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WANTED FOR TWO DIVIS-ool at Penetanguishene for 1895, having four divisions. For 3rd dae, 3rd class, with a certain French desirable, though not quired, as French is not taught, in, teacher, male or female, with s certificate. Applications, stat-t, testimonials, qualification and ed till October 28, by Rev. JUREAU, Penetanguishene. 834-3

PHERD we have printed in fly-sheet form the letter written by Rev. J. A. Macy yterian minister of St. Thomas, his mischievous woman. Her tion seems to be to go to out-of-es, where her character is not by retailing abominable sland. e Catholic Church and its insti-on the credulity of innocent while reaping a rich harvest These fly-sheets will be useful on in such places. Single copies ed at 2 cents each; by the doz., 100 or over, half a cent each. MAS COFFEY, Catholic Record 1, Ont.

RKET REPORTS.

25.— There was medium delividay, and wheat remained steady, cental. Oats 75 to 80c per cental. at 83.50 to 85.50 per cental. at 83.60 to 85.50 per cental. at 83.60 to 85.60 per cent. Lamb d by the carcass, and 6 and 7 by A few veals sold at 5c a pound. 5.50 to 85.90 per cwt. Chickens d be bought all the way from 25 to rikeys sold at 7 to 9c a pound. 6c per bl. dressed and 50c Eggs by the basket, and 90 for crocks. Eggs by the basket, and 18 to 20c a for fresh. Pears were in good to 81.25 per bushel. Potatoes 50 for fresh. Pears were in good to 81.25 per bushel. Potatoes 50 ston. A large number of milich red at 835 to 850 a piece. Shoults

ton. A large number of milen reed at 855 to 850 a piece. Shoults 2.25.—Market quiet. Wheat — A d sold, north and west on a low c, and 48 was bid for ordinary at is quoted, north and west 4.64 (anitoba hard sold west at 64c, c. Flour—Cars of straight roller nto freights, at 82.45 to 82.50, and Barley—There is very little inots of No. 1 nominal at 45c outgoing the west for white, with 26c bid; north and west freights, at 25c; sold on track here at 226c, and for heavy white. Peas — Cars and west, at the, with 48c bid. ct. 25.—No. 1 hard. Manitoba 8cl don't rack here at 226c, and west, at the, with 48c bid. ct. 25.—No. 1 hard. Manitoba 41c, 25.—No. 1 hard. Manitoba 12 hard Manitoba, 61c; peas, per 34 hard. Manitoba, 61c; peas, per 35 hours, and west, at the with 48c bid. ct. 25.—No. 1 hard. Manitoba 52c; peas, per 35 hours, and west, at the with 48c bid. ct. 25.—No. 1 hard. Manitoba 52c; peas, per 35 hours, and with a straight st

TORONTO. Export Cattle at from around 31c Feeders — Large frame beasts eeding are in demand at 3c to feeders at from 2½ to 2½ attle—A few loads of Manitoba ½c. Inferior cattle were slow to day, one sale oeing made at

to day, one sale oeing made at b. Lambs — Demand for shipping in active and all offerings were and 3½ c a lb, weighed off car, for lers, and 3 c for rams. Lambs easy, sales being made at \$1.50 es up to \$2.50 for selects. Butches slow at \$2 to \$2.75 each. live lots of bacon hogs, brought lek, were taken at \$4.80 to \$4.90, toe for best was \$4.75. Thick and it \$4.50; stores, at \$4.25; sows, at \$4ags at \$2 to \$2.50.

Tunning, 150 lbs, at \$7 to \$7.50; fine veal, weighing 200 lbs,

and Springers-Demand was fair ters. The range, \$25 to \$45, was

EAST BUFFALO,
Oct 25.—Cattle—Nothing doing,
s, good to choice, corn-fed, \$5.10
ins, \$5.10 to \$5.15; good heavy,
oughs, common to choice, \$4.25
\$3.75 to \$4.8 Shep and lambato best export wethers, \$5 to \$4.0;
\$25; culls, \$1 to \$1.25; Spring,
\$27; culls, \$1 to \$1.25; Spring,
\$3.75 to \$4.10; Canada lambs,
\$3.75 to \$4.10; Canada lambs,
\$3.75 to \$4.10.

DOCTOR BATAILLE AND HIS

WORK. "The Devil in the 19th Century."

For the CATHOLIC RECORD.

CONTINUED.

directed: 1st by the Supreme Dogma-tic Directorate, consisting of ten lifemembers, and the Supreme Pontiff with headquarters at Charleston; 2nd, by the Sovereign Executive or Political Directorate, consisting of three members, and the political chief verification. bers, and the political chief, residing at Rome, Italy. The offices of Supreme Dogmatic and Political Chiefs are now in the hands of Adrian Lemmi, at the Borghese palace, Berne; 3rd, by the Sovereign Administrative Directorate Sovereign Administrative Directorate at Berlin, Germany. Under these are five Grand Central Directorates, at Washington, D. C., Montevides, Naples, Calcutta and Port Louis. The Grand Central Directorates do not the most extended and numerous, has the most extended and numerous, has a many believe, from the 30 degrees (although it does not admit.) The Grand Central Directorates do not depend, as many believe, from the Sovereign Administrative Directorate in Berlin, but from the Political and Dogmatic Chiefs, although the Administrative Directors may consult them. These Grand Central Directors.

1st. class.—1st. degree, apprentice: 2nd degree, companion; 3rd degree, companion; 3rd degree, companion; 3rd degree, companion. ates centralize everything proceeding from the various Freemason lodges, and through them the Supreme Head of the Palladium can bring the whole

motion in any desired direction. All the Grand Central Directories Arch. have most important archives. Here 3rd series, called the Royal Master. 4th class.—Sth degree, mark man Palladium over common Freemasonry. 9th degree, Red Cross of Babylon; 10th Every Palladist has a right to receive degree, Red Cross of Rome and Condocuments, statistics, rituals, etc., of stantine, 11th degree, Rose-Cross. all Freemason rites throughout the world, while a Grand Master of any

Freemason machinery of the world in

tors and Inspectresses of the various Master. Freemason lodges, who act under direction from, and report to the Dog-matic Chief. General Pike also endeavored to exclude as much as posend - the destruction of the Catholic

Church The order of the Palladium is the speaker of the evening, Hon. simple enough. It has three degrees for men, viz., the 1st, the Kadosch of Mr. Blake's style is what might be the Palladium; 2nd, Hierarch; 3rd, called the conversational, with no at-Elected Magian: and two for women, tempt at flights of oratory, but which viz., 1st, Elected; 2nd, Mistress Templar. carries with it the primary object of A meeting of male members of the 1st oratory, that is, conviction. He said degree is called a Triangle, that of that he came to lay before them at this 2nd degree a Grand Triangle; that of critical period what has been done, Among the women Palladists the importance attaches not to the degree but to those in the forefront of the battle as plars have greater authority than some

and that of high degrees. Thus a in a practical business. Those wh Mason of the Scotch Rite can not be watch with suspicion the progress of a admitted into the Palladium unless he constitutional agitation such as ours has the thirtieth Degree; a Royal Arch must remember what the material conditions are that Ireland has been twenty-seventh degree. The main point is that the Mason be already initiated in that degreee of his Rite or a population of 8,200,000; in 1891 her initiated in that degreee of his Rite or Order in which he begins to understand-if he has his wits about himthat he is on the highroad to Luciferianism. Should he then not be shrewd enough to see that he will never be the United Kingdom; now it is oneadmitted to the Palladium.

Freemasonry, the nursery of devil-worshippers, being controlled by the chiefs of the Palladium it may be useful to cast a glance at it, in order the better to understand the relations existing between them.

A system of ceremonies adopted and practiced is called a rite in Freema sonry as well as in the church, of which it is a grotesque travesty. The masonic rites are numerous, although all 52 rites. At present there are ten rites in existence, viz:

1st. That of Herodom; 2nd, Ancient Scotch accepted; 3rd, Ancient Scotch Reformed; 4th, Scotch Philosophic; 5th, the French; 6th, York; 7th, Johannite or Zinnendorf's ; 8th, Eclectic; 9th, Swedenborg's; 10th, Mesrain,

point of numbers of degrees, they may creased, and the British people be classified into for principal groups

the 30th degree; the French Rite.

of whose degrees is variable, should have only 4 degrees, but the Chiefs practice a Rosecrucian degree and also 19 degrees of Knighthood; with this may be mentioned Zinnendorf's Rite, with 7 degrees; the Eclectic, with 5 degrees; and that of Swedenborg, The Palladium or Luciferianism is

(4). The Rite of Mesraim has 90

Rite of Herodam.
Scotch Ancient Accepted.
"Reformed."
"Philosophic."
French Rite.
York.
Zinnendorf.
Relectie.
Swedenborg.
Mesraim.

maste

2nd series, called the Royal Arch. 2nd class.—4th degree, Past Master; 5th degree, Mark Master.

Super-excellent Mason. 3rd class. - 7th degree, Holy Royal

4th class.—8th degree, mark man; 9th degree, Red Cross of Babylon; 10th

4th series of Knighthood.

class. — 12th degree Knight Grand Lodge not affiliated with the Luciferians receives only the communications concerning his own rite in the different countries.

In High-Freemasonry there are various reviewler associations, such as the trave, 19th Knight of Alemeters, 20th In High-Freemasonry there are various particular associations, such as the trava, 19th Knight of Alcantara, 20th Masonic Veteran Association, the Lessingbund, the Order of Knights Tem-Knight of Christ, 22nd Knight of the plars, the Knights Defenders of Uni- Mother of Christ, 23rd Knight of St. versal Freemasonry, Odd Fellows etc. Lazarus, 24th Knight of the Star, All acknowledge the authority of the 25th Knight of the Zodiac, 26th Palladium; only the Chineese San-Ho-hoei treats with it as an equal. Knight of the Annunciation, 27th Knight of St. Michael, 28th Knight of Beside this machinery, General Pike St. Stephen, 29th Knight of the Holy appointed permanent General Inspec- Ghost, 30th Sublime Knight Chosen

BLAKE IN PHILADELPHIA.

The Home Rule demonstration in sible Atheists and Freethinkers from the Philadelphia on Thursday evening was direction of Freemason lodges; but a great success. Hugh McCaffrey, as when an Atheist or any other Mason not a Luciferian, acquired great address, at the close of which he named Masonic influence, the astute general always knew how to attach him to himself and to direct his efforts, under the Archief Masonic influence, the astute general always knew how to attach him to himself and to direct his efforts, under the Archief Masonic Parisis Duplement of the Archief Masonic Influence of the the specious pretext that they should liam McAleer, Patrick Dunlevy, work hand in hand toward the same Henry Maguire and J. Washington Logue. In a short but highly eulogistic address the chairman introduced

the 3rd degree a Perfect Triangle. and to beg of them to render in their

they had in times of yore.
"I shall endeavor to recollect that it elected magian; some even depend is not necessary in addressing Phila-directly from its dogmatic chief only. delphia Irish-Americans to deal with Palladium recruits itself almost ex-clusively from the ranks of Freemasons and we on the other side are engaged population was 4,700,000. You know the circumstances under which she has lost her population. Fifty years ago her population was one-third that of eighth. Relatively, man for man, the discrepancy in material resources is even greater than that of population her taxable income is but one fifty-

third of that of Great Britain. PEACEFUL MEASURES BEST. "To those few, I sincerely believe very few, who have thrown out the dea that parliamentary agitation is a failure, and more violent means should be adopted, let me show the futility of opposing to an organized military force have the same purpose—the destruc-tion of Christianity. As many as 75 the depletion of Ireland was going on, in God's providence a greater Ireland was growing up outside of Ireland it-Everywhere you find an exile of Erin you find, as a rule, one who loves her fortunes and giving her a strength greater than if he were within her Considering these rites from the and knowledge have enormously inbecome allies in the struzgle that is to (1). The Rite of Herodom, pretending to represent Ancient Freemasonry, the British democracy are more and The Ancient Scotch Accepted more acquiring knowledge of the Rite, which added 8 degrees to those of Herodom. Similar to this are the we are gaining the sympathies of the Ancient Scotch Reformed, the Scotch masses. I am still more rejoiced to find Philosophic, which does not go beyond intelligent men who tell us they had behe 80th degree; the French Rite. | come Home Rulers long before the (3). The Rite of York, the number politicans."

applauded) and their aims and objects, together with the methods planned for their achievement, in which two things were mapped out as essential— the necessity of enlisting the sympathy

of the English masses, and the necessity of party cohesion. Of the latter he said: "No man was called upon to forego his privilege and act against his conscience, but he was called upon to resign and make room for one whose principles were in accord with

the party." CAUSE FOR ENCOURAGEMENT. The speaker alluded to Gladstone, the mention of whose name was another signal for applause, and, entering upon the campaigns from 1886 to 892, showed the varying successes and failures. Speaking of the last election, he asked if great encouragement is not to be received from its result. Contrast all previous streggles with the results achieved by it! Here he outlined the arguments addressed to the

British public that the principle of local self-government and Home Rule were analogous, and all other contemplated reforms bore a resemplance in spirit to the struggle of the Irish National party. Speaking of Church disestablishment, which the people of Scotland and Wales were clamoring for, he said: "You believe n what I call a happier land, that the ess the Church has to do with the State and the State with the Church

the better. This sentiment provoked a burst of applause that was scarcely equaled by

any other of the evening.

The speaker here paid his compliments to the House of Lords, and followed by giving the reasons for failure to dissolve Parliament when they threw out the Home Rule Bill. The chief argument advanced was that the Liberal party, having kept their pledge by pushing Home Rule to the front, the Irish party was in honor bound to assist in pushing forward the reforms promised the British masses by

"While the House of Lord," said the speaker, "did not like Home Rule, they disliked the other reforms more. Therefore, to assist their allies, the Irish party did not attempt to force a dissolution, particularly as that was what their enemies desired, and it is a good principle not to do what your enemies desire; and again, as the House of Lords would probably throw out the other reforms, they would give still greater reason for their abolition on an appeal to the country. I re-joice," said Mr. Blake, "that the struggle is no longer a struggle of depopulated, starving, evicted Ireland, but the struggle of Wales, Scotland and nearly half of England."

He said that he and his colleagues believed in the continued alliance of the Irish National and Liberal parties. To those who complain that the present English Government (the Liberal) is misgoverning Ireland, he answered "We Home Rulers contend that no English Government can rightly govern Ireland," but urged the superority of the present over the Tory Gov-ernment, and the necessity of keeping in sight the central idea of ultimate Home Rule.

terly exposition of the Irish question Chairman Ryan made a fervent appeal for contributions, and in a short while was able to announce over \$3,000

THE POPE'S MESSAGE.

The Effect of His Plea for Ecclesias-tical Unity,

"Innominato "writes from Rome to the New York Sun as follows: The apostolic letter Præclara, of which I had the honor to speak to you before it appeared, has made an impression on all intelligent minds almost as of It has resounded a new gospel. It has resounded thoughout the intellectual world like a letter of St. Paul. From all regions where dwells the thought of social and religious harmony faith has echoed back the apostolic wish of His Holi. With an eagerness arising from long-delayed hopes, Leo XIII. has tried to ascertain what mark his appeal has made on men's souls. this document, with which he has been busied for a whole year, is the summing up, the culminating point of a reign in which he has sown many thoughts that have a future. Open to every wave of thought of the centuryto its wailing as well as to its shouts of joy, its despondency as well as its optimism; bold as a hunter of souls, his native land, with a sympathy for and tender as a woman; always her struggles leading him to support ready to unite, to conciliate and to heal; a historical personage who, like all great men, wishes to leave a name loors. The means of communication in history and make humanity take one step further in the path of right and truth - Leo XIII. keeps rigidly bent over mankind to listen to the beatings of its heart. He knows the malady of the age, and hopes to cure Neither sacrifices nor labor daunt his iron soul. The daimon of Socrates breathes in him; he will not rest from his giant's toil till he lies under the cold slabs of St. John Lateran.

It is from England and the United States that Leo XIII. has received the most marked encouragement. From Three hundred and twenty-three persons were confirmed in the Carmelite church, New York city, last month, by Archbishop of the second century, writes: 'The Corrigan. Sixty of those who received the holy sacrament were converts.—Carmelite Judea, as philosophy remained in

Here the speaker spoke of the reorganization of the Irish fifteen years ing out its last breath, the echo from ago under Parnell (whose name was men's hearts was not so loud. The Anglican Church had not waited for this call for union to seek the points where it was in touch with Roman Catholicism. For some time high thinking minds had entered into com munication with Latin theologians having in view the clearing of the way for a closer connection.

under the pseudonym Balbus, had raised the great question of the validity of Anglican ordination. Though his conclusion was that it was not valid, his language was so sympathetic, he showed the possibility of a compromise in practice so reasonable that the high dignitaries of the Anglican Church took notice of his pacifying work. It is worthy of notice that the Catholic press and theological science gave this essay a most flattering reception. Soon the Nouveau Moniteur of Rome published a study by Abbe Duchesne, professor of the Catholic Institute of Paris, in which that celebrated critic concluded that Anglican orders were valid. Being published by an organ of the Vatican, the article made a sensation. The heads of the Anglican Church and the newspapers have looked on this work as significant and a happy omen.

The commotion has not been fruitless. I know that parteys, that exchange of opinions, have taken place etween Anglicans and Catholics. The Pope, very eager for all news concerning it, had a well-informed person come to Rome in order that he might find out all that was said, done and prepared. Startled by what he learned, and by these new currents of thought, he began a broad inquiry into the manner of entering into relations with the Anglican Church. From this inquiry will come a document in the form of a special appeal to Englishmen separated from Rome.

In a matter so delicate, when the slightest misunderstanding might put an end to this prelude to an agree-ment, I should not like to express an opinion, which might be a bold guess. I am a mirror, not a judgment seat. I relate only; I draw no conclusions. But what I know is that

THE NOBLEST MINDS. the most sterling characters on either side are watching the course of this episode with intense interest. It is now two centuries since any voice in any camp has been able, or has dared, to make an appeal for the reconciliation of the opposing forces. It seemed as though the religious commonwealth, if I may use a phrase which belongs to a different order of things, had become a desert. All long contests bring with them long silences, and this long silence of Christian hearts has been a mystery, a strange fact; one of those lapses from the ideal which history shows us occur at the beginning of all great moral revolutions. Hatreds, misunderstandings, the rabies theologica, polemical writings, doctrinal differences, the divergences in service, have worn an impassable gulf between the churches where Christ is worshipped. This silence or this struggle has brought to our century an exhaustion of the religious element in its ocial organization, and the moral atrophy is one of the causes of national, political and disruption. edge of this wasting away of the blood of Christianity, isolated cries have been uttered which were swept away in the whirl of public opinion, and buried under the icy breath of indifference. To lift and rend a century' shroud there was need of a central man, of what Taine in his pyschology of letters calls "the representative of the surroundings." There was need of a genius who could captivate the imaginations of men, and who at the same time had delegated to him

AN EXTRAORDINARY AUTHORITY that could overcome the combination of all prejudices and the conjunction of all oppositions. The man is Leo XIII. A comprehensive intellect, taking in every breath from without, a conciliating and pacifying Pontiff, open to every generous thought, to every beneficent plan, he has thought that he has seen in the souls of good men the desire for unity. The crumbling away of systems, the scattering of moral forces, the need of a renewal of poverty from which we suffer, the un easiness with which we watch the storm clouds on the horizon, have these not influenced the almost heroic will of the Vates of the sacred mount? What will be the Pope's offer to the Anglican's The near future will reveal that. What is certain is that Leo XIII. will not demand blind submission or the sacrifice of the iintellgence.

Golden Wedding.

We extend our hearty congratulations to Mr. and Mrs. John D. King, who, we learn from the Hamilton Times, celebrated their golden wedding on Monday, October 22. Mr. King is sub-collector of customs at St. Thomas and has been in the civil service for over forty years. Mr. and Mrs. King are still hale and hearty, and we hope they will be spared many more years to enjoy the love and respect of a large circle of friends.

HIS EMINENCE REVISES.

Cardinal Gibbons Makes Important Additions to "The Faith of Our

"The Faith of Our Fathers," by Cardinal Gibbons, having reached its fiftieth edition and attained to the sale of two hundred and fifty thousand copies, the distinguished author has deemed it worth while to enlarge, revise and correct the book, and it will be issued hereafter by the publishers, John Murphy & Co., of Baltimore, uniform with that other work of the Cardinal Archbishop of Baltimore, "Our Christian Heritage." "The Faith of Our Fathers" has not only been an exceedingly popular book in the United States, but it has had a great sale in all English-speaking countries, and has been translated into almost all-if, indeed, not all - of the idioms of Europe. Cardinal Gibbons says in preface:

'As his chief aim has been to bring home the truths of the Catholic faith to our separated brethren, who generally accept the Scripture as the only source of authority in religious matters, he has endeavored to fortify his statements by abundant reference to the sacred text. He has thought proper, however, to add frequent quotations from the early fathers, whose testimony, at least as witnesses of the faith of their times, must be accepted even by those who call in question

their personal authority. The accomplishment of the aim of his Eminence probably finds its best attestation in the fact that a majority of the ten thousand priests of the United States when approached by an inquiring one of the "separated brethren" advises a careful reading of "The Faith of Our Fathers" for "an exposition and a vindication of the principal tenets of the Catholic

The changes now made-they are all additions to the original text except a very few unimportant yet necessary instances — are carefully collated and herewith detailed.

THE CARDINAL MAKES CHANGES. His Eminence strengthens the chapter on "The Unity of the Church," the second chapter of the book, by the insertion of these words in the ope page "because the unity of the Church is the most luminous evidence of the

divine mission of Christ." On this same subject of the unity of the Church, the Cardinal fortifies his declaration that "his Church is compared to a human body "by the introduction of this passage from the Scrip tures: "As in one body we have many members, but all the members have not the same office; so we being many, are one body in Christ, and every one members one of the other.

Romans xii., 4, 5.) Again, a little further on in the same chapter, where he says "Our common sense alone, apart from revelation, is sufficient to convince us that God could not be the author of various opposing systems of religion," the Cardinal inserts these two new para-

"I see perfect harmony in the laws which govern the physical world that we inhabit. I see a marvelous unity in our planetary system. Each planet structibility is not due, as some supmoves in its own sphere, and all are controlled by the central sun.

"Why should there not be also har mony and concord in that spiritual vorld, the Church of God, the grandes conception of His omnipotence, and the most bounteous manifestation of His goodness and love for mankind?'

The remainder of the chapter on 'The Unity of the Church" is kept intact.

Chapter III., "The Holiness of the Church," is not disturbed. COSMOPOLITAN AND CATHOLIC.

"Catholicity"— Chapter IV.— has this sentence interpolated into the third paragraph: "Unlike the religion of the Jewish people, which was national, or that of the Mohammedans, which is local, the Catholic religion was to be cosmopolitan, embracing all nations and all countries.

This chapter on "Catholicity" is further strengthened by the introduction of the following new matter:

"These prophecies declaring that the Church was to be world-wide and to embrace even Gentile nations may not strike us to-day as specially remarkable, accustomed as we are now to meet with Christian civilization everywhere, and to see the nations of the world bound so closely together by social and commercial relations. we must remember that when they were uttered the true God was known and adored only in an obscure, almost isolated corner of the earth, while triumphant idolatry was the otherwise universal religion of the world.

SPREADING THE FAITH "The prophecies were fulfilled. "Within thirty years after our Saviour's crucifixion the Apostle of the Gentiles was able to say to the Romans: I give thanks to my God through Jesus Christ because your faith spoken of in the entire world '-(Romans i., 8) - spoken of assuredly by those who were in sympathy and communion with the faith of the Rom-

Greece, but has been poured out over the whole world, persuading Greeks and barbarians alike, race by race, village by village, every city, whole houses and hearers one by one; nay, not a few of the philosophers them selves.' And Origen, in the early part of the next century, observes:
"In all Greece and in all barbarous races within our world there are tens of thousands who have left their national law and customary gods for the law of Moses and the word of Jesus the law of Moses and the word of Jesus Christ; though to adhere to that law is to incur the hatred of idolators and the risk of death besides to have embraced that word; and considering how in so few years, in spite of the attack made on us, even to the loss of life or property and with no great store of teach ers, the preaching of that word has found its way into every part of the world, so that Greek and barbarians, wise and unwise, adhere to the religion of Jesus, doubtless it is a work greater than any work of man.

"There is a power in this name (Catholic) and an enthusiasm aroused by it akin to the patriotism awakened by the flag of one's country. The chapter upon "Apostolicity

remains undisturbed. "Perpetuity of the Church," Chapter VI., is lightly elaborated.

INFIDELITY AND CIVILIZATION.
"For nine centuries Mohammedanism continued to be a standing menace to Christendom, till the final issue came when it was to be decided, once for all, whether Christianity and civilization on the one hand or Mohammedanism and infidelity on the other should rule the destinies of Europe and the world."

To this new sentence is added the closing part of the original paragraph,

"At the earnest solicitation of the Pope the kingdom of Spain and the republic of Venice formed an offensive league against the Turks, who were signally defeated in the battle of Lepanto in 1577. And if the cross instead of the crescent surmounts the cities of Europe to-day it is indebted for this priceless blessing to the vigilance of the Roman Pontiffs.'

THE CHURCH AND ART. Speaking of the Church being always the patroness of literature and the fostering mother of the arts and sciences, Cardinal Gibbons says:

." And as for works of art, there are more valuable monuments of art contained in the single museum of the Vatican than are to be found in all our country. Artists are obliged to go to Rome to consult their best models. Our churches are not only temples of worship, but despositories of sacred art. For our intellectual progress we are in no small measure indebted to the much abused middle ages. The nineteenth century strikes its roots into the centuries gone by, and draws nutriment from them-Tyndall, 'Study of Physics.'

she outlives governments.
"The Church has seen the birth of every government in Europe, and it is not at all improbable that she shall also witness the death of them all and chant their requiem.

"God forbid that we should ascribe to any human cause this marvelous pose, to her wonderful organization or the far-reaching policy of her Pontiffs, or to the learning and wisdom of her teachers. If she has survived, it is not because of human wisdom, but often in spite of human folly. Her permanence is due not to the arm of the flesh, but to the finger of God.' In chapter VIII. — "Infallible Authority of the Church" — the original paragraph:

You admit infallible certainty in the physical sciences, why should you deny it in the science of salvation? The mariner, guided by his compass, knows amid the raging storm darkness of the night that he is steering his course directly to the city of his destination, and is not an infallible guide as necessary to conduct you to the city of God in heaven?" - is completed in the new edition by the addi

tion of the following:
"Is it not moreover a blessing and a consolation that amid the ever-changing views of men, amid the conflict of human opinion, and the tumult nous waves of human passion, there is one voice heard above the din and uproar crying in clear, unerring tones: 'Thus saith the Lord?'"

"Anything to Beat Rome!"

That very religious organization called the A. P. A., in their eagerness to beat the Catholics of New Britain, Conn., at their last election, formed an alliance with the liquor dealers, and the result was that while no license was carried a year ago by a majority of nine hundred and one, the vote was reversed this year by a majority of one thousand one hundred and sixty eight. While the Catholics were booming temperance the A. P. A. was booming liquor.—The Independent.

The oldest member of the Passionist order The oldest member of the Passionist order in America, Rev. James Hoffzugott, died at St. Joseph's Monastery, Baltimore, on the 18th ult., aged eighty one years. He was born at Alienstadt, Bavaria, of Hebrew parents, in May 1813, and relinquished the Jewish tatth at the age of fifteen, and was ordained on March 16, 1839. In 1857 he accompanied Rev. John Dominie to America, where he labored very successfully.



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ARMINE

CHRISTIAN REID.

CHAPTER IX. It was on the day after his visit to Miss Bertram that Egerton again made his appearance at the door of the D'Antignac apartment, and on this occasion was admitted. He was received by Holone with care was admitted. ceived by Helene with great cordiality, and taken at once to her brother's room, where he found the scene which and grown familiar to him, as to many others — the bright chamber with its broad windows, its sunshine and pictures and flowers, and the couch where, with pathetic immobility, lay the wreck of a man's strong frame, and where out of a pale, suffering-stamped face looked such grave, serene eyes.

Those eyes glanced up as the door pened, and with a smile D'Antignac laid down a book which he was readng to hold out a wasted hand. friend who has been long absent is doubly welcome," he said with his

peculiar charm of tone and manner. That ought to depend upon the reason of the absence," said Egerton, responding to the smile.

The other shook his head. "One must take for granted that the reason has been good," he said. "We should never doubt a friend. However, you may give an account of yourself, if "The account, then, will include an

attempt to see you not many days ago. I was sorry to have failed."

"I was sorry to have failed."
"I was sorry, too. But I did not hear of the visit till you were gone."
"It was I who gave the order that Raoul should be denied to any one who Raoni snound be declared, "said Helene.
"Oh! I am never surprised and "Oh! I am never surprised at being

certainly never offended at being turned away," said Egerton. "On the contrary, I take it as a special favor when I am admitted."

"And how ought I to take a visit from one who has naturally many more entertaining places to go than to the chamber of an invalid?" asked D'Antignac. "But, besides giving me pleasure, you are performing one of the concentration of works. the corporal works of mercy — which is a good thing for you, though I dare say you know very little about the corporal works of mercy."
"I must confess I don't know

much," answered Egerton, "though I am glad to be performing one. But if there is any merit connected with such works, I am sure my visit to you cannot possibly be classed among them, as it gives me too much pleasure."
"If flattery could spoil me — as it is

more than likely that it does - my friends give me enough for the pur-pose," said D'Antignac. "But sit down and tell me about yourself. What have you been doing since I saw you last?"
"That," said Egerton as he sat

down, "would make a long story, if it were worth telling — which it is not. Since I was here last I have, with one exception, done nothing worth remem-bering for five minutes."

"You are severe on yourself," said Helene. "If that is severity it will apply

very justly to the most of my life, said the young man quite seriously. But you do not ask what is the one noteworthy exception. "We wait for you to tell us," said

D'Antignac. "Remember, then, that I define it

as noteworthy, not praiseworthy; for am afraid of falling in your good opinion when you hear that I have attended a Socialist meeting."

"There is no reason why you should suffer such a fall from the mere fact

of attending the meeting," said D'Antignac. "The question is, Why did ou attend it ?"

"From curiosity chiefly. I have a friend who is a student over in the Quartier Latin, a fiery red Republican, and I have heard him talk a great deal

COULD HARDLY WALK RHEUMATISM



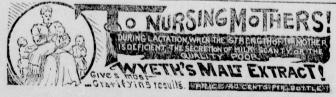
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turned and I was as badly affilied as ever. Ayer's Sarsaparilla being recommended, I resolved to try it, and, after using six bottles, I was completely cured."—P. H. FORD, Quachita City, La. Ayer's This Sarsaparilla

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of a man of remarkable genius and eloquence who is one of the leaders of the extreme Socialists. Now, you know, although one hears a great deal about Socialism, it is generally only from one point of view; and I always like to hear both sides of a question. ent with a friend of my friend's Bohemian journalist, also red Repub-

lican - to hear this revolutionary tri bune. He is indeed a man of remarkable eloquence, and after the meeting was over my companion introduced me to him, when I found him to be that singular anomaly, a gentleman Socialist. His name is Duchesne.

D'Antignae smiled. "I felt sure that you would name him," he said. And what then? Did he convert you to his doctrine?"

"Hardly. I am not prepared to assist in cutting my own throat. Yet I should not answer for myself if I were subjected to his influence often. He has not only the gift of persuasion and the power of eloquence in extraordinary degree, but he is well supplied with the heavy artillery of argument. And I must admit that some of the problems of the time seem to me insoluble '

"So they are," said the other quietly, "in the light of anything that you can bring to bear upon them. You have gained a step if you recognize that. Many men either deny the existence of these problems or have panacea ready for all the evils that afflict the world."

"I have nothing of the kind," said Egerton. "The evils seem to me so gigantic and the remedies proposed either so ineffectual or so terrible that I have a sense of despair in contem plating the picture which human

society presents."

"That is a common state of the most thoughtful minds," said D'Antignac.
"Pessimism is one of the rapidly growing evils of the days on which w fallen. Whoever is without faith, yet has a sufficiently clear vision to see the tendency of the age, and not only the tendency of this age but the tendency of all ages, 'if in this life only we have hope,' must fall into it.

"I am not a pessimist," said Eger ton, "nor do I think that I could ever become one. These things are very much matters of temperament, you know. But if I am not a pessimist, I am still less an optimist of the positive school-one of those who see the future of the world rose colored by the light of their own imaginations. I am quite sure that the humanity which we know, and have known, through history, for ages, will undergo no great change in the time to come - that selfishness will still rule men and crime will still exist among them.'

"In other words, original sin will still remain with its consequences, "said D'Antignac. "But original sin is one of the things which positive thinkers ignore. To them humanity only needs to be relieved from the belief in eter-nity and the fear of God to become great and good, wise and benevolent.
The Anarchists—who are the most perfect developments of advanced thought—do not, it is true, exhibit these vir tues yet in transcendent degree. perhaps when they have assassinated all rulers, slaughtered all capitalists, overthrown all governments, and de molished all altars, they may begin to

"Men like Duchesne at least think so," said Egerton. "He gives me the impression of being an honest enthusi-- one who looks reluctantly at the first act of destruction, but who see beyond it the new earth, the new civilization, the new creed of the future.

"Such dreamers are to be pitied," said D'Antignac, "but they are none the less accountable because self-de-ceived. The spirit which fills them the spirit which is as far as possible removed from the reason which they profess to adore—is shown in the violence of their animosity toward the idea of revealed religion, of a law which all men are bound to obey under a penalty of spiritual death.

That reminds me," said Egerton, "that if the eloquent Socialist 'almost persuaded 'me, an oracle of a different kind spoke under his own roof-tree,

and directed me to you."
"It is not difficult for me to imagine who that was," said D'Antignac. "You

met Armine."
"Mlle. Duchesne? Yes, I met her, and was exceedingly interested. No doubt she would be interesting under

any circumstances; but as the daughter of a fiery Socialist, and your friend, you will confess that was enough to stimulate my curiosity.' Mlle. d'Antignac laughed. "Quite enough," she remarked. " But we have known Armine for a long time. She was hardly out of childhood when

I met her first-the most slender, quiet creature but always with that poetic face and those sibylline eyes. Before I had exchanged a word with her—before I knew who she was — I felt instinctively sorry for her. And you may be sure I feel sorry for her now."

"Do you mean that you are sorry for her heads a socialist?" creature but always with that poetic

her because her father is a Socialist?" asked Egerton.

"Partly, yes; for he is not only a Socialist in theory, but, as Armine says with pathetic pride, he does not content himself with urging others to danger: he is ready to lead them. Nay, from what she lets fall, I fancy it would not suprise her if he were say. would not suprise her if he were any day implicated in a dynamite plot on

the other side of Europe."

"I should not think," said Egerton,
"that Duchesne was that kind of man. He looks to revolution, of course; but I cannot imagine him endorsing assas-

"Personally I know nothing about him," said M. d'Antignac, "but if he does not himself endorse assassination he is the companion of those who not

only endorse it but declare it to be their chosen and approved weapon. It is difficult for any man to disavow the policy of the army in which he has voluntarily enrolled himself. And the utterances of the leaders, as well as the acts of the revolutionary societies all over Europe, are unmistakable on this point. From Mazzini, the idol of 'liberals 'and apost!e of assassination, to Michael Bakunin, the father of Nihilism, their outspoken teaching is as clear as the acts of their followers have been decisive.'

"I am afraid there is no doubt that assassination plays a large part in the revolutionary programme," said Eger-ton. "But is it not the old story oppression producing violence?"

"Unfortunately they have not always that excuse. Bakunin, of whom I spoke a moment ago, declared publicly in a speech at Geneva that 'such deeds are justified by the necessity of rooting out from men's minds the habit of respect for the powers that be.' In other words, secret tribunals are to condemn kings and ministers to

death for no other crime than that of ruling-or attempting to rule-and in order to break down the last faint tradition of 'the divinity which doth hedge a king.' Has the world, in what are called its darkest ages, ever known anything to equal that? In the broad light of this much lauded nineteenth century we see Europe dominated by powerful organizations which defy every law of God or man which proclaim anarchy as their end, terror and bloodshed as their means, and which are already strong enough

to dictate the policy of governments."

Egerton did not answer for a moment. Then he said: "It is true.

Yet surely there is something to be said for that movement which we call Socialism. Putting aside its objectionable features — assassination, war against religion, and wild theories about property-can it be denied that the grievances of the poor are real and undoubted? And in the face of those grievances we can scarcely blame desperate men for advocating desperate measures.

"In the first place," said D'Antig-nac, "it is not possible, in considering and judging Socialism, to put aside what you call its objectionable features; for they are not simply features, but integral parts. Without the denial of religion there could be no such thing as Socialism. And men never stop at denying God: they immediately proceed to make war against Him. they can only reach Him through the Church, which is His visible witness and representative on earth; and so you will find secret societies, whereever they exist, arrayed against Catholicity

"I have accounted for that," said Egerton, "by the fact that the Catholic Church, embodying the spirit of a past age, is opposed to popular rights."

"It has often been a source of won der to me," said D'Antignac quietly, "that men of culture like yourself are not ashamed of displaying gross ignorance with regard to what, even from your own point of view, is one of the most important institutions the world has ever known. On every other subject you are careful to be thoroughly informed, to accept no assertion with out proof; but when there is question of that Church to which you owe every fragment of your civilization you are content to receive the unproved assertions of her enemies and to betray, whenever you speak of her, an ignorance for which a child should blush."
"I am sure I beg pardon," said Egerton, "if I have displayed in any

way an offensive ignorance. Nothing was farther from my intention. And may add that no one admires more I do the glorious achievements of the Catholic Church in the past. it seems to me that, however beneficial her influence was at a certain point in the progress of the human race, it is now an outworn force. Having lost is held to be fatal to progress. her hold on the intellect of the world, she is incapable of leading modern thought.'

"My poor friend," said D'Antignac, mon confusion. Your reasoning seem to be something like this: because modern society three hundred years ago threw off the authority of the Church which the Son of God had commanded to teach all nations in His name and witness through all ages to His truth; because it has persistently ever since turned a deaf ear to her admonitions and disregarded her solemn warnings, and because it is now face to face with the logical result of its own principles; because men have transferred the right of revolt from the spiritual to the political sphere, and spiritual to the political sphere, and there is consequently only choice between tyranny and chaos in government; because 'private judgment' has led to universal scepticism, and because the people, deprived of the hope of heaven, are about to rise up and take forcibly the things of earth and take forcibly the things of earth, therefore the Catholic Church is an out worn force, unfit to guide the society which owes all that it possesses of good to her.

"I do not think," said Egerton, "that I am stupid enough to have been guilty of such false reasoning as that. But you must admit that the ideas of

modern society are wholly opposed to those of the Catholic Church."
"Certainly, I admit it, and I add that the result is before you in the evils which afflict that society. The Catholic Church, teacher lie Church teaches man that he is a being subject to instruction and bound to obey a law which God has revealed; modern thought tells him that he is the supreme judge of truth, and that what ever his finite intelligence cannot apprehend is to be denied and ignored. The Catholic Church inculcates as car.

The Catholic Church inculcates as car.

dinal virtues obedience and humility: modern thought says that obedience is slavish and humility folly. The Cath-olic Church echoes forever the words of her Lord, 'Blessed are ye poor ;' modern thought says, 'Blessed are ye rich. The Catholic Church says that the road to heaven is by self-denial and sacrifice-none other, indeed, than the road of the cross; modern thought affirms that an 'enlightened selfishness' should be the guide of all our actions, that sacrifice is futile, and that the cultivation of our faculties and the amassing of wealth is the true end and aim of life. This is the contrast of ideas. And 'by their fruits ye shall know them.' The condition of the world at present-its higher classes absorbed in the pursuit of gain and the pleasures of life, its lower classes sunk in animalism and despair, governments threatened with revolution and society with disso-lution — these things flow directly from a common fountain: denial of the authority of the Church, from which in logical sequence has proceeded con-tempt of all authority, both human and divine, infidelity in the spiritual and

revolt in the political order. "And do you think," said Egerton, "that the great problem of labor and capital which underlies Socialism-of the rich, without effort on their own part, growing constantly richer, and the poor, with all their efforts, constantly poorer-flows from the same cause?

"From what else can it flow?" asked 'Antignac. "Is it not entirely a D'Antignac. "Is it not entirely a product of the modern world, of the materialism which has become gospel of life, and the selfishness which is its law? Echoine is its law? Echoing a statement which you have accepted without conits law? the Catholic Church is opposed to popular rights. Yet where in the history of the world, have the people ever found such another friend? She stood between them and the tween the stood between them and the tyranny of their rulers during all the long centuries when civilization was slowly emerging from barbarism; she flung round them her mighty protection and waged continual warfare in their behalf; she raised them from slaves to freemen, and she laid down in her theology that to wring his toil from the laborer for less than its just value is a sin, and to defraud him of his wages is ranked with wilful murder, as one of the sins 'crying to heaven for vengeance'; she blessed those great guilds of the middle ages which secure to the artisan his rights, and of which the trades-unions of our day merely unworthy imitations; and she framed laws against usury of which the world—helpless to day before the immense power of capital—is only beginning to realize the wisdom."

There was a pause.
It is difficult for one to whom these truths are so familiar as to be common place to understand that to Egerton they were much more novel than the views of Socialism with which he had been lately entertained. Nor let it be imagined from this that he had not the culture which has been claimed for him. Those who know most of modern culture are best able to realize how entirely it regards the history of the world and the claims of the Church through a distorted mediumthe accumulated prejudice of three centuries of error. The man of letters or of science who has flung aside contemptuously the mutilated creed of Christianity is still as fast bound by an inherited tradition of dislike to Catho licity, is still as childishly ignorant of the true relation of the church to human civilization, as the most narrow-minded adherent of the sects he scorns. The mother of learning is to him a house of bondage for the human intellects; her dogmas, instead of divine truths enlarging the sphere But of knowledge, are fetters on specula-ficial tive thought; her beautiful devotions outside the Church can escape the contagion of these ideas. They are in the very air; they are iterated and re-iterated in every department of litera-ture; and the more a man has yielded himself to the current of his age, the more is he likely to regard with animosity the one steadfast witness of

revealed truth. Egerton was not conscious of entertaining any of this animosity. He would certainly have described him self as entirely unprejudiced — and prejudiced, in a vulgar sense, he certainly was not, but that his ideas were those of the "liberal" thinker of his lay and generation was sufficiently evidenced by the fact that as he lis-tened to D'Antignac he felt like one whose point of view is shifted so sudderly that familiar things grow un

derly that laminar things grow unfamiliar, and who may be called upon to readjust all his mental attitudes.
"I see," he said at length, with a smile, "that if Mile. Duchesne wanted me to have an antidote to her father's teaching she knew very well where to send me for it. Yet what strikes me most is that on several points—especially in your view of modern civiliza tion-you are practically agreed with

"Extremes meet in many things," said D'Antignac. "We are, however, exceedingly disagreed in our view of It has been very well obremedies. remedies. It has been very wen ob-served that the difference between Socialism and the Gospel is that the latter says to the rich, 'Give'; the former says to the poor, 'Take."

"You have certainly given me a

said D'Antignac. But as he lay back on his pillows he looked so pale that Egerton, with sudden self-reproach and a glance of apology at Helene,

rose to take leave.

"So far from being exhausted, I have never been more entertained, I have never been more entertained. not even by M. Duchesne," he said. as he drew near the side of the couch.

"I only hope that Mile. d'Antignac will not punish me for my want of consideration by shutting the door in my face when I come again. Taking advantage of your statement that man is a being subject to instruction,' I shall return.

"You will be welcome," said D'Antignac, glancing up with a smile. Then, retaining for a moment the hand which the other gave, he added: "But if you really desire instruction let me beg you to go to Notre Dame on Sunday afternoon to hear an orator as eloquent as the Socialist whom you went to Montmartre to hear.

"With all my heart," said Egerton. "There is nothing to me so attractive as cloquence. Who is this orator?"
"He is a famous Dominican friar,
the Pere Monsabre. Go to hear him.

And while you listen I will be like the beggar on the pulpit stair and pray that light may enter your mind and grace touch your heart.

HE CHOSE TO BE AN OUT-CAST."

By R. J. WALSH. A funeral procession is passing

down the street. A few persons follow

the last remains of some poor soul unto the

grave. No fancy hearse, no elaborate

easket, no large concourse of people follow. We stand and gaze on that sad procession at it moves slowly along, the mourners with heads bowed down, and we ask "Whose funeral is this?" Merciful God! is it possible that he, who a few short years ago was a fine manly, young fellow, should have fallen so low! We remember him in the We remember him in the spring time of his youth, a noble, generous, promising young man, possessed of fine fortune, many friends, and all the opportunities these bring: and now we see him going to his cold and silent grave unwept and unhonored-going down to the grave in the very prime of his manhood, all his opportunities lost when there is so much to be done in the world, for the world's advancement, and so few to do it: turning his back upon God and the world, to fall down in adoration before that most horrible of idols, the whiskey bottle-pawning the very covering of the body in order that the soul may be dyed deeper in sin, and the heart sunk deeper in degradation. Here we have the power which the demon of intemperance slowly, but neve the ess surely, obtains over his victim well exemplified. He chose to be an outcast. And why? Because he was treated unjustly at home or abroad? No. Because he was unfitted in disposition for the associations at home or abroad? Because of any sore spot in the heart or deficency of the mind? No. or deficency of the mind? No. Then why did he chose to cut himself off from the companionship of his equals, the enjoyments of society, and the delights of his home? Because heart and mind and will were subservient to his passion for strong drink. His heart and mind told him the cause he was pursuing was the broad road which would surely lead to destruction and death, but his will was not strong enough to change his course, and he went on unchecked until he became a confirmed drunkard. Friends had used persuasion, had by every means endeavored to open his eyes to the error and the crime of his course, but he would not listen. The kindly counsel of a loving father, the prayerful and tearful entreaties of a heart-broken mother, were alike spurned and cast one by one, former friends dropped away from him, former haunts were closed upon him, and finally the very home in which he was born and in which he had spent so many happy hours was closed upon him. The most miserable beggar that him. The most miserable beggar the came in rags and wretchedness to the door would as soon be admitted to the family precincts as that bloated object which had once been the pride of the household. Oh! what an object lesson for the tippling young man of to day. Young man, are you stronger than he? Can you resist where he was forced to succumb? Listen to what that great apostle of temperance, Father Mathew, has said, "No man is born a drunkard; it is only by degrees he becomes such.

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How to Get a "Sunliched"

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riumph—Mr. Thomas S. I. writes: "For fourteen with Piles: and frequently lk or sit, but four years DR.THOMAS' ECLECTRIC ten subject to Quinsy for out Eclectric Oil cured ermanent cure in both he Piles nor Quinsy have

Sunlight" Picture.

Sunlight Pleture.

Soap wrappers (wrappers Why Does a Woman Look Man") to Lever Bros., Toronto, and you will repicture, free from adverpicture, free from adverh framing. This is an your home. The soap is at, and it will only cost twee wrappers, if you leave be wrappers, if you leave your address carefolly.

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BE CONTINUED.

R. J. WALSH.

leave.

FOOTSTEPS IN THE WARD.

A True Story. (FROM THE MONTH.)

Some fifteen or twenty years ago I was working as a trained nurse in one of our large hospitals, and had charge of the men's ward there. Not very long before I left a strange thing hap pened to me-a thing that I have never forgotten, but which, great as was the impression it made on my mind, I had no clue to the meaning of until later on, when I was received into the Catholic Church and instructed in her doctrine. Then I felt, rather than understood, something of what may perhaps have been the cause of all that occurred that night, though a complete explanation I must not expect on this side of the grave.

Though so long a time has elapsed since the incident I am about to relate took place, yet every detail of it is as clear and distinct in my mind as if it had happened yesterday. As I have said, I was not a Catholic, nor had I at that time any intention of entering the Church; some of my best friends, however, were Catholics, people whom knew to be thoroughly good and incere, and in consequence, I had ever felt a great respect for their faith, and on entering the hospital, had al-ways done what I could to assist those patients whom I knew to be Catholics by seeing that they had all the consolations of their religion whenever it was possible. Many a time have I quietly let the priest who visited the hospital know that such or such a patient who had just come in was "a Roman," and often have I put the screen up when he was sitting by a bed and I saw that some poor fellow shrank from the gaze of curious eves upon him, even though I knew quite well that the other patients were all really out of earshot. Father James and I were good friends, and though I never said much I knew very well the difference there was between his administrations at a sick-bed and those

of the Protestant parsons who were often about the place, and I should no more have thought of sending and ask

for one of the latter when a man was

well, one of the gentlemen on the hos-

dying, then I should have sent for-

pital committee! But now for my story. Late one evening a man was brought in who had been terribly hurt by a fall from some scaffolding. It was a fearful case; his head and face had been badly cut, and though no bones were broken, there were some dreadful in-ternal injuries, and the poor fellow was not expected to live through the night. As it happened, it was not my turn for the night nursing, but the nurse who should have been on duty had been taken ill the day before, and another had been appointed in her place. I myself had been up the greater part of the previous night, attending a very bad case, and had been hoping all the evening to get off to bed early and have a good sleep, for I was thoroughly tired out. But when I stood by that poor man's side after we had settled him, whilst the doctors were talking together at a little distance, and saw what a sad state of suffering he was in, and how indeed he looked as if he could not live many hours, my heart misgave me at the thought of leaving him to the temporary nurse, who was young and inexperienced. I watched him for a few moments, turning over in my mind what it would be best to do and just then Dr. M-, the head

surgeon, came up.
"Sister," he said, in his grave, cour-(we nurses were always sters") "Sister, I hardly called "Sisters") "Sister, I hardly like to ask you, for I know you were up all last night, and have had a hard lay's work to-day-but that man ought not to be left, and he wants some one who knows what she is about to be with him. Sister Maria there, you know is new to the work and scarcely up to such a case as this; I fear I must ask

you to undertake it.' I was glad enough to do so, for though the man-he was a mason-was a perfect stranger, whom I had never even seen before, an odd feeling had suddenly come over me that must stay and nurse him myself. therefore made no difficulty, and the doctor promised to call in early the next morning, "Though," he added, "I really don't expect to find him

He went away, and I called the second nurse, and we did what we could to make our patient comfortable. He was an oldish man, and, to judge from his appearance, was in pretty respectable circumstances, but there was a restless, hungry look in his eyes that was very distressing to see, as he fixed them first on my companion and then on myself, turning them all round the room and then as if looking for some thing. He did not speak, but I could not be sure whether that was from physical inability or because he did not choose to do so. The look on his face worried me, and I tried to help him by asking one or two questions—whether he had a wife or children, and if he wanted them-but he shook his head to everything, and presently lay still and eyes in a sort of weary, dis appointed way that was sad to behold. course his name and everything about him was on the card over hi bed, but somehow or other, stupidly enough, in all the hurry and bustle of bringing him in, I had forgotten to look at it, and even now I never thought about doing so, though as a rule I always examined the cards carefully. But on this occasion the doctor's orders had been given verbally, so I suppose that had put it out of my head. It was nearly 11 o'clock before all

the arrangements for the night were finished and the day-nurses had gone to bed, and I was alone with my patient. I say "alone," and practically I was so, for though the ward was a large one and nearly full, its inmates were all asleep or dozing, and the place was so quiet you might have heard a pin drop. Here and there a low moan or a restless sigh and movement would come from one of the beds, but there was no speaking, and the sufferer would soon subside into quiet again. I said my night prayers and then sat down to watch by the sick-bed.

I am neither a nervous nor an imaginative person, and am moreover possessed of what my friends call "the enviable faculty " of concentrating my whole mind on the work of the present moment, so that on occasions such as am now describing I was too much absorbed in thinking about my patient and in watching to see whether I could relieve him in any way, to have time for fancies or nervous imaginations, which might perhaps have attacked persons of a more sensitive tempera ment during the long hours of lonely watch in that silent ward. But there was little that I could do; the poor fellow was fast getting beyond all human help, and I could only strive now and then to soothe his restlessness by a quiet touch, or moisten his parched lips at intervals with a few drops of cooling drink. He groaned and muttered a good deal, but I could not catch any coherent words; nevertheless, I had a strong conviction that he was all the time perfectly conscious, and that he wanted something, and that, moreover, he knew what he wanted, but either could not, or would not say what it was. Sometimes, when I was giving him a drink, he would open his eyes wide-and he had such large dark ones-and gaze at me with that same sad, questioning expression I had before observed, and which, without my quite knowing why, made me feel thoroughly unhappy. I suppose if I had been a Catholic, or had known more about the sacraments than I did then I should have guessed at once what was the matter, but as it was, I did not know what to do to help him, so I said nothing and seemed to take no notice.

So the night wore on; midnight passed; 1 o'clock, then half-past 1 struck, the chimes of the big clock in the tower close by booming out with what seemed unusual loudness in the silence of the night. The sick man was growing weaker, but still he seemed likely to last some hours longer, and as he was then lying quiet and in less pain, I thought I would take the opportunity of going to my own room and getting some tea, which was always left in readiness for the nurse on night duty. My patient, however, could not be left unwatched, so I roused up the inmate of the next bed, a man whom I knew well, for he had been long in the hospital, and was in fact convalescent and expecting his discharge in a day or two. He was very good-natured and had often done little things of this kind for me before, so that I knew I could trust him. He was soon dressed and ready to take my place for ten minutes or so by the

dying man.
"Don't hurry, Sister," he whispered, "I'll look after him, and, if anything's the matter I'll fetch you directly." I nodded and went off to my room,

A PROTESTANT MINISTER

Declares the So-Called Protestan

Rev. Mr. Wark, a prominent minis ter of Memphis, Tenn., recently delivered a lecture on Ireland which is being widely published, owing to the truthfulness of the matter contained therein. The minister introduced his speech by remarking: "Long live old Ireland! Green be her fields, bright be her skies, and happiness be the portion of her sons and daughters. Ireland, he said: "My business is to state facts not to make them. Of course I had ever been taught-in fact, I had read it in the Sunday school books-that the north of Ireland, which is supposed to be Protestant, is greatly superior to the south of Ireland, which is supposed to be Catholic. Now I have been through Ireland from the extreme south to the north, and I aver upon the honor of a gentleman and a Christian. that a greater fraud than the assumed superiority of the Protestant over the Catholic population of Ireland was never palmed off upon an innocent and unsuspecting public. It is pitiful when men attempt to coin religious capital out of such material. On the other hand, I saw more squalor, more abject misery, more poverty and wretchedness in Glasgow and Edinburgh than in the whole of Ireland put together. Scotland is Protestant, Ireland is Catholic. I say it is my duty to state facts as I see them, and not allow religious prejudice to blind my eyes to the truth. The sun of heaven shines on no fairer spot than the South of Ireland. From Mallow, on the Blackwater, to Cork, on the Lee, it was pure and beautiful as the dream in the heart of a sinless maiden. I saw just two cities in Europe that I should care

being. What do you take medicine for? Because you are sick and want to get well, of course. Then remember, Hoods Sarsaparilla CURES.

to live in. One of these is Dundee, in

with a decided preference for Cork. Everywhere in Ireland I was treated

like a gentleman. Never for an in-

stant was I mistreated by a human

Scotland, the other, Cork, in Ireland-

FIFTY YEARS AGO TO-DAY

The Celebrated Dr. Brownson Became a Catholic Convert.

Fifty years ago to-day, here in Boston, there was received into the fold and membership of the Catholic Church an individual who is considered even to the present day by many to have been the brainiest convert that ever entered its pale in this country from another religious denomination. ceremony of his reception took place at the old cathedral in Franklin street, and his abjuration of his former errors and his profession of Catholicity were received by Right Rev. John B. Fitzpatrick, then about six months consecrated.

Orestes A. Brownson, for such was the name of the convert in question, had just passed his forty-first birthday when he had the happiness of embrac-ing the faith of which he became subsequently so stalwart an upholder. was born September 16, 1803, at Stockbridge, Vt., both of his parents being native Americans, and the family, up to a short time before their distinguished son's birth, had been comparative well-to-do, though his father lost nearly all of his property, about the beginning of the century, by business The elder Brownson did not reverses. long survive his financial misfortunes. and his death did not, of course, improve the condition of the family. In consequence of their straightened circumstances, Orestes, at the age of six, was confided to the care of some distant relatives, an aged couple, who kindly offered to relieve his mother of his support, and who did the best they could for him. Their best, however, was but little, and at the time when the ordinary child is found at school or play, young Brownson had to toil as well as he could on the farm where upon his relatives had mainly to depend for a livelihood. He got very little schooling, in consequence; but he had an insatiable thirst for knowledge and managed to pick up a vast amount of information for one so young. He was an assiduous frequenter of the meeting houses, WHERE HE SHOWED HIMSELF

an attentive listener to the preachers who visited the place. He does not seem to have professed any particular creed though, and it was not until a number of years afterwards that menion is made of the fact that he joined the Presbyterians. At the age of four-teen he quit the roof that had sheltered his boyhood and went out into the world to make his own way in it. The next we hear of him he is studying at Ballston, N. Y., and supporting himself by his own hands, while prosecuting his studies, as best he could in his spare hours. His education, however, was gained in the most primitive of schools, a fact which he himself admitted some years afterwards, when, delivering an address before the students of Dartmouth College, he said ; The recollections and associations which make this a great day to you; a day long to be remembered and looked back upon as marking an important epoch of your life, form, I regret to say, no part of my experience. I have no recollections or associations con-nected with college halls or academic The character of his moral training did not, though, prevent Dr. Brownson from becoming, largely through his own unaided efforts, one of the most accomplished of scholars and him on the score of his faith. learning; and he was proficient in many of the ancient languages and in

other modern tongues than his own. The Presbyterian creed which he dopted at the outcast of his career soon proved wholly inadequate for such a religious mind as Dr. Brownson possessed, and he abandoned it for Universalist teachings. He even became in 1825, being then in his twentysecond year, a preacher of Universal ism; but before long he recognized that he was still away from the truth,

and for a while he wandered in THE MAZES OF DOUBT his allusions to Catholic and Protestant and unbelief, and advocated various sorts of reform, political, moral and social. In 1832, after having read considerable of Dr. Channing's works, he drifted into Unitarianism, of which creed he became a minister; and, | See or a general councilater on, he edited a publication which | ing, he asserts that he is he called the Democratic Review. It is worthy to note that, after he had become a Catholic, he admitted that the nearer he came in his previous gropings after truth to the principles of sound philosophy, the closer he found himself to the Catholic Church. His actual conversion to Catholic truth took place, as already stated, here in Boston in October, 1844, when he took the final step in the old cathedral. "Seldom," says one of his eulogists, "is it given to a man to make as great a sacrifice as he did by that one act. He sacrificed the wealth he could have attained in the Protestant ministry, the highest honors which were within his grasp in politics, and the love of hundreds who, in like labors and pursuits, had been linked to him in the tenderest bonds of friendship." These things counted as nought, however, with Dr. Brownson, who, throughout his whole career, never flinched from making any sacrifice that the cause of truth

might demand from him. His conversion effected, Dr. Brownson devoted his splendid abilities and wonderful energies to the championship of his new-found faith. At the request of the American hierarchy, he made his Review an organ of Catholic-

sistless logic to the calumnies and misrepresentations that its enemies lev-elled against the Catholic Church. His virile mind grew stronger under Catholic influences, his insight into truth clearer, and even his style took on a new force. In alluding to the work he did in those days for the Catholic cause,

THAT OTHER GREAT CHAMPION of the faith, the still deeply-lamented Monsignor Corcoran, said : out certainly unsurpassed, perhaps unequalled, in his masterly handling of the mother tongue. But the beautiful workmanship is as nothing compared to the glorious material which it adorns. It is like the mantle of gold that enwrapped the matchless Olympian Jove of Phidias." And a writer in the Catholic World declared, years ago, on the same subject, that "the terse logic of Tertullian, the polemic crash of St. Jerome, the sublime elo-quence of Bossuet are all to be found in his writings in combination or alteration, with many sweet strains of tenderness and playful flashes of humor." In addition to his editorial work the doctor found time to write not a few volumes, the most noted of which are "The Convert: or, Leaves from My Experience," a work that has often been compared to Cardinal Newmau's famous "Apologia"; "Liberalism and the Church," and "The American Republic," generally con-sidered the best of all his books, which

appeared in 1865.

Dr. Brownson's Review fell into disfavor, however, after it had upheld the Catholic cause for about twenty years, and complaints of the tone of its articles began to multiply. These complaints, some of which found their way to Rome, led to such a falling off of the magazine's patronage that it had to be abandoned in 1864 from lack of support. Its editor was too dogmatic in his manner to suit the times, and it must be acknowledged that in more than one instance he showed himself lacking in tact. His great abilities and profound learning beyond question, however, and after the suspension of his Review his pen frequently pressed into service by other Catholic publications that were eager, as far as their limited means would allow, to secure his contribu-tions. In 1873 the Review was again

resumed. PRINCIPALLY FOR THE PURPOSE of removing the suspicions that had attached to the doctor's loyalty to the Church ; and in the introduction to the first volume of the new series, its editor said: "It was almost the last wish expressed to me by my late wife, whose judgment I never found at fault, that I should revive my Review, if only for a single year, and prove to the world that my faith has never wavered; that I am still an humble and devoted son of the Church; and that I am, as I always professed to be, an uncompromising Catholic." The resurrected Review was not destined to enjoy a long existence, though, as, in fact, could not be expected, consider ing the advanced age of its editor. It continued to make its quarterly appearances for the space of two years. and then it ceased; but not before the doctor had cleared away all the misgivings that had existed in his regard with certain individuals, and had effectively answered all the allegations that had been directed against His one of the more vigorous and profound thinkers and writers. The pages of his famous Review bear ample testimony to the breadth and depth of his position in resuming the publication position in resuming the publication of his quarterly was thus defined by himself: "I have no palinode to sing I enter on no explanations of the causes of the opposition I encountered from some of my own brethren; such explanations would be mistimed and misplaced, and could edify nobody. I willingly admit that I made many mistakes; but I regard as the great est of all the mistakes into which I fell during the last three or four years that I published the Review, that of

> minimum of Catholicity, or what had been expressly defined by the Holy See or a general council." Continu-NOT LIKELY TO FALL into that error again and disavows all desire to be taken for a liberal Catho lic, adding that there was no elemen of liberal Catholicity in his nature or

holding back the stronger points of the Catholic faith, on which I had pre-

viously insisted; of laboring to presen

Catholicity in a form as little repulsive

to my non-Catholic countrymen as possible; and of insisting on only the

convictions. Dr. Brownson's wife, to whom he was devotedly attached and to whose judgment he publicly paid the tribute of declaring that he never found it at fault, died at the family's place of residence, Elizabeth, N. J., in 1872. Some time subsequently the doctor went to live with his son, Henry L, at Detroit; and there the final summons came for him on April 17, 1876. His life, consequently, covered a period of nearly seventy-three years, and almost all of that space of time found him actively employed in some pursuit or another. For thirty-two of his years he was a member of the Catholic Church, whose obligations to him for the services his pen rendered it were many and manifold. His memory is still treasured by American Catholics, as his writings are prized by them and more than one of our Catholic lyceums have been named in his honor, as have several of our Catholic Reading Circles. His works have been republished in some twenty volumes, and these contain a wealth of information, ism, changing its name somewhat; and for the following twenty years its pages teemed with brilliant papers, exposing the errors and sophistries of Protestantism, and replying with re-

L. Brownson;" they were published at Detroit in 1883, and they bear evidence to the wonderful fertility of the doctor's mind, his wide, profound and varied knowledge and his marvellous mastery of the English language. Fifty years ago he embraced the faith he so valiantly upheld by his pen, and as his conversion occurred here in Boston, it seems but fitting that his memory should be recalled to the reader in this the month that saw his entrance into the Catholic fold .- Boston Repub

A Sharp Reply.

During the summer, at one of the German watering places, the table d'hote had just commenced. Amongst the assembled guests were seen two Catholic ecclesiastics, apparently secular priests. Both made the sign of the cross and said their grace. Several young fellows who were present began to laugh and make fun of the two priests in a very offensive manner The priests quietly finished their grace and thereupon the elder of the two, and thereupon the cluer of tapping upon his glass to secure attention, turned to the company and addressed them in polite words. "I am," dressed them in polite words. "I am," he said, "a Catholic priest and Car dinal Prince-Archbishop of Vienna; my companion is Canon N. We were both taught by our mothers, as chil dren to say grace before meals, and according to the precepts of our mother the Church, we are accustomed to sign ourselves at our prayers with the sign of the Cross. I observe, how-ever, that this does not find favor with several of the distinguished company present. Should the majority of the guests agree that our grace and the sign of the Cross are unsuitable in this ompany, we shall be glad to take our places at another table." present protested loud and energetically against the conduct of the young men, and "Out wit them!" was the unanimous verdict.

Life's Contrast as Seen in a Street

There was hardly standing room the other morning when a N. Y. Herald reporter entered a Broadway cable car and clung to a strap in front of the only woman passenger. The conver-sation all related to money. The commercial columns of the morning papers were being glanced at among crowding elbows; from pockets protruding bundles of business looking documents and strips of green and yellow paper that told of the Stock Exchange.

All thoughts appeared to be on one subject; all minds occupied by a single idea—all but one. What a contrast!

The thoughts of the one woman were at the antipodes of those of her fellow-passengers. She was a Sister of Mercy. Her face was nearly covered by white bands and the usual dark, projecting bonnet.

Her indoor clothing was hidden by a

long black cloak, whose edges were sufficiently apart for one to see her white hands as they rested in her lap. Her lips were gently and silently moving, as though her thoughts were on the border of words, and between her fingers was slowly passing a rosary. She was telling her beads.

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not bear the slightest touch. When I had taken
one bottle of this medicine, the soreness had
gone, and before I had finished the second the
bunches had entirely disappeared." BLANCHE gone, and before I had finished the second the bunches had entirely disappeared." BLANCHE ATWOOD, Sangerville, Maine. N. B. Hyou decide to take Hood's Sarsapa-rilla do not be induced to buy any other.

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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protestant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receiv of 6 cents in stamps; by the dozen, 4 cents are copy; and by the hundred, 3 cents. As was, Thomas COFFEY, CATHOLIC RECORD 1 tee, London, Ontario.

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Boulface, and the Bishops of Hamilton and Peterboro, and the Cerry throughout the Dominion.

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, Nov. 3, 1894.

FANTASTICAL HISTORY.

Some of our Protestant religious contemporaries have been printing of late an item informing their readers of the dates at which according to them those doctrines and practices of the Catholic Church against which part of the Protestant world objects became doctrinal teachings. Among the journals in Ontario which have published this piece of nonsense we notice the Christian Guardian of Toronto and the Canadian Evangelist of Hamilton.

The following is the style in which this list of "Roman innovations" is introduced by the "Christian Irishman" quoted in the Canadian Evangelist of the 15th inst.

"The Roman Catholic Church claims to have been always the same, but history is against it. Once the Christian Church was pure, but the Romish branch drifted further away with each succeeding century from that original simplicity. Its successive steps in error and assumption were taken in the following order and at the following times:

'Invocation of the saints, 375 A. D.; the service in Latin, 600; Papal Supremacy, 606; images and relics, 787; Baptism of bells, 965; canonization of saints, 993; the celibacy of the priesthood, 1,000; transubstantiation, 1,000; sale of Indulgences, 1,095; use of beads in worship, 1,090; the sacrifice of the Mass, 1,100; the confes sion box, 1,215; restriction of the Bible, 1,546; purgatory, 1,439; worships of Mary, 1,563; seven sacra ments, 1,547; creed of Pope Pius IV., 1564; Immaculate Conception, 1,854; Papal infallibility, 1,870."

This table of dates is not altogether a new affair. It has done service in the hands of Protestant polemists during the whole of this century, and though it is made up of a lot of known falsehoods strung together, it will probably continue to be made use of for many years to come. It is worth while, once for all, to examine what its value is as a piece of history.

1. Invocation of the Saints. It is doctrine of the Catholic Church that the prayers of saints are powerful before God to benefit us, and it follows that we may ask their prayers. Is this a new doctrine dating only from the year 375? The year 375 is after all very early in the history of Christianity. It is only half a century after the time of Constantine the Great, before which period there were ten general persecutions, to such an extent that only a very limited Christian literature has come down to us from the period of persecution. Nevertheless there is plenty of evidence to show that the compiler of the above table is a fraud of the first water, as the following extracts from inspired and other authentic history will show:

Jacob invokes his guardian angel to bless the sons of Joseph:

"The angel that delivereth me from all evil, bless these boys." (Gen. xlviii,

St. Michael the archangel prays for the people of Israel, and his prayer is heard: "But at that time shall Michael rise

up, the great prince who standeth for the children of thy people and at that time shall thy people be saved, every one that shall be found written in the book." (Daniel xii, i

Jeremias, the prophet, when 468 years dead, and Onias, the high priest, also dead, prayed for Judas Maccabeus and his devoted army one hundred and fifty-seven years before Christ. (2 Mace. xv, 12, 16.)

St John the Evangelist invokes the seven spirits that are before the throne of God :

"Grace be to you from him that is, and that was, and that is to come, and from the seven spirits which are b His throne." (Apoc. (Rev.) i, 4. A. D.

St. Irenæus, who flourished in A. D. 170, says :

'The patriarchs and prophets of the Old Testament return thanks to God for our salvation: and Mary was the advocate or intercessor for Eve

the "souls of those who were put to death for Christ . . . obtain remission of sins for those who pray.' He also tells us that after death martyrs may do more for friends on earth than they can do in this life: "You will know better how to love them, and you will pray for them more wisely when you shall know that they are not merely your children, but your imitators." (Exhortation to a martyr.)

It would make this article too long if we were to attempt to refute in the present issue each of the statements made above. We shall therefore confine our remarks here to one other subject, and we chose that of images, said to have been first used in A. D 787. We select this subject, because it is akin to that with which we have already dealt.

Is it true that images and relics were not used or honored or venerated in the Church of God before the year named? The following extracts will answer this question :

Under the Old Law God Himself commanded sacred images to be placed upon the tabernacle, and to enable this to be done according to His will. He filled Beseleel the workman "with the spirit of God, with wisdom, and understanding, and knowledge in all manner of work." (Ex. xxxi, 3.)

Beseleel, thus prepared for his work. made "two cherubims also of beaten gold, which he set on two sides of the propitiatory." (xxxvii, 7.) This was before Christ 1491.

Solomon also, when building the temple of God, B. C. 1012, made two cherubim each of ten cubits high which were set in the inner temple, and they were overlaid with gold "And all the walls of the temple round about he carved with divers figures and carvings, and he made in them cherubim, and palm trees, and divers representations;" and the same was done on other parts of the temple. (3 Kings (P. Bible 1. Kings) vi.)

It is a well-known fact in ecclesiasti cal history that Leo the Isaurian, Emperor of the Eastern Empire, waged war against the use of sacred images in the churches. In the year 726, which was sixty-one years before the date given above, Leo issued an edict ordering their total abolition. They must therefore have been in general use long before this time. In fact Constantine Copronymus and Leo IV., the son and grandson of Leo the Isaurian, continued the war against images, and in 787, the date given by the papers we have mentioned for the first use of such images, a general council was held at Nice in which it was solemnly defined by the Bishops assembled from the whole world that sacred images are to be venerated. This was the answer of the Church to the iconoclastic innovators. Surely this would not have been decreed if it had not been the universal custom to vener-

ate images long before this date.

Eusebius, the friend of Constantine the Great and the first Church historian, relates that in the churche erected by this emperor, one of which still exists in Rome, he placed silver images of Jesus, the Blessed Virgin, and other saints. This was about the year 325; and we know that in the Catacombs, which were used as cemeteries, and as places of refuge and worship by the Christians during the ages of persecution before Constine, sacred images are found by thousands - images and pictures of Christ on the cross, or as an infant in the crib of Bethlehem, or in the arms of His blessed Mother, or as the good Shepherd; also the images of Mary, Sts. Peter and Paul and other saints without number. Symbolical images were also in common use, as the fish, in Greek ichthus, signifying Christ because the letters i-ch-th u-s are the initials of the motto, Jesous Christos Theou Uios Soter; (Jesus Christ, the Son of God, Saviour.) Clement of Alexandria mentions this fact in his book of the lives of illustrious Christians of the second century, and strongly recommends the use of this symbolic image. To this we may add that to this day there exists in Rome, in ruins, the ancient palace of the Cæsars, in which just over the principal stairway is to be seen a large and handsome fresco representing Christ crucified. This is a lasting testimony to the piety of the Emperor Constantine, who placed that image there in the early part of the fourth

We have said enough to show the him. usages of the primitive Church on the two points we have treated. It would that it is a fundamental principle that require too much space to enter nothing is to be accepted as of Chris-Thence it follows that Mary and the into details on this subject, but we tian faith which is not clearly laid saints pray for us and we may invoke reserve further remarks for a future down in Scripture. Now, Scripture issue of the Catholic Record. It will certainly does not lay down clearly able to determine who are the guilty Origen, who wrote A. D. 270, says be seen, however, from what we have that the Sabbath has been changed parties.

century.

their readers and improve their Almighty God was Saturday, beginsketch, without any foundation in and ending at sunset on Saturday. fact.

WAWA!

This word, which will undoubtedly appear strange to our readers, is the title of a Polyglot newspaper which has reached us from Kamloops, British Columbia, through the publishing house of Messrs. D. & J. Sadlier; and quite an interesting curiosity we find this little journal to be. Wawa means speech in the Chinook tongue.

The number before us is printed in English, French and Chinook, the latter being the language spoken by the Indians of British Columbia. It reveals to us the interesting fact that the ingenious and zealous Fathers of the Oblate Order have actually introduced a system of shorthand as the written language of the Chinooks, so that this tribe is the first nation which has adopted a truly short method of writing, which is at the same time quite philosophical as the national means of representing spoken language.

By this system the Chinook tongue is spelled exactly as it is pronounced, and thus all the great difficulties of learning to read, which exist in most modern languages, and especially in English and French, are avoided; and the Chincoks, educated in this manner, are enabled to read and write their own language in an incredibly short time.

It is admitted by all scholars that the phonetic representation of any language removes the difficulties of learning to read and spell, and it is just this which the Oblates have taught the Chinooks to use; and not only are they able, when instructed by this method, to read and spell in a few days, but they are able in a short time to write as quickly as they think, and to keep pace with the fastest speakers!

The system of shorthand which has been thus introduced into the Indian schools, is the French system known as the Duployan. The editor of the Wawa asks:

"Why not adopt this system of shorthand for use in the English schools, as it is used extensively to great advantage throughout France and Lower Canada."

As regards this we may venture an opinion that there are systems, or there is at least one system, of shorthand largely used by English reporters which may be better adapted for use in English; but this does not detract from the ingenuity and zeal which have induced the Oblate Fathers to introduce an excellent system of writing among a tribe adopting for the first time a written representation of their tongue.

The Wawa gives the full alphabet of the Chinooks, so that all who take an interest in the matter will be able to learn much on the subject of their tongue, by subscribing for the Wawa, which may be had from Messrs. D. Sadlier & Co., Montreal.

THE CHRISTIAN SABBATH AND PRESBYTERIANISM.

The Presbytery of Muskingum, of the United Presbyterian Church, recently suspended a minister for teach ing persistently that Saturday, not Sunday, is the true Sabbath. The case was appealed to the synod at Wheeling, West Virginia, and the suspension was sustained. The clergyman has now appealed to the General Assembly, and it is expected that this body will also sustain the suspension, as it is known to be sternly orthodox in its adhesion to the WestminsterConfession. The Presbyterian papers of the United States, with remarkable unanimity. approve of the suspension, the Herald and Presbyter of Cincinnati saying

"It is hard to find words sufficiently condemnatory of such a man. The position of the United Presbyterian Church as to the Sabbath is so well known that any one seeking to agitate it on this line is a mere disturber of the peace.'

Amid the diversity of opinions among the various sects on this as well as every other subject, it might seem out of place for us to express any opinion, but in matters of religious faith the whole public is deeply interested, and we do not consider it an undue interference to remark that the erring clergyman is by far more consistent than those who have condemmed

We are assured by Presbyterians

said, that the piece of history with under the Christian law from Saturday which our religious contemporaries to Sunday. It is certain that the have thought proper to enlighten original Sabbath appointed by historical knowledge, is a mere fancy ning at sunset on Friday evening,

> On what authority was the change made from the Jewish to the Christian day of rest? There is evidence to show that it was made in the days of the Apostles; and the authority of the Catholic Church is sufficient to authorize the belief that the change was made on sufficient grounds, the chief reason being that the principal mystery of Christiantiy, which is the basis of Christian faith, the resurrection of Christ, took place on Sunday; and secondary reasons being that the institution of the Church of Christ, and probably that the birth of Christ, took place on Sunday; but it is certain that there is nothing in the Bible to prove that the change was made by any competent authority - any authority which had the right to change what Almighty God appointed nearly six thousand years ago. It is only on the Catholic ground of Church authority and tradition that the change be can justified.

The Muskingum minister has all the authority of Scripture on his side; but he is condemned by Presbyteriandom simply because he does not place the dictum of the Westminister Confession of Faith above the Bible, though that same Confession tells him that: "The decrees and determinations" of the Church, "if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in His word."

The fact is, the Westminster Confession requires its clergy both to set the Confession above the Bible, and the Bible above the Confession, at the same time. It is an act of gymnastics which many of the clergy are not able to perform to the satisfaction of the Presbyteries and General Assemblies; and this is the reason there have been, of late, so many heresy trials.

SIGNOR CRISPI AND CHURCH.

The speech delivered by Signor Crispi in Naples on the occasion of the inauguration of the King Humbert Memorial is still causing much discussion in the Italian papers.

It will be remembered that the Italian Premier called the attention of the people to the critical condition to which Italy had been brought by the monster anarchy, and that he declared that to combat this dreadful evil the cordial co-operation of Church and State is needed. He said:

"Society is passing through critical moments! We find it more than ever necessary that the two authorities, spiritual and temporal, should unite if they would lead back the misguided masses into the path of justice and love. pernicious sect has come out from the rkest corners of the earth, and their device is: 'No God; no authority. us unite to day against monster! Let our banner this monster! inscription, With the God and the king for our country:'
Let us lift this banner on high and show it to the people as the sign of salvation: 'In hoc signo vinces:' (In

this sign thou shall conquer.)" The speech was loudly applauded, as there can be little doubt it was interpreted by the Neapolitan people as being an olive branch held out to the Church, which has been persecuted by the Government ever since, and indeed since long before the Italian occupation of Rome.

It is undeniable that in spite of all the efforts of the Government to destroy religion in the hearts of the people, the latter are as a whole strongly attached to their faith and desirous to see the Church restored to its former position. That this is the case, especially in Naples, has been several times made manifest, and notably so in the twice repeated practically unanimous vote of the city in favor of the restoration of religious teaching in the Public schools, from which the Government had driven it

Crispi's effort to bring about a reconciliation has not, however, met with that cordiality which he seemed to expect even from the Government press. The Riforma of Rome said concerning it :

"The head of the Government thoroughly understands the situation, and his aim is to bring the clergy to a proper appreciation of their dutiesduties which have newly arisen with the new times. If the facts should prove that it will not be possible to carry out his aims on account of the obstinacy of others then history will be

This is a ridiculous attempt to throw upon the Church the whole blame of the hostile attitude existing between the Church and the State, but it is just what we might expect from the Masthat the Church should quietly and contentedly submit to all the arbitrary methods of the Government, and should throw its influence into the scale in support of the Government's policy, whatever persecution she may be made to endure. Of course, the Church will not under any circumstances bolster up the cause of Anarchy, which she has always consistently denounced, but as the guardian of morals, she must equally denounce the spoliation to which she has been subjected, and the un-Christian policy which has excluded religion from the schools. It is this policy which has brought the Anarchists into existance, and the Government is reaping the consequences of its own suicidal course. The Catholic papers do not hesitate to remind Crispi of this, and the Unita Cattolica, the chief Catholic organ of Rome, recalls to mind the fact that in 1885 Signor Crispi said:

"There are only two courses open to We must break with the Vatican altogether, because we cannot make the people there our friends, or we must make concessions. For my part I am not inclined to make conce

Even now, while pretending to look for peace, where he has hitherto waged a relentless warfare, the Premier does not appear to be disposed to offer anything in return for the aid he asks for from religion. It is a one-sided peace which he demands, in which all the benefit is to be on the side of the Government; but if he is serious in wishing to repress anarchy, he must re-establish religious education which he has suppressed as far as he could, and, on the other hand, he must restore to the august head of the Church his independence, of which he has been deprived.

Even the very slight advance he made in his Neapolitan speech did not please his infidel followers, and in an interview with a newspaper reporter he shuffled very clumsily out of his Neapolitan declaration. He is said to have declared that he has no intention to enter into any negotiations with the Vatican, as he has always been of the opinion "that the State cannot make any concessions." He declared that he only wishes that the religious sentiment of the clergy and citizens will lead them, as having the interests of society at heart, to co-operate with the Government in putting down Anarchy.

The clergy will undoubtedly continue to do their duty by correct teaching in this respect; but neither the Pope nor the hierarchy nor the loyal Catholic population will agree to say that they are satisfied with the position of the Pope as a prisoner, or that he shall be a subject of the Italian Government. The only possible condition on which the Church can agree to condone the past persecutions she has en dured is that the Pope's independence be fully restored, and his authority reestablished in Rome itself, the historical centre of Catholic unity.

EDITORIAL NOTES.

Some zealous Protestant ladies of Kansas city, Mo., succeeded recently by artifice in having a number of young girls discharged from the House of the Good Shepherd to which they had been committed for reformation. They were incited to this by the Kansas City A. P. A., and the girls have returned to the houses of ill-fame from which they had been rescued. The judge before whom some others of the same class had been brought rebuked the ladies (?) who had been so meddlesome, in this style: "You are not providing homes for these young females. Those whose release you have already secured have returned to dens of sin;" whereupon the ladies remarked: "We would prefer to have them in houses of prostitution than in charge of the Sisters of the Good Shepherd." This is the kind of morality which Apaism fosters.

THE New York Independent, a leading Protestant religious paper, relates that in a Burmah native Christian congregation, bottles of Bass's pale ale were used for the Sacrament of the Lord's supper when wine could not be had. The ale had been presented for the purpose by an English officer, and the Independent exprenses its conviction that if the occurrence happened, as reported, "it neither affects the Christianity of the converts, nor the sacredness of the rite." It admits also that it is "possible" that a Protestant Bishop in China "used tea instead of Bishop in China "used tea instead of wine in the Sacrement of the Lord's Kempis."

We would fain see others perfect, and yet our own faults we amend not.—Thomas A.

supper, in order to please the natives." This is known to have actually occurred; and we have known instances where a syrup, made by boiling dried grapes, was habitually emonic organ. It is equivalent to saying ployed when wine could easily have been procured. In some cases, also, water has been used by extreme prohibitionist churches, on the plea that it is sinful to use intoxicating wine. It is thus that these professing Christians consider themselves free to change the ordinances of Christ according to their whims. Nothing else could be expected when every man considers himself the supreme judge in matters of Christian doctrine. We have ourselves known of a clergyman who stated that he would be glad to use currant wine, instead of grape wine, because it was more easy to procure it : we presumed the meaning was that it would be less expensive.

> THE Italian Government appears to be aiming at the total destruction of the usefulness of the Propaganda, the grand international institution whose object is the spread of the gospel in heathen lands. The Holy Father in a recent conversation expressed his deep regret at the steps taken to injure this great institution. Not only did the Government sell at a great sacrifice, some years ago, the landed property held by the Propaganda throughout Italy, but it taxed the interest which it paid to the Propaganda. This tax, which was 13 per cent. originally, has recently been raised to 20 per cent. Thus the tax amounts to about 115,000 francs annually, though the property thus taxed is the gift of Bishops and other friends of missions, belonging to all nations.

IT is stated in a despatch from Rome that the Holy Father is about to issue a special appeal to the Anglican Church clergy on the subject of re-union with the Catholic Church. When it is considered that a very large and rapidlyincreasing section of the Anglicans has returned to nearly all the doctrines of the Catholic Church, there is room for hope that the present appeal may bear fruit. On the subject of the Real Presence of Christ in the holy Eucharist, the Sacrifice of the Mass, its efficacy in relieving the souls of the faithful departed, on Purgatory, and the utility of prayers for the dead, on the reverence due to the saints of God, and the benefit to be derived from their intercession with God for us, and even in regard to the universal jurisdiction of the Pope, and many other doctrines, a very numerous and zealous body of the Anglican clergy are in accord with Catholics. It is true that on the last mentioned question they do not concede the complete authority which the Catholic Church claims to have been divinely given to the Holy See; but it does not seem that there should be any insuperable difficulty in the way of their agreeing with Catholics on this point. The same reasons found in the testimony of antiquity, which they have studied much during recent years, and which have led them to adopt other Catholic doctrines, should lead them equally to adopt this one fully. We may, therefore, reasonally hope that the conciliatory attitude of the Holy Father may be the means of bringing about a movement for union which cannot but be productive of great results.

Mission to Protestants.

The experiences of Father Elliot in his missions to non-Catholics, which have been read with such deep interest by all who have watched the progress of this new apostolate, go to show that the vast majority of Protestants in this country are still uncontaminated by agnosticism. They are at least Chris-tians in desire. Until in God's time our non-Catholic fellow-citizens are brought to the fulness of Christian knowledge, and made free with the freedom which is of God, let us beware of lessening in them, by word or example, anything that makes for true religion. It will be a sorry day for our Republic when Sunday ceases to be a day of strict observance, and the meeting-houses disappear from the country hillsides and the city streets. May they flourish until their attendants worship at altars whereon the great Sacrifice of Calvary is renewed Few Catholics realize all that the little meeting house is to testants, or how much acceptable service it may represent. The religious teaching of most Protestant preachers doubtless is harsh or cold or dry, and their words may seem like a winter's rain upon spring flowers; but there is one highly important lesson taught in the rudest of sectarian temples lesson of self-denial. May the influence of the meeting house, in spite of its harshness and severity, continue undiminished until it is changed into something higher and better !- Ave

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OVEMBER 3, 1884.

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ARCHDIOCESE OF KINGSTON. Archbishop Cleary's Visit to Madoe.

North Hastings Review

The Roman Catholic church in our town was the scene last Sunday morning of the intensely interesting and impressive ceremony of confirmation. Archbishop Cleary, now quite recovered from his late illness, was present, to ether with his private secretary, Rev. Father Kelly, the Rev. Father Farley. Vicar-General, and Rev. Father Davis

The service began at 10:30 with the celebration of the Mass by Rev. Father Davis, then immediately following, the rite of confirmation was administered by Archbishop Cleary. There were some seventy children, or more, con-firmed. The girls looked very pretty in their white garments with wreaths flowers and long floating tulle veils. On the conclusion of this ceremony A.A. McDonald, Esq., on behalf of the congregation, read an eloquent address to the Archbishop which was listened to with great interest by all, bearing as it did on important matters and events which had agitated our Province so recently The Archbishop thanked the poeple in fitting and appropriate words for their kindness in presenting him with an address indicative of their kindly regard and appreciation of his services in their behalf as the defender and upholder of their rights and interests He declared that he had only done his duty ; that at a time when their civil and religious liberties were threatened it was necessary that one Bishop should stand forth and speak for all, that he would have been a coward to have shirked the duty which manifestly fell to his lot, and that at all times he would ever defend his people even at the risk of his own life. He then proceeded to give a clear exposition of the position and stand of the Roman Catholic Church, declaring that it never was the first to attack, that it was always on the de fence, but that the point of attack was the point of defence and that when the attack ceased the Catholics would cease to defend. Continuing he remarked 'that there was a time for peace and a time for war," and that he firmly be-lieved that the time for peace had come. A recent public event had confirmed him in his prognostications of a long period He said in concluding his allusions to past strife that he might be a false prophet, but that he thought the sword would now be sheathed for some generations. As we listened to his vords we thought of Longfellow's beautiful vision of peace :-

Down the dark furture through long genera The echoing sounds grow fainter and then cease. And like a bell with solemn sweet vibrations. I hear once more the voice of Christ say

Peace! and no longer from its prayer portals The blast of War's great organ shakes the

children for God, to watch carefully over the literature that came into their homes so that the children would not receive evil impressions. The children were instructed to remember that their first duty was to love God, then to love their neighbor as themselves. He spoke strongly on the necessity for them to do kindly acts and speak kindly words to their neighbors, no matter how they differed from them in religious opinion. They were admon-ished to remember their prayers, morning, noon and evening. plored the fact that they were obliged to go without religious instructions six days in the week, but that under the circumstances this could not be helped. The address was very long. It was about a quarter to two when the service was con-cluded, but it speaks well for the eloquence of His Grace that he retained the attention of his hearers until the end of his discourse. The choir deserve great praise for their rendering of the musical service. The music, as is usual in Catholic churches, was of a beautiful and elevated character and votional feeling of the congregation.

Mrs. McDonell, of Trenton, presided at the organ, and during the service sang an "Ave Maria" and "O Saluby Cherubini. The choir, under Miss O'Riordan, rendered some beautiful selections.

The following is the address pre-

sented to the Archbishop:

To His Grace most Reverend James Vincent Cleary, S. T. D., Archbishop of King-

Cleary, S. T. D., Archbishop of Kingston.

Ston.

May it please Your Grace — We, your devoted, loyal children of the parish of Madoc, approach you to extend to you our warmest and most heartfelt greetings on this your second official visit to our parish as our Archbishop. We assure you it revives within us that deep and enthusiastic pleasure we all experienced, when we first learned of your well-deserved promotion to your present high dignity by our revered and illustrious Chief Pastor, Pope Leo XIII. The honor so beitingly conferred upon you did and does redound to our honor also, for it is the grand and peculiar prerogative of our Holy Church that the vital and intimate union existing between her pastors and her people reciprocally redounds to the advantage and to the honor of each. That Your Grace by your noble qualities of both head and heart, adorns your holy and exalted dignity in the

Hierarchy of our Province, is a fact well known to all the children of your archdiocese, and indeed also to our fellow citizens not of the household of faith. You have brought to it a mind stored with deepest learning, garnered in the most celebrated universities of Europe, a heart filled with love of God and country as proved by your many public acts for the advancement of true religion and for the amelioration of down-trodden but expectant Ireland—Ireland, the land of Saints and Martyrs—and last but not least, an unaffected piety and an untiring devotion to duty even in the face of calumnies and misrepresentation by those who would feign prostitute our holy altars on the ignoble shrine of mere party politics. We are deeply grateful for and are more than proud at your late masterly and effective defence of our rights as Catholic parents and as free born citizens of this Dominion, and we take this our first opportunity to thank you therefor, and we pray that you may be long spared to uphold and to vindicate the principles of real civil and religious liberty. We are children of the Holy Catholic Church, therefore we posses and enjoy liberty in its fullest and most extended measure, and while we submit our political franchise to the behests of no one but to our individual judgment we are heart and soul and mind with our Bishops and pastors when the interests or the principles of God's holy religion are at stake. We are free born citizens of this Dominion, and as such we deman! as our right, and shall be satisfied with nothing less than that measure of civil freedom in the education of our children guaranteed to us by the constitution of our common country. Vituperation and abuse on the part of unscrupulous journalists have been your portion for simply doing your episcopal duty by us as Catholic parents and as loyal subjects of the State, but in all this we recognized and realized that these petty persecutions must needs ever be the portion for simply doing your episcopal duty by us as Catholic parents and for our

Yours devoutly, Dated at Madoc, 21st October, 1894.

Peace! and no longer from its prayer portals The blast of War's great organ shakes the sities.

But beautiful as songs of the immortals, The holy melodies of love arise."

With reference to the petty persecutions of journalists to which the address had referred the Bishop said that he did not care, that they never troubled him in the least. He declared that he was no politician, that he never interferred with the regular course of legislation and had no desire to do so. As his forcible words fell on our ears and we marked the stern expression of his countenance indicating his powerful will and determined spirit we felt that in Archbishop Cleary the Roman Catholics of this province would ever find a staunch defender, and that whoever attacked him would find "a foeman worthy of his steel." Then the Archbishop addressed his remarks more particularly to the parents and the children. He exhorted the parents to train up their children for God, to watch carefully in a very able manner, addressed the chil-dren and parents on the duties they owe to each other. He also stated the children gave him full and entire satisfaction in the way they were instructed in their Christian doctrine. In fact he never met a more in-telligent and better instructed class, and it reflected great credit on their worthy pastor and teacher. The choir rendered effective service.

telligent and better instructed class, and it reflected great credit on their worthy pastor and teacher. The choir rendered effective service.

While here he examined the books of the parish and found everything in a satisfactory condition. His Grace, by his visit here, made a very lasting impression on St. Gregory's congregation, especially the children whom he confirmed. During his examination of the children he had them kneeling around him at the altar steps, seeming to be delighted to have them near him. By his kind and gentle manner he greatly endeared himself to them. Many of them were heard to say, "I wish he would soon come again," so delighted were they with him. Nothing seems to please His Grace so much as to find the children well instructed in the Christian doctrine. In this particular his hopes were more than realized. In fact he was so delighted he told them the Pope could not say his prayers better then they. Father McDonagh is to be congratulated. He must feel justly proud of the good showing the grand old parish of St. Gregory made during His Grace's visit. It serves to show what a pastor can accomplish, ably seconded by his congregation.

His Grace is never idle; if not visiting the different parishes is like a faithful shepherd always on guard over his flock, and if necessary defends our holy religion against the assaults of the enemy. Have we not always found him a tender father, a wise counsellor. a kind and generous friend, evincing the most carnest care and solicitude on our behalf; ever warning us against the shoals and rocks that beste our path, ever guiding us by his words and by his virtues upwards to our heavenly home. His lare pastoral letter calling for aid for dear old I relaud has made his name a household word all over America. Never was a more able appeal written or more forcible argaments adduced on Irelaud's behalf than were contained in his great pastoral. Every Catholic paper of note copied it, and commented favorably upon it.

THE ANGLICAN CHURCH: ES-SENTIALS: CHRISTIAN UNION. ETC.

For the CATHOLIC RECORD. Going back in the history of our imes some forty or fifty years, we find that the two principal contending "schools of thought," in the Englishspeaking religious world - the Tractarian, or High Church school, on the one hand, and the Evangelical (so called), on the other-were, year after year, engaged in perpetual conflicts and controversies, bearing upon their respective tenets and theories, and especially upon the supposed authoritative teaching of the Church of England. In those days, the primary contention on both sides was ostensibly for "the faith once delivered to the saints," an Apostolic phrase, which at the present day seems to me to have fallen into almost entire disuse; the result, no doubt, of a continuously disintegrating basic principle, which, when not wholly resolving "faith " into "trust," reduces articles of faith to the level of changeable opinions. open to revision as a newer exegesis. an altered environment, or mere per sonal sentiment, may from time to time seem to suggest. But, as regards the Church controversies referred to. which were oftentimes of a rather acrimonious character, doubtless be cause felt to involve questions which at that time (however otherwise it may pe to-day) were held to be of the most vital importance, it must to many ap pear surprising that even half a cen tury has not sufficed to bring about some definite pronouncements by the Anglican Church herself, in her corporate capacity, on matters of such significance. It may, however, it significance. It may, however, it seems to me, be safe to say that this anomaly is sufficiently explained by the consideration that, as the Church of England, as a Church, had been for a long period practically mute, if not congenitally speechless — as the poet hath it: "Poor convocation gapes, alas! it cannot speak;" and, over, though asserting her authority in matters of faith, never having pre tended to such Divine assistance in her determinations as to warrant the hom age or intelligent assent of her mem bers; but, on the contrary, having virtually proclaimed her own incom petency as a teacher, the result must obviously have been a foregone con clusion with all parties concerned that, whatever her power in an administra-tive sense, her decisions could settle nothing as to the verities in question, and that, therefore, it was a matter of absolute necessity for each individual to contend for his own construction and interpretation of what had been described by some Church adherents as her "ambiguous formularies;" formularies which, in some particulars, certainly, must be admitted to be neither definite, perspicuous nor even coherent; and in respect to which the two schools of thought referred to were, as a natural consequence, found to differ I need not attempt to show. Time in no less a degree than in their deductions from Holy Scripture and the ancient fathers. As years rolled on, however, it would seem that the pretensions of both of these antagonistic parties were in great measure modified, the two sides gradually becoming reconciled to each other; relaxing their dogmatic tone : subsiding into a mutual toleration of their respective views; settling down to the idea of a pader comprehensiveness on the part of their Church; and finally attaining the apparent conviction that she had been manifestly devised by her founders to include, not simply one harmonious body of doctrine, but rather all shades of shifting opinion, compatible, at least, with a nominal acceptance of the ancient creeds. I say "nominal," because I suppose it must be very well understood that certain articles of the creeds are not by any means accepted n the same sense by all: the "one Church, for example, being variously construed by different "schools of construed by different "schools of thought." And here permit me (al-though the purpose of this communication is not controversial, but merely suggestive) to observe in explanation of this remark that, while the Catholic contends that "one" Church means a persisting organism, numerically one, and hence excluding the idea of "severed" members, or "independent" branches ("Unity cannot be sundered."-St. Cyprian.) there is, on the other hand, a school which, to evade the force of Scriptural phraseology and analogies, claims that Church is a sarmentose vine," develop ing runners which, taking root, 'retain the common life, even when severed from the parent stock. Whether, however, the Scriptures can be reasonably construed to accord or not with this notion, I need not inquire, the more especially as it is obvious, in the case supposed, that "severance" means "separation" from the primary root and stock, rendering the severed portion no longer "one the original and persisting vine. With

and will are indistinguishable; and of whom it must be affirmed that the three persons equally concur, though in diverse respects, in every essential act Finally, to omit a variety of other opinions, the ordinary High Church view would seem to be that oneness" consists simply in Episcosuccession, or, more correctly, perhaps, simply in Episcopacy, a notion which excludes the possibility of the sin of schism, as Cardinal Newman long ago observed. Evidently therefore, it appears that, while accept ing the creeds, there may still b question as to their sense objectively considered. But however this be taking a general survey of schools and parties and views found to prevail at the present day, it can hardly be said to be strange to witness "high" and "low" and "broad" and "no Church adherents acquiescing in a common policy of concession; erecting compromise into a sort of principle, and finally adopting the opinion of the late Bishop Wilberforce, that "extreme divergencies of doctrine " are "inevi-table " in the Church of England : or, as the worthy Thomas Hughes, of Oxford, put it to the House of Com-"that the Church of England mons. contains everything from Romanist to Rationalist is precisely the great argument for a national Church!" Such being the state of things, it can surely be no cause for astonishment to find clergyman of the National Church since exalted, if I mistake not, to the Episcopal dignity) not long ago delivering himself as follows: Maurice and Dr. Pusey), it may be said with almost literal truth, that it was hopeless "to find any common measure. The two men had two wholly different religions, to which each gave the name of Christian. Both spoke of sacrifice. atonement. redemption. mediation, salvation; and both attached to these, and to almost every other term of their theology, conceptions hopelessly antagonistic their recognized status in the Church of England, and both, beyond doubt had an equal right to it." The writer in question then proceeds to maintain the opinion that the Church should embrace "all who profess and call themselves Christians."-(Rev. G. W. Cox, in Contemporary Review, June, 1885.) And here I am reminded of the saying of Cocquerel, the once famous Protestant minister of Paris:
"La diversite des sectes qui partagent le Protestantisme, forme son plus beau titre de gloire;" a view of things somewhat analagous to that subsequently maintained by the late Rev. Henry Ward Beecher (that brilliant but wan dering star, whom no centripital force of Church or Bible could retain in definable orbit), and which in anothe form seems to have found previous expression in one of the phases of the idealistic philosophy: "Truth as humanity knows it is not what the schoolmen call it, one and indivisible; it is like light, and splits not only into and opinions of many High-churchmen was, indeed, when, so far from admitting all who say Lord, Lord, to be of the household of faith, English churchmen would never for a moment have thought of looking abroad among what in English phrase are called senters," with the object of effecting a merely nominal union, or even har monious joint action; their fraternal regards being directed exclusively towards those communions in which the Episcopal order had been preserv ed; and their highest ambition, seem ingly, the attainment of some recognition of Anglican orders or priesthoo by Greek Patriarch or prelate. Years upon years spent in that effort, in vain, would appear now, however, to have cooled their ardor in that direction, diverting it into more congenial channels, so that at the present day it has become to many a matter of sur prise, on the one hand, and of thank fulness, on the other, to observe on occasions the facility with which the 'higher" churchman can lay down his apostolic arms and play fast and loose with outlying dissidents, by whom, in some instances, at least, the nod of recognition, from so unexpected a quarter, seems to be regarded as an augury of a more complete surrender of Episcopacy at no distant day. now, once more, we hear on all sides words of peace following thoughts of Christian union, which again, like the flowing of the tides, are resuming heir periodical sway, and energizing the different communities with the feeling, apparently, that, if the isolation of each be not a reproach to all it is without question a standing stumbling-block to unbelievers. And, accordingly, failing, to all appearance, in the courage of their convictions, or unwilling to accept boldly the inevi the cardinal and table results of generative principle of the reformers, we find now the issue to be what it is the one idea of the ministerial brethren on the union question being, when analysed, reducible, it seems to me, to the problem of how to minimize the revealed Word of God in a manner to effect a sort of compromise or un derstanding as to essentials, so that by agreeing to differ on what may be considered to be minor points, homage they differ, and thus the world at large

be impressed by an imposing, though

essence and understanding and wisdom when the Presbyterian Church of the United States, having offered a premium for the best essay on the dissen sions of the Churches, awarded the prize, out of twenty-seven competitors to the Rev. Paracelsus Church : from whom I quote as follows: mean by essential Christianity no only that portion of inspired truth which is necessary to the conversion of a sinner, but also to perfect the work of his sanctification, then we see no how we could exclude any part of that to which God has affixed His seal o inspiration. Is it not all essential to the perfecting of the saints, and the edifying of the Body of Christ? Dare we omit anything which God has no omitted? If one idea of essential or substantial, therefore, as applied to God's truth, comes anything short of the whole revealed subject matter, it will have the effect to increase rather than diminish the obstacles to union among Christians, and at the same time will impose the hazardous task of determining what portion of that to which God has affixed His own infallible impress we must retain and what portion we may sacrifice.

Because one inspired truth is less important than another, is it therefore unessential?" (Page 43, et seq.) Al-though these remarks are half a century old, it seems to me they are such as the Rev. P. Church would be likely to repeat to-day, in spite of the softening of asperities and removal of kindred barriers to harmony. Not withstanding, therefore, all the recent hints and projects for the accomplishment of Christian union, and giving full weight to the interchange of courtesies and compliments among those feeling interested in the move ment—which, by the way, to broad-clericals, like Mr. Heber Newton, seem o be suggestive of the grotesque, so far forth as high-churchism is concern ed-we may, perhaps, be not incorrect in assuming that, whatever the dispo sition of the Churches in general, there are still likely to be found large numbers of our Episcopal brethren who will continue to hold aloof from fraternizing in sacris with outside bodies or with an "unordained" clergy, and who will insist, with Bishop Dudley, of Kentucky, when arguing for "Bishops, priests and deacons," that their Church "speaks with no uncertain voice as to the necessity for an authorized, an apostolic (North American Review, ministry." November and December, 1886.) True, indeed, per contra, the question may be suggested as to the meaning of this supposed "necessity." not, for instance, been generally held, from Barlow, Hooker, Bramhall and Andrews downwards, that the "exiof circumstances dispenses with the "necessity" of Bishops, as in the recognized reformed Churches of the continent? Who is to decide as to the fact of exigency? Does not the dispensing necessity completely over-throw the doctrine of succession? Is it not an entire surrender of the position to Presbyterianism, with the reservation merely of Bishops as a sort of ecclesiastical orderlies, rather than the ministers of orders? Is the dispensing necessity a power? I can understand the exigence of necessity wholly relieving individual souls from any obligation in respect to Church rites and ordinances, but this, it appears to me, is a very different thing from making "necessity" do Episco pal duty, and, as a kind of function ary, convey ministerial authority. Supposing, however, all these points satisfactorily answered, I am still led to remark further upon the position taken by Bishop Dudley, where he the individual minister, preach he Calvinism, when he Romanism or stands by the font he can only say this, 'Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed? . . . the one Creed to be confessed by all, and

Waiving this point, however, it is true Baptism is mentioned in the Nicene formula, and perhaps even Bishops may be supposed to be implied in the "Apostolic" Church, though obviously this is a point which may very well be questioned, and which a all events requires proof the Creeds themselves do not furnish. But why not allow "liberty of opinion" as to the Creeds also? The three Creeds, if I rightly understand the matter, are accepted by the Episcopal Churches. not as independent testimonies or authorities; not because they have come down to us from early times, and embody some of the principal points in the teaching of the early Church but simply and solely because "they may be proved "from "Holy Scrip-ture." And the ultimate authority or standard as to what may be proved may be rendered to the respective from Holy Scripture is virtually deviews of each communion, wherein

liberty of opinion as to all else.

These I find to be the characteristics

of the Protestant Episcopal Church as

to her teaching." (North American Review, Nov. and Dec., 1886.) Strange

position, truly: "The Apostles' Creed.

and liberty of opinion as to all else

Yet, though the Creed mentions Pontius

Pilate, which seems somewhat like a redundancy, there is nothing in it

about Baptism, or Bible, or semper ubique omnibus, or Holy Eucharist, or

even about Bishops. How is this?

How reconcile the assertion of the

necessity of Bishops, with the "lib

erty" of the assertors to deny both the

necessity and institution of Bishops

Bishops, not even "quod semper ubique," etc., but each and every indiexpression—that in the "difference of manifestation" in the "Divine nathought and feeling. Do I exagger—essentially in no way or manner from essentially in no way or manner from " may be found the analogue of ate the character and import of the that of the Protestant Churches in the unity exhibited in a heterogeneous sectarianism (the "Divine nature, be in gupon it, let me be permitted to of opinion as to the Creeds? The anit it there is a "nigger in the fence someit here observed, being indivisible and recall circumstances of fifty years ago, immutable; a Tri-unity in whom

if the various Churches are assumed to be Divine institutions, in any real and practical sense of the term; Churches of God, not merely Churches of men; and if, at the same time, the rule of private judgment, with its implications, is likewise considered to be divinely authorized; the erection of any creed barrier to Church member ship or union must of necessity be not merely incongruous, but entirely unwarranted. And this is the view which seems to me to be implied in the remark of the Rev. Mr. Cox, when he says, in equivalent terms, that all who profess and call themselves Christians (and pay their pew rent?) have done all that any Church has the right to ask or demand. On the other hand, however, if in contradistinction to the view which holds the Church, in its most essential external features, to have been permanently organized by Christ Himself, it should be found that the several Churches in question are self-created, or segregated, and selforganized communities, local, territorial or national-terms to which the note of Catholicity stands in direct contrast and opposition — then, in-deed, it seems to me that such Churches or congregations may with perfect consistency adopt conditions of communion or union, broad or narrow, rigid or flexible, to suit their respective views and purposes, just as any other humanly devised association, depending upon conventional understanding or the accordance of its adherents, is consistently free to do. The precise value, however, of such combinations, in a theological point of view, is a very different question. But, having already trespassed too far on your indulgence, permit me to close with a digressive remark, suggested by this word "congregation." We know that in the early English Protestant Bibles the word in question was substituted for that of "Church :" as. for example, "on this rock I will build My congregation." Have we here a "view" reproduced from some primitive "school of thought," or is he word merely to be looked upon as indicative of the anomalous position of Anglican Christianity at that period? Whatever the explanation may be, it is certain, at all events, that the iod? old translation was in process of time restored, together with the "Church principles" which gradually revived, though, as Macaulay informs us, it was not until A. D. 1661 that "Episcopal ordination was for the first time made an indispensable qualification for Church preferment." (Hist. of Eng., chap. 2.) Yet, even at the present day, it is not unusual to meet with "churchmen" who, to all appearance, would wi!lingly expunge "Church" from Holy Writ, if in their power to do so: who talk of Church and sacraments with ill oncealed indifference; though at the same time showing very little disposition to undervalue their own individual persons and the sounds of their own voices as instrumentalities in the economy of grace.

Thanking you for your courtesy, I am yours, Ontario, 1894.

"A DUKE'S BROTHER."

Toronto, Oct. 26, 1894.

Ed. CATHOLIC RECORD, London: Dear Sir - As a constant reader of the RECORD I may perhaps be pardoned for calling attention to your publica-tion of of the story of a correspondent of the Church Progress writing from Louisville, Ky., and headed "a Duke's

It is, I think, important in the highest degree that stories of this sort should be well sifted as to this truth before they gain admission, even by way of extracts from other journals, to a paper like the RECORD.

The name of Beaufort at once caught my eye as a Gloucestershire man, and ne born, so to speak, upon the Duke of

Beaufort's estates. For your information then I may say, and you may verify my statements by reference to "Burke's Peerage," that the present Dake of Beaufort has no brother, and never had one: -that the family name is Somer-set, and that only the head of the family and his lady- or a Dowager Duchess or Duchesses — can hear the name of Beaufort. There certainly therefore is no living relative of the family who has any right to call himself by the Here name of "Darnley Beaufort. again I would refer you to the Peerage, where you will find no one of that name through all the Lords Somerset, from the Marquis of Worcester (the eldest son of the Ducal house) downwards; as well might you call sons, younger sons and daughters of the Ducal house of Norfolk by the name of We all know that they Norfolk. are "Howards."

To came down-it is not true that the Duke of Beaufort was involved in the scandal to which the correspondent of the Church Progress refers. Not a hint of the kind was ever levelled at

His Grace.

I pass over the other noble names mentioned in this connection by the correspondent as preposterous and They are wicked, however, be silly. cause untrue. Silliness, untruth and wickedness often proceed from the haters of the British nobility who abound on the other side.

The chief seat of the Duke of Beau-

fort is at Badwinton in Gloucestershire in the South-west of England. The correspondent has transplanted it to the

The whole production, to one who knows anything of the noble ancient family of the Somersets, is suggestive

RUN DOWN WITH

STOMACH

Liver

AND HEART

AFFECTED

But Finally

Almost in Despair

CURED

LORD RUSSELL'S CHILDHOOD of Mercy. Of these the eldest, who

How the Life of the Lord Chief Justice of England Began.

Katharine Tynan Hinkson contrib utes to a recent issue of the Ave Maria a fascinating sketch of Lord Russell, of Killowen, the first Catholic Lord Chief Justice of England, since England's break from the Church in the sixteenth

century. We quote:—
The house where the great lawyer first saw the light was a tall, old grey house at Rellient was a tall, and grey house at Ballybot, a suburb of Newry, near which was his father's brewery Arthur and Margaret Russell were parents of five children, two boys and three girls. The father, long an in-valid, was a man of most sweet and indulgent character; the mother, with her strong, noble, energetic nature, had the greatest possible influence over the character of her children. In that truly Christian household all the virtues were taught, and most especially the virtue of charity. Indeed, charity of Christ urgeth us might have been written on those nursery walls; for, of the five children who played therein, four dedicated elves to the service of God in religion, while the first lived to be so great an honor to the Church of which he is a devoted son as Lord Russell, of

Of that family life one now and again catches a glimpse in the poems of the well-known Dublin Jesuit, who is Lord Russell's brother : as for instance :

"The barsh word 'beggar' was under ban In that quaint old house by the sea; And little Blue Frock's announcements ran; "Tis a poor little girl-a poor blind man— Poor woman with children three.""

And again, when he counts God's benefits, we hear of:

Chiefest as first, the truest, best of mothers Whose kind, firm prudence never since bath slept; "And those fair angels, saintly, wise, light

hearted.
Whose smile made pure the very air I
breathed.
And who at parting (for we all have parted)
Sweet sanctifying memories bequeathed."

The "quaint old house by the sea was Seafield, Killowen, where the fam-ily removed while Charles was still a little boy. In this enchanting place, the mountains and the sea the children found a paradise. They the children found a paradise. They were free, and even encouraged, to make friends with the peasant folk about them; and they knew every old Tom and Biddy of the district, were familiar with all their aches and pains, and were welcome greatest the cetteres. and were welcome guests at the cottage hearths. Killowen village nestles de-lightfully under the lee of a mountain; Carlingford Bay faces it, and the chil-dren knew all the delights of mountain and sea. They are not forgetten there. The peasants yet rememuer the charthe peasants yet remember the char-ity of the mother, and are proud of the distinguished son. He does not forget Killowen, any more than his Jesuit brother, who, hearing a cock crow in France, is reminded of the chanticleer

"That flaps his wings and crows, perchance, this hour Before George Kielty's door in dear Kil-lowen:"

but has often revisited the beloved home of his boyhood.

A little discursiveness about those dear brothers and sisters may be pardoned. Father Matthew Russell is, to a section of young Irish writers, a far greater man than his brother. He edits the Irish Monthly, a little green-covered periodical which has weathered the storm and stress that especially beset Irish periodical literature for well over a score of years. How many pretentious periodicals it has seen born and die? The Irish Monthly is the nursery of young po ing there goes by fear or favor; and the timidest neophyte may send the most blurred manuscript, confident that if there be in it the tiniest seed of poetry, it will be recognized by thos kind editorial eyes.

Father Russell's friendship, once won, is never-failing. He is extra-ordinarily like his distinguished ordinarily brother, and yet extraordinarily unlike. Lord Russell has a square, massive face, of curious ivory pallor, with piercing, deep-set eyes that mentally dissect you as they gaze. Father Russell is a little rosy man, with a round face that wears an expression of absolutely tender benignancy. As he bustles into the big bare parlor of the Jesuits to receive you, his very 'Good morning!" has a kindness in i impossible to describe; and the very sight of his face disarms the Protestant whom "Jesuitical" has long been an adjective of boding. Yet there is the inexplicable family likeness which would make recognize you the one from the other all the world over.

Father Russell's devotion to literature is only less than his devotion to his priestly office. His kindness to his literary circle shines on the just and the unjust. People of all religions and no religion ask for Father Russell at Gardiner street, and it may safely said that none go away unbene fited. There is scarcely a writer of note who has come out of Ireland in the last twenty years, irrespective of creeds and politics, that has not contributed to the *Irish Monthly*; and it is surprising to find by how many Protestant households, even of the narrow Low Church which prevails in Ireland, Father Russell's name is loved and honored.

To his sisters, the nuns, Father Russell refers in a verse quoted earlier. There is another verse, even more tender, which must refer to one of

"Oh, for her earnest faith who said
To me, a heedless boy,
When sone long "vist," that we paid
Would my dull faith annoy:
Now wait and say another prayer
(How swift the time has flown!)
Till some one comes. I can not bear
To leave Him all alone."

The three sisters entered the Order and sure to cure.

become a nun at eighteen years of age, volunteered a little later to go out to San Francisco to found a conventual hospital. That was in 1854, and since then the work of her hands has so marvellously increased and flourished that she is now something of a now on the State.

ower in the State.

The other two remained in the Newry Convent of Mercy, where one, Sister M. Aquin, died in 1876. The Sister M. Aquin, died in 1870. The other still survives. I should like to quote a description of Sister Aquin, taken from "Hester's History," a very early novel by Miss Rosa Mulholland, who was devoted to the gentle nun :-

"Here were sweet, tender, pitiful blue eyes, and a brow smooth and serene under its spotless little band; no latent fire, no lines to show where frowns had been. The face was oval and softly moulded, and very winning in its exquisite freshness and purity. The mouth was noble, and though ever quick with the right word, was, in its changing expressions, most elo-quent of much that is left unspoken. The complexion was so dazzling fair, so daintily warmed with its vermillion on the cheeks, no paint or powder could mimic it; only early rising, tender labors, never ceasing and per petual joy of spirit, could be combined in producing it. The quaint black in producing it. garment, the long floating veil and narrow gown of serge were right fit and becoming to the wearer. They laid hold of her grace and made their own of it; while she, thinking to disguise herself in their sombre setting, wrapped the unlovely folds around her, and shone out of them as only the true gem can shine. The shadow that the black veil three around her face made the purity almost awful but its block. its purity almost awful, but its bloom and simplicity more entirely enchant-

The future Lord Chief Justice was named after his father's young brother, then student at Maynooth, but after wards, from 1857 until his death in 1880, the president of that cradle of the Irish priesthood. Dr. Russell was a great and distinguished scholar and writer, a man of the world after the manner of Cardinai Manning or Francis de Sales, a saint who had for his exemplar "the first true gentle-man that ever breathed," as an old man that ever breathed," as an old poet quaintly and reverently described Our Lord. He was Newman's friend, the one who helped him most of all. As the "Apologia" says: "He was gentle, kind, unobtrusive, uncontroversial. He let me alone." So it would seem it was Dr. Russell's personality more than his arguments that onality more than his arguments that helped the great Cardinal.

After those halcyon, boyish days by the sea, and on Killowen Point that stretches like an arm of grey shingle into the sea, Charles Russell went to school to a Mr. Nolan in Newry. Later he spent some time at St. Malachy's, Belfast, and at Castleknock, near Dublin. Still later he put his name on the books of Trinity College, Dublin, and himself under the tutorial care of his townsman, Dr. Ingram, who wrote the finest of Irish rovolutionary songs, "Who Fears to Speak of '98?" But at this time he was already practising as a solicitor in Belfast, and he never took out his degree. He was a mere boy when apprenticed to Hamill & Denver,

a Newry firm of solicitors. CATHOLICS AND PROTESTANTS

Prof. Robinson and Judge Baldwir Discuss Their Mutual Relations.

Prof. William C. Robinson of the Yale law school and Justice Seweon E. Baldwin of the Connecticut Supreme Court Sunday night in the United Church kept back only by domestic ties and by (Congregational), at New Haven, Conn., discussed "The Mutual Relations Haven, of the Roman Catholic and Protestant

The church was crowded and numbered among the authors very many of St Mary's Catholic Church, of which Professor Robinson is a member.

The professor's arguments was altogether on the same lines as his paper read before the Unitarian convention at Saratoga a few weeks ago, and covered the topic from the Roman Catholic

standpoints. Justical fadwin, in replying, dwelt briefly upon the points on which the churches differed from the time of Henry VIII. to the present day. In closing Justice Baldwin said :

"Our enemies are its enemies, The great danger to republican government in America now comes from two sources -the spread of anarchy and the incorporation into our society of masses of new come foreigners, unfamiliar with our institutions and ignorant of the necessary limits of liberty. Against both these forces the Roman Catholics are our best allies. It is full time for all Christian men to pull together in warfare with the bad in the world. Our differences are as nothing com pared to the points on which we agree and it will be the fault of the American Protestant if he does not welcome and solicit the support of Catholic churches on every question of ethics and moral-

ity. There we have the expression of can did and intelligent Protestant thought concerning the Catholic Church. for the reason that there is no more enlightened and fair minded people on the face of the earth than Americans, Apaism, which relies wholly upon ignorance and prejudice for success in its contemptible crusade against Catholicity, may as well banish all hopes of ever prevailing in this land.

A cough which persists day after day should not be neglected any longer. It means something more than a mere local irritation, and the sooner it is relieved the better. Take Ayer's Cherry Pectoral. It is prompt to act

held it annual conference in Preston heid it annual conference in Freston, the main feature being the significant and eloquent address of Cardinal Vaughan upon the subject of England's return to the Catholic faith.

An English Church Congress opened at Exeter a few days since. The Bishop of that See presided and urged upon the Anglican Church a catholic ity of spirit towards other denomina

Again, we read in the latest despatches from Rome that the Pope is preparing a special appeal to the clergy of the Anglican Church on the subject of the reunion between them and the Roman Church. All these incidents coming together show that efforts are being made to profit by that disposition of minds in favor of unity of belief and identity of communion. Cardinal Vaughan said:

"One of the happiest signs of the "One of the happiest signs of the times is the growing desire for the re-union of Christendom. This noble aspiration manifests itself outside the Church in societies at home and con-ferences abroad. It witnesses to a state of dissatisfaction with the religious and the state of dissatisfaction with the religious distalled as the state of th ious divisions which cover England trecognizes, at least in some degree, the incalculable evils which spring from the sin of schism. The pressure of grace and the Catholic instinct carry the minds of some still further. They ask themselves of what avail the exer cise of many virtues by the soul that is an alien from unity and severed from the vine? They fear, with good reason, that their prayers and good works will not avail to salvation unless they are quickened with the life of the true

vine, unless they are living members of the Body of Christ, which is His Church. With them the question of re-union is one of life or death." There are some who in this move ment are not led by proper motives and who seek union with other Chris tian Churches by a compromise of truth, by methods which are not based upon unity of dogma. This is the essential condition of true union, and all else must necessarily fail as being fictitious and as a covering for error. Such would be the union suggested by an Anglican appeal couched in these

"One effectual way of displaying the credentials of the Church of England to the world, and asserting the rights which those credentials bestow upon her, is for the thousands of Anglican Catholics who visit countries owing allegiance to the Pope to go as mem-bers of the Catholic Church for holy Communion to the churches of the land in which they are sojourning. Such an open and collective movement would do more for the Anglican communion abroad than building chapels has accomplished. Our duty is plain, the issues are with God."

Cardinal Vaughan characterized this method of procedure as a spiritual brigandage and wholesale sacrilege. call themselves members of the Catholic Church and forcibly enter into communion with this Church on a name which means for both two essentially distinct creeds is condemnable by all honest minds and can never lead to union. They are wolves in sheep's

clothing who steal into the fold. But on the other hand there are many earnest and prayerful souls who desire to be united to the true Church by the observance of the precepts and the profession of faith. They should not only command our sympathy, but fear of losing that position by which alone they can gain a livelihood. The Holy Father is touched by the earnestness of many who are anxious to re turn to the Church, but who are deterred for this and many other similar reasons. Quite recently, in his "Encyclical to the Rulers and People of the World," the Holy Father has made a new appeal to the consciences

of our separated brethren. "Let us, one and all," he says, "for the sake of the common weal, labor assiduously to restore the ancient concord and union. To bring about this concord and to spread abroad the benefits of Christian revelation the present is the most seasonable time, for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-countrymen more eagerly, in order to better both to know and help them. * Why should not our present century, which is hastening to its close, by a happy change of circumstance, bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent upon the

unity of Christian faith?" The Church makes no compromise with error. She cannot accept a reunion on the basis of a common formula of belief which each one is allowed to interpret the formula as he pleases. There must be unity in the interpretation as well as in its outward expression. Moreover, the Church cannot accept re-union on the basis of simply believing in Christ; it must be based upon Christ as a living teacher and embrace everything which He has taught. All truths explicitly pro-claimed or implicitly contained in Christ's teaching must constitute by necessity the material object of faith. If these conditions are not verified, if this basis is not accepted, then there can be no union, nor can the Church his little schoolhouse and appeared for accept re-union if she be obliged to change in the slightest degree her constitution. This is divine, fixed by her Founder and incapable of being modified or changed by man. These words destined to electrify the world and lead millions captive.

when there is simply discipline in the sixty names given at the first

CARDINAL VAUGHAN ON THE RE-UNION OF CHRISTENDOM.

The Catholic Truth Society recently

The Catholic Truth Society recently

visible rock Peter, constituted in one solidity with Christ. These are truths which are immutable and no man can which are limitable and no man can change them. But the Church is free for the sake of some greater good to admit changes and modifications in her discipline and in legislation which concerns times and circumstances. She has power over her own commandments and over custions of discipline. ments and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions, as she did in times past, for the sake of some great good, could they be shown to surpass in value adhesion to the points of discipline to be relaxed. Let so much suffice upon the general prin-

ciple of concession or compromise."

Thus in the matter of compromise there can be none if it affects the truths of faith or the divine constitution of the Church. The Church, however (and the Cardinal speaks for England) will show herself condescending in things which she can change for the benefit of the Anglican clergy, provided she considers it to be for the spiritual benefit of their souls, and consequently for a greater good.— Philadelphia Catholic Times.

A MORAL REVOLUTION.

Father Mathew's Work. Begun in 1838 Still Goes on the World Over.

Some one has said that the names and memories of great men are the dowry of a nation, and Carlyle believed that 'universal history is at the bottom but the history of great men.'

Heroism is not greatest on the battle-field were martial lines, trumpet notes and clang of battle urge men to deeds of daring. Heroism is greatest in the battle of manhood and principle, for truth and right were heart acts on heart and human sympathy spurs to action. Such heroism and such a hero we have in the immortal Father Mathew.

NEITHER SOLDIER NOR STATESMAN but a man filled with noble purpose recognizing the sufferings of humanity; seeing the chains more galling than those on limbs of slave, he answered the call of manhood to emancinate, to elevate and to save a mancipate, to elevate and to save; a man with an idea which he impresses on his age; who stands forth before the world as a benefactor, a regenerator, and a savior of human kind.

Born at Thomastown, near Cashel, in the county of Tipperary, Oct. 10, 1790, Theobald Mathew offered in early life little that was remarkable. His character towards his playmates, his kindness to dumb animals, his evenness of temper, gave evidence of the benevolence of after life and of sympathy for human suffering.
WENT TO MAYNOOTH IN 1807.

Developing an inclination for the ecclesiastical state he is found in 1807 on the benches of the great college of Maynooth. Shortly afterwards he entered the Capuchin Friars, and was destined to become one of their shin-ing lights. In 1814 he was ordained priest and exercised his ministry immediately in Kilkenny, where he labored earnestly and faithfully among the poor, attracting all hearts to him benevolent disposition and great charity. We find him soon afterwards removed to Cork, working zealously in the friary made by the great Father O'Leary. to say that he was truly a man of God, laboring as the faithful priest among the poor. Anxious to educate his people he opened an industrial school and taught it himself.

HIS GREAT SINCERITY. His great sincerity was the secret of his eloquence, and his preaching won his eloquence, and his preaching won the highest praise. For years he was one of the governors of the house of industry in Cork, where the poor wreeks of society found a home; there he saw misery and ruin and traced it all to intemperance, and his traced it all to intemperance, and his heart went to relieve society and his people of this evil. In 1835 a temperance movement began in Cork under the direction of Protestant gentlemen, among whom William Martin, the Quaker, was a prominent figure. They differed in religion from the great bulk of the population and their doctrine was strange; hence we are not surprised to find the movement making little headway. William Martin, recognizing in Father Mathew a man of the people and a leader of the people, appealed to him again and again to enter the lists and battle for temperance. Father Mathew saw the evils around him among the rich and poor; he saw happiness banished from many a home, and ruin and dishonor fall on many a youth; he saw the Irish character, with its destiny for great deeds, almost completely shattered by intemperance; idol demanding the adoration of the people, and he asked himself the questions: Could religion avail? Was there a remedy in the total abstinence pledge? Would the habits, customs and associates of the Irish permit a man to rise up and destroy them? Vast interests were at stake, capital was invested in the traffic. All were weighed in the balance with manhood, and manhood finally drove him to draw the sword against them. In April, 1838, he called a meeting in the first time as the advocate of the plcdge. There did he utter those memorable words. "HERE GOES IN THE NAME OF GOD,

meeting were increased in nine months to 156,000. From all months to 105,000. From all parts of Ireland pilgrims came to Cork to see Father Mathew, to take the pledge from, and be blessed by him. Limerick, Waterford, Dublin and the own words:
"The invisible rock is Christ, the

Protestant north received him as a conqueror, signed his pledge, wore his medals and formed an army of temperate men such as the world has never seen before. In 1842 he went to Scotland, in 1843 to England, and the same enthusiastic

success met him everywhere. His health failing, rest was ordered. Diffi-culties arose, as difficulties will come in the pathway of all reform. O'Connell, recognizing the elements of strength for his repeal movement from the temperance body, himself entered its ranks. The famine, which makes men sad with even the thoughts of its horrors, devastated the country and broke the courage of the great leaders of the people both in social and political reform, and buried for a time the aspirations of the nation. America had opened its hospitable home to the oppressed and starving peasantry of Ireland. Father Mathew saw the Irish in this land of freedom, with character and intellect inferior to none, in the presence of gifts and honors free to all. He saw the fiend that destroyed their character abroad. He learned of the inroads that intemperance was making among them, and despite en-treaties and threats—despite certain death by reason of his health—he set out for America in June, 1849. York received him with enthusiasm, the governor of Massachusetts, the great men of the State, irrespective of race and religion, welcomed him to Boston. Salem opened its arms to receive him, every town in the State did him honor and thousands of men

CATHOLIC AND PROTESTANT KNELT AT took the pledge and wore his medal. The abolitionists who strove to utilize him for their party against slavery found that he had one idea and that, the abolition of the slavery of intemperance. He hated the slavery of the black man, and had so expressed himself in Ireland with O'Connell, but he hated still more the slavery of drink which enchained white and black alike. His well-known opinion on slavery drew upon him from the South in certain quarters, and even in Congress, the disapproval of prominent statesmen, but he was determined to allow no shade of politics to enter into his temperance movement. In spite of

OPPOSITION HE WAS HONORED IN CONand Cass, Clay and Seward eulogized

his glorious deeds in the inter-est of humanity. He traversed the United States, visiting over twenty-five States, administering the pledge in ever three hundred cities and towns, carrying with him on his re turn a scroll bearing the names of over six hundred thousand men pledged to total abstinence. His work was done and he returned to Ireland in 1851 shattered in health, but full of honor from a grateful humanity. He died Oct, 8, 1856. His country and the world met his death with regret, his world met his death with regret, nis God met it with reward everlasting. The characteristics of his life were benevolence, self-sacrifice and disinterestedness: in one word, his life was charity. Like the great Master, where winister he was he went about whose minister he was, he went about doing good; he crystallized the Christian idea of self-denial. He found humanity by the roadside suffering, and, like a good Samaritan, he set work to relieve its wants. He found one of its great diseases to be drunkenness, from which pauperism and crime sprang, and his benevolence led him to labor to diminish these evils by striking at them in their source, which is intemperance. This was hand this the ideal of his life. This was his mission

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FIVE-MINUTE SERMONS. The Last Judgment.

"For as the lightning cometh out of the east, and appeareth even unto the west, so also shall the coming of the son of Man be." (St. Matt. xxiv. 27.)

The Church will soon be celebrating the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the season is the time to prepare for the coming — the coming of our Lord Jesus Christ, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem us from sin, to set us an example of all virtues, to open for us the gates of the kingdom of heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints four

Church, our mother, appoints four four weeks to prepare for this great coming, or Advent, which took place at Christmas, so that we may be in the proper state of mind to appreciate the proper state of fining to appreciate the benefits of His coming and to derive from it all the good it was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him, and to spend our lives as far as it is possible to human frailty in accomplishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the general continuous consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike a holy fear indead, in order to strike a noil lear in-to our souls, for, as the Psalmist says: "The fear of the Lord is the begin-ning of wisdom"; and again: "Blessed is the man that feareth the Lord; he shall delight exceedingly in His com-

In the Gospel of to-day our Lord foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had ever seen from its beginning, or probably will ever see again. An immense number of people were assembled with-in its walls-over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city-rage and discord prevailed, the people fought desperately and butchered one another without mercy. Then famine and pestilence did their work. Even mothers devoured their own children in the madness of despair. The Romans at last took the place by assault and utterly destroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this wicked people. Our Lord foreshadows in this calamity the still greater one to

We shall each one of us have to undergo the judgment of God. salem, the glorious city, is the figure of the soul. Shortly we shall be surrounded on every side by our spiritual enemies. Perhaps next week or tomorrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. All the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time, how shall we repent? Racked by pains, the mind enfeebled, how can we drive off the dreadful despair which will surround us and press us in on every side? And death will unprepared the lightning cometh from the east, and appeareth even unto the west, so shall the coming of the Son of Man be." Death is the coming of the Son of Man to judge us and settle our lot for all

eternity, either for weal or for woe.
Brethren, let us think of these things; et us reflect seriously upon them. Let us turn over in our minds what will take place at the hour of death and all the scenes of the great judg-ment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contrition and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new born Saviour at Christmas, and welcome Him with joy even at the great and terrible day of judgment.

Another Conversion.

The rush of Protestant Episcopal clergymen to the Catholic Church continues in this country as well as in England. Dr. Locke is the latest accession to the ranks. He is a graduate of Columbia College, thirty-three years old and a quondam minister of St. John's Episcopal Church, Varick street, New York.—Buffalo Union and

A Prominent Lawyer Says: "I have eight children, every one in good health, not one of whom but has taken Scott's Emulsion, in which my wife has boundless confidence,"

Fever And Ague And Bilious Derangements are positively cured by the use of Parments are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

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OUR BOYS AND GIRLS.

Our Darling. Only a tiny golden curl That fell o'er his baby brow, And a picture—his fair, sweet baby face, Are left of our darling now.

And the little shoes, time-stained and worn, Alas! for the busy feet. Whose pir-a pat, ceaseless the long day thro', Made a music soft and sweet.

Ah, brother! the Master called you home In days of the 'long ago." Ere your soul was blighted by stain of Sin, He bade you arise and go.

Still sometimes in dreams I see your face.
The gleam of your golden hair
Shines out on the gloom of the Dreamland sky,
And makes it bright and fair.

On waking I never wish you back, For the world is dark and cold. And the net of Sin spreads far and wide, Its measureless, fettering fold.

There, in the Master's home of love, You are safe for evermore; And we'll meet again when the storms are past, In the calm of the other shore. -M. A.

The Iron Duke's Parrot. An old lady, soon after the battle of Waterloo, determined to show her grateful admiration of the Duke of Wellington by the gift of a party which she took with her into the Duke's presence. His Grace declined Duke's presence. His Grace declined the gift with polite thanks. The old lady begged him to hear the bird speak once. She took the baize off the cage and said, "Polly, this is the Duke of Wellington." "See the Conquering Hero Comes!" cried the parrot, flapping wings. This was too much for the Duke, who heard the pat sing the Duke, who heard the pet sing the National Anthem, and accepted the gift. He afterwards kept the bird in his own room, and it won quite a reputation among its new friends.—
Once that's Savings and Doings.

Queckett's Sayings and Doings.

A Strange Nestling.
King Alfred went out to hunt one day with his horses and hounds, and as he and his huntsmen were riding through a wood they heard a cry that seemed to come from a tree that grew over a rock near at hand. So the King sent one of his men to the tree to see what made the cry. The man went to the tree, and climbing up it, found a great eagle's nest of sticks in a fork of the branches; but, much to his astonishment, he saw a little child lying at the bottom of the nest; it was warmly wrapped up in a purple cloth, and had golden bracelets on its little arms. So he took it up gently, and, descending the tree, carried the child carefully to the King. Alfred was as much surprised as his man was, but he sent it home to his palace giving orders for it to be well taken care of by the women. As the child had been found in a nest it was called Nestling, and was known by that name after he grew up to be a strong man and dis-tinguished himself, for no one ever found out whose child he was, or who had put him in the eagle's nest when he was a baby.

A Medal.

About forty years ago, not far from Hal, a city dear to the Blessed Virgin, the wicked of the awful day of judgment, both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the day?"

Hal, a city dear to the Biessed Virgin, a child fell into the river. A passerby, hearing his cry for help, rescued the little one from imminent death, then took him home to his parents, who on hearing of the affliction they who on hearing of the affliction they had just been spared, could not restrain their tears. They wished, as a mark of gratitude, to make some present to the kind stranger. ent to the kind stranger. The mother then offered him a medal which hung round the child's neck. "Accept this medal of the Blessed Virgin," she said,
"and repeat every day, 'Our Lady of
Hal, pray for me!' That will bring
you a blessing." The young man
smiled (he had ceased to practice his
religion) but teels the practice his

> saved, finished his studies at Malines, and enrolled himself under the banner of St. Norbert, at Grimberghen, not far from Brussels. Scarcely was he elevated to the priesthood when he fell into a decline, and the doctors advised, as the only means of averting a fatal termination, that he should go to a warmer climate. "If I went to Kaffraria, where there is a hospital and a colony of missionaries," the invalid said to himself one day, "I might perhaps be of some use." Why to Kaffraria? Our Lady of Hal was

directing his footsteps. After the young priest had been laboring on the shores of Africa for some years, his health greatly improved, he was summoned one night in great haste to the hospital, where a man was reported to be dangerously ill. He hastened there, and recognizing from the first words of the dying man that he was a fellow-countryman, he spoke to him in his native language. But all in vain; the sufferer refused his ministrations.

With sorrowful heart the missionary was about to leave him, when, unconsciously, the sick man threw back the bed-clothes and disclosed a medal hanging round his neck. The sight of this encouraged the priest. "What is that?" he said to him. "You love the Blessed Virgin?"—"It is only a souvenir. I happened to save a child from drowning once, and his mother gave me this medal of Our Lady of Hal. At these words the priest started : tears of emotion flowed from his eyes, and, throwing his arms round the dying man, he exclaimed: "That child was myself: Without a doubt Our Lady has sent me here to save your soul from everlasting death, as you once saved me

from temporal danger." Nothing more was wanting; the softened sinner yielded at length to grace, humbly confessed his sins, and died the death of the just.

Putting Heart Into it.

from the country, careful in her shop-

ping.
"It is a pretty piece of goods," she said, "and just the color I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifferently, and turned away. The other said eagerly.

The color of the fabric proved to be fast, and the customer bought it and asked the name of the obliging shop A year afterward, she was again

in the same store, and, on inquiry, learned that the girl was at the head of "She put as much life into her work

as ten other women," said the manager. One of the most prominent business men of New York said once, "I have always kept a close watch on my em-ployees and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness

"One day, when I was passing the window of the counting room, I observed that the moment the clock struck six all of the elerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.
"'Pettit,' said one, 'has waited to

finish his paper, as usual.'

"'Yes, I called to him to come on, but he said that if this was his own business he would finish the paper before he stopped work." " 'The more fool he! I would not

work for a company as for myself.'
"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business, 'because he would have done it on his own,' and he is now my junior partner.'

The success of a young man or woman in any work or profession depends largely on the spirit which he or she puts into it. Many good work-men, who are faithful to the letter of their contract with their employers remain salesmen or book-keepers until they are gray-headed, while others pass over them and become heads of establishments of their own. To the first class their employment is only so much work for so much wages; they 'have no heart in it;" to the second. according to the old significant phrase, it is an outlet for all of their own energy and ambition.

An engine, perfectly finished and competent for its work, and no fire in it, is a fit type of the first class; the same engine with its steam up rushing along the track, of the second.

Be sure, boys, then you are able for your work and on the right track. Then don't spare the steam-Youth's

MOTHERS IN CONVENTION.

What we Shall do for our Children Morally, Mentally and Physically.

When the world wants perfection it must come to the Catholic Church to get it. It was a happy omen that the Congress of Mothers just held in Chicago should be presided over, more important even than its chairman, by a type of the most beautiful and per-fect motherhood the world has ever known, a picture of Murillo's glorious Madonna. The only pity was that that Madonna could look down upon so

Mothers' congresses have been held since the beginning of time -perhaps if Eve had had some near neighbors to consult with, Cain would not have turned out so badly - but though women have always met to talk about their children, it was the first time they ever called a public congress for that purpose. More important, more significant of all that is truest and best in womanhood than any suffrage, any political, any social congress of women ever held, was this convocation for the study of child-nature, for the mother begins with the very beginning, with the child about to open its eyes upon a, to him, quite new world; let that child grow into perfect manhood or womanhood, and all the other questions settle themselves.

Though open to all interested in educational work (a few trembling males were visible amid all the bonnets) the congress was designed especially for mothers and for all women who, from the nature of their lives, are brought into contact with children, and it is a poor sort of woman, either married or single, who can go through life without having something to do with little ones, her own, or another's Thus it was that grey-haired ladies of seventy and bright-eyed damsels of twenty sat side by side. The damsels had quite a good deal to say too ("It takes an old maid to bring up children," as some one says), especially as to the games and songs that children love and that are best for them. It was only when it came to such deep questions as the food and clothing of questions as the lood and clothing of infants and the proper articles of the young creatures (we apologize! the young prodigies) wardrobe, that the misses subsided into a discreet and careful silence. They let the mississes run things then, mindful of the proverb, that there is no teacher like The customer was a prudent matron , experience, also perhaps quelled by

the general belief that the most levelheaded spinster is not in it in such matters compared with the mother of the puniest and most screeching little morsel on the face of the earth.

counter turned away. The other said eagerry.

"Are you going to another part of the store, madam? For it is my lunch the store, madam? For it is my lunch the store, madam? For it is my lunch the store, madam? The arms of its father is a usual impression of its father is a usual impression of its father is a hit the truth.

The object of the congress was to arouse a widespread interest throughout the country in the study which Froebel calls the "Science of Mother-hood." The programme went on to say: "The conviction is steadily growing that we shall never approach the ideal in home, school, Church or State until we have a better understanding of little children, and an intelligent co operation on the part of parents and teachers in their training.

teachers in their training.

"The following facts place this study of child-culture upon the broad basis of a science: 1st. The child bears within himself instincts which can be trained upward or downward: 2nd. These instincts give early mani-2nd. These instincts give early mani festations of their existence. 3rd. The mother's loving guidance can be changed from uncertain instinct to unhesitating insight."

Among the subjects discussed were Pre-natal influences, handled honestly and soundly, neither with coarseness and soundry, neither with coarseness nor with sentimental prudery and silliness, scathing with terrible frank-ness social sins and rottenness; What part the kindergarten should have in the life of the child; Stories and their part in the development of the child How to tell stories; How to distin-guish between helpful and injurious stories; What part of the care of her child should a mother relinquish to others; Meaning of children's play; Constructive versus destructive games; Necessity of developing a child's self

activity and sympathy through his occupation; Psychology as applied to the every day problems of the mother.

All these subjects were clearly, and exhaustively treated. There were speakers from all over the country, some of them heads of universities. deans of colleges, teachers in various training schools. Nor were they all women. Several doctors of the other sex spoke on the physical care of children, and, fittingly enough, the last and most important address, "Psych-ology Applied to the Problems of the Mother," was delivered by Prof. John Dewey of the University of Chicago.

Children's play brought forward a great many stories and somehow the audience always seemed to lean a bit forward at the words, "I remember." Mrs. Putman, tall, gray-haired, levelheaded and humorous, head of a normal training school, told how her boy Max resented certain kindergarten stories, "they weren't fierce enough." He loved David and Goliath—loved to hear about slayings and carnage.

After the World's Fair twenty to thirty boys congregated in a neighboring lot to play the Wild West show from day to day it grew in realism, they had the war dance, and the scalp dance for which the rocking horse was shorn of its tail. They started a fire department and every now and then the neighbors would find their porches covered with old macintoshes and the garden hose being utilized as extiguisher. Then the accidents that the miniature insurance patrol had to take care of, were something awful smiled (he had ceased to practice his religion), but took the medal as a souvenir. "I accept it," he said, "to please you. On my word, I will say every day, 'Our Lady of Hal, pray for me!""

Some years after the child so happily saved, finished his studies at Malines, and one must have actually been and enrolled himself under the banner and enrolled himself under the banner and enrolled himself under the banner are sounded from the outside, they carefully lift the lid a little and peek out—and—bang! down it goes being too precious, put a wet cloth on his face, cover him with a shroud and present at those deliberations to real-index of the process of the process of the present at those deliberations to real-index of the process of t only stopped short of burying him. As the winter came on, the Wild West and the fire department gave place to the Esquimaux village and all the forlorn dogs in the neighborhood were put into training, but as a rule they had to be given up as refractory and not to the manner born. The traits of character shown in this play, the way in which these traits could be trained were very logically shown.

A number of very sensible truths were put forward by the various speakers, such as: "Information is one of the tail ends of education;" "Develop the sympathies of the child and you put him in a communion with the rest of his race;" "Never correct in anger;"
"Let a child's chief anishment be a swift realization that his deeds return on his own head." Doubtless the chil dren will be glad to hear that whipping was strongly condemned. Wisest of all rules, perhaps: "Create right con-

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Application of

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TRY A PAIR.

ditions and trust to Providence for the THOROLD CEMENT

One of the most important of the

subjects discussed was "How to instruct a child in the mysteries of life."

It was a delicate subject to handle and it was delicately and wisely handled

from the opening proposition: "What-ever is universal, is beautiful; sex is

universal, therefore sex is beautiful,

to the closing rebuke that the mother

who through any false modesty shuns

this duty is doing an injury to her

child and an injury to herself. "Sex

need no longer be a difficult one. The

cases we are ashamed of the way we

ourselves have been enlightened on

these subjects. The most sacred duty in life shirked by those who should

perform it devolves upon any chance

comer, pure or impure, and all true

is not less sexuality but less sensual-

It was a stinging and wholesome re

buke to many otherwise well inten-tioned and sensible parents.

But a turning up of the eyes alters nothing—save the eyes. "Their

favorite comments are: Congress of Mothers! Good gracious! Have we

not had mothers all these years and have we not had children and brought

them up without any of your congresses before? A great deal better to stay at

home and take care of their children

than to be trailing down to a congress

It may seem impolite but they recall

the inhabitants of a certain circle in

Dante's Inferno who having hewn out tombs for themselves of hard, hard rock, contentedly lie down in them and let down the lids. And when

all and so they lie down and sleep-to

Thus to relate, this attitude is more common to Catholics than to non-Cath-

olics. The Church has been called the

great conservative force of the world, and so it is, but not with the conservat-

ism which is dead, which is a stumbl-

ing block ; rather with the conservat ism which sees far and therefore goes slowly and wisely. If it ever dams

that great river of Progress it is but

that it may afterwards flow with greater force and power. But many

of her adherents have taken thi

it to such an extreme that it has be

come a vice. And so they are blind.

they are intolerent to these forward

movements. In kindergartens espec

ially Catholic schools are sadly behind.

the Sisters who from the nature of their convent life are in one sense

Catholic parents who are more to blame. They are in the world and of it. If they do not know what is going

on, if they do not keep abreast of the

times, if they do not see how from day to day the world is advancing, do not

realize that the thing that is good to-

day, good this year is already antiqu-

ated, worse than useless to morrow, next year, if they do not see this, if

they do not demand for their children

in educational matters the very best,

the most modern the world knows of,

they will not get it and we will still

'You Catholics are behind the times

We will still be present at educational

congresses where the Virgin Mother is

held up as the brightest type and

exemplar of motherhood and in an audience of a thousand find not twenty

'Tis true-'tis pity And pity 'tis 'tis true!"

Catholics in the room.

side-tracked from the world.

Nor would it be just to blame solely

virtue of Catholicity and have carried

to talk about it."

all purposes dead.

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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.

uality is beautiful and good and holy as are all things that come from the hand of God," said one speaker.
"There is no reason why a child should not receive an intelligent answer to ALL-WOOL TWEED SUITS, \$16.00 an intelligent question on this the same as any other subject. The child ALL-WOOL TWEED SUITS, \$18.00 mind is a pure mind, the child heart is a pure heart. Let us make our minds HEAVY WOOL PANTS, \$4 & \$4.50 and hearts like his, and the subject FINE OVERCOATS, \$16 & \$18 reason it is so now, is that in most UNDERCLOTHING, all wool, 50c. and up

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f a thousand find not twenty in the room.

Is true—'tis pity and pity 'tis 'tis true !"

MARY JOSEPHINE ONAHAN.

MARY JOSEPHINE ONAHAN.

POST & HOLMES,

ARCHITECTS.

Offices—Rooms 28 and 21, Manning House,

King et, west, Toronto. Also in the

Garrie Block, Whitby.

A. W. HCLESO

Resolution of Condolence. Cornwall, Oct. 20, 1894.
The following resolution of condolence we dopted at the last regular meeting

C. M B. A.

The following residence of the last regular meeting adopted at the last regular meeting Branch 38:

Moved by Chancellor D. G. McDonald, seconded by Wm. Murphy,
Whereas it has pleased Almighty God in His infinite wisdom to call to his heavenly home Francis Lally, Esq., father of our much esteemed Brothers, John and Francis at therefore

His infinite wisdom to call to his heavenly home Francis Lally, Esq., father of our much esteemed Brothers, John and Francis Lally, be it therefore
Resolved that, whilst humbly submitting to the Divine will of God, we, the members of this branch hereby tender our sincere sympathy to our afflicted Brother and their families, and trust that an all wise Providence will give them courage to bear up under the great affliction which He in His infinite wisdom has so permitted. And be it
Resolved that this resolution be inserted in the minutes of this branch and that copies be sent Brothers John and Francis Lally, and to the CATHOLIC RECORD for publication.

JOHN F. O'NEIL, Pres.
PATRICK MCCABE, Rec. Sec.

St. Paul's Branch No. 215.

At a regular meeting of above branch the following resolution was moved by Bro. S. M. Bent, seconded by D. McKinnon, and carried by a standing vote of the whole branch: Resolved, that the members of this branch, learning with deep regret of the death of Mrs. Andrew Coullen, mother of our esteemed brother, Mr. Andrew C. Cullen, we hereby extend our sincere sympathy to Brother Cullen in his great sorrow; and further Resolved, that this resolution be engrossed in the minutes, and that a copy be forwarded to Brother Cullen, to the CATHOLIC RECORD and Summersed Journal for publication.

J. W. MCLELLAN, First Vice-Pres.
J. B. STRONG, Rec. Sec.

Resolutions of Condolence.

Resolutions of Condolence.

The following resolution of condolence was passed at the regular meeting of Branch 49, Toronto, held Oct. 26, 1894:

Whereas God in His wisdom has seen fit to take unto Himself the wife of our respected Brother, M. Nolan, be it therefore
Resolved that this branch tender its deepest sympathy to our said brother and all relatives in this their hour of trouble and affliction.

relatives in this their hold of affliction.

By this death there has been removed one who had infinite charity toward suffering humanity, and thus her good works have come to an end, but the memory thereof will long remain, and many a prayer will still ascend to the throne of God for spiritual blessings to her. May her soul for ever rest in peace!

W. M. VALE, Rec. Sec.

A. O. H.

A. O. II.

Toronto, Oct. 27.

Ed. CATHOLIC RECORD—I again ask you to allow me space in your valuable paper to say a few words about Division No. 1. Ancient Order of the control of the co

affection entertained for him by the members, the ascended the platform and responded in an eloquent manner. He said he could not find words to thanks the members for their kind generosity in presenting to him such a valuable jewel. What he had done for the division he did it with alove for Hibernianism. They said in their address that his work was a sacrifice from a warm and true Irish heart, but as near as he could claim himself Irish was that he had a true Irish mother and father, but he felt sorry that he was not born on the dear Emerald Isle. He would always be ready to do what he could for the interest of the land of our fore-fathers and would remain a Hibernian to the last. He resumed his seat amid great applianse.

last. He resumed his seat amid great applause.

The members of No. 1, as well as all the other divisions, have adopted the instructions from the County Board to use all means in their power to stamp out the sentiment so often expressed in public and on the stage by vulgar personators of the Irish character, thereby degrading the Irish race. Not alone Hibernians but all Irish men should abstain from patronizing any performance where they try to disparage our noble race. Scarcely a day passes but some siur is thrown on the Irish, and we should show those people that we are above those low personators.

show those people that we are above those low personators.

There were present at the meeting, among many others, our popular County President, P. W. Falvey and the Provincial Secretary, John Falvey; also Huch Kelly, President Diviston No.5—ail of whom delivered addresses touching on different topics of the order.

Mr. Editor, probably I have imposed too much on your valuable space, but I always feel that too much cannot be said about a good thing.

WM RYAN, Sec.,

177 Claremont St., Toronto.

Monday, Oct. 22, was the tenth anniversary of the marriage of Mr. and Mrs. T. J. Cronin, Elliott Row, and in the evening they were completely taken by surprise when a large party of their friends came to offer their congratulations, bringing with them a lot of tin presents. Later in the evening, they were presented with a lovely pair of gold pitchers, Mr. R. O'Brien, of the St. John Globe, making the presentation address, Mr. Cronin gracefully thanked the donors for the gitts. A number of presents were also received from friends in Boston. An orchestra provided excellent music for the dancers, and at intermission refreshments were served. The party was a very pleasant one, and was greatly enjoyed by all. Among those present were: Mr. and Mrs. John O'Neill, Mr. and Mrs. John O'Regan, Mr. and Mrs. P. Keane, Mr. and Mrs. J. F. Gleeson, Mr. and Mrs. G. Stanton, Mrs. P. Clark, Misses McGourty, Bardsley, Lawlor, Moran, Burke, Owens, E. Enslow, M. Driscoll, Hayes, Landry, McBrearity, Cremor, Gleeson, Stanton, McGill, Gallivan and Emery; Messrs. T. T. Lantalum, H. Diwarlock, Jas. Stanton, R. O'Brien, T. Finzan, T. J. Ferrie, W. J. Mahony, H. Flaherty, T. Burns, T. O'Brien, F. McLaughlan and Chas. A. Owens. e CATHOLIC RECORD joins our St.

John's friends in their congratulations to Mr. and Mrs. Cronin.

St. Paul's Branch, No 8, Toronto, had a very good attendance at their regular meeting on Tuesday. The report of the Financial Secretary Treasurer shows a good balance to the credit of the branch and displays great care on the part of the Financial Secretary in the discharge of his duties. Several members volunteered to give assistance at the concert for the Blantyre Park Industrial school.

members volunteered to give assistance at the concert for the Blantyre Park Industrial school.

St. Patrick's Branch, No. 12.

A motion favoring the centralization of the sick funds of the association in the Grand Branch was put forward, and after a lengthy discussion it was decided to continue the debate at the next meeting. The following resolution of condolence was adopted:

Whereas we have learned with sincere regret of the death of the beloved daughter of our esteemed President, Bro. J. J. Maloney, be it.

Resolved that we, the members of Branch No. 12, wish to convey to Brother Maloney and his esteemed wife our sincere sympathy in this, the time of their sad bereavement, and we fervently supplicate the all-wise Providence to give them grace to bear their sad loss with Christian fortitude and resignation. Be it further

Resolved that a copy of this resolution be spread on the minutes of this meeting, one sent to Brother Maloney and one sent to the Grand Secretary Pressurer for insertion in the official organs of the E. B. A.

J. J. Nighttingale.

St. Cecelia's Branch, No. 29, held a very successful meeting in their new hall, on Friday, the 12th. The hall is fitted up in first class style with every convenience for branch purposes. A long debate took place respecting several constitutional points. A report was given respecting Blantyre Park and several members offered their services in the disposing of tickets, etc. Several visitors were present, including Grand Officers W. Lane and J. Fahey, also J. J. Maloney, President of No. 12.

A meeting was called for Thursday of St. Peter's Branch No. 21, Peterborough, for the

the disposing of tickets, etc. Several visitors were present, including Grand Officers W. Lane and J. Fahey, also J. J. Maloney, President of No. 12.

A meeting was called for Thursday of St. Peter's Branch No. 21, Peterborough, for the purpose of meeting the Grand Secretary Treasurer. The meetings of this branch have not been held as regularly as they should; but good results are expected to follow the Grand Secretary Treasurer's visit. Several matters that were not fully understood were explained, to the satisfaction of the members, who, on their part, promised to make extra efforts to once more advance their branch to the front rank. A resolution of thanks was tendered the Grand Secretary Treasurer's for his attendance, and for the information given.

RESOLUTION OF CONDOLENCE.

At the regular meeting of St. Patrick's Branch, No. 30, Kinkora, held in their hall on the 21st inst., the following resolution was unanimously adopted:

That, whereas it has been the will of our Heavenly Father to remove from our midst Patrick J. Crowley, a most worthy member of our branch, be it

Resolved that, while bowing in humble submission, to the decrees of Divine Providence, we greatly deplore the removal from our midst of one who had gained a strong hold on the affections of his brother members, by the many admirable traits of his character. Be it further

Resolved that we extend to Brother Lawrence Crowley, brother of the deceased, and also to the other members of the deceased's family, our heartfelt sympathy in the great loss they have sustained. Words are inadequate to express the commiseration we feel, but we trust that the knowledge that he whom they and we mourn has entered into a better world than this one of sorrow, will enable them to bear with Christian fortitude the heavy cross placed upon them, and that they may be consoled with the hope of a glorious reunion hereafter. Be it further

Resolved that a copy of this resolution be forwarded to Brother Lawrence Crowley, spread on the minutes of this branch, and sent t

A WESTERN SHRINE.

Relic of St. Anne at St. Catharines

It will be remembered that some months ago Father Allaine of St. Mary's church. St. Catharines, pr. cured from Cardinal lachereau a relic of St. Anne, tae mother of the Blessed Virgin.

Three weeks ago it was quietly announced from the altar that a novena of special devo-

Invocation of Saints and the veneration of St. Anne. On Monday, Oct. 15th, Father Coty of Hamilton, Secretary of His Lordship, Bishop lowling, delivered an eloquent discourses on the life and virtues of St. Joseph, and on Tuesday, the 16th, at the close of the novena, Mgr. McEvay of Hamilton, gave a description of the home of St. Anne and the Blessed Virgin, which was not only highly editying, but full of interest and information.

The novena had been opened in the quietest way possible, but as the exercises progressed the throngs became too great for the capacity of the church and hundreds were unable to obtain admission. The church was so filled that the advance of the congregation to the altar became impossible and Father Allaine was obliged to facilitate the veneration of the relic by conveying it along the aisles.

Many there were who went in the hope of being relieved of physical infirmities, and at the close several truly remarkable cases came under observation. The great success of the novena, however, was observed in the almost unprecedented numbers who approached the holy sacraments of penance and Eucharist. Services during the week were at 9 a. m., 4 and 7:30 p. m.—Catholic Register.

OBITUARY. MR. Thomas Hewitt, who departed this life on the 2nd ult, at the ripe old age of ninety-four, was a native of Birr, King's county, Ireland, was brought up in the city of Limerick, where he received a classical and musical education; he came to Montreal in 1831, where his services were soon recognized by the Government and clergy. At the request of the Rev. Father Phelan, afterwards Bishop of Kingston, who was then Irish parish priest, he organized, taught and led the choir of the old Recollect Church, which stood at the corner of Notre Dame and St. Helen streets, where the Berlin House now stands. He afterwards for many years assisted the St. Patrick's choir; he was a Government employee for over forty years, receiving his last appointment as paymaster of the Department of Public Works, in April, 1843, which position he honorably held until his superannuation, in April, 1872, since which time he has been a confirmed invalid, bearing his seclusion and sufferings with great patience and fortiude.

He was a warm friend of the late Rev. Father Dowd, who held a high opinion of his judgment and practical management in church affairs; his name, as secretary, appears on the books of the first temperance society founded in Montreal, which position he held until his duties as paymaster object to the members, most of whom have been still kept up his connection with the society, giving his strongest assistance and advice to the members, most of whom have been called home before him. He peacefully breathed his last on Tueeday, 2nd ult, fortified by all the sacraments of the Church of which he was a devout member for so many years, and surrounded by his children—four sons and two daughters. Sympathizing with the family of the deceased gentleman, MR. THOMAS HEWITT, MONTREAL.

we pray, with the Church, that he may find eternal rest.—True Witness.

ARCHDIOCESE OF TORONTO.

CONFIRMATION AT BRECHIN.

CONFIRMATION AT BRECHIN.

His Grace Archbishop Walsh, conferred the sacrament of confirmation on fifty children of St. Andrew's church, of this town, on Tuesday, the 23rd inst. The children met at 10 a. m., in the Foley Institute, and marched to the church, where His Grace subjected them to the usual examination in Christian doctrine. He expressed himself as highly pleased with the result. Mass was then sung by the Rev. Father Hogan, P. P., of Uptergrove. The choir, ably assisted by Mrs. Smith, of Beaverton, excelled as usual. Besides the candidates for confirmation, the members of the local branch of the C. M. B. A., the Promoters of the League of the Sacred Heart, and a large number of the rest of the congregation, received Holy Communion. When Mass was finished His Grace, after addressing a few kind words of encouragement to the members of each of the abovementioned societies, and the Altar Society, spoke at some length, in his usual most pleasing and instructive style, on the great importance of the sacrament which he had come to confer and the grave obligation it imposed upon its recipients of being valiant soldiers of Christ and faithful children of the one true Church.

Atter confirmation His Grace again ad-

of Christ and faithful children of the one true Church.

After confirmation His Grace again addressed a few earnest words of advice to the children, and exacted from the boys the usual promise of abstaining from intoxicating liquors until twentyone years of age. He then imparted to all the Apostolic blessing. Our pastor, the Rev. Fathers Hogan, was ably assisted by the Rev. Fathers Hogan, of Uptergrove; Duffty, of Orillia; Cantillon, of Brock, and by the Rev. Father Walsh, of Toronto, who accompanied His Grace. The altar was very beautifully and tastefully decorated.

CHARITY SERMON.

A crawded church greeted Rev. Father O'Bryne, S. J., on last Sunday evening to listen to a sermon the object of which was to appeal for funds to replenish the treasury of the Children of Mary, a society one of whose aims is to relieve the hardships of the poor and to solace the sorrowing and afflicted. The rev. gentleman took for his text the words: "Thy kingdom come, Thy will be done on earth as it is in heaven." Simple as are these words, which form part of that beautiful prayer which we as Catholics recite every morning, noon and night, were they but exemplified in our daily lives it would be a happy solution of the vexed questions which are to day agitating the minds of thoughtful and earnest men. Still, reciting these divine words, how little we realize their meaning in our actions! Let each one of us examine his lite and see if he is truly striving to do the will of our Heavenly Father, just as we know the angels and saints do in heaven. Alas! I fear it is often as adf failure. "This is the will of God, yoar sanctification." How is the will of God to be accomplished? By bending our will to that of our Heavenly Father. Every man who wants to rise to the higher life must put before himself the Divine Ideal. Be truthful and just and kind and charitable. In short, perform in this ide, in so far as our poor human nature can, all the virtues that Jesus practiced while in this world. The truths which we must learn are the truths which Jesus taught—those grand truths which He exemplified in His daily life. "Be ye perfect as your Heaveuly Father is perfect." Purity of life is what the Christian should practice above all else. Where is that purity to be found? Take up the newspapers and what do we read? Reports of divorces, suicides and murders. Christ established His Church to go out into the world and teach the people to be pure and noble and good. Do our daily lives exemplify this teaching? Alas! I tear not. The man who has no regard for purity is certainly not doing the will of God, for only the "pure of heart

Dibbs and Mr. J. C. Lockhart: "(OSalutaris," Verdi, double quartette) Misses Mulligan, Leech, Dibbs and McCarthy, and Messrs. T. Ranahan, Mullins, Wm. Coles and P. J. Watt. The pieces rendered by Mr. J. Coates Lockhart were given in a most artistic manner and greatly admired. nd Mr. J. C. Lockhar

Moving Onward.

No one who keeps an eye on the press now-a days can fail to be struck with the share which the Catholic Church claims in the public attention. The leading newspapers and magazines are eager to set before their readers articles on Catholic subjects by Catholia pens. The Church, her doc-trines, her policy, her clergy, and her visible Head, are widely discussed. Only a few months ago a Catholic preached by invitation before the students of Harvard. A little over a month ago at a general camp meeting of Protestants in Illinois three priests spent an entire day enlightening the multitude upon the teachings of the Church. The other day the New York Sun commented upon the fact that at a Unitarian convention at Saratoga during the last week of September two prominent Catholic representatives priest and a layman-were present by invitation and addressed the members on moral and doctrinal subjects. The Paulist Father Elliot, who has recently been giving special missions to non-Catholics in a portion of the United States where Catholicity is least known, draws large audiences of those outside of the Church to listen to his exposi tions of Catholic doctrine. These facts are encouraging signs of the times. They indicate that numbers of those outside of the Church have at least be gua to suspect that divine truth in its fulness is not to be found in their jarring sects, and that it is worth while to hear the case of the only body that claims to teach it with infallible author ity. And when earnest and sincere persons begin to inquire into the claims of the Church there can be but one result of their investigations. -Antig-

His Death was Unexpected, but his Family was Protected.

Rochester, Mich., 17th October, 1894. E. S. Miller, Esq., Sec'y The P. P. I., St. Thomas, Ont.

St. Thomas, Ont.

Dear Sir:—
Your letter is just received, enclosing marked cheque for \$5,000, in full payment of the life insurance carried in your Company by my late husband, Mr. Francis Potts. This insurance was taken out between four and five years ago. The cost has always been extremely light and our business transactions with; the Company more than satisfactor; while the Claim has been paid many weeks before due—a fact which myself and family fully appreciate, as the interest on \$5,000 for a couple of months is a very considerable item to us, while such a generous settlement is highly commendable to the Company and its management.

management.
Yours truly,
(8) Constance Potts,
Beneficiary.

THE JUDGE'S STORY.

on. John M. Rice Tells How He was Cured of Sciatic Rheumatism—Crippled for Six Years.

Cured of Sciatic Rheumatism—Crippled for Six Years.

The Hon. John M. Rice, of Louisa, Lawrence county, Kentucky, has for many years served his native county and state in the legislature at Frankfort and Washington, and until his retirement was a noted figure in political and judicial circles. A few days ago a Kentucky Post reporter called upon Judge Rice, who in the following words related the history of the causes that led upon Judge Rice, who in the following words related the history of the causes that led to his retirement: "It is just about six years since I had an attack of rheumatism, slight at first, but soon developing into sciatic rheumatism, which began first with acute shooting pains in the hips, gradually extending downward to my feet. My condition became so bad that I eventually lost all power of my legs, and then the liver, kidneys and bladder, and in fact my whole system, became deranged. I tried the treatment of many physicians, but receiving no lasting benefit from them, I went to Hot Springs, Ark. I was not much benefited by some months stay there, when I returned home. In 1891, I went to the Silurian Springs, Wakeshaw, Wis. I stayed there some time, but without improvement. Again I returned home, this time feeling no hopes of recovery. The muscles of my limbs were now reduced by atrophy to mere strings. Sciatic pains tortured me terribly, but it was I felt gradually wearing my life away. Doctors gave me up, all kinds of remedies had been tried without avail, and there was nothing more for me to do but resign myself to fate.

"I lingered on in this condition sustained almost entirely by stimulants until April, 1893. Oneday I saw an advertisement of Dr. Williams? Park Pills, for Pale Revele

fate.

"I lingered on in this condition sustained almost entirely by stimulants until April, 1893. One day I saw an advertisement of Dr. Williams? Pink Pills for Pale People. This was something new, and as one more drug after so many others could do no harm, I was prevailed upon to try the Pink Pills. The effect of the pills was marvelous, and I could soon eat heartily—a thing I had not done for years. The liver began to perform its functions, and has done so ever since. Without doubt the pills saved my life, and while I do not crave notoriety I cannot refuse to testify to their worth."

Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid, on receipt of price (50 cents a box, or six boxes for \$250.) by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenestady, N. Y.

MARKET REPORTS.

London, Nov. 1.—To day wheat made no advance, from 80 to 90c per cental. Oats sold at 78 to 80 cents per cental. Barley (maltings) advanced to 90c per cental. Peas 80 to 85c per cental. Beef 84 to 85.50-per cental. Lamb 6 to 7c a pound by the quarter, and 6 to 6c a pound by the carcass. Dressed hogs 85.25 to 86 per cent. Turkeys at 7 to 9c a pound. Ducks 50 to 76c a pair. Geese 70 to 76c a pair. Chickens 30 to 90c a pair. Butter 20c a pound for best roll, and 19c for crock. Fresh eggs 17 to 20c a doz. Potatoes, wholesale, 55c a bag for best quality, and 90c by the 1 ingle bag. Hay had no change, from 88 to 80 a ton.

and 60c by the single bag. Hay had no change, from \$4 to \$2 a ton.

Toronto, Nov. 1. — Market quiet. Wheat — Holders asking 50c for red and white, north and west, and 53 for spring on the midland; holders asking, afloat at Fort William, 50c for No. 1 Manitoba hard; cars of spot No. 1 bard offered at 545c west and 505c east. Flour — Straight roller quoted at 82.45, Toronto freights. Barley — Twelve cars of No. 2 sold west at 41c; round lots of No. 1 quoted east at 45c. Oats—White offerings, middle freights west at 27c, and buyers quote 25c for mixed and 26c for white west; white quoted at 29c bid on the mid land; cars on track here quoted at 29c. Peas — Sales of lots, north and west, at 50 to 505c.

land; cars on track here quoted at 296c. Peas -Sales of lots, north and west, at 50 to 50c.

Montreal, Nov. 1.—Grain quiet. No. 1 hard, mantoba, 36c; No. 2 hard Mantoba, 61c; peas, per 66 lbs, affoat, 665 to 67c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60 at 50c; No. 2 oats, per 36 lbs, at 60c; No. 2 oats, per 30c; No. 3 oats, pe

Nov. 1. — Stockers and Feeders — Bulls and light feeders sold from 2 to 2½c and choice heavy stockers at \$2.90 up to 83.20.

Butchers' Cattle — Useful bullocks were sold around 3c, and choice bunches at 3½c.

Export Cattle—Several lots were picked up at from 3½ to 3½c.

Sheen and Lamba, Charlette Sheen and Charlette Sh from 35 to 35c.

Sheep and Lambs—Straight fats, weighed off car, sold at \$3,35 to \$3,40 a cwt, and a few choice bunches brought 35c. Butchers' sheep were slow at \$2,75 to \$2,75 per head. Choice lambs

bunches brought 33c. Butteners sneep were slow at \$2.75 to \$2.75 per head. Choice lambs sold at 3c per lb. Hogs—Best bacon hogs sold at \$4.25 to \$4.30 a cwt. weighed off cars; thick fats at \$4.20 to \$4.25; stores at \$4; sows at \$4; and stars at \$2.25 to \$2.50.

Calves—Prices ranged from \$4.25 to \$5.50 for fair to good years, and up to \$7 for choice. Mitch Cows and Springers—Demand was quite brisk, and all offerings sold readily at \$25 to \$50 each.

EAST BUFFALO.

quite brist, and all offerings sold readily at \$25 to \$50 each.

East Buffalo, Nov. 1.—Cattle—Local butchers offered very low prices for them. said to be all of 50c per cwt. below the opening values of the week. The dressed beef market is reported as glutted. Hogs.—York exposed to choice, cornied, \$4.55 to \$4.60; mediums. 180 to 220 lbs, \$4.60 to \$4.65; good heavy, 225 to 275 lbs, \$4.60 to \$4.65; good heavy, 225 to 275 lbs, \$4.60 to \$4.65; roughs, common to choice, \$3.75 to \$4.5; stags, \$2.25 to \$5.05. Sheep and lambs—Sheep—Choice to best export wethers, \$2.75 to \$3.5; fair to good mixed sheep, \$1.50 to \$2; common to good, 75c to \$1.50 to \$1.50 to \$2.50 to \$3.50 to \$3.5

Foremost among the common ways in which kind actions benefit ourselves may be mentioned the help they give us in getting clear of selfishness.—Faber.

On Tuesday morning last, Mr. Thomas Brown, auctionees, Seaforth, and well known throughout the county, entered the holy bonds of matrimony, taking for his partner Mrs. Friel, daughter of Mrs. Keating, of Goderich street. The ceremony was performed in St James' Roman Catholic church by the Rev. Father Kennedy at 8 o'clock, a. m., in the presence of a large number of interested friends and relatives of the contracting parties. The bride and groom were assisted by Miss Maggie Brown, sister of the groom, and Mr. Francis McCaughty, of Hullett. After the ceremony the wedding party and guests, to the number of eighty, assembled at the home of the bride, where a surptuous wedding breakfast was partaken of. The presents to the newly wedded couple were of great variety, useful and valuable. The Sun extends its hearty felicitations and hopes their journey down the stream of life may be one of unalloyed bliss and prosperity.—Seaforth Sun.

MCMULLEN-FLEMING

MCMULLEN-FLEMING.

On Wednesday, Oct. 17, one of the prettiest weddings of the season was celebrated in the church of the Sacred Heart, Paris, when Mr. Jas. P. McMullen and Miss Charlotte Fleming were united in the holy bonds of matrimony. The ceremony was performed by Rev. Father Keough, V. G. The bride was assisted by Miss Mary McMullen of Cayuga, sister of the groom, while Mr. J. J. Flahiff acted as best man. The bride and her maid were dressed in street costumes of grey, which called for many compliments for the simple but rich taste displayed. After the ceremony and High Mass, a sumptuous wedding breakfast was served at the residence of the bride's parents, Dundas street, and later in the morning the happy couple left for Chicago, Sedalia and other Western cities. The presents were numerous and extremely valuable. The groom's present to the bride was a handsome gold watch and chain.

The best wishes of a large circle of friends in Paris and elsewhere follow the popular young couple who have begun life's journey under such favorable circumstances.

CRONAN-SULLIVAN.

The hearty congratulations of numerous friends are being extended to Mr. James Cronan, of Grand Bend, Ont., and Miss Nellie Sullivan, of Centralia, on the occasion of their marriage, which happy event was solemnized in St. Peter's church, McGillivray, on the 23rd ultimo, the celebrant of the Nuptial Mass being Rev. H. G. Traher, P. P., Mount Carmel. The bride, who was charmingly attired in a pink silk dress (trimmed with lace), cream tulle veil and pearl ornaments, was assisted by her cousin, Miss Nellie Crowley, of Dunwich, who was gowned in cream colored creponne (with large cream hat to match). Mr. Lawrence Sullivan, brother of the bride, performed the office of groomsman. The bridal tour included a visit to Detroit, Niagara Falls, New York and our own Forest City. The wedding gifts were numerous and costly, evidencing the high esteem in which the young couple are held. CRONAN-SULLIVAN.

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Acting Lenuty Supt. General of Indian Affairs.

Depaitment of Indian Affairs, October 18th, 1894. 837 3

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In this city on the 18th October, the wife of Mr. R. M. Burns, of a daughter. In this city on the 26th October, the wife of J. E. H. Howison, of a son,

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TEACHERS WANTED.

WANTED A MALE OR FEMALE teacher, holding a 2nd or 3rd class certificate of qhalification, for Separate school. No. 7, Fallowfield, Ont. Duties to begin January 3, 1895. No applications will be considered after 15th prox. Address Rev. J. A Stoan, Fallowfield, Ont.

THREE TEACHERS WANTED FOR Pembroke Separate school for 1895: first assistant, male or female, holding second class Normal School certificate; second and third assistant, females, holding third class certificates. None but thorough disepilnarians need spply. Applicants to state salary and furnish Inspector's testimonials. A. J. FORTIER, Secretary, Pembroke, Ont. 837-4

WANTED A LADY TEACHER FOR POINT Pelee school No. P. P., for 1895. Salary \$240 per annum. Apply to J. E. DeLaurier, Learnington, Ont.

INFORMATION WANTED OF MARY DOYLE, WHO LEFT ST. John's for Lewiston some forty years ago, aged at that time about twenty-two. Address Rev. H. MARTEL, Eganville, Ont. 857.2

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