THE CATHOLIC RECORD.

MARCE 38, 1191.

HOW NOT TO CONVERT THE "It is superfluous," says Mr. Ormund Tiffsty, 'to say aght of Protestant mesonatvisberg, simply because these nave little or no importance." "There is consthing inexplicable in the sterility HEATHEN.

THE ENGLISH WAY OF IT.

London, Feb 4 London, Feb 4 We are just now having a pretty con-troversy on the relative value of Angli-can and Dissenting Missions. The con-troversy, needless to say it, is waged between the parties most interested. The Anglicans affect to look down upon the Dissenters as tather expranding The Anglicans affect to look down upon the Dissenters as rather spreading "heresy" than orthodoxy; while the Dissenters retort that at least they do not pretend to be Catholics — in the sense of having some special divine authority. Menumbile, as the number of the sects goes on increasing, the city of confusion is the more confused. wenty five years ago the Registrar. General could assure us that there were rather less than a bundred Protestant sects in this country. Now he has to regret-though he does not express this regret, nor, efficially, could he be ex-petted to do so - that there are rather

pected to do so — that there are rather more than two hundred and fifty sects. At this rate of progress, in the course of another half century, what may be called the family or genus of dissenting plants would have developed about a thousand different species. The beathen would, therefore, have plenty to choose from. The eld taunt of the beathen world to Dissenting missionaries, "Go home, and settle among yourselves what Christianity is, and then come and teach us," would have still stronger ground for its resentment. Naturally, one wou d expect that the cond for its resentment. Naturally, one wou d expect that the could not fail to see the absurdity of this confusion. Even if they did not see the wickednes of it, at least they could not fail to see the absurdity. No tuch realization of "the absurd" has been made sparent. A few days sgo meeting of the "Oxford University Society" was addressed by the Ray. Principal Reynolds, one of the University. Within the intellectual domain of Oxford Dr. Reynolds toid his audience that the "fundamental lesson taught by the Ryman Catholic and the Preubyteriao, tingulshed D ns of the University, Within the intellectual domain of Oxford, Dr. Reynolds told his audience that the "fundamental lesson taught by the Roman Catholic and the Presbyterian, the Anglisan and the Methodist, was the same;" and he believed that "Onris-tendom was far less essentially divided than was Hinduism or Islamiam." He added that "the religious idea by its of expression and application." Even in mathematics, continued the lesrned Divinity teacher, men "differed as to the order and method of teaching the value Divinity teacher, men "differed as to the order and method of teaching the value of symbols, the tests of priority, and the originality of discovery." He even objected strongly to the idea of only One Oburch; since "one uniform and co-ordinated system would queach fire;" whereas the oharming diversity of all hereeises must assist 1-ith. This is the last "development" of highly educated Anglicanism. A few week ago the Arch bishop of Canterbury told his clergy to do was to bishop of Canterbury told his clergy that the right thing for the clergy to do was to be both High Church and Low Conreb at the same time, or High Church and Low Church by turns, as the parochial dis-position might suggest. And now an Oxford Don tells the Anglican under-graduates that this same liberal spirit out ht to characterize Obristian missions; and that the heathen may understand

thought which may already have been consistent with natural religion. It is admitted that for the first twenty years nothing was doae; no converts, no baptisms could be reported. But at the beginning-that is, in the year 1799-the is were inadequate for any enterprise. "Of the first twenty seven missi aries "Of the nest twenty seven missionaries sent out by the Society," says the official published report, "twenty were Ger-mans; but let it never be forgotten, most of them took English wives with them." This admixture of German and English Protestantism—a sort of "crossing" of This schnitture of German and Lagranger Protestantism—a sort of "crossing" of the doubtial orthodoxy of the two coun-trice—must have produced a very robust and vigorous heresy. Since those days "the Society has sent out nearly 1 100 missionaries, not reckoning their wives," who seem to be regarded by the Society as succedual. It was only about ten years ago that the income of the Society increased to such gigantic proportions; increased to such gigantic proportions; its ordinary income being 208,000 Eng lish pounds, and its total cash receipts isa pounds, and its total cash receipts 200,000. But this is only the Eoglish-subscribed income. "It does not in-clude," says the official report, "other large sums raised by the missionaries among their friends at home, or from English officers and civilians in the mis sion field, nor yet the contributions of the native Christians ; still less the Gov ernment grants to schools in India, and other miscellaneous receipts on the spot. The total of these exceeds \$300 000 a year." So that we may put down the entire annual receipts of the mission at somewhere about \$1,550,000 With such sums — if there be any relation of pecuniary aid to missionary success — we might expect that the Society would convert the world. The Roman Propaganda would regard such sums as sufficient to found a thousand Peraguays. As a matter of fact, all dis-interested witnesses assert that there interested witnesses assert that there are no results that are worth naming. Thus Mr. Hausman says that, in regard to Ohina, "the number of Protestant conversions is perfectly intignificant." "Perhaps there are not more than twenty or thirty Chinese (Protestant) converts," says Mr. Montgomery Martin. The Walte, White Rose. WILLI M P GACARTER.

O Georgia girl, with tan storm black eye, Dua't you mind long ag) when the troops for marched by, In the study of the store of Mary land, The study dith is do u stonewill's band? 'Crass a beautiful eye of a time J use day it his there deay and jettet of gray it You sanited, but you pressed the sun-brown mand Of the sorry little lad in Stonewall's band. of Protestant missions," says the Rav. Howard Malcolm. "Protestants," says Mr. Leiron Ritchie, "bave as yet con-Mr. Leitch Ritchie, "bave as yet cou-tined their efforts to the distribution of books along the seacest." "For many a long, toilsome year," says the scoretary of the Lundon Missionary Society, "has the Onristian missionary been laboring for these people unblessed with the knowledge of any successful issue of his labors." And so on, from all the hosts of Protestant witnesses. Meanwhile, the \$500 000 proceed to flow annually into the treasury of one society alone; while as to the other societies, their combined yearly revenues would pay O Georgia ziri, with the hanging hair Of reaset and gold in the sundown air. Dun't you mind that rose from the border-land That you give to the lad in Stonewall's band?

band ? 'Tras a white rose, white as rose could be. And you stood 'neath the leaves of a map's tree. A queen all crowned. 'Twas a beautiful thing. A'.d the lad on the chestnut horse was king.

O Georgia girl, with the tripping f.et, Dou't you mind that house on the great big street? And the ball that night, and the banner-decked hill? For a boid oid rebsi was Dr. McGill? Oa, the walls, and the seat of the winding while as to the other societies, their combined yearly revenues would pay the taxes for a respectable little king-dom. And how are these subscrip-tions got together? The answer is very simple, if somewhat painful. No one in the world would attribute disingenuous ness to either the societies or their thousands of subscribers; yet it is diff-white these scheders are should a smile And the storm-black eyes, and the red-gold hair. And smile, ab? smile, like the noontime

O Georgia girl, was it all for fun ?

O Georgia siri, 'twas a sweet farewell To exchange for the burst of shnt and shell At Gettysbarg. But the gold red hair And the eyes and the smile with the rose went there. Up by the gues of the dauntless foes When the eyes, and the smile, and the white, white rose.

white rose, Mafe under the stars of that flaming cross, But the bullets made merry with the chest-aut horse.

O Georgis girl, 'tis a long time ago Still the seasons come, and the roses blow. There's the wolte, while rose, and the rose that is grand. But none like the rose from the borderland. 'tis a long time ago. An' sad are the years; And broken the lute that was swept ln tears; Shattered the'spear, and crumbled with rust; Tired are the feet with the batte dust, But the white, while rose the dews still un-furl

furl For the sorry little lad, from the Georgia girl.

- Century Magazine. JAPANESE CHRISTIANITY.

N. Y. Catholic Review.

There is a great attr, just now, among our Protestant friends of every name in regard to missions to the Japanese. They regard to missions to the papages. They have made a very important discovery. That is, first, that the Japanese, if pagans, are yet an intelligent people, and secondly, that it is perfectly absurd for a dozen or twenty different hostile sects to undertake twenty different notice sects to indertake to convert such a people to Christianity. The people are favorably disposed towards the Western Christian civilization, and if the Ohristian religion had been presented to them exclusively in its Unity, its har to them exclusively in its Only, its had mony and consistency, instead of the dis-jointed, fragmentary and mutually repellant aspect of divided Protestantism, they would undoubtedly have been in clined to receive it with alacrity and we might reasonably have anticipated the conversion of the nation at no distant period. But to the swarm of sects that have no right "For Heaven's sake" the heathen. "For Heaven's sake" the heathen world migut cry out, "do stay at home in your enlightened Christian England, till you have decided what are truthe, what are lies; before you com-pass the earth to tell those who know nothing that truth itself is another word for contention." have settled down in their midst, each have settled down in their mids:, each represented by men and women of more or less intelligence and respectability, and each striving for procedence—sometimes quarrelling among themseives, the shrewd

fellow-countrymen have found, that the Old, historic, Catholic Gourch is the very institution which he wants...that is pos-senses all the characteristics for which he is so earnestly socking. If he would but lay avide his projudices and enter upon a caudid investigation of the claims of the Catholic Church he would find there, in her traditional teaching, the essence of Christianity, and above all he would find that principle of Ualty which alone can that principle of Uaity which stone can bind all Carietia is in one fold under one head. For "There is one body and one splift even as years called in one hope of your calling; one Lud, one faith, one baptism, one God and Father of all who is abive all, through all and in you all" The Catholic Church alone will fail the bill for a rational Japancee Christlanity.

THE BEST OF ALL SCHOOLS.

There are many modern "Rachels" weeping for their children, mothers who connive at their children's downfall by indulging their caprices and desires. An imperative obligation rests upon you, mothers, of instructing your children in Christian principles at home. "The best of all schools is the home, the oldest the bast most served and most

oldest, the bast, most sacred and most it fluential. No school can supplant it. The forming of the child's character begins the school of a school of a The forming of the child's character begins at the mother's knee. The mind of a child is like soft wax, and is then sus-ceptible of impressions the most last-ing. Children often understand better than older persons suppose they do. For this reison mothers are best suited to be their instructore. In the order of nature the mother is the first to give nouri-hment to the olid unless unparaded in this duy to the child unless superseded in this duty by modern appliances. The God of nature has in like manner ordained that the mother should give spiritual nourish-

the mother should give spiritual nourish-ment to the child. "To the child the mother is more infal-lible than a Pope. She is its guide, phil-osopher and friend. She sees all its movements, follows its steps, and can improve every opportunity to impress its mind. I could give a long catalogue of illastrious and noble characters who were especially profited by the instruction, plety and prayers of their mothers. St. Augustine, S., Louis, our own Washing ton, Judge Gaston and a long line of others might be mentioned. We admire the beautiful works of art, which are the meansations of human genius, but the mother's part in moulding the immortal character of the child is higher than the character of the child is higher than the artist's. She can make the home the artist's. She can make the home the sanctuary of domestic joy, of good breed ing, of sobriety, not of discord, of bolster oue words, crimination and recrimination. "Have prayers in the household circle nightly. I do not say morning prayers alto, because that is not a ways possible. In such a home the angels of God, we are told, and even the Lord Himself, are present. The children of a good mother, who does her duty, inculcating sound principles of religious faith, hope and charity, will rise up day by day and call her blessed."-Cardinal Gibbons.

ONE WAY TO MAKE BAD HUS. BANS GOUD.

In Darkest Gloom.

Misery vs. Comfort.

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battle with disease must be constantly and unceasingly waged else the grim resper will come out victorious, and loved ones will be gathered to their long home. Oa all sides may be seen pale and listless girls who should be enjoying the health and glow of roey youth. Everywhere we are met with women young in years, yet prematurely old, who sufter in silence almost untold agonice, the result of those ailments agonies, the result of those ailments peculiar to the female system. To all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the build up the nervous system, enrich the blood, and transform pale and sallow complexions into glowing, rosy checks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women and girls are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit. For suffering men Dr. Williams' Pink Pills are equally efficacious. For over-work, mental strain, loss of sleep, nervous deauffering men Dr. Williams' Pink Pills are equally efficacious. For over-work, mental atrain, loss of aleep, nervous de-bility, and all those diseases that lead to broken down manhood, they are a cer-tain specific, stimulating the brain, rein-forcing the exhausted system and re-storing shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and de-bilitated person. For sale by all dealers or eent post paid on receipt of price (50 cents a box) by addressing the Dr. Williams Medicine Co., Brockville, Ont

GILBERT LAIRD, St Margaret's Hope, Orkney, Sootland, writes: - "I am re-quested by several friends to order another parcel of Ds. THOMAS' BCLECTRIC OIL. parcel of Ds. THOMAS' ROLECTRIC OIL. The last lot I got from you having been tested in several case: of Rheumatism, has given relief when doctors' medicines have failed to have any effect. The excellent qualities of this medicine should be made known, that the millions of sufferers throughtout the world may benefit by its providential discovery."

Alled to have any encor. The excellent qualities of this medicine should be made known, that the millicons of sufferers throughtout the world may benefit by its providential discovery." The Best Protection. As a protection from the results of colds, sprains, brusies, burns, scalds, sore throat, all painful discases, Hagyard's Yellow Oil holds first place. It schedul be proved thousands of times. It should be found in every household. misfortune is that he has received his education among Protestants and he is in pursuit of an ignis future, which will forever elucated him deeper into the quagmire of human specu-lation, stepticiem and deeper into the quagmire of human specu-lation, stepticiem and doubt. If he had in one of the numerous Catholic institu-tions which abound in this country, he would have found, as multitudes of his

into the saloon where her husbaud and boon companions were ranged along the bir, and said: 'I say fellows, its mighty mean weather. Have a drink, will you? Take one on me. Bartender, give mea good, stiff whiskey. I want the best.' "Looking at the men, who stood aghast, the woman said: 'What's up, boys? Have a drink, I say,' and she drained the bdomning glass, though it nearly choked connection we have been strack with an article which appeared in the February number of the Unitarian Review, on the Mission Field in Japan by a man who calls himself a Japanese Christian. His name is Nobute Kishimoto. From the name is Nobute Kishimoto. From the fast that this gentleman came to Harvard Ualversity to find out the essence of Christianitv, and that his article appears in the Unitarian Review, one might naturally infer that he was a Unitarian. But it searce he is not. He find that have a drink, I say, and ane drained the brimming glass, though it nearly choked her. Her hushand came up to her and said : "Why, Mary, why are you here?" 'I've as much right as you,' replied the "As a sequel to the story, the man and But it seems be is not. He finds fault with the Unitarian as well as with the wife left the esloon together, and the husband took a solemn vow never to other Protestant sects. He reproaches the so called orthodox denominations with touch liquor again. The couple are now exaiting their traditional doctrines to living very happily, and it was better than "excling their traditional doctrines to such a degree as to exclude from their several communions Christian people who neverthelees hold the essence of the faith; conselously or unconsciously they intro duce a sectarian spirit and preach sectar-ianism where they ought to preach Caris-tianity." As for Unitarianism, he says it strikes him as a philosophy rather than a religion, which evidently hits the nail on the head however he may err in other respects. He says "the Unitarianism of Japan shows a strorg sympathy with Buddhiam, while it shows dezen laweutte Wnen the Alderman finished his tale the woman said : " I'll do the same thing if it kills me." Millions of men and women are in th dark gloom of disease. The way out i by using Burdock Blood Bitters, a trie by using Burdock Blood Bitters. a tried and sure remedy for dyspepsia, billousness constipation, scrotala, bad blood, and all diseases of the stomach, liver, bowels, and

a hostile feeling toward its brokher sects of Christianity, and these facts have led onr people to conclude that Unitarianism, All beds seem hard to the rheumatic. Then hearken ye peevish sufferers! Apply DR. THOMAS' ECLECTRIC OIL to your aching of Christianity, and these facts have led our people to conclude that Unitarianism, at least the Unitarianism of Japan, can-not be a religion and that if it can be a religion it will be a religion of philos-ophers." The man evidently has pene-tration. His head is level so far as his estimate of Protestantism, in all its forms, is concerned, however much he may be mistaken in regard to other matters. He is now in pursuit of a *tertium quid* which he calls the essent of Christianity. His misfortune is that he has received his education among Protestants and he is DR. THOMAS' ECLECTRIC OIL to your aching joints and muscles. Rely on it that you will experience speedy relief. Such, at least, is the testimony of those who have used it. The remedy is likewise success-fully resorted to for throat and lung dis-eases, sprains, bruises, etc.

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