying purposes. Physicians and Cooking Experts say it is destined to be adopted in every kitchen in the land. This is to suggest that you put it in yours now. It's both new and good. Sold in 3 and 5 pound pails, by all grocers.



I WAS CURED of lame back, after suffering 15 years, by MINARD'S LINIMENT. ROBERT ROSS. Two Rivers, N. S.

Two Rivers, N. S.

I was cured of diphtheria, after doctors failed, by MINARD'S LINIMENT

JOHN A. FOREY,

I was cured of contraction of muscles by MINARD'S LANIMENT.

MRS. RACHAEL SAUNDERS.

Dalhousie.



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#### ST. JOSEPH'S ACADEMY,

ST. JOSEPH'S ACADEMY,
WHICH IS CONDUCTED BY THE SISters of the Holy Names of Jesus and Mary,
will reopen on Monday, August 27. Yours
ladies desirous to receive a choice and theroughly Catholic education, and pursue the
High School studies in order to obtain teachers'
certificates, will find these advantages in this
institution. The salubrity of the town of Ambersburg, in which the convent is located, is
well known to the residents of Ontario. For
further particulars, apply to SISEE
SUPERIOR. 855.4



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Owen Sound Work," will be received until Friday, the 7th day of September, instant, for works for the improvement of the Harbour of Owen Sound, Grey County, Ontario, according to a plan and specification to be seen at the office of the Town Clerk, Owen Sound, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless inade on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of one thousand dollars (81,000) musi accompany each tender. This cheque will be forfeited if the party decline the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order.

E. F. E. ROY.

Secretary.

Department of Public Works.

Ottawa, 20 August, 1894.

Department of Public Works, \
Ottawa, 20 August, 1894.



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ESTATE OF JOHN BATTLE, THOROLD, ONT.

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