# Catholic Record

London, Sat., Jan. 10th, 1891.

EDITORIAL NOTES.

OUR heartfelt sympathies go out to the Catholic people of Perth in their great distress. In the festive season when Christian hearts were all gladness at the near approach of Christmas, the fell messenger came stealthily and removed from their midst a saintly and beloved pastor. Father O'Donoghue, of Perth, is dead. That was the brief announcement. But who can measure the depth of grief it caused in the hearts of those with whom he had lived but to serve and to love. May the light of eternal glory shine upon, and may God comfort those whose hearts are made ead by the sudden summons that deprived them of a noble and zealous epiritual guide!

FROM recent British papers we learn,

in the First Ward of Glasgow, five Catho lies, being the full representation of the Ward, were elected on the city Parochial School Board. Until last year, by consent, there were usually two Catholics and three Protestants elected for the ward; but on occasion of the election then the Protestant members of the Board insisted on the retirement of one of the Catholic members, who was in every respect an able and worthy member of the Board. The Catholics regarded his proposed rejection as an insult to their whole body, and refused to accept so dishonorable a compromise, so that a full Catholic ticket was put forward, with the result that the five Catholic candidates were elected by a good majority. This year, the Catholics, conscious of their strength, made the proposition that two of their representatives should withdraw and two Protestants take their places. The Protestant committee, however, would not be content with less than three Protestants, and the result was a contest sgain with a full ticket on pany and the Jesuits, who were British each side. The Protestants supposed that the election of last year was gained only by a snatch vote, but once more the Catholics have been victorious, having elected their five candidates. It this "finally cost him his lite." Toe may be expected that in future the Protestants of the ward will not be so obstinate in rejecting amicable pro-

A CABLE despatch from Rome says that "The Pope has been notified from Berlin that the Bundesrath, or Federal Council, has decided to refuse permission to the Jesuits to return to Germany, but is in favor of permitting the Redemptorist Fathers to return. If this be true, we must conclude that the days of persecution in Germany are not yet ended; still it is a gain that by degrees the religious orders are being recalled. The Jesuits' turn will inevitably come, for there can be no reason except fanaticism which keeps them out of the empire which keeps them out of the empire while other religious orders are freely admitted. It is a remarkable fact that they heard among the Indians threats while the French, Spanish, Portuguese and Austrian Governments were able to induce Pope Clement XIV. to suppress the Jesuit Order in 1773, Protestant Prussia and Schismatical Russia were so convinced of the usefulness of the Society that they resisted the Pope's decree of suppression. Catholic influence is now so strong in Germany, and so decidedly increasing, that the last remnant of the oppressive laws of the Riamarck-Falk regime must soon dis-

ALL Souls' day was observed in over two hundred and fifty Anglican Churches in England by the celebration of socalled Masses for the dead, in black vestments. The celebrants are, or at least ought to be, perfectly aware that all this is but empty mimicry, unless they were real priests having authority form the centre of all ecclesiastical jurisdiction in the Church of God. Surely they cannot pretend that their authority, such as it is, derived from Queen Bess, is legitimate. But even Queen Bess did not authorize them to say Mass; for the Book of Common Prayer, which she issued, declares such masses to be but "blasphemous fables." Look at the matter in whatever light you please and the whole transaction would be ludicrous, were it not a gross profanation of a Most Holy Institution of our Blessed Lord.

THE Protestant press, taking their information from the Infidel press of Italy and the famous newsmonger in Rome who furnishes the fancies of his own diseased brain as authentic (colesiastical intelligence, are debating how the wires are being pulled so that the next Pope will be elected to suit the wishes of France or Italy or other powers. Their choice has fallen upon some one

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Cardinals Lavigerie, Gibbons, La Valette, Z gliara and others, any of whom would probably make an excellent Pope; but such speculation is vain. The Popes are not elected by such wire-pulling as | their service, in Europe, Egypt, Syrla, and disgraced elections for the Auglican and Methodist Episcopates in Canada and the United States for many years past.

So great was the excitement in Methodist circles last year on the question of admitting women as delegates to the General Conference of the Methodist Church, that Rev. Mr. McCabe, the Corresponding Secretary of the Methodist Episcopalian Church, says the conversions dropped to 40 000 less than in previous years in consequence of the agitation. The vote taken, though decidedly in favor of their admission, does not settle the question, however, as the conference only can do this according to existing discipline. It merely indicates the wish of the people.

Most welcome to our office is that nest and very instructive little monthly, the Canadian Messenger of the Sacred Heart. The articles are carefully prepared, and are always of an interestindeed be much benefited by perusing its pager, and at the end of the year the numbers when bound will make a valuable volume in the family library. a year. Subscriptions may be sent to Rev. J. J. Connolly, S. J, 142 Bleury Street, Montreal.

THE New York Independent, the same paper which first gave circulation to the lies which were told by Dr. Hyde against Father Damien, the martyr priest of Molokai, who sacrificed his life for the sake of the leper colony, has given circulation to a new falsehood by which it endeavors to fasten on the Jesuits the murder of Dr. Whitman. The Inde pendent states that the Hudson Bay Comsubjects, were working together to secure the Oregon territory to the British Dr. Wnitman on this account, and toat Catholic News thus ably answers the outrageous accusation :

"This villainous attempt to implicate Jesuit missionaries in the murder of Dr. Whitman is a strange thing to appear in the columns of the Independent The missionaries near Dr. Whitman's station were French Canadian secular priests, who came by way of Rad River and were laboring among their own countrymen and the neighboring Indians. The only Jesuits in Oregon or the Rocky Mountains were Father De Smet and his com panions who came from St Louis, and were thoroughly American in feeling, with no sympathy at all for Great Britain or its claims. The idea that mission-aries out there could influence the decision between the United States and England as to the real boundary line is childish in the extreme. The Jesuit mis sionaries were not at all near the scene hostile declarations; they saved some from the fate of the Whitman famly, and did so at the risk of their own ives. Their charitable exertions have een repaid by calumnies like that in

It would appear that some Protestants never tire of slandering the Jesuits.

The Paris Figure is authority for the statement that the Pope has again been chosen as arbitrator to settle a territoria dispute. It would appear that the ages of faith, when the Pope was regarded as the legitimate arbitrator between Christian nations, is again dawning upon the world. The difficulty this time is between Belglum and Portugal, whose African possessions bordering upon each other have caused strained relations between the two countries. The Figaro says that the Pope has agreed to mediate in fixing the disputed frontier between the Congo Free State and Angola.

As a testimeny to how matters stand in the Province of Quebec, it is interesting to read, in a late issue of the Christian Guardian, a letter from a prominent Methodist minister, the Rev. W. Henderson, of Inverness, in the county of Megan. tic, that the Church of England clergy of that Province " are much more meddle some and bitter than the Catholic priests." This does not tally well with the assertions of the Mail and the Equal Righters generally that the priests of that Province are an organized band of virulent perseknow the fact that the real spirit of persecution is exhibited rather by the sectaries who so violently oppose each other. We may add that though Mr. Henderson speaks so strongly in regard to the venom shown by the Angl can clergy against the Mathediate, he is not a whit behind them in bitterness against both Catholics and

"These ministers are the real enemies of the English Church . . . for they have made a training pround of their Church for Romanism. Having attended the west of this continent, I have found among them an open conspiracy against the Church of the Reformation.

COMMISSIONER SMITH, of the Salvation Army, has resigned his position. It is understood that he was the moving spirit in the undertaking which was proposed by General Booth in his book on " P .- kest England," the object of which is to rescue the depraved of society from the slums by furnishing them with a means of support, thus fuducing them to abandon unlawful modes of life. Mr. Smith, it now appears, was the author of this plan, and of the book also, though it was published in General Booth's name, and the London Times states that Mr. Smith's business like character and his earnestness formed the chief guarantee that the work would be properly carried out. The General has already received large sums of money towards the object, which is undoubtedly an excellent one, if fraud and carelessness in the work be properly guarded against. ing character. Catholic families will It is believed that the resignation of the Commissioner is caused by mismanagement of the funds which are already on hand, as they have been thrown in with the fands of the Army instead of being The subscription price is only fifty cents kept in a separate account. The fear that something like this would happen was from the beginning the chief objection to the General's scheme, which in itself, certainly a most laudable proposal if it were properly conducted. The danger of making the General the central figure in so gigantic

an undertaking is now becoming appar ent. An irresponsible one man power having control over so vast an amount of money is liable to be abused, and this would be likely to be the case as soon as General Booth would cease to control the funds, even if we give him credit for both honesty and wisdom far beyond what most men possess. Not long since Mr. Government, became bitter enemies to Huxley, the celebrated scientist, was consulted by a friend as to whether the lat ter could safely place a large sum of money at the General's disposal for this benevolent object, and on due considerstion the professor gave his opinion that he could not. He said that whatever may be the zeal and rectitude of General Booth, who would have control of the funds at present, they must sooner or later pass into other hands, and that there is no guarantee that they will then be properly employed. We are of opinion that it is only through religious orders that a scheme like that of General Booth could be made to work satisfactor ily. These orders are responsible to the Church, and it is not found at any time that they put to wrong uses the funds with which they are entrusted for benevo.

The municipal elections which recently took place in Rome have had the effect of convincing the infidel supporters of the Government that they stand on very precarious ground. Owing to the express desire of the Pope, the Catholics generally abstained from voting at the general elections for the Chamber of Deputies, but at the muncipal elections the whole city was carried by the Catholic party. This must convince the Government that they cannot much longer continue to persecute the Church against the will of the people. There are many indications that if the Catholic people throughout the kingdom act upon the policy of asserting their rights, the unscrupulous usurpations and rob beries which have been openly perpetrated upon the Church will receive a decisive check. Catholics throughout the world will be glad to see the Catho lics of Italy follow the example which has as yet only been shown in the municipal elections of the Eternal City.

HIS EMINENCE CARDINAL GIBBONS has written a letter to the Jewish Exponent, in which he manifests the greatest sympathy with the Jews in the cruel persecution to which they have been recently subjected in Russia. He declares that he cannot conceive how Carlstlans can entertain any other than kindly feelings towards the Hebrew race, to which we are indebted for the inspired books of the Old Testament, a race to which belonged our Lord and Saviour, as well as His blessed Mother and aposties. In an interview with a special cutors. It is well that the public should correspondent of the same journal His Eminence expresses the hope that other nations will follow the noble example set by the United States in religious toleration. He says:

" The United States furnishes the world with the most beautiful example of relig ious toleration by giving the amplest liberty to all without interfering with any creed. This country protects all

of several supposed candidates, namely: Anglicans, as the following extract from religions alike, without trenching on the Cardinals Lavigeric, Gibbons, La Valette, his letter will show:

These sentiments are in perfect accord with those to which Cardinal Manning gave utterance while writing on the same subject. The United States certainly gives a noble example of toleration, yet there are bigots there as well as in Canada | the battle who would place both countries in the catalogue of persecutiog nations.

IRISH AFFAIRS.

THE CONFERENCE.

Toe Siecle claims to know that a hot and hosule discussion took place at the conference between Mesers. O'Brien and Parnell at Bulogue-sur mer. This discus-sion, according to the Sicole, lasted until towards midnight, and renders a recon-ciliation between the Irish leaders must

The Freeman's Journal announces that Mr. Timothy D. Hardington, M. P., will probably be present at the next meeting between Messrs Parnell and O'Brien. The Journal is also of opinion that the outlook for a settlement of the matters in dispute among the Irish leaders is hopeful, as the long interchange of views which took place at Boulogne sur mer must have tended to evolve a basis of agreement.

MR PARNELL'S ULTIMATUM. It is understood that Mr. Wm. O'Brien has cabled Mr. John Dillon, now in New York, that Mr. Parnell consents to retire Mr. O'Brien is made leader of the Irish party. It is further understood that the ne conference adjourned in order to await a reply from Mr. Dillon. It is also reported that Mr. Dilion is consult ing with several prominent friends of Ireland in the United States previous to

HOPING FOR RECONCILIATION. United Ireland says the adjournment of the Parcell-O Brien conference encourages hope that there will be a satisfactory

solution of the existing difficulties, WM. O'BRIEN'S INTENTION !. Mr. O'Brien will not resum + his con erence with Mr. Parnell unless the pro posed negotiations obtain such sanction from the leaders of the majority of the Irish party as will justify the hope of a re union of the party. In the meantime Mr. O'Brien declines to state whether in the communications passing between himself and Mesers. Dillon and McCar thy and others they promise their approval of further negotiations. The opinion of the group in this city is unfavorable to a resumption of the conference at Boulogne sur mer. It is reported that Mr. Davitt has written a letter to Mr. O'Brien not to deal with Mr. Parnell except as a medium to obtain the surrender of the pary's bank ing account in Paris. Mme Raffalovich, Mr. O'Brien's mother in law, save that

says, he can better serve the cause here O'BRIEN AND THE TIMES

to enter prison, leaving the party feud

While the rupture lasts, she

Mr. O'Brien has written another letter to the Times, in which he calls upon that paper to withdraw its statement charg with having approved the schemes of the dynamiters in the past,

THE OUTLOOK.
The correspondent of the Toronto Globe sends the following cablegram in

regard to the situation :
William O'Brien is irrevocably and while not precisely hopeful that a com-promise can be reached, he has not abandoned the idea and will accordingly meet Mr. Parnell again on Tuesday This postponment of a decision was due more to Mr. Parnell than to Mr. O Brien, and was made in order to enable Mr Parnell to return to Ireland and consult certain supporters there. Nobody save the persons directly involved knows what Mr. O'Brien's idea of a compromise is. There are reasons, however, to believe that Mr. Parnell has suggested as one alternative that Mr. () Brien bimself assume the position of leader. It is not credited either here or in Dublin that Mr. O'Brien would ever seriously con aider such a proposition. It must be as obvious to him as it is to everybody else that Mr. Parnell's purpose would be merely such a leader as could most easily be undermined by intrigue and the Nationalists is that neither this nor anything else to be classed as a compremise can be concluded between Mr. O'Brien and Mr. Parnell. Even if these two professed to agree upon some common ground their action would bind positively nobody else. The other mem the party who have passed the ordeal of committee room No 15 and the Kilkenny contest compre hand more clearly than perhaps Mr. O'Brien can that there is nothing to do but to fight Mr Parnell mercileasly and remorselessly out of the field. They feel that he has revealed himself to them as an ingrained traitor. They laugh aloud at the idea of accepting his word or trusting the need of accepting his word of trusting him in anything. They would not believe him if be announced to-morrow his inten-tion of retiring from politics. They believe that he will never surrender while he lives and keeps out of a madhouse. Taey look forward to doing battle with him until be is beaten flat to the earth. This will not take long when once this foolish

by play about a compromise is done with. The new Nationalist daily paper will be started in Dublin early in February. The delay is due to the expansion of the original plans into arrangements for s great paper which from the outset shall rival the Freeman's Journal in size, ecope

FATRER CRAFT KILLED.

MISCIONARY PRIEST LOSES HIS LIFE IN AN INDIAN FIGHT.

The latest advices at the time of going to press confirm the report that Re-Francis Craft, the missionary priest, was shot through the lungs and killed during the battle between the United States troops and a band of hostile Indians, commanded by Chief Big Foot, at Wounded Knee creek, S. D. December The details of the battle, as far as can be learned, are as follows:

In the morning, as soon as the ordinary military work of the early day was done, Major Whitesides determined upon dis arming the Indians at once, and at 6 o'clock the camp of Big Foot was sur rounded dy the Seventh cavalry and Taylor's scouts. The ludians were sit-ting in a half-circle. Four Hotchkiss guns were placed upon a hill about two hundred yards distant. Every prepara tion was made, not especially to fight, but to show the Indians the futility of resistance. They seemed to recognize this fact, and when Mejor Whitesides ordered them to come up, twenty at a time, and give up their arms, they came, but not with their guns in sight Of the first twenty, but two or three displayed arms. Taese they gave up sullenly, and, observing the futility of that method of procedure, Major Whitesides ordered a detatchmen of K and A troops on foot

to enter the topees and search them Tois work had hardly been entered upon when the one hundred and twenty desperate Indians turned upon the soldiers, who were gathered closely about the tepees, and immediately a storm firing was poured upon the military. It was as though the order to search had been a signal. Toe latter, not enticipat ing any such action, had been gathered in very closely, and the first firing was terribly disastrous to them. The reply was immediate, however, and in an in stant it seemed that the draw in which the Indian camp was set was a sunken Vesuvius. The soldiers, maddened at the sight of

THEIR FALLING COMRADES bardly awaited command, and in a moment the whole front was a sheet of fire, above which the smoke rolled, obscuring the central scene from view.

Through this horrible curtain single Through this horrible curtain single Indians could be seen at times, flying beore the fire, but after the first discharge from the carbines of the troopers there were but few of them left. They fell on all sides like grain in the course of a scythe, Indians and soldiers fell together, and, wounded, fought on the ground. Oil through the draw toward the biuffs the few remaining warriors fled, turning occasionally to fire, but now evidently caring more for escape than battle. Only the wounded Indians seemed possessed of the courage of devils. From the ground where they had fallen they was gone, or until they were killed by the soldiers. Both sides forgot everything excepting only the loading and

discharging of guns.

It was only in the early part of the sifrsy that hand to hand fighting was seen. Oarbines were clubbed, sabres gleamed and war clubs circled in the air and came down like thunderbolts. But this was only for a short time. The Indians could not stand that storm from the soldiers. The remnant fled and the battle became abunt. It was now that the artillery was called into requisition, Before the fighting was so close that the guns could not be trained without danger to the soldiers. Now, with the Indians flying where they might, it was easier to reach them. The Gatling and Hotchkiss guns were trained, and then began a heavy firing, which lasted half an hour, with frequent heavy volleys of musketry and cannon It was a war of extermination now with the troopers. It was difficult to restrain the troops lactics were almost abandoned. About wherever an Indian could be seen. Down in the creek and up over the bare hills they were follow artillery and musketry fire, and for several minutes the engagement went on intil not a live Indian was in sight.

It was in the first attack that Father Craft and Captain Wallace were mortally wounded, but the details are not at hand as yet. Father Caft had an inter esting history. He was a descendant of the Mohawk tribe of Indians bimself and for that reason had great influence with the rekskins. He was adopted as chief by the Dakotas, succeeding Spotted Tail, sometimes called by the whites

"KING OF THE SIOUX Spotted Tall was killed at Rosebud, S. D. in July, 1881. He was at that time taking steps to have the Catholic missionaries engage in the work of civilizing his Indians. He hoped that with the aid of Bishop Marty and his priests he could soon prepare his people for citizenship. He intended to prepare for baptism and Christian marriage, and to learn from the of the whites, and then priests the ways aid them to teach his people. eral council be explained his plan to the Indians and told them that the next day he would go East to obtain priests. eald he felt that he would not live to carry out his plans, and he chose as his successor, in the event of his death, the first priest who should be sent by Blahop Marty. The Indians promised to accept the new cutet. On leaving the council Spotted Tail was shot by Crow Dog, it is said at the instigation of whites whose interests were opposed to Carletianity and civiliza-tion. When a priest was sent by Bishop Marty to labor among the Dakotas they adopted him into the tribes under the name of Hovering Eagle, and gave to him the chieftainship. Father Craft was this priest, and it was in 1883 that he was dopted and made chief. Other missionaries came, and in a few years the Indians were sufficiently instructed to prepare for civilization. Eather Craft resigned the any Church on Sundays.

chieftainehlp in 1888. He give it to the Sacred Heart, thus making God the last supreme chief of the Dakotas. Several of his Indian relatives, and among them his sister, now Sister Mary Catherine, have become sisters of St. Benedict.

l'ne costume of Father Craft, as Hovering Eagle, chief of the Dakotas, ts thus described: The plumes of the chief are in the hat, and around them is the crown of shell and wampum work Toe chief's coat is made of two deer skins, like a priest's dalmatic, the porcupine quill embroidery on front, back, shoulders and arms forming a cross, which is fringed with the hair of relations. The eagle feathers on the shoulders signify the name of the chief, Hovering Engle, as does all the eagle nover-ing above the nest and holding the coun-cil pipe. Above the eagle is the Indian cross and circle of eternicy; below is the Dakota shield bearing the sun and cross. The missionary crucifix hangs on the breast. Below the cassock are the fringed leggings and moccesins on broidered with the Indian art. The pipe is the chief's pipe, called the pipe of peace, or council nipe. It is said that the cross and to the Christian symbols were known to the Christian symbols were known to the Dakotas for more than 700 years, and were probably introduced by St. Brendan, of Ireland, or Bishop Eric, of Greenland.

DEATH OF THE REV. FATHER O'DONOHUE.

The citizens of Perth were greatly shocked on Christmas morning when the sad news was spread around that the Rev. Father O'Donohue, a good and noly priest, had died suddenly some time between 8 and 12 o'clock on Christ-mas eve. After having made the necessary preparations for duly celebrating the festival of Christmas, feeling a little unwell, he went to bed somewhat carlier than usual. His housekeeper, comin home by the 1 o'clock train (at night went to see how he was, and found him lifeless, having apparently been so for some time. Heart disease was the cause of death.

The obsequies took place on Saturday, the remains being placed in a handsome casket on the catalalque in the centre siele before the main altar. Solemn Requiem Mass was sung by Bev. Father M. Guskin, as which His Grace Archbishop Cleary assisted. At 9 o'clock Mass was celebrated by Rav. X. T. Hogan, Napanee; deacon, Rev. John Twomey, of Caryster; subdeacon, Ray. T. P. O'Connor, Stanleyville, His Grace presiding, assisted by Ray. Fathers O'Connell and McGuichen, of Ottawa. The pall-bearers were Wm. McDonagh, Wm. Farrell, Mich Drennan, Wm. O Brien, John Lee and John Mc

Father O'Donobue was born on the 29th of Dec., 1842 He was ordsined priest by the late Bishop Horan in 1866, and Perth was the first place he exer-cised his ministerial duties as curate with the late Dr. Chisholm. Though being appointed pastor in different parts of the diocese he never forgot the people of Perth Six years ago he was appointed parish priest in Carle-ton Place. When he went there there was neither church nor presbytery. By his counsel and perseverence there a church and presbytery built, and in four years the church was paid for. There he made many friends, who will never forget him. Two years ago he was appointed parish priest of Perth, where he was dearly loved and will be greatly missed. Under his direction there was a Separate school built last summer. He was particularly fond of the children of the parish. Since he came here he instructed a class for coufirmation and also a class for first ( munion. In him they have all lost a good, kind father. Requiescat in pace

At a meeting of the Separate School Board, of Perth, on Tuesday evening last, the following resolution was passed unau-Moved by John Lee, seconded by Thos.

RESOLUTION OF CONDOLENCE

Noonan, and resolved
This Board, at its first meeting after the death of the Rev. Father O.D. noghue, desires to place on its records a simple tribute to the memory of the deceased

gentleman.
The Rev. Father had during the com-The Rev. Father had during the com-paratively short term of his charge of this parish, by his unvarying kindliness of manner, genial and suitable disposition and fathful discharge of his duties as a servant of Holy Church and the Blessed Saviour Jesus Christ, completely won the effection and respect of all with whom he came in contact. In an especial manner was he endeared to the whom it was always his delight to instruc in their duties, to watch over with fatherly care, and by word and example and precept to encourage in the service of their Lord and Master and so far as he could enable them to become good and useful citizens. A man of erudite learning himself, it was one of his great sime and desires that the young of his congregation should enjoy the bauefits of a liberal education; and, with that end in view, he caused the erection of the new school house for this parish by dist of his own energy and determination and so far with out any expense to the ratepayers, thereby enabling this Board by i adictous expenditure to ensure increased efficiency in the conduct of the school. ed efficiency in the

The individual members of this Board desize to express to the sorrowing relative of the deceased Father and his brethren the clergy their heartfelt sympathy in the great bereavement they have sustained. Although the summons from the Angel of Death came suddenly it found him ready and prepared; and what was their own great loss was undoubtedly his great gain.—Carried. Requiserat in pace

The Catholic population of Berlin smounts to only 100 000 out of a total of 1,564,485 It is stated that only two per cent. of the Protestants of the city attend

#### MOONDYNE.

BOOK SECOND. THE SANDALWOOD TRADE.

BY JOHN BOYLE O'REILLY.

were mountains or men.

He had raised the saudal wood trade into composition commerce. In nine years he had made a national industry for the ned made a national industry for the country in which he lived; had grown rich himself, without selfishly seeking it, and in proportion had made millionaires of the company that applicated him.

the company that employed him.

When men of large intelligence, fore sight, and boldness, break into new fields, they may gather gold by the handful. So it was with this energetic worker. His practical mind turned everything into account. He inquired from the natives how they cured the beautiful soft kauga. roo skins they wore as bokas and learned that the red gum, tone of which could be gathered in a day, was the most powerful

He at once shipped twenty tons of it to Liverpool as an experiment. The next year he transported two hundred thousand pounds' worth; and five years from that time, Australian red gum was an article

of universal trade.

He saw a felled boolah tree change in the rainy season into a transparent sub-stance like gum arabic; and three years afterwards, West Australia supplied nearly all the white gum in the markets

of civilization.
One might conclude that the man who could set his mind so persistently at work in this energetic fashion must be thor oughly engaged, and that his rapid success must have brought with it a rare and solid satisfaction. Was it so with Agent Sheri-

Darkest of all mysteries, U secret heart of man, that even to its owner is unfath-omed and occult! Here worked a brave man from year to year, smiled on by men and women, transmuting all things to gold; vigoroue, keen, worldly, and gradu. ally becoming philosophic through large estimation of values in men and things; yet beneath this toiling and practical mind of the present was a heart that never for one day, through all these years, ceased b'eeding and grieving for a dead joy of the

This was the bitter truth. When riding through the lone'y and beautiful bush, where everything was rich in color, and all where everything was rich in color, and all nature was supremely peaceful, the sleep less under-lying grief would eeiz: on this strong man's heart and gnaw it till he moaned aloud and wave this arms, as if to put physically away from him the felon thought that gripped so crully.

While working, there was no time to had the refer to evening for the hitter

heed the pain—no opening for the bitter thought to take shape. But it was there always—it was alive under the ice—movrestless throbs and memories. It stirred at strange faces, and sometimes it beat wofully at a familiar sound.

No wonder that the man who carried such a heart should sooner or later show signs of the hidden sorrow in his face. It was so with Will Sheridan. His worldly work and fortune belonged only to the nine years of his Australian life; but he knew that the life lying beyond was that which gave him happiness or misery.

He became a grave man before his time;

and one deep line in his face, that to most people would have denoted his energy and intensity of will, was truly graven by the He had loved Alice Walmsley with

that one love which thorough natures only know. It had grown into his young life as firmly as an organic part of hi When it was torn from him there eft a gaping and bleeding wound. And time bad brought him no cure.

In the early days of his Australian career he had received the news of his father's death. His mother and sister had been well provided for. Taey im plored him to come home; but he could not bear to hear of the one being whose memory filled his existence; and so he never wrote to his people. Their letters never wrote to his people. Their retters ceased; and in nearly nine years he had never heard a word from home.

But now, when his present life was to outward appearance all sunshine, and

when his future path lay through pleas ant ways, the bitter thought in his hear with unutterable Neither work nor excitement allayed the g. He shrank from solitude, and he solitary in crowds. He feared to give rein to grief; yet alone, in the moonlit bush, he often raised his face and hands to heaven, and cried aloud in his grievous pain.

At last the thought came that he mus

look his misery in the face - that he must put an end to all uncertainty. Answering the unceasing yearning in his breast, he came to a decision.
"I must go home," he said aloud or

day, when riding alone in the forest, must go home—if only for one day."

THE DOOR OF THE CELL.

It was winter again. A sunburnt, foreign looking man stood on the poop deck of a steamer ploughing with decreased speed past the docks in the long line of Liverpool shipping. The man was young, but, with deep marks of care and experience on his face, lanked nearly and experience on his face, looked nearly ten years older than he really was. From the face, it was hard to know what was passing in the heart; but that no common emotion was there might be guesse glance from the steamer's progress to the shore. by the rapid stride and the impatient

It was Will Sheridan; but not the determined, thoughtful Agent Sheridan of the Australian sandal wood trade. Toere was no quietness in his soul now; there was no power of thought in his brain; there was nothing there but a burning fever of longing to put his foot on shore; and then to turn his face to the one spot that had such power to draw him

the other side of the world. As soon as the steamer was moored,

heedless of the Babel of voices around him, the stranger passed through the crowd, and entered the streets of Liver-pool. But be did not know the joy of an exile returning after a weary absence. He did not feel that he was once more near to those who loved him. It was rather to him as if he neared their

The great city in which he walked was IN SEARCH OF HIS SORROW.

Nine years crowded with successful enterprise had made Will Sheridan a strong man in worldly wisdom and wealth His healthy is fluence had been felt and acknowledged all over the West Australian Colony. His direct attack on all obstacles never fatled, whether the barriers were mountains or meen.

He had acted the resided good trade into through the cold evening of a winter day.

At trat, the loss and train of a winter day, was a relief to the restless traveller. The activity fell upon his morbid heart like a cold hand on a feverish forehead. But, as the sun sank, and the cheerless gray twilight crept round him, the people who had travelled from the city wer

who had travelled from the city were dropped at the quiet country stations, and sped away to their happy homes.

A man came and lighted a lamp in the carriage, and all the outer world grew suddenly dark. The traveller was alone now; and, as the names of the wayside stations grow more familiar, a stillnes. stations grow more familiar, a stiliness fell upon him, against which he made no

At last, as once more the train moved to a station, he arose, walked slowly to the door, and stepped on the platform. He was at the end of his journey—he

was at home.
At home! He passed through the little station house, where the old porter stared at his strange face and strange clothes, and wondered why he did not ask the way to the village. On he strode in the moonlight, glancing at familiar things with acceptance of the vaces had with every step; for ten years had brought little change to the quiet place. There were the lone trees by the roadside, and the turnpike, and down in the hollow he saw the moon's face reflected through the ice in the milipond; and, seeing this, he stopped and looked, but not with the outward eye, and he saw the merry skaters, and Alice's head was on his skaters, and Alice's need was on his shoulder, and her dear voice in his ear, and all the happy love of his boyhood flooded his heart, as he bowed his face in his hands and sobbed.

Down the main street of the village he Down the main street of the village he walked, glancing at the bright windows of the cottage homes, that looked like smiles on well-known faces. He passed the post office, the church, and the inn; and a few steps more brought him to the corner of his own little street.

The windows of the Drapers' house

were lighted, as if for a feast or merrywere lighted, as it for a feast or merry-making within; but he passed on rapidly, and stopped before the garden gate of the widow's cottage. There, all was dark and silent. He glanced through the trees at his own old home, which lay beyond, and saw a light from the kitchen, and the moonlight shining on the window of his

But here, where he longed for the light, there was no light. He laid his hand on the gate, and it swung open before him, for the latch was gone. He passed through, and saw that the garden path was rank with frozan weeds, and the garden was itself a wilderness. He waiked on and stood in the porch, and found a bank of snow against the bottom of the cottage door, which the wind had whirled in there, perhaps a week before.

He stood in the cheerless place for a

moment, looking into his heart, that was as empty as the cottage porch, and se cold; and then he turned and walked down the straight path, with almost the same feeling that had crushed him so cruelly eleven years before. cruelly eleven years before.

He passed on to his own home, which

shut out from his heart by the cloud that covered his way; and a feeling of reproach came upon him, for his long neglect of those who loved him. Those neglect of those who loved him. Those who loved him! there was a something warming in his heart, and rising against the numbness that had stilled it in the cottage porch. He stood before the door of his old home, and raised his hand and knocked twice.

The door opened, and a strange face to William Sheridan met his look. Choking back a something in his throat, he said, with an effort :—
"Is this Mrs. Sheridan's house?"

"It was Mrs. Sheridan's house, sir," answered the man; "but it is my house now. Mrs. Sheridan is dead."

Another cord suspped, and the stranger in his own place turned from the door with a moan in his heart.

As he turned, a young Woman came from within to the porch; and the man with a sudden exclamation, stepped after him, and placing his hand on his shoulder, said carnestly, "Be this William Sherdian, sald earnestly, "Be this William Sherdian that we thought were dead?" and, looking in his face and recognizing him, he mut-tered, "Poor lad! dont 'ee know thy old school mate, Tom Bates, and thy own sister Mary?"

Taking him by the arm, the kind fellow led Sheridan to the door, and said:
"Wife, here be thy brother Will, safe
and sound, and not drownded, as Sam
Draper told us he were—and d—a that Same Draper for all his evil doin's !"

Then William Sherldan felt his kind

ister's arms on his neck, and the associations of his youth thronged up like old friends to meet him, and with them came the sweet spirit of his boy's love for Alice. They came to his heart like stormers to a city's eate, and, seeing the breach, they entered in, and took possession. For the second time that night, the strong man bowed his head, and sobbed—not for a moment as before, but long and bitterly, for the suppressed feelings were finding a vent at last; the bitterness of his sorrow, so long and closely shut in, was flowing

Brother and sister were alone during this scene; but after a while, Mary's kind hearted husband entered, a rugged but tender hearted Lancashire farmer; and knowing that much was to be said to Will, and that this was the best time to say it, he began at once; but he knew, and Will Sheridan knew, that he began at the far thest point he could from what he would have to say before the end. Will Sheridan' face was turned in the shadow, where neither his sister nor her husband could

see it, and so he listened to the story.
"Will," said his brother in law, "th knows 'tls more'n six years since thou went to sea, and that gret changes have come to thee since then; and tha knows,

lad, thou must expect that changes as gret have come to this village. Thy father took sick about a year after thou went, and grieved that he didn't hear from thee. Samuel Draper wrote to his people that thou'd turned out a bad lad, in foreign countries, and had to run away from the ship; and when that news came, it made the' old people corrowful Thy father took to his bed in first o'th' whater, and was dead in a few months. Thy mother followed soon, and her last words were a blessing for thee if thou were living. Then Samuel Draper came back from see, looking fine in his blue uniform; and he sank on his knees by the bed where he had knelt by his mother's side and learned to pray; and again the old sold the old in a few months. Thy mother followed soon, and her last words were a blessing for thee if thou were living. Then Samuel Draper came back from see, looking fine in his blue uniform; and he sank on his knees by the bed where he had knelt by his mother's side and learned to pray; and again the old selections came thronging to his heart, and softened it. The sweet face of his boy's love drew to him slowly from the mist of years; and gradually forgeting elif, and remembering only her great sorrow he raised up his face in pitcous application, acknowledging his utter dependence on divine strength, and prayed as he had never praved before. Such voyage from China He went to sea again, six months after, and he's never been here since; and 'tis unlikely,' Mary's husband said very slowly, "that he ever will come to this village any more."

will come to this village any more."

Tom Bates ceased speaking, as if all were told and stared straight at the fire; his wife Mary, who was sitting on a low seat near him, drew closer, and laid her cheek against his side, weeping silently; and he put his big hand around her head and caressed it.

Will Sheridan sat motionless for about a minute and then said in a head more.

minute, and then said, in a hard mono-

tone:
"What became of Alice Walmsley? d she—Is she dead, also?"
"Nay, not dead," said his brother inw, "but worse than that. Alice Walms." Did she

ley is in prison!"
Will Speridan raised his head at the word, repeating it to binself in blank amszement and dread. Then he stood up, and fixed round to the two people who sat before him, his sister hiding her who sat before him, his sister hiding her weeping face against her husband's side, the husband patting her head in a be wildered way, and both looking as if they were the guitty parties who should be in prison instead of Alica.

Had they said that she was dead, or even

that she was married, he could have faced the news manfully, for he had prepared his heart for it; but now, when he had come home and thought he could bear all, he found that his years of struggle to for he found that his years of struggle to for-get had been in vain, but that a gulf yawned at his feet deeper and wider than that he had striven so long to fill up. "In the name of God, man, tell me what you mean. Why is Alice Walmsley

Poor Tom Bates still stared at the fire

and patted his wife's head; but a moment after Sheridan asked the question, he let his hand close quietly round the brown halr, and, raising his eyes to Will's face, said, in a low voice:

"For muder. For killing her child!"
Will Sourldan looked at him with a pitful face, and uttered a sound like the

baffled cry of a suffering animal that finds the last door of escape shut against it. His brother in law knew that now was the time to tell Will all, while his soul was numbed by the strength of the

"They were married in the church, as you know," said Mary's husband, "and they lived together for some time, seeming very happy—though Mary and I said, when it was all over, that from the very day of the wedding there was a shadow. when it was all over, that from the very day of the wedding there was a shadow on Alice's face, and that she was never seen to smile. Draper was a captain, and his ship was going to India, and Alice wasted very bad to go with him. But he refused her at last so roughly, before her mother, that none little Alice and no more. that poor little Allie said no more. Five months after his going, her child was born, and for six months the poor alling thing looked like her old self, all smiles and kindness and love for the little one. Then, one day, there walked into her house a strange woman, who said that she was Samual Draper's wife. No one knows what passed between them — they two were alone; but the woman showed the papers that proved what she said. the papers that proved what she said. She was a desperate woman, and with no one else in the house, she was like to kill poor Alice with her dreadful words. Alice's heart was changed to stone from that minute. The woman left the village that day, and never was seen here again. But that night the little child was found dead beside the mother — with marks of violence on it. Poor lass! she was charged dead beside the mother — with marks of violence on it. Poor lass! she was charged wi' killing it—she made no defence; she never raised her head nor said a word. She might have told how the thing happened, for we knew-Mary and I knew-that Alice never did that. But she

that Alice never did that. But she couldn't speak in her own defence—all she wanted was to get out of eight, and hide her poor head. Poor little Allie poor little Allie! She never raised her hand to hurt her child. I; was accident, or it was some one else-but she couldn't or wouldn't speak. She was sent to prison, and her mother died from the blow. God help the poor lass to night!
God help poor little Allie!" And the
warm heart overflowed, and husband and rife mirgled their tears for the lost one "And this was Samuel Draper's work? asked Sheridan, slowly.
"Ay, damn him for a scoundrel!" said

the strong yeoman, starting to his feet, and clenching his fist, the tears on his cheeks, and his voice all broken with emo "He may keep away from this vil lage, where the people know him; but there's no rest for him on this eartn — no rest for such as he. Mother and child curse him—one from the grave, the other from the prison : and sea or land cannot but them out from his black heart. father was a seaman, too, and he'll sail wi him until the villain pays the debt to the last farthing. And Allie's white face will haunt him, even in sleep, with her dead child in her arms. Oh, God help poor child in her arms. Oh, God help poor Allie to night! God comfort the poor little lassie !"

William Sheridan said no more that william Saeridan said no more that right. His sister prepared his own old room for him, and he went to it, but not to sleep. Up and down he walked like a caged animal, moaning now and again, without following the meaning of the words:—

"Why did I come here? O, why did I come here?"

I come here? He felt that he could not bear this agony much longer-that he must think, and that he must pray. But he could de neither. There was one picture in his mind, in his eye, in his heart, — a crouch mind, in his eye, in his heart, — a crouching figure in a dock, with a brown head sunk on her white hands,—and were he to try to get one more thought into his brain, it would burst and drive him mad.

And how could he pray—how could he kueel, while the miscreant walked the earth who had done all this? But from this hateful thought he reverted with fresh agony to her blighted heart. Where

and softened it. The sweet face of his boy's love drew to him slowly from the mist of years; and gradually forgeting self, and remembering only her great sorrow he raised up his face in piteous supplication, acknowledging his utter dependence on divine strength, and prayed as he had never praved before. Such prayers are never offered in vain. A wondrous quiet came to the troubled heart, and remained with it.

When he arose from his knees, he looked upon were familiar object around

When he arose from his knees, he looked upon every familiar object around him with awakened interest, and many things that he had forgotten came back to his memory and affection when he saw them there. Before he lay down to reat, for he felt that he must sleep, he looked through the window at the deserted cottage, and had strength to think of its former inmates.

"God give her peace, and in some way enable me to bring comfort to her," he

enable me to bring comfort to her," he said. And when he arose in the morning this thought was uppermost in his mind — that he must search for means to bear comfort to the sfill cted heart of Alice

bear comfort to the aill cted heart of Alice Walmsley.

From his sister and her husband he learned that Alice was confined in Millbank Prison in London, and he made up his mind to go to London that day. They, seeing that he was determined on his course, made no effort to oppose him, He asked them not to mention his visit to any one in the village. For he did not the serve one in the village. any one in the village, for he did not wish to be recognized; and so he turned from the kind hearted couple, and walked

toward the railway station.
Sheridan now remembered that he had brought from Western Australia some brought from Western Austrana some letters of introduction, and also some official despatches; and he thought it might be a fortunate circumstance that most of the official letters were addressed to the Colonial Office and the Board of

Directors of Convict Prisons.
In the Penal Colony of Western Australia, where there are few free settlers, and an enormous criminal population, a man of Sheridan's standing and influence was rarely found; and the Government of the Colony was desirous of introducing him to the Home Government, knowing that his opinions would be treated with great consideration. He began to think that that these letters might be the means he sought for, and he made up his mind to deliver them at once.

TO BE CONTINUED.

A SINGULAR VISIT.

A PRIEST GUIDED TO A BED OF DEATH Many strange stories have been told about supernatural visits to this world in modern times. Perhaps my story which I heard second hand, is as strange and

startling as any of them.

While I was living in a north country town, very late one night a clergyman called upon me saying—"I have just missed my train, and so have come to beg

some supper, a rest and a smoke, until I can get the next, the midnight mail."

I gladly welcomed him, and over the pipe which followed he told me this story, which he assured me was true, and promised to ob ain further detail if possible. But as I left the North shortly after, I information can be given than as set down

One night as a clergyman was sitting in his study, a knock was heard at the door, and the servant announced that a young woman wished to speak to him. In the hall he found a girl with a tartan plaid

over her head, the night being chilly. "If you please, sir," she said, "will you come and see my sister who is dying? Can you come at once, as she cannot live

Putting on his hat and coat, he accompauled her to the house. On their way in a the girl said, "I will not go up with you now," and walked away as she entered the building. After ministering to the wants of the dying girl, who seemed somewhat surprised at the visit, the priest

was about to leave promising to come back soon when the patient asked: "How did you know that I was ill?" "Your sister told me, who brought me

"My sister!" she cried, "I have no sister — that is alive. My sister, the only one I ever had, died four years ago."
"Well," he said, "all I know is that young woman who called herself your

deter came to my house and brought me to see you. "Would you know her if you saw her again?" the girl asked.
"I think I should," he replied

"Toen, sir, the picture of my Minnie is over the mantleplece. To the fireplace the clergyman walked and looked over several cheap and faded photos until he suddenly stopped at one, and after keenly looking at it said : "Toat is the face of the girl who brought me here to night."

With a cry "she died four years ago,' the dying girl swooned.

The day following the clergyman called at the office of the gentleman whom he had passed the night before, and asked him. "Did you notice particularly that young woman in the tartan shawl as you assed us last night?"

"No," he said. "I saw no young woman with you. You were alone when passed you!"
That is my story. I have no explanation to offer. The town was Newcastle.

If Your House is on Fire

You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause and the local effect subsides. To do this, take Hood's Sarsaparilla, the great blood purifier, which radically and perma-nently cures catarrh. It also strengthens the nerves. Be sure to get only Hood's Sarsaparilla.

A lady writes: "I was enabled to re move the corns, root and branch by the use of Holloway's Corn Cure, Others who have tried it have the same experience.

CATHOLICITY vs. PROGRESS.

IN ANSWER TO NUMEROUS PROTES TANT OBJECTIONS—SOME REASONS WHY CATHOLICS SHOULD BE PROUD OF THEIR FAITH.

For the CATHOLIC RECORD.

CONCLUDED "But you worship the Virgin?" Do

mot you working the Virgin' Did not you honor the mayor of your city, and even call him "Your Worship"

"But that is not the same honor or worship we give to God." Nor is that which is paid to the Blessed Virgin. Supreme adoration—the worship of latria and the first to God alone hat with — we give to God alone, but with an esteem, a reverence, a love, we revere the Blessed Virgin and the other saints of

Blessed Virgin and the other saints of God. You make such a charge only be cause you do not understand the meaning of the words you use.

"At least you must admit, as a Catholic, that the Catholic Church is a foe to progress; that she holds down and keeps back her followers from getting along in the world. Protestant England and Protestant America are examples which show testant America are examples which show what can be done when Roman shackles are withdrawn. See what they have produced in the way of science and literature."

As this is the longest charge, and per haps, considered by Protestants the most telling one, it may be well to give it a little more serious attention.

Does Catholicity antagonizs progress?
If material progress be meant; if the bettering of one's condition, as an individual or a nation be implied, it can asfely be said that she does nothing of the kind. Tae Church sanctions and blesses all honest labor and every legitimate effort for the betterment of one's condition. St. Paul admonishes the first Christians to be not slothful in business." The province of the Church is the soul of man sanctified is her great and only mission And this is, and ever will be, her sole end and aim. When she, therefore, interferes, and aim. or interests herself in matters extrangou to this, she does so relatively to the benefit or detriment the soul is likely to receive In this light, and in this only, does she claim or has she the power to touch things not entirely spiritual; and for this reason she has made her influence felt in politics commerce, arts and sciences and in the various relations of life. These are the means by which she attains her end She, therefore, aids and encourages all laudable and legitimate efforts which of their nature tend to elevate and civil-ize and refine mankind. She even goes farther, and claims that without her Curis tianizing influence these sciences, arts and industries are not useful, but detrimental, to mankind. Therefore Christianity desires material

progress; but only as a means, not as an end; she desires to see matter a slave, not a sovereign: and she desires the development of matter as a normal condition of life but not as a supreme ambition. Matter such as wealth, or arts or sciences, are to be a means to attain an end. That end is Ged. St. Ignatius, in a few words, ex-plains the whole of this sublime philosophy. In writing the foundation on which he constructed his wonderful spirit ual exercises, he said : "Man was created reverence God, and, serving Him, at length be saved. But all other things which are placed on earth were created for man, that they might help him in pursuing the end of his creation, whence it follows that they are to be used and ab stained from in proportion as they profit or hinder him in pursuing that end." think any Jesuit Father will say this is correctly quoted. This sums up the doc-trine of the Church on this question. Thus it can be seen that the Church does not condemn the acquisition of wealth, but the worshipping of it. She condemns consequently, all the wrongs that follow from the worshipping of it; such as the oppression of the poor, and, by exacting too much of them, the robbing them of the necessary time for attending to the requirements of the soul, and even for the elevation of the intellect. Christianity's duty is not abstention from matter, nor an aggressive warfare against it, but intervention. Tals is accomplished by moral progress; and this, of course, pre

supposes the necessity of virtue. Having shown that the Caurch con-demns all abuses, I shall now prove that she fosters and cherishes industry and progress in all the arts and sciences. The evidence is so abundant that the difficulty lies in making the selection of examples.
This, perhaps, can be no more conclusively demonstrated than by producing authorities that substantiate her claim. I shall, therefore, now mention a few - only a few of the multitude - of the Catholic names which have electrified the world by their excellence and pre-eminence in the various paths of literature, arts and

If indisputably honored names can shown to belong to true children of the Church, then it is fair to claim that the Church which can foster such men can-

not at the same time be a fee to progress.

Let us take the subject of education first, because it is the most important. In the year 1540 St. Ignatius founded his society. At his death, sixteen years later, in 1556, it contained 7,000 educated men engaged in teaching, and in other works of progress, in 100 colleges. In that time St. Francis Xavier had blown the trum-St. Francis Avvier had blown the trum-pet of the gospel over India. Bobadella had aroused Germany, while Gasper Nunez had gone to Egypt and Alphoneus Dalmeron to Ireland. The schools then, and ever since, attracted students from a parts, and there was a visible progress in religion as well as in literature. At the end of the eighteenth century the society numbered within a fraction of 20 000 well trained, well-disciplined and well-taught men. This certainly has the appearance

of progress.

And who are some of the famous men this society has given to the world? Father Maldonatus (whose name is surely a misnomer), of the society, was the chief com piler of the ratio stadiorum, a system of conducting studies which is now all but universal. Prom their college at Lafleche came Descartes, the astronomer. At the college of Fayenza, near Rimini, was edu cated Torricelli, the inventor of the barometer. The learned commentator, Justus Lipsius, was a Jesuit pupil, as was also Towinefort, the botanist. The Jesuit Kircher invented the magic-lantern. The great orator, Bossuet, was educated at Minard's Liniment cures Diphtheria.

Dijon, as was Corneille at Rouen, by these Fathers. Moliere found the training, which afterward enabled him to write such celebrated comic verse, at the Jesuit college of Ciermont; and under the same trainers J. B. Rouseeau received his education at the college of Louis le Grand,

These are some of the calebrated men

who had aided the progress of the world, but these are only a few from one of the many teaching orders in the Church. Perhaps we can find some other great Catholic minds whom the bitterest Pro-Oatholic minds whom the bitterest Protestant could never charge with retarding
progress. Gailleo, aiready mentioned, inwented the telescope, and discovered the
rings on Saturn. A French Catholic, Le
Verrier, discovered Neptune, and even
foretold its existence and probable location
by a process of astounding mathematical
calculations. He was honored by all
Europe, yet he was as much devoted to his
gruefix as to his telescope.

Europe, yet no was as much devotes to an crucifix as to his telescope.

Father Peter Angelo Secchi, S. J., the greatest student of the suu that ever lived, wrote a work on that body which is priceless to the world of science. H: was also a student of spectrum analysis, the new chemistry which unfolds the constitution of the stars. He analyzed the spectra of of the stars. He analyized the spectra of above 600 fixed stars. He died, February 26, 1878. He can scarcely be considered

a foe to science.
The Abbot Gassendl, "the greatest philosopher among scholars, and the greatest scholar among philosophers," brought the eccentric comet within the reach of science, and demonstrated that cometary bodies are without atmosphere, and that they really presaged no evil to mankind. The lestruction of such an inveterate superstition by scientific demonstration was pro-

gress indeed !
Piezzi, a Theatine monk, catalogued 7.646 stars, and made many wonderful discoveries. Jean Picard, a simple French priest, was the first president of the Acad-

briest, was the first presented to the Australy of Sciences. The most perfect system of chronological reckoning vet discovered is due to a Pops—Gregory XIII.

Concerning the science of geography it is scarcely necessary to mention that nearly all its ascertained facts were derived from the personal observations of the misfrom the personal observations of the mis-sionaries of that Church which is so wantonly charged as being a foe to enlighten-ment. The great vavigators, such as Columbus, Vasco de Gama, Magellan, Vespucci, Garard Mercator, were Catholics, and generally as pious as they were

Francis Viete, the greatest mathematician that ever lived, invented algebra as it now exists. He and Rene Descartes were both good children of the Church. The science of optics is bristling with cele-brated Catholic names, and in early elec-tricity we have the Catholic names of Gal-vani and Volta while Gaston Plante, a Catholic of Brussels, made the first electric

storage battery in 1859. In the sciences of chemistry, mineralogy, botany, physiology and geology, Catholic names are abundant; but we have already shown enough to sustain our position.
One word about English and American

Protestantism, or rather Protestant Eng-land and Protestant America, and the Roman "shackles." This topic is an inviting one, and much can be said thereon. It must suffice for the present to say that in spite of, or rather with the aid of, these "shackles," the great moral power in both countries is none other than that of the Oatholic Church, such as is represented in the religious orders of men and women, the devoted and heroic secular clergy, the Catholic teacher and the Catholic press, and last, but not least, the Catholic lay associations. If there be a power which can stay the torrent of vice and crime, the can stay the torent of whe and exime, the controller of such a power is a benefactor to the human race. The Catholic Church has this power, and uses it both here and in Eagland and throughout the world. If there be a motive which can cause delicate and refined women to devote their lives to the amelioration of the most degraded of human beings; which can induce educated and cultured men to spend their lives in the drudgery of the class room, and by education prevent crime and squalor; and, finally, if there be any institution or set of ethics brilliant taleuts-men who could shine in the highest grades of society—to devote themselves to the care of the sick, the poor, the wayward, and the orphan, to be every. one's servant, to spend hours upon hours to the confessional in healing, consoling and raising up, as does the heroic Catholic parish priest; if there be such an institution which possesses such a motive power, then that institution is the greatest benefactor to humanity and promoter of progress the world has ever seen or will ever see. And yet all this is being done yearly, daily, hourly both here and across the Atlantic by the Catholic Church. And her priests and their peoples are proud of her shackles. Better far for humanity to be bound, tightly bound, by the "shackles"

of Rome than to be without them. For, to be in her shackles is to follow her teachings, and to those who do this and submit to her creed and practice her precents and counsels she will not only be a blessing on earth and a safeguard against all its dangers, but at last she will do for them what no sect can promise. She will, by the power of her keys, open wide the portals of eternity, and secure for them an everlasting happiness. A CONVERT.

### Does Experience Conn ?

It does, in every line of business, and specially in compounding and preparing nedicines. This is illustrated in the great

medicines. This is illustrated in the great superiority of Hood's Sarsaparilla over other preparations, as shown by the re-markable cures it has accomplished. The head of the firm of C. I. Hood & Co. is a thoroughly competent and experienced pharmacist, having devoted his whole life to the study and actual propagation of pharmacist, having devoted his whole life to the study and actual preparation of medicines. He is also a member of the Massachusetts and American Pharmaceutical Association, and continues actively devoted to supervising the preparation of, and managing the business connected with, Hood's Sarsaparilla.

Hence the superiority and peculiar merit of Hood's Sarsaparilla is built upon the most substantial foundation. In its preparation there is represented all the knowledge which modern research in medical science has developed, combined with long

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C. I. Hood & Co.

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Conn ?

The importance of keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure bood. The taint of serrofula, salt rheum, or color for how may be bordilated and transmitted.

other foul humor is heredited and transmitted for generations, causing untold suffering, and we also accumulate poison and germs of dis-ease from the air we

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power of Hood's Sarsaparilla over all diseases of the blood. This medicine, when fairly tried, does expel every trace of scrofula or

salt rheum, removes the taint which causes catarrh, neutralizes

catarrh, neutralizes the actidity and cures rheumatism, drives out the germs of malaria, blood poison'ng, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system

feeling, and building up the whole system Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-

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They are the Remedy that the

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MORSE'S PILLS are a sure cure for EMALIOUSNESS, IN A DACHE, INDIGESTION, LIVER COMPLAINT, DYSPEPSIA, Etc., Etc.

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NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United

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The advantages and conveniences of this

The advantages and conveniences of this Ageory are many, a few of which are:

1st It is situated in the heart of the whole sale trade of the metropolis, and bas completed such arrangements with the leading manufacturers and importer as enable it to purchase in any quantity at the lowest wholessle rates, thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices on speed.

perience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the brompt and correct filling of such orders. Besides, there will be only one express or freight

and correct hinly of each state of the there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Ciergymen and Religious Leathutions and the trade buying from the Agency are allowed the regular or usual descent, any business matters, outside of buying and selling goods, extrasted to they will be strictly and conscientiously attended to by your giving me authority to act as your gent. Whenever you want to buy any thing send your olders to

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Manufacturers of

FURNITURE.

BENNET FURNISHING CO'Y,

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SCHOOL

CHURCH.

EDWIN BOOTH.

Every winter bringe us lamentably mearer to the close of the public life of a man who will be remembered by posterity as one of the chief figures not only of his generation but of his century. Edwin Booth, the actor, though not an old man, is beginning to bow to the final decrees of ncessant labor and study. He has hitherto acknowledged but one master-Shakes peare. To him he has been faithful, and long years of tireless devotion have rewarded him with a success that must satisfy even that ambitious soul. If the huzzss of the multitude proclaim in any degree the dues of their object, Booth should' lorg since have worn a crowe. For who will measure the applause he has received from the threatre full of people, on all the nights of his life all the cities of the continent? It is well known that the public is cruelly lavish when praising its favorites. It is no less notorious that many actors, misunderstanding their capricious patrons, laudite, are led to overestimate their own abilities, and are ruined in consequence. It This is just what did not happen to Booth. If the public ever would have petted and spoiled a darling that were he. If ever darling would not happen to are formed and spoiled a darling that were he. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to are formed and spoiled a darling that were here. If ever darling would not happen to a formed and spoiled a darling that were here. If ever darling would not happen to a formed and spoiled a darling that were here. If ever darling would not happen to a formed and spoiled a darling that were here. If ever darling would not happen to a formed and the dark curtain of death descends upon the last scene of life, that the beginning and end of all; that when our alloted span is over, and the dark curtain of death descends upon the last scene of life, that total ob liviour follows; that we share with the beast entire extinction. The man who because the same level with the beast, for what distinction is there between him and the dark curtain of death deark curtain of all; that when our alloted span is over, and the dark curtain of de be petted and spoiled, that, too, were reason and understanding which are the attained the true value of public applause. He has genius, and by application so mastered his art as to place it beyond the pale of adverse criticism; these entered the field, and, happy in the simple consciousness of having mastered a rarefand useful power, he accepted for his art the homage paid him. We never heard it urged that the actor was a wonderfully handsome man; his figure it rather strong, compact, and his shoutders very slightly bent. But he has a wonderful face, and, might add, hands. His skin is a dark clive, and looks as though it never knew a blemish. His eyes are large, strong, and, needless to say, plercing And when they are emitting fire and the sensitive lips are quivering forth periods of faultless English, in tones which never he. He guaged with precision not often

administrations. A handsomely engrossed invitation, bearing the signatures of the President, his cabinet, many senators and foreign ministers, was sent him to produce "Hamlet" in that city. He, as usual, declined. It was characteristic of him to

newspapers have long ago ceased to pay him any special attention. It is sible, then, for man to be destined to noth therefore no ropoularly known, by those who have never seen him play, what en. tausiasm his activity arouses. An idea of this can be had when it is said that it is not unusual for him to be called before the curtain a dozen times during the even ing. And when it is remembered that he is loath to exhibit himself, one can imagine the amount of hand clapping necessary to bring him forth three or four successive times after each act. Each time he appears his penetrating eyes sweep the whole house, from gallery to foyer, and rounds of applause rise higher and higher, often ending in ringing cheers, which die out only when the hero has passed into the wings and refuses to be cheered forth again. So far Mr. Booth's decline is confined exclusively to his health. His histrionic abilities are unimpaired. His old power, as witnessed a week ago, was as strong and masterful as in his prime. In company with some other great actors and actresses, he seems possessed of the ability to keep his stage work

whose mightlest exponent he has been. His influence, exerted as it always has been in the interests of the legitimate drama, has secured for the works of Shakespears a new and universal interest, whose off act will be no more widespread than healthy, and which alone serve a great purposa. Greater still than this, Edwin Booth has made use of the opportunity given him, so felicitiously adapted to such a purpose, for exhibiting to the world, that, for all who dare enter the lists, there is success, unbounded success, enough to satisfy the highest and purest ambition, if uncessing labor, generous self sacrifice and an indomitable will are not thought too high a price for the boon.

IMMORTALITY.

By Emma Howard Wight in Baltimore

How can any man, with an average amount of brains, assert or believe that this pitiful life, with its few joys, its many brute creation save those powers of will, reason and understanding which are the attributes of that divine spark within him

breathed into it a soul, the powers of will, breathed into it a soul, the powers of will, reason and understanding, a pert of God Himself, and necessarily partaking of that attribute of God, immortality. The unbeliever acknowledges a First Cause, and through scientific means attempts to account for man's existence. But how can be account for that wide and distinct the control of the second for guishing mark between man and beast,

tion, not even alluding among his friends to the existence of the honorable tribute.

Mr. Booth has been playing so long and is such a familiar figure to the are goers in the States that the newspapers have long are content. ject to man. How is it reasonable or pos

indeed, is the mind that can so reason.

Another proof of the immortality of the soul is that man is possessed of a conscience, essentially an attribute of the soul. No man can deny that he has a conscience, that he has never heard that inward monitor, "that still, small voice," warning, upbraiding. Or if he does deny it he speaks falsely. Conscience is as much a part of a man as the life which throbs within him; and if there were no life beyond the grave what need of a conscience? If there is total oblivion after death and man is blotted out forever, why should he be possessed of a conscience which unerringly tells him what is science which unerringly tells him what is ight and what is wrong? If there is no immortality there are no such things as virtue and vice, right and wrong; reason alone tells us this. If there is no life beyoud the grave, no reward for virtue, no punishment of vice, we are at perfect business to follow every carnal instinct, to obey every prompting of the flesh. Perverted indeed is the reason of the unverted indeed is the reason of the unverted indeed in the reason of the unverted indeed is the reason of the unverted indeed in t believer. Can he believe what he asserts, or in his heart of heart does he not whisper, "Fool! fool!"

The Learned societies entirely unaffected by his decaying health.

It is the universal wish that Mr. Booth and his talents may long be spared. Has holds an eminent place among the works of the age. His personality will ever be identified with the Immortal Bard's verse,

The Learned Societies

Through their members have testified to the great efficacy of Putnam's Painless Corn Extractor. It provokes no line of demarcation, securing alike the good will of the highest and the most humble, and with strict impartiality, removing with equal celerity the corns of each. Try Putnam's Corn Extractor. Magdalen

For the CATHOLIC R CORD. For the CATHOLIC I! CORE.
Then cease not to love her,
Sweet Saviour above her.
Ah! she has need of Thee—Saver of men;
Fair once as the snow,
Now failen so low,
Jesus! have mercy on poor Magdalen!

Save yet the poor sinner,
To Heaven, on, win her!
Tell her the story of Christ's love so sweet;
How reigneth in Heaven,
Forever forgiven,
Mary, repentant, redeemed at His feet.

No sinner Christ ever Rejecteth—no, never! Ever He heareth the penitent's plaint: Then, Magdalen, see! A crown e'en for Thee, Win it, and wear it, and be yet a saint.

Though the world hisses her;
Somebody misses her,
Father, or mother, or else it may be
Sister, or brother,
Aye, or Another!
Magdalen—Magdalen—mourning for thee!

Someone, somewhere for her, Whispers a prayer for her. ely some home is—oh! could we but see, There how they mourn her, They do not seern her, y do not mock her. Oh! why then should We?

Poor thing! saw we only
Within—how heart-lonely!
Oh! how we'd pity her sorrow-born smile;
Love hurts not, but heals,
Though fallen, she feels,
Like yours, mine, her heart is—skilled tho'
in sins' wiles.

Leave her behaviour
Then to her Saviour,
Sinned against, sinning, yet still she's His
child;
Though perhaps purer,
Still are we surer
We, before Heaven, are less undefiled?

Oh! once she was better; Ere evils beset her, Hope visioned once to her happier days; Now fallen—no matter! Kindly look at her, Pity, and pardon, the erring her ways!

ostoved and beautiful
Onee, and so dutiful,
Deent, pure, in her childhood so sweet;
Now, in dishonor,
Kindly look on her,
te one's heart bleeds for the child of the
street. Beloved and beautiful

Pity her! Pray for her!
Turn not away from her,
Perhaps her poor heart may be breaking
within;
Look on her kindly,
Bad, but oh! blindly,
She—though a Magdalen's—still of thy kin.

Knew we the mystery Of her heart's history, Could we but see her, as God sees—within; Then we'd not blame her, Perhaps, but reclaim her, Sparing the sinner, stern but with the sin.

Alas! it is human
For man, and for woman,
For even the saint, like the sinner, to fall;
Ever within us,
Seeking to sting us,
Serpent sin hisses alike in us all.

And when they are emitting fire and the sensitive lips are quivening forth periods of faulties English, in tones which never enriched the human voice before, then be is acting. Soon the whole machinery of that face; and, form is in motion. The nostrils disterd, the eye is fissibling a brighter light, and from under a massion and the seeds pround it—what? Only oblivion, that is the left? He stands are forewhich reveals all the powers of the said, as they successively attend his biding. His hards—those hands whose quillites ennot be ramed but which continue, and the seeds beyond it—what? Only oblivion, bettler the sound it is a start of the sound and the seeds beyond it—what? Only oblivion, but the best of the sound it is a start of the sound in the said of the sound in the said of the seed of great wealth, it was in his eyes. The seed of great wealth, it was in his power to say English public man. It, togeth with the perfect modulation of his voice, escured by dilligent training, renders he seeds of great wealth, it was in his every utterance an explaint point of the said of the service of the servic STAINED GLASS FOR CHURCHES.

PUBLIC & PRIVATE BUILDING
Furnished in the best style and at price;
low enough to bring it within the
reach of all. blood and give it that rich color necesary to preserve health and life. They are in all cases a never failing blood-builder and nerve tonic, acting upon the system in a natural manner and restoring health and strength to all who suffer from a watery or deprayed condition of the blood or from any of those weaknesses peculiar to females. Dr. Williams' Pink Pills are sold by all dealers, or will be sent post paid on receipt of orice (50 cents a box) by addressing the Dr. Williams' Medicine

> What is more disagreeable than to be constantly hawking and spitting offensive matter? There is no need to do so, for Nasal Balm will cure the worst case of atarrh. Try it.

Co., Brockville, Ont.

catarrh. Try it.

James Cullen, Pool Island, N. F., writes:
I have been watching the progress of Dr.
Thomas' Eclectric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose; while not a few of my rheumatic neighbors' core ald lady in particularly pronounce it. (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. You medicine does not require any longer sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

Good Deeds Done. The good deeds done by that unequalled family liniment Hagyard's Yellow Oil during the thirty years it has been held in ever increasing esteem by the public, would fill volumes. We cannot here enumerate all its good qualities, but that it can be relied on as a cure for croup, coughs, colds, sore throat and all pains, goes without saying.



ROYAL CANADIAN INS. CO. FIRE AND MARINE.

HENRY TAYLOR, AGT

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TRY A SAMPLE PAIR.

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THAN ANY OTHER CORSET, IN THE MARKET. MADE ONLY BY, CANADA FEATHERBONEC LONDON, O.

WILL GAIN STRENGTH, NOURISHMENT, STIMULUS BY TAKING -

The Great Strength-Giver.

A Powerful Invigorator.

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

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WORTH - \$15,000.00

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THE PILLS

Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

provided for all diseases arising They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children THE OINTMENT

Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS,
Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

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And are sold at 1s. 14d., 2s. 9d., 4s. 8d., 11s., 22s. and 33s. each Rox or Pot, and may be had of all Medicine Vendor, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

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Dr. Morse's Indian Root Pills.

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To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

FOR SALE BY ALL DEALERS-

CHPCH of Gravel.

CHAPARORE, N.C., July 20, 1888.

SIR: For years I have been afflicted with gravel and after trying the best doctors in this locality without receiving any benefit, I tried Dr. Morse's Indian Root Pills with the result that to-day I am a new man, completely cured. I would not be without them; they are the best Pill I ever used.

Yours, &c., Wil. Jackson.

After 25 Years. PRINCETON, Ind., Aug. 24, 1888,

DEAR SIG.—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recover; I was unable to stand upon my teet at times and was compelled to six and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How! he replied, "By the use of **Dr. Morse's Endina Root Pills.**" I decided to give them a trial and that result is that I am entirely cured and able to do my own work. All the neighbors around here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson.

Disease of the Kidneys. QUARER GAP, Stokes Co., N.C., July S. ISSS.
W. H. COMSTOCK:
DEAR SIL: Your Dr. Morse's Indian Roet
Phils have effected a most remarkable cure. My

PHIs have effected a most remarkable cure. My mother was suffering from kidney difficulties; the disease had got so firm a grip upon her that she could not walk a step. I bought a box of your pills and commenced giving her two pills every night; before she had taken all of one box she could walk about the house, To-day she is perfectly well and says that Morse's PHIs saved her life.

Yours, &c., L. W. Fereuson.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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uid in yarishly send us the name of their
ner post office.

### Catholic Record.

London, Sat., Jan. 10th, 1891. TRIUMPH OF TRUTH IN KINGSTON.

Caristmas week we re published on of the most erudite and historically scholarly letters that in our judgment ever emanated from the well-stored mind and facile pen of the Most Rev. Archbishop Cleary, of Kingston. We copied into our issue of that week the letter in question from the columns of the Canadian Freeman of Kingston. It was a rebuke addressed to the editor of that Catholic journal for a leading article on education, which appeared in a previous issue. The proprietor of the Canadian Freeman had allowed the article to appear in print without having thoroughly examined its orthodoxy, or without having submitted its propositions to competent authority, as, we believe, in a matter of faith and Church discipline, it ought to have done. It was, however, what is known in Church liturgy, a felix culpa. It evoked from the able and elequent pen of the Archbishop one of the best papers we have yet seen on the question of European civilization as entirely effected and brought to perfection by the teachings and spiritual government of the Catholic Church. The sentence of our contemporary which was likely to give most, offence and which His Grace declares " was most glaringly erroneous and contumelious," reads as

"The consequence is that an educated common people no longer allow them-selves to be looked upon as so many nonenities in either Church or State, an on every proper occasion they assert, in no unmeaning terms, the manhood and independence of freemen.

The Archtishop, in righteous indigna tion, exclaims: "Who has ever heard of the Catholic Church treating the children of redemption as 'nonentities' and crushing out their manhood and independence of freemen." "It shall be no longer." said the writer of the article. "But when has it ever been allowed?" asks the Archbishop. The learned prelate then in burning words delineates the Catholic Church grappling with every imperial or tyrannical menstrosity that ever in history attempted the degrada. tion and enslavement of the human

"She fought perseveringly; she bled profusely; myriads of her brave sons and daughters oled the martyrs' death. Vic-tory at length crowned her struggle. Whose was the victory? It was the victory of individual man's pre eminent entity' and Christian dignity and his 'manhood and the independence of free men, in spite of every organized material force to oppress and to crush him."

Leaving the wonderful results of the early civilization, by the Church, of all the savage tribes of Asia and Europe, Archbishop Cleary shows how Attila, Genseric and Alaric, at the heads of successive and successful Irruptions, blotted out Roman civilization and laid all Europe in smoke and rules. These sanguinary hordes of ferocious savages destroyed every vestige of Christianity and ruled over Italy, France, Spain and Germany in unbridled license with untameable dispositions and with no other principle than "woe to the weakest." These savage people became the object of the Church's tenderest solicitude She sent missionaries from Ireland and from the East to conquer them by the teachings of the cross and the knowledge of Jesus Christ and His gospel of charity, mercy and gentleness. For their in tellectual cultivation and social equip ment she employed the best specimens of all former civilizations, which the Roman Pontiffs had been most careful to preserve. Everywhere, beneath the shadow of the church, arose the school for the education of the masses, while in the great centres of population the uni versities were found which are the boast of our modern civilization to-day,

The Archbishop then shows how the female sex was safe-guarded, protected and honored by the Church's enlightened and strict enactments in favor of the sanctity of marriage and the stability of the soc'al fabric, of which the very foundations were threatened by divorce laws and tyrannical oppression of the rich and the powerfu'. The Catholic Church has declared that woman is to be henceforth the

queen of the household, and accordingly aust be treated with the consider and gentle respect due to her dignity in public and in private, in the crowded thoroughfare of the city, in the theatre, in the drawing room-everywhere. Who does not see the far reaching power of these sublime principles to the fashioning of the world's civil zation? Shall it be said that the Church sought to reduce woman to a "nonentity" and to deprive her of her just "Independence."

So overwhelmingly convinced of his errors and false position was the writer of the obnexious article that both the proprietor of the Canadian Freeman and the author of the article have called upon Archbishop Cleary to spare any farther comments on what they acknowledge to have been an unconscious biurder on their part. The writer says in a letter addressed to the Canadian Freeman:

"No one regrets more fully than I the scandal that appears to have been given to our Catholic people and the pleasure it affords to the professed enemies of our holy religion, by the editorial article published in your issue of the 10 h inst. on the subject of education."

The Toronto Mail had more than one article of jubilation over the Canadian Freeman's independent stand and Archblehop Cleary's tyranny. It could not conceal its estanic delight at the prospect of a fierce quarrel between a Catholic journal and an eminent Archbishop. The Mail is now covered with confusion at the unanswerable arguments of the prelate and the most humble submission of both writer and journellst. It must be acknowledged that both have shown a true epirit of Catholic obedience to historic truth and to ecclesiastical authority in submitting so unreservedly to the castization administered by the justly indignant Archbishop. Indeed both share with Archbishop Cleary in the glory of so peaceable and so triumphant a termina tion to what might have proved a scandalous controversy. The learned Arch. blehop has demonstrated plainly that no error or derogation from Church his tory and universal truth shall be permitted to creep luto and lie hidden in any Catholic publication under his jurisdiction and supervision. The mysterious writer and the known editor of the Canadian Freeman have pleaded guilty to unconscious error and confessed absolute willingness to submit to correction when administered by competent authority. As Catholics, both have done themselves honor before the community and have set an example that all honest and sincere Catholic journalists should deem it a duty, as they would invariably find it a profit, to copy and to follow.

The apology of the mysterious writer contains some beautifully worded passages, with which we may be permitted to terminate this article. For instance, in reference to his remarks on a blind and unreasoning submission to authority, which he said was no longer the rule but the exception, the writer says :

"As a sincere Catholic, possessed of common intelligence, and at least a fair knowledge of the catechism of Christian loctrine, I could not have deliberately intended, in writing those lines, to con vey the meaning which I now confess they plainly bear to ordinary readers, suredly the acceptance of the re vealed truths of Jesus Carist delivered to men by the Catholic Church in virtue of His commission to teach all nations is not a blind and unreasoning submission to authority, but rather the most perfect exercise of the human intellect under direction of the human will, purified and elevated by Divine grace."

In its concluding paragraph the writer

"I hope I have sufficiently repudiated all that is offensive to religion and to the Church in the editorial article of which I have been treating. As I have said I retract the entire article and condemn it, because, on revision, I perceive it abounds in errors rgainst religion and offensive language towards the Catholic Courch.

The editor of the Canadian Freeman is no less elequent in his Catholic humility and entire submission. He says in his latest issue, in a well written leader :

"We hope the Archbishop will graciously condone our regrettable mistake, as it was altogether a material and not a formal one on our part. We honor His Grace the more for his condemnation, because it is indicative of his high regard for official duty; and is well calculated as practical lesson against the commission of like mistakes in the future. Our love and respect for him in his personal and efficial baracter remain undiminished. They are oth increased many fold in view of recent events.'

The Christian sentiments which die tated those professions of personal attachment and of filial obedience to episcopal authority are much to be admired, as they are deserving of the highest commendation. In perusing them we are reminded of Fenelon, the pious Bishop of Cambray, ascending the pulpit to read the condemnation by Rome of a book he had written and then committing it to the flames in presence of the whole congregation Such evidences of Catholic discipline and respect for authority are the source of the Church's greatness and indefectibility. But they are gall and wormwood to the editors of the bigoted press that revel in the prospect of internecine warfare and misunderstandings

etween the shephord and the flock.

archbishop Cleary's admirable letter on lently denounced as immoral by many so-Civilization by the Catholic Church" that His Grace will find time to consider the important subject in all its various moods and history. series of letters from his richly furnished mind and memory, written with the sure and masterly pen he wields, would result in a book or pamphlet of infinite value to our own people, who require all the eccleciastical knowledge of history they can get, and to the public at large, of whom many but want to know the truth to embrace it.

SAVONAROLA.

In a recent issue of the Mail there appears a paper by Mr. G. Mercer Adam on Savonarola, the Dominican monk who n the year 1494 attained control of the in the estimation of many Protestants to perpetrator be at war with the Pope. and this appears to be the only claim of Savonarola to the extravagant laudation which Mr. Adam heaps upon him. He

There was no self-righteourness it Savonarola; only a beautiful sanctity and an humble self trust. In the monstery his great store of learning had been put to use as a teacher, and hi success in that led his superiors to bid

The learning and eloquence of Savon. arola we do not deny, and it was on account of these qualities that the eloquent Dominican gained unlimited control in Florence. Neither do we deny that the eloquent preacher in the beginning of his career was honest and disinterested, and that it was his wish to make the people of Florence a virtuous community. But the pride of power vas too much for him, and was the cause of his fall. It is a matter of opinion whether a Republican form of Govern. ment is preferable to a monarchy, and we have not a word of censure against Savonarola for having established a Republic in Forence. The destruction of bad books and immoral paintings by publicly burning them was also a laud. able act, but it was carried to an excess when the war was unrelentingly carried on against all works of art. It was however, unpardonable in a monk to attack the authority of the Church, and to refuse obedience to the mandates of the Pope. It was for doing this, and for cruelly and illegally putting to death five prominent citizens of Florence that Savonarola was excommunicated by the Pope. Taese citizens were accused, it is true, of having rebelled against his authority, and of having attempted to restore Peter de Medici to the Florentine throne, but the laws of the Republic gave them the right to a fair trial, and they were entitled to the benefit of an appeal to the Grand Council of State, but this right was denied to them by Savonardla. For this illegal act of tyranny he was very properly punished by the decree of excommunication which the Pope issued against him.

Savonarola paid no attention to this decree, and in despite of it he continued to exercise sacerdotal functions. This was certainly not the conduct of a saint, such as Mr. G. Mercer Adam describes him to have been. Saints do not treat with contumely the decrees of their lawful ecclesiastical superiors, and even if Savanorola had been condemned on insufficient grounds, he should have vielded obedience to the Pope's decree. It is easy to see that it is in consequence of this act of rebellion that so many Protestants regard Savonarola as a hero Not content with continuing to preach and to hear confessions, though he was deprived of all ecclesiastical jurisdiction Savonarola attacked the Pope's author ity directly, and declared that he ough to be deposed. He even went so far as to establish at Florence an independen Florentine schismatical Church, He thus set at defiance the words of our Lord : "If he will not hear the Church let him be to thee as the heathen and the publican,"

Sayonarola was deposed from the presi dency of the Republic, and condemned to death by the civil tribunal of Ficrence, It is unfair for Mr. G. Mercer Adam to accuse the Pope of being the cause of his death. It was, however, the law that a monk could not be subjected to capital punishment unless he were first degraded from his ecclesisstical position, and Savonarola was thus degraded so that the civil authorities could deal with him according to the laws, Mr. Adam styles him a martyr. A mar tyrs? Amartyr is one who is put to death for his adherence to a good cause. This was not the case with Savonarola, who openly committed sacrilege by exercis ng ecclesiestical functions while he was excommunicated.

Savonarola made his peace with the Church before his death, and was admitted to receive the last Sacraments but he was not put to death on account of his religious belief. He was condemned as the leader of a political

Mr. Adam takes upon himself to say

each other were a "sink of iniquity." It It is to be hoped by all who have read is true that Alexander VI. has been vioca'led historians, but the Protestant Roscoe has amply vindicated his character and has shown that he was truly an filustrious Pope, as were also his suc Julius II, and Loe X. The abuse which has been lavished upon these Pontiffs is part of that conspiracy against historic truth which has been entered into in order to justify the revolt of Luther against the Pope's authority, but modern historical researh has fully vindicated these Pontiffs from the slanders which have been so lavishly heaped upon them.

MESSIANIC PROPHECY.

Oge of the most interesting and lucid prophecies of the Old Testament bearing upon the coming of the Messias is undoubtedly that written by the prophet Government of Florence. It is sufficient Daniel, in reference to the number of weeks (of years) which would elapse beastify the most atrocious conduct if the fore the coming of Carist. It is frequently read without due appreciation of its irresistible force, and at this season of the announcement of the tidings of great joy, the birth of our Divine Saviour, it will be useful to call attention to this wonderful revelation.

> Of no book of the Old Testament has the authenticity been more virulently attacked than of the book of Daniel, But the boldest of infidels have not assigned to it a date later than the reign of Antiochus Eoiphanes, about 160 before Christ. It was, however, a part of the Jewish canon of Scripture, and it is named as such by the historian Josephus. The same writer tells us when this canon was finally established, namely in the reign of Artaxerxes Longimanus, king of Persia, thus bringing us to about the year 435 before Christ, which is the date usually assigned for its formation, the reign of Artaxerxes having lasted from 424 to 464 B. C. It was not long before this that the prophecy under consideration was made, namely in the first year of Darius (ix, 1) or about the year 537 before Carist. By many other evi dences the authenticity of the book may be established, but it is sufficient that it was written before Christ, to show that it was a real prophecy, and if fulfilled in Christ it is a divine testimony to the truth of Christianity. We may add, however, that Josephus states that when Alexander the Great visited Jerusalem. the book of Daniel was shown him. wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, and he supposed that himself was the person intended." It is there fore clear that it was an ancient book when the visit to Jerusalem took place, 332 before Christ,

It had been foretold that the captivity of the Jews would terminate in its seventieth year, and Daniel says (ix . 2) that he understood this from the words of Jeremias. He knew, therefore, that delivery was at hand, and that his people would return the next year to Jerusalem. He therefore offers a fer vent prayer to God for the people of Israel, that God might show them mercy and restore the temple. It was then God made a definite promise concerning the advent of the Redeemer, " Christ the

Prince." weeks are shortened upon thy people and upon this holy city, that transgression may he finished and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophery may be fulfilled, and the Saint of Saints may be anointed. Know thou therefore that from the going forth of the word to build up Jerusalem again unto Christ the Prince, there shall be seven weeks and sixty-two weeks; and the troublesome times. And after sixty two weeks Christ shall be slain, and the people that shall deny Him shall not be His. And a people with their leader that shall come shall destroy the city and the sanctuary ; and the end thereof shall be waste, and after the end of the war the appointed desolation. And he shall confirm the covenant with many, in one week; and in the half of the week the victim and the sacrifice shall fail; and there shall be in the temple the abomination of desolation : and the desolation shall continue even to the consummation and to the end." (Dan. ix, 24, 27.)

The Hebrews used the word skabua, week, either for seven days or seven years. In the former sense it is used in Ezekiel xlv., 21., and in Daniel x, 2, where the addition of the words "of days" determines the meaning, but in Leviticus xxv., 8, it is used for seven years, So in the great Messianic prophecy we have a division of the seventy weeks into three epochs in which great events are to occur-events which could not and did not take place within so many ordinary weeks of days. The periods are first, the building of Jerusalem in seven weeks : under difficulties second, the period of sixty-two weeks from the completion of this work till the announcement of Christ's mission; third, one week during which Christ's

with many, and in the middle of this tenants of half of Uister continue to sufweek take place the death of Christ, and the cessation of the Jawish sacri-

fices.

It could not be expected that these events of so great magnitude should be compressed within periods so limited as 49, 434 and 49 days respectively. As a matter of fact, when the edict of Artaxerxes was issued to rebuild Jerusa lem, the time occupied was 52 days for the walls alone ; (2 Esdras, or Nehemias, vii. 15.) and this was an almost incredibly short period, so that the ene mies of the Jews declared that "this work was the work of God. (16)"

That the prophecy was correct regard to the troublesome times during the progress of the undertaking is evident from the efforts of their numer ous enemies to defeat the project, so that even the workmen were obliged to carry a sword in one hand for selfdefence (iv., 17,) while building with the other.

To these considerations we must add that the prophecies of Malachias and Aggeus promise that the " Desired of all nations," the " Augel of the Testament," should visit that temple which was then existing, and should fill it with glory. All these things point out that the weeks of Daniel are weeks of years.

Artaxerxes gave to Nehemias the authorization to build the temple in the year 454 before Carist, according to the est information attainable through scientific chronology. The building of the city should be completed in 49 years, and in 483 years from the same date Christ should appear in public: that is to say in the twenty-ninth year of the Christian era. This was the very year in which Christ, being baptized by St. John the Baptist, began His mission. In the midst of the last week of Daniel, Christ should be slain, and the Jewish sacrifices abolished. This agrees per fectly with the event, for just three and a half years elapsed from Jesus' baptism to His crucifizion. We are then told that during this last week, that is the three-and-a-half years preceding and the three and a half following the death of Christ, the covenant should be confirmed with many. This was also liter ally fulfilled, inasmuch as many followed Christ during His life, and many more in Judea became Christians during the short period while the Apostles confined their preaching to that country.

The destruction of Jerusalem by Titus and the Roman army in A. D. 70, when even of the temple not a stone was left upon a stone, fulfils the last part of this the articles referred to, maintains that : remarkable prophecy; and as none but God could enable Daniel to foretell these events with such accuracy, we reach the inevitable conclusion that any sacrament which he receives is validly Christ is the promised Messiah, the desired of all nations, the Angel of the new Testament, and that the Christian religion is divine.

### AN UNJUST INSINUATION.

A cable despatch, referring to the de- right or wrong." feat of Mr. Parnell's candidate in Kilkenny, says : " Had the priests kept out of the fray, it is now thought Mr. Parnell | Trent, and to give a proper conception of would have succeeded; but his Protestant- its meaning we cannot do better than to ism and the decree of the divorce court quote the words of its doctrinal decree : have too heavily handicapped him." The angel Gabriel said to him: "Seventy The compiler of this despatch evidently ministers of the Church are administering wishes to make it appear that the Catholic people of Ireland are so bitter against Protestants that they will not work in harmony with them on political questions. The Irish people are firm in their religious faith because they believe in it, but their love of their religion has never been an obstacle to their love of fair play towards people of all creeds. So far removed from truth is the above despatch, that the Irish Catholics have even made it street shall be built again, and the walls in a rule to follow loyally Protestant leaders in the endeavor to secure their political rights; and those rights, when gained, will be enjoyed by Protestants as well as Cath. ol cs.

> There has not at any time been any opposition shown to Mr. Parnell on account of his Protestantism : nor have Protestants been at any time estracized on account of their religion. Even at the present time, Protestant Home Rulers are sitting in Parliament for the most thoroughly Catholic constituencies, for which they certainly would not have been elected if religious bigotry preveiled. The loyalty with which Mr. Parnell himself has been sustained for ten years by the people as their political leader is proof enough that they are not animated by religious bigotry. It is only in the Orange constituencies of Ulster that a religious cry is ever raised at the elections, and in those localities no when He commands that the Holy Catholic has the remotest chance of being returned at all.

consequently well remembered, that the is indicated when He authorizes the priest Presbyterian General Assembly passed to make a distinction between those whose resolutions against Home Rule, founding sins are to be forgiven and those whose their opposition to it on the plea that sins must be retained: "Whose sins you Home Rule would put the government of shall forgive, they are forgiven them, and the country into the hands of the Catho- whose sins you shall retain, they are relic majority. The assembly would be tained." The giving of absolution is a quite satisfied with Home Rule, if the deliberate and judicial act which cannot Government could be secured to the Pro- be conceived to be performed unless the mission is accomplished, the covenant testant minority, but as this cannot be priest have the intention of doirg it."

between the faithful and the selergy, that at this period the Popes succeeding of God with His people being confirmed the case, they prefer to see the Protestant fer from landlord oppression, rather than that Ostholics and Protestante alike should have those grievances redressed which make Ireland the most distressed and poverty stricken of the civilized countries of the world.

A fact like this shows where the spirit of bigotry really prevails, but it is not among Catholics that this is the case. We must add, in justice to the non conformists of England, that they are antmated by a spirit of humanity and philanthropy which does not seem to exercise any influence in the councils of the Irish Presbyterian clergy. The writer of the cable despatch is, however, shamefully unjust towards a most tolerant and most Oatholic people.

A DESERVED TRIBUTE.

As will be seen in another part of this week's RECORD, a number of the leading business men of Montreal have presented a very tangible testimonial of esteem to Mr. J. J. Curran, Q. C., mem ber of the House of Commons for Mon. treal Centre. It is with genuine pleasure we note the high regard in which Mr. Curran is held, in every sense of the word a representative Irish Catholic, one, too, in whom that body may and do repose implicit corfidence. Prudent, talented, eloquent is Mr. Curran-always in the front rank in time of need-ever taking active part in movements having for object the advancement of the city he so ably represents, and ever, likewise. watchful, and able and willing to guard and defend those of his kith and kin when unreasoning and unreasonable persons dare lift the hand that would strike from them those rights and privileges which they are entitled share with their fellow-Canadians. Men of the stamp of Mr. Curran reflect honor on our country, and Irish Catholics especially have abundant reason to feel proud of his presence in Parliament. where his brilliant talents will find ample scope in taking a goodly share of the great work of building up our young Dominion.

THE DOCTRINE OF INTEN.

A respected correspondent has called our attention to some communications which appeared recently in the New York Independent on the Catholic doctrine of the necessity of intention on the part of the priest when he administers the sacraments. Mr. Henry C. Lea, the writer of "no priest or prelate can be certain that he enjoys the power of the keys, and no member of the laity can feel assured that administered."

Our correspondent says that he " has frequently seen similar statements to that of Mr. Lea," and he requests us to throw some light upon this doctrine of intention, and especially " to show whether or not Mr. Lea's inference, as above stated, be

The doctrine of the necessity of intention is clearly stated by the Council of

"If any one shall say that when the the sacraments, the intention of doing at least what the Church does is not requisite, let him be anathema."

It is to be remarked that the outward action which accompanies the administration of the sacraments is made a sacramental act only by the will and intention of him who performs it.

Thus, if we sit at table for the purpose of taking food, no one will imagine that the bread and wine which we eat and drink thereby become the sacrament of the Eucharist, or if a perent brings his child to take a bath for purposes of cleanliness or health, no one could suppose that he is administering the sacrament of baptism, even though he were to employ the invocation of the Most Holy Trinity in the very words used in administering baptism. The words "I baptize thee" signily "I wash thee," and this washing with water might be employed for many different purposes. It is only because the person who performs it intends that it shall be a sacrament that it becomes a sacramental action.

The administration of a sacrament by its minister, the priest, is necessarily a deliberate act, in order that it may have sacramental efficacy. This follows from the nature of the sacraments as instituted by Carist. Our Lord indicates the necessity of intention on the part of the priest Eucharist be celebrated in commemoration of Himself. The necessity of intention in It is a fact which is but recent, and administering the sacrament of penance e Protestas t inue to sui. rather than alike should essed which tremed and ed countries

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OF INTEN.

lent has called ommunications the New York doctrine of the the part of the ers the sacraa, the writer of maintains that : be certain that he keye, and no eel assured that ceives is validly

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ormed unless the of doirg it.

to the administration of all the scer nents when he says : we are "minis-

dispenser of the mes of God." The dispensers of the mysteries of God are necessarily rational agents. But they would not be acting as such if the sacraments were liable to be unwittingly or unintentionally adminis-

St. Thomas, who is rightly styled the Augelic Doctor, puts this very clearly where he says :

"When an act may have many purposes, if it be destined to one in particular, it is necessary that it be determined by some means specially to that purpose. Thus the acts which are performed in the administration of the sacraments may be intended for different and. The weather administration of the sacraments may be intended for different ends. The washing with water, which takes place in baptism may be intended for cleanliness, or for health, or for amusement, or for various other purposes. It is, therefore, necessary to determine it to its particular purpose, which is its sacramental effect, by the intention of him who administers the baptism."

It is to be remarked that in instituting the eacraments Christ has left to the priesthood, or to the minister of the rearraments, the performance of the paracraments, the performance of the perfor ticular acts which constitute their application in any particular case. Hence the sacrament is not completed unless there be on the part of the minister the will to perform the act. For this reason we find that the practice of the Church has been to regard as null the administration of sacraments under circumstances which showed either the person who performed the act was incapable of acting rationally or that it was not seriously intended.

Thus Pope Cornelius, in the third century, declared that the heretic Novatian should not assume the office of a Bishop tecause his consecration was null and void, having been performed farcically by men who did not know what they were doing. Similarly, a baptism which was administered in the second century on the stage in mockery was held to be invalid. This would not have been the case if the intention to do what the Church of Christ does were not necessary to valid administration of the sac

But if it be requisite that the priest have the intention to administer a sacrament, in order that it be valid, how are the faithful to be sure that they have really received the sacraments which are so necessary to their spiritual life? We answer that God guards His Church, with which He has promised to dwell to the consummation of the world. In building His Church upon the rock Peter, He said : "The gates of hell shall not prevail against it." Hence, though there may be individual cases where both priests and people may go estray from the path of duty, there can never be a universal falling away from the faith on the part of either. The Church of God will never fall to continue on earth the work of redemption; and as God does sins, which are always wilful, we may each of us be sure that we shall always have from God sufficient grace to make our salvation certain, if we make proper use of those aids which He places within

penance for our sins, and performing those work of mercy which are commanded as DECEREBLY for the attainment of that eternal life which Christ has prepared for us in the kingdom of His Father if we observe His law. We must leave the rest to God's infinite bounty, knowing that His mercy is above all His work, and that our salvation is assured to us if we honestly endeavor to fulfil our obligations towards God, our neighbor and ourselves.

SEPARATE SCHOOLS AHEAD.

At the entrance examination in Strat ford the Separate school children stood far ahead of those of the Public schools far ahead of those of the Public Schools.

The Sixters sent up five girls, all of whom passed very high, one, a girl of thirteen standing first on the list.

Three boys out of six from Mr. Goodwin's room passed, making a total of eight out of eleven from the Separate school. One hundred and five tried the entrance,

and only forty six passed.

The successful candidates at the entrance examination for the Collegiate Institute in St. Thomas, as held Christmas week, numbered forty four out of eighty nine candidates — a little less than one-half. Of the six applicants from the Catholic Separate school five passed, some of them with very high marks. Their names are Edith Bassford, Maggie Ronan, Ada Sells, Napo Ronan and Joseph Towards. Nauo Konan and Joseph Towested.
Two Catbolic girls from the township Common schools also—Minnie Coughlio, who was third on the whole list, and Aurie Casey, who also holds a high rank among the list of successful candidates.
The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Catholic Separate schools in St. The mannal entrance examinations to the annual entrance examinations to the Collegiate Institute. Five out of six passing with high marks, is a proportion of success that can scarcely be surpassed anywhere.

No man duties as member of Parliament. They always ready to give them. No man had given more time to his friends in the revisit onthis friends in the present they were senerable of the revision of the season of the successful candidates. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters of St. Joseph have sole charge of the Catholic Separate schools in St. The Sisters

ARCHDIOCESE OF KINGSTON.

Archbishop's Palace, Kingston, New Y. ar's Day, 1891.

To the Editor of the Canadian Freeman: DEAR SIR—Your retraction and explicit condemnation of the editorial article published in your journal on the 10th ult., and officially censured by me in my letter addressed to yourself and given to the public in your issue of the 17th ult., is quite satisfactory; and, ac cordingly, I cancel the supplementary letter of censure I had prepared for architection.

ublication. The letter in yesterday's issue of you journal, signed "The writer of the Offen-tive Article in the Freeman of the 10th inst," has relieved my mind of much anxiety and has been to me a veritable New Year's happy augury. It appears to be the genuine expression of an honest mind, which unac countably went astray for a moment, and now frankly, unselfishly, and in clear, definite terms avows its expression on definite terms avows its errors and con-

demns them.

The Church's complaint has been heard by him and you with just respect, and adequate satisfaction has been given her by you both.
It only remains for me to congratulate

you. I remain, Yours faithfully in Christ,

THE FREEMAN'S JOURNAL, OF KINGSTON,

+ JAMES VINCENT CLEARY, Archbishop of Kingston.

feelings at the time, by reason of some-thing I had just read concerning the ac-tion of an individual ecclesiastic towards

OUR CONDEMNATION.

Since we have exposed, although in a very imperfect manner, in another column, in our editorial on the "Catholic Column, in our editorial on the "Catholic Catholic Column, in our editorial on the "Catholic Catholic Cat

obliged, by unavolvable circumstances, to postpone his promised further condemna-tion for another week; we would respect-fully ask him, in view of our sincere pro-fession of loyalty to our Church and her

authority, that he would graciously con-done our regrettable mistake, as it was

altogether a material, not a formal, one on our part. We know that the Catholic Church is essentially a Caurch of law, and

respect? Who has not felt the force of his invincible logic in the contrast drawn

by him between the mean, persecuting

policy of the Protestant majority towards

the Catholic minority in Ontario and th

just and generous conduct of the Catho

ic majority towards the Protestant minor

ity of Quebec! In the latter province the Separate school system has been developed and fostered in favor of the

developed and fostered in favor of the Protestants by means of legislative aid in various forms, exclusively Protestant control of the Protestant schools, a well organized and exclusively Protestant administration, and multiplied facilities for their financial support, in regard of their schools, from the humblest to the highest order

from the humblest to the highest order

of education. Wherefore we do not, and we did not, intend to calumniate

of the 10th inst.

his clergy and people in a province of the Church remote from Ontario. It is ENTIRELY SUBMITS TO THE ARCHBISHOP'S DECISION, AND PUBLISHES THE FOLLOW-ING DECLARATIONS FROM THE EDITOR OF
THE PAPER AND FROM THE WRITER OF
THE ABNOXIOUS EDITORIAL ON THE SUBJECT OF EDUCATION.—THE ARCHBISHOP
ACCEPTS THE APOLICIES—ALL IS ENDED.
DRAP SHE —No one regrets more fully ACCEPTS THE APOLCGIES —ALL IS ENDED.

DEAR SIR —No one regrets more fully restrictions and qualifications sgainst the extension to the whole Church and her rulers generally of the strictures which, if justificable at all, should have been such a calculate the person whom I had than I the scandal that appears to have been given to our Catholic people, and the pleasure afforded to the professed applied solely to the person whom I had before my mind as the wrong-doer.—The Writer of the Offensive Article in the Freeman enemies of our holy religion, by the editorial article published in your issue of the 10th inst, on the subject of educa tion. Little did I think, when penning that article, that it would have any such effect. It was only when public attention was called to it, and I had read the Archbishop's condemnation on one side, and the approval of irreligious journals on the other, that I examined it carefully in order to ascertain for myself whether the article taken in its entirety and its general scope may not have justly provoked the censure of the Church, and given occasion to the odious and insult ing approbation of unbelievers. The resuit of my revision of the whole article, and special scrutiny of the terms and obvious tendency of certain passages contained in it, is that I, myself, have been shocked and profoundly pained on recognizing, as I candidly confess I do, the grave errors that slipped from my pen the hasty preparation of that unhappy document and the obvious liability of some ambiguous words and sensult of my revision of the whole article, happy document and the obvious liability of some ambiguous words and sentences to be interpreted as contumelious to religion. In all the sincerity of my heart, and of my own free accord, without any pressure or solicitation from the Archbishop of Kingston, who has no means of knowing the writer, and who has been heard to say that he does not wish to know him, I retract and explicitly condemn that article in its entirety, and pray that it be regarded as abhorrent to the mind of the writer, who is, and hopes ever to be, a loyal and dewish to know him, I retract and explicitly condemn that article in its en tirety, and pray that it be regarded as abhorrent to the mind of the writer, when is, and hopes ever to be, a loyal and devoted son of the Holy Catholic Church. In particular, I retract and condemn the passage most justly censured by His Grace the Archbishop of Kingston in his lesson against the commission of like mistleter published by you on the 17th inst. not condemn any one unless for personal is, and hopes ever to be, a loyal and devoted son of the Holy Catholic Church. letter published by you on the 17th inst.
Other passages, equally deserving of condemnation, run through the article as I

> reason of things; and if the reason reason of things; and if the reason given does not prove convincing to their intellects, why, they simply laugh to scorn the would-be dictator and petty tyrant. Ignorance must be a thing of the past if Catholics are to be in the van of our modern civilization, and such a position rigorously demands above all things else a thorough knowledge of the why and the wherefore of every point of their Catholic religion down to the minutest."
>
> In a sincere Catholic, possessed of the sincere Catholic, possessed of the Most Rev. Bishops and remedy, than our Most Rev. Bishops and the Province. Have we not frequently heard our vener able Archolishop, and other prelates also, complain aloud that gross injustice is done to the Catholic community in Ontario by the presistent refusal of our Provincial Government to give its just and natural completion to the Separate School system by allowing us to establish Catholic High by allowing us to establish Catholic High by allowing us to establish Catholic plants and the president province.
>
> Have we not frequently heard our vener able Archolishop, and other prelates also, complain aloud that gross injustice is done to the Catholic community in Ontario by the peristent refusal of our Provincial Government to give its just and natural completion to the Separate School system by allowing us to establish Catholic plants also that gross injustice is done to the Catholic jurials of the Province. Have we not frequently heard our Most Rev. Bishops and the Catholic jurials of the Province. Have we not frequently heard our vener able Archolishop, and other prelates also, complaint of the Province. Have we not frequently heard our Most Rev. Bishops and the Catholic jurials of th common intelligence and at least a fair knowledge of the catechism of Christian doctrine, I could not have deliberately doctrine, I could not have deliberately intended in writing those lines to convey the meaning which I now confess they plainly bear to ordinary readers. For assuredly the acceptance of the revealed truths of Jesus Christ, delivered to men by the Catholic Caurch in virtue of His by the Catholic Caurch in virtue of His commission to her to teach all nations is not "a blind and unreasoning submission to authority," but rather the most perfect exercise of the human intellect under direction of the human will, purified and elevated by divine grace. The same may be said of the submission of the faithful to the laws of Christian discipline of life propounded by the Church for their salvation. And as for "laughing the Church to scorn" and stigmatizing her as a "dictator and tyrant," because she asks us to believe the mysteries of faith revealed to her by the Son nmission to her to teach all nations is ies of faith revealed to her by the Son of God for communication to all peoples, without explaining the reason of the

Avail unto salvation. Neither is it given to man, nor to the Church herself, to comprehend the reason of the extreme east and west and the istence of three persons in one divine nature, or of two distinct natures in the extreme east and west and the note undivided person of the incarnate Son of God. We believe these and all other outlessed Saviour, who commanded the Church to teach them in His name. If every one were free to laugh the Church to exposed with respect to religious thought sorn because she cannot explain "the why and the wherefore" of the real presence of our Lord in the blessed Eucharlet or of regeneration through water and the Holy Grant in the side of our youth, we note that your family.

In further proof of the extreme solicitude of the Bishops concerning the higher education of our youth, we note that the constant of the subscribers.

Beard of Trade Rooms. have been established by their efforts to tender you this address and testimonial in the extreme east and west and the middle of the Province, and permission is freely granted to the province to Monand feeling in some of those institutions.

In further proof of the extreme solicitude of the Bishops concerning the higher education of our youth, we point with pleasure and pride to the declaraof our Lord in the blessed Eucharist or of regeneration through water and the Holy Ghost in baptism, or of the promised resurrection of the body from the grave on the last day, it is manifest that all faith should cease to exist on the earth. Indeed it is the primary principle of agnosticiam, as distinguished from Christian faith, that no religious truth, even the existence of G d, should be accepted by the human mind, without distinct comprehension of the why and wherefore "it should be.

I hope I have stiflciently repudiated all that is offensive to religion and to the Church in the editonial article of which I have been treating. It is needless to Church in the editorial article of which I have been treating. It is needless to single out any more passages for particular consideration. As I have said, I retract the entire article and condemn it, because, on revision, I perceive that it abounds in errors against religion and offensive language towards the Holy Catholic Church. Without in the least attempting to justify myself for having written it and too hastly dispatched it to the press. I wish to say that my mind was

"I refer to the higher education of our growing youth, whom I desire to provide with a first-class literary, classi-cal and commercial training, that will enable them to enter on the various professional lines of life and win for selves honor and high position and the substantial rewards that come in due time to the learned and virtuous.

the press, I wish to say that my mind was under the influence of harsh and indignant A WELL DESERVED TRIBUTE PAID TO MR. CURRAN'S PARLIA. MENTARY SERVICES.

> SEVEN THOUSAND DOLLARS PRE-SENTED TO HIM BY THE MERCAN-TILE COMMUNITY - FRENCH-CANA-DIANS AS WELL AS ENGLISHMEN TESTIFY TO HIS ABILITIES.

Montreal Gazatte, Dec. 31. No greater proof could be afforded of the appreciation of the many valuable services which, during his parliamentary carear, Mr. J. J. Carran, Q. C., has rendered to his constituents and the community than the well merited testimonial which was yesterday presented to him by the mercantile community. As the address which accompanied the testimonial dress which accompanied the testimonial stated, "irrespective of race, larguage or religion," he has faithfully performed his duties and has at all times placed his services at the disposal of those who wished to avail themselves of the same. Ever ready and ever willing to perform whatever task he might be called upon to undertake in the weight of the mercantile world, or Chump, in our editorial on the Catable Church," the principles and their logical conclusions which we had before us when we wrote our offensive editorial in the Freeman of the 10th inst., and have expressed our repudiation of the sense of the welfare of the mercantile world, or, the words in it as they stand in print, as being contrary to Catholic teaching; and since our venerable Archbishep has been obliged, by mayodiable circumstances, to indeed, of the community, the member for Montreal Centre has won a popular ity, and deservedly so, of which compara-tively few parliamentary members can boast. Yesterday's ceremony, which took place in the Board of Trade rooms, was a fitting tribute of recognition of the many services that Mr. Curran has rendered in the Dominion Parliament. To wards the testimonial, which took the form of a cheque and cash, amounting to about \$7,000 enclosed in a beautito about \$7,000 enclosed in a beautiful, plush lined, antique silver caske, some one hundred and fity gen tiemen subscribed, the principal being Sir Donald A. Smith. Hon. George A. Drummond, Hon. Edward Murphy, W. W. Ogilvie, Hugh McLennan, A. F. Gault, Hudon, Herbert & Co., N. Quintal & Sons, L. Chaput, Sons & Co., St. Lawrence Sugar Refining Company, Gillespies & Co., J. Hope & Co., R. Reford & Co., J. Duncan & Co., Tees, Wilson & Co., W. C. McDonald, H. R. Ives, J. O. Villeneuve, M. L. A., D. Morrice, Sons & Co., E. & C. Gurney & Co., Consumers' Cordage Company, James O'Brien, Turner, our Archbishop is simply an agent in her hands for its enforcement. By that law our words, as they stand in said editorial, are all that His Grace said they were, and as neither the Church nor her representative can pass judgment on one's intentions, but only in so far as they are expressed Company. James O'Brien, Turner, Rose & Co, D. A. McCaskill & Co., H Shorey & Co, D & J McCarthy (Sorei), Dr. Hingston, John Fox, J G Mackenzie & Co., Chas. Garth & Co., Canadian Rub use of those aids which He places within our reach.

Under ordinary circumstances, we cannot have the infallible certainty of faith that we are really justified before God.

Mary Magdalene was told by Christ, "Thy sins are forgiven thee." This was to her, assuredly, a consoling reveisition; but such a reveiation is not given generally to men. We must, therefore, be content humbly to fulfil the will of God, doing humbly humbly to fulfil the will of God, doing humbly humbly to fulfil the will of God, doing humbly humbly to fulfil the will of God, doing humbly humbly humbly humbly to fulfil the will of God, doing humbly hum grades we resulty admit, and noise have more emphatically proclaimed it on numerous occasions, and called for its remedy, than our Most Rev. Bishops and the Catholic journals of the Province. Company, H & A Alian, Munderloh & Co., Ira Gould & Sons, E A Small & Co., Parker & Popham, J W Mackedie & Co., Henry Hogan, Judge Foster, Hon. A W Ogilvie, James Baxter, James Robertson, W Johnston & Co., John McDougall & Co., James Cantile & J. P. Whelen, Thomas Moore the Gilbert Thomas Moore, the Gilbert Blasting & Dredging Company, Henry Blasting & Dredging Company, Henry Bulmer, Robert Forsyth, Patrick Kennedy, Robert Ezans, F Robertson, P McCrory, G F Hartt, Wilson & Patterson, Ogdenaburg Coal & Forwarding Company, James Urquhart, Taomas Trihey. The majority of these, as well as a number of personal friends of Mr. Curran, were present at yesterday's gathering, which was presided over by Mr. H McLennan, Mr. C P Hebert acting as secretary. the Most Rev. Dr. Cleary, eight years ago, on the Marmion question, and his vigorous and eloquent arraignment of the bigotry of Ontario for its illiberal action towards the Catholic population in this

READING THE ADDRESS The chairman opened the proceedings by speaking of the pleasure he felt at the duty which devolved upon him, on behalf of Mr. Curran's constituents and friends in and out of Montreal, to present that gentleman with so tangible an acknowledgment of their appreciation of his parlia-mentary services. He read the following address, which was prettily illuminated on vellum :

To Mr. J. J. Curran, M. P. : DEAR SIR-A few citizens of Montreal, most of them constituents of your own, have united to express to you their appre-clation of your services to the city and the country at large in the discharge of your duties as member of Parliament. They



MR. CURRAN REPLIES

He then banded the casket and con

tents to Mr. Curren, who, in reply, said:
Mr. McLennan and Gentlemen—How
can I thank you for this manifestation of confidence, friendship and esteem? To represent Montreal Centre in the epresent Montreal Centre in the Cominion Parliament is an honor of represent which any Canadian ought to feel proud, but to be addressed as you have just addressed me, to be the recipient of so munificent a testimonial, is an episode in my public career which I shall cherish during the remainder of my life, and which my children will look back to with pride long after I shall have quitted the scene. You have referred to the fact that I am the Irish Ostbolic representathat I am the Irish Ostbolic representa-tive of this city, under the tacit agree-ment existing since Confederation, with such happy results, and you have been good enough to say I have succeeded in stithfully representing my constituents, tea set, 51; ten dellars in gold, 254; taithfully representing my constituents, "irrespective of race, language or religion." Such testimony is very agreeable. Without the confidence of my own people public life would have but little attraction for me, and the active participation in this day's proceedings of my venerable and life-long friend, Senator Murphy, and others, proves that such confidence is not wanting; but it has always been my earnest effort to make has always been my earnest effort to make all feel that our interests in Canada are common, and whilst we look back with affection to the land of our fathers, Canada is one home, the heritage of our children. You have referred to the Board of Trade. No words of mine can express how deeply indebted I feel to that body of indefatigable workers for our country's interests, whose council on seven occasions. interests, whose council on seven occasions have so kindly tendered me thanks for my efforts to meets their views. In this address you wish me a long and useful public life. Leaving the usefulness aside, I may claim a pretty long record already. At the mature age of nineteen, on the 29th of June, 1861, I made my first political speech at the Cedars, in the county of Soulanges, on behalf of the party with which I have since been identified. In which I have since seen identified. In 1874 I was amongst the slaughtered innocents, having wooed in vain the county of Shefford; and here I am to day, having represented this most important constitution. ency since 1882, receiving not only your kind wishes, but fortified by seven thou-sand solid reasons why I should continue for some time longer in public life. Rest assured that, be my career, long or short, I shall never forget your words of encour-agement and your princely generosity, and my aim will always be to forward the interests of the country we love so well—a country of which we may feel so proud, a land of glorious tradition, happy in its present, and confident as to is fature.
WHAT FRENCH-CANADIANS THINK.

Mr. C. P. Habert, speaking in French, said that, as a French Canadian and one of the representatives of that section of the community on the council of the Board of Trade, he wished to add his testimony on behalf of his compatriots to the high esteem in which Mr. Curran was held. He was a harmonizer of the best kind binding citizens together by his gental manner and strong sense of justice to all. He was indefatigable in the performance of his duty, and the testimonial was one that had been secured by merit and a long list of valuable services to the community at large.

Mr. Curran having made a suitably re

ply in French, Hon. Senator Murphy said he could not allow that occasion to pass without stating how much gratified he felt at the importance and significance of the gathering. His friend, Mr. Carran, who was the recipient not merely of a rich gift but of a well-mer ted address of congratulation, he had known from infancy. He had seen Mr. Curran grow up and take his position, which he filled so admirably, and ne now felt that what he had prophesied of him in his early youth had come to pass. He was an able, reliable and valuable public man, and nothing could establish more forcibly the held he had upon the good wishes of the important community he so ably represented than to munity he so ably represented that he fact that the presentation just made had about it all the characteristics of apontaneity and hearty good will. He considered that gathering one of the most important of its kind ever held in the city. It was worthy of the constituency and of its able, popular and indefatigable representative. Ald, Villeneuve said that Mr. Curran had because the friend, of Montreal ever

had been the friend of Montreal ever since he entered politics, and to any one who wished for his services he was always ready to give them. No man

of their appreciation of Mr. Curran's services. He spoke of the hon mem-ber's ability in Parliament and expressed delight at the manner in which the question of giving the testimonial had

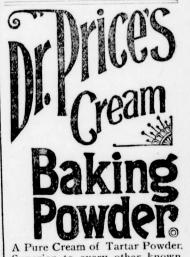
question of giving the testimonial had been received by ail.

The chairman spoke of the difference in nationality and language which existed here, probably to a greater extent than in any other place on this continent, and said that notwithstanding this, there was a harmony and good feeling existing in the city of Montreal which found expression only upon occawhich found expression only upon occa-sions like that. He looked with great sions like that. He looked with great pleasure upon the change which had taken place in the position of Montreal compared with some few years ago, when deputations going to Ottawa, though engaged in a good cause, felt that they were an analysance. To day things were different, thanks to Senators Oglivie, Drummond, Murphy and Abbott on the care thanks and the city's repreon the one hand and the city's representatives, including Mr. Carran, on the other. He hoped that Montresl would other. He hoped that montes would never send a deputation to Ottawa except in the general interests of the community, so that whenever such a deputation went it could muster a force that with permitted that the state of the the which would make itself telt with Parliament. The appreciation of Mr. Curran's abilities was not confined merely to Montreal, but in Ottawa, where were those who were better able to appreciate the work done by members of

the House of Crimmons, his work was appreciated. He was available on all possible occasions to help to carry out the representations made to him, and frequently with such favorable results. A vote of thanks to the Board of Trade for the use of the room termin. ated the proceedings.

MAIDSTONE BAZAAR

The began in aid of St. Mery's Church, Maidstone, Oat., which was held on New Year's eve, was well patronized, and proved a success. The following is a list of the



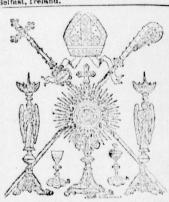
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A YOUNG LADY, THOROUGHLY COM-PETENT and capable of managing the 3 manual organ, desires a situation as organist of a church. She has had several years' experience in managing a choir-References given. Address "K," Catholic Record office, London, Ont.

ORGANIST. URGANIST.
WANTED, POSITION AS ORGANIST
in Catholic Church by an experienced, successful and paints at large musician of good on a contracter and ability. References will be given. Address "Organisi," Carnolic Recond office, Landon. 638 3w

The 27th of December, being the feast of St. John the Evangelist, titular patron of the church, the solemnity of "In Anneversario Ecclesia" was celebrated with becoming pomp and splendor of ritual. This day has been established as an annual fete day of this parish.

The High Mass was one that will not readily pass from the memories of those who had the happiness of assisting by their presence at the solemn function. The celebrant of the Mass was the Rev. R. Maloney, of Markdale, Father Feeney, of Brantford, deacon, and Father Doherty, the parish priest, as sub-deacon. The Rev. Father Whitney, of Caledon, assisted as master of ceremonies. Immediate-

Rev. Father Whitney, of Caledon, assisted as master of ceremonies. Immediately after the first gospel the Rev. Father Morris, of Orangeville, ascended the pulpit and delivered a most eloquent and impressive discourse, taking his text from III. Kings, ix. chap. 3 verse:

"I have chosen this house and sanctified this place which thou has built, to put my name there forever, and my eyes and my heart shall be there always." It was thus God spoke to Solomon, Israel's wisest king, after he had completed the great temple of Jerusalem—that temple in which His chosen people were to do honor to their Lord by the offering of sacrifice and praise. God, Who dwells in the universe as in a vast temple, has honor to their Lord by the offering of sacrifice and praise. God, Who dwells in the universe as in a vast temple, has Himself selected this spot in which we are assembled to-day, that He may receive herein the adoration and worship due to Him. This temple is sanctified by the prayers of Holy Church, by the devotion of the faithful, but especially by the sacramental presence of Jesus Christ, the Son of God made man for our redemption. It is just that you should each year celebrate, with feelings of love and gratitude, the day on which your church was dedicated solely to the service of God, and recall the words pronounced on that solemn occasion, "O, Almighty God," etc. Hence, when the bishop or some priest authorized by him performs this sacred function, God Himself, through His representative, sanctifies the temple. Every stone, every part of it, is blessed and consequently worthy of our respect, yes, every part—not alone its foundation, its walls, or its holy sanctuary, but even the very floor on which we tread has been solemnly dedicated to the Lord. It is the wells, or its holy sanctuary, but even the very floor on which we tread has been solemnly dedicated to the Lord. It is the very floor on which we tread has been solemnly dedicated to the Lord. It is then with joyful hearts you recall that day and again behold your bishop, after thrice sprinkling without its stately walls, place the sign of the cross on its threshold, with the words "Peace be to this house," etc. It is not necessary to explain in detail all the ceremonies used in consecrating a church. I shall dwell briefly on one fact. On entering this beautiful edifice you see around its walls the cross. What does it signify? It signifies that by the power of that cross the Apostles What does it signify? It signifies that by the power of that cross the Apostles preached the gospel to all nations, converted the people from their barbarous customs, and implanted in their hearts the words that they caught up from the very lps of Christ. God is always willing to incline to the prayer of man. No matter when we call upon Him, He is ready to hear us, but here in this holy temple He speaks face to face with His faithful servants: for have we not the assurance of it in His own words, "Where two or three are gathered together in my name there am I in the midst of them." Truly then is this temple sanctified—yes, Truly then is this temple sanctified—yes, it is sanctified by the sigh and tear of many a fond mother who supplicates God to protect her cherished children from the dangers and allurements of a wicked world; by the ardent pleadings of many a devoted father for his wayward and guilty son; and, oh, how it is sanctified by the prayers of the poor the collection.

guity son; and, oh, how it is sanctified by the prayers of the poor, the afflicted and the orphan, who daily ask for grace and strength to follow in the footsteps of their divine Master! Ah! how many souls are here brought back to the service of their God! Here His holy word is preached in its purity. Here the sorrowladen obtain grace to bear their trials, and exclaim, with resignation of spirit, "Thy will be done." Here, too, the sinner, by remorse of conscience, by penance, humility and hope, says, "I will abandon the ways of sin; I will take up my cross; I will follow Thee." Truly when we enter we may say we stand on when we enter we may say we stand on holy ground, sanctified by the prayers of Holy Church and the piety of the faith-ful. When Solomon of old saw the majesty of God filling the temple, in wonder he exclaimed: "Is it possible that God should thus dwell with men!" And Jacob, beholding the golden ladder reaching from earth to heaven, and on which angels ascended and descended, cried out: "Indeed, this is the place of cried out: "Indeed, this is the place of God and I knew it not" Patriarchs and prophets reverenced these places, because God at different times was pleased to re-veal therein His truths to man; but what were these places, what was the temple of Solomon with all its magnificence compared with this church? "I have chosen this house and sanctified this compared with this church? "I have chosen this house and sanctified this place which thou hast built, to put my name there forever." He has chosen and sanctified it by dwelling here under the appearances of bread and wine; for as Jesus Christ, as God and man, is seated at the right hand of His Father in heaven so as God and man. He is pressured. heaven so as God and man He is pres ent in our tabernacles. Let me then in conclusion exhort you to be ever mindful of His benefits. During this fleeting life, while our enemies war against us, troubles and difficulties assail us, and where all is affliction of spirit we can find no security, for there is no peace on earth to man except by uniting our minds and hearts with God here that we may be united with Him in the courts of

heaven.
The Christmas Masses were well at-Holy Communion unprecedented. Christmas offering was the largest ever taken up in the church in this place. Arthur is justly proud of its excellent choir and their rendering of the musical portion of the services will equal, if not surpass, towns of greater importance. The thriving village of Arthur is now a

very important Catholic centre—a fine church, splendid Separate school buildings and a very neat convent. The Sisters of St. Joseph are in charge of the schools, and the pupils passing from their careful training have been eminently successful in passing the High School entrance examinations and for that of teachers. The whole of the substantial progress which has been made here is due to the indefatigable and untiring efforts of good Father Doherty. When this zealous priest came into our midst, some eight or nine years ago, he found a heavy debt on the church, a dilapidated school building, etc. Now the parish is entering on an era of comfort, having no debt whatever. A great many families

have recently moved to Arthur, taking advantage of the very excellent educational facilities that are to be found here. During the past year a new High School has been established, in which a great many of the Catholic youth who received their primary training in the Separate school are pursuing their studies of the higher branches and are making phenomenal strides in acquiring knowledge.

PARISHIONER.

CHBISTMAS AT SMITHVILLE.

We had a new feature in our celebra We had a new feature in our celebration of the glorious fesst of the Nativity
this year, viz, a crib, which brought home
the mystery of the stable of Bethlehem
more vividly to the minds of many of us.
The good ladles who decorated the church
spent the greater part of their time on
the crib, and with the best of success.
Another feature of the celebration of
Christmas here, which is now become
annual, is the distribution of Cathechism
orizes. Our pastor, seeling so many losing prizes. Our pastor, seeing somany losing the faith, or growing careless in the practice of its precepts, and realising that this can only come from ignorance of the inestimable tressures of grace that that faith bestows in this life as well as eternal faith bestows in this life as well as eternal happiness in the next, does all in his power to encourage the parents amongst his flock to procure for themselves good, instructive Catholic literature of every kind. He, at the same time, encourages the children to acquire a thorough knowledge of that faith by eiging saluable prizes to the faith by giving valuable prizes to the most diligent in studying Christian doctrine. This zeal is most opportune in our time when so many foul calumnies are circulated against the faith by an archidded against the faith by an unbridled press. The accusation made against the Stations of St. Louis, of "worshiping a plaster of Paris statue," commented on in your issue of Dec. 20th, is a good sample. How is it that the Orangemen are never accused of worshiping king "Billy," or rather of worshiping a banner bearing a figure of him, on the 12th of July?

Before distributing the prizes to the

children our pastor presented, on their behalf, Miss Teresa Lally, their teacher, with a beautiful olegraph of the "Sacre Heart of Mary" by Sassoferato. M Lally well deserved this token of appreciation of her kind services on account of the zealous manner in which she dis-

The "Holy Family," by Pacelli, the prize The "Holy Family," by Pacelli, the pr 23 for excellence, was won this year by Mary A Webb, of Grimsby. The first prizator Smithville, the "Sacred Heart of Jesus," by Battoni, was obtained by Minnie Dougherty, second, the Guardian Angel," by Pacelli, was won by John O Connell; third, the "Ecce Homo" of Guido Rein; obtained by Guis E. Bary: first access obtained by Julia E. Barry; first access
Josephine Barry; honorable mention,
Stella Murgatroyd. First prize for Grimsby class was won by James Kavan-nagh; second by Agnes Hand; third, Thomas Kavannegh ; first access, Sylves ter Hand; honorable mention, James Hand. These prizes are all first class leographs from the Societa Oleografica of Bologna, Italy.

A JESUIT ON ENGLAND'S DANGER.

London Universe. At the Church of St. Patrick, Park Place, Liverpool, on Sunday evening the Rev. Father Dubberley, S. J., delivered his second address on "Catholic Belief and Ritual." The rev. gentleman said that since he last addressed them there had been held a meeting of been held a meeting of a certain section of the Church of England to protest against the judgment in the Lincoln case. Moved by curlosity, and then egged on by amusement, he read the various speeches, and found that every speaker thought it incumbent upon him to say something against the poor unfortunate Ohurch of Rome. When he read these various attacks he asked himself what the Church of Rome had to do with the differences and the dis-turbences in the Caurch of England; and they brought to mind a saying of an apologist of Christianity—Tertuilian—that in the old pagan days, whenever there was a short supply of water, or, if there was too much water, the cry went through the Roman empire.
"DEATH TO THE CHRISTIANS."

The cry now was, "Resist the Church of Rome." They were told that the Church Rome." They were told that the Church of Rome was superstitious and idolatrous but not a word was said as to how it was so. The attacks that had been made upon them during the last week had suggested to his mind a train of thought, and it was this: that if anything that happened could be attributed to the conduct of the Church of Rome in the same manner as ever calamity in the days of the early Christian was attributed to the Christians, he might possibly find by inquiry that there was great similarity between the persecutions which the Christians had to undergo under the Roman Empire and the persecution which Catholics had to undergo under the British Empire three hundred years ago. The people were now beginning to learn that this land had

A GLOBIOUS HISTORY OF HER OWN FOR THOUSAND YEARS BEFORE THE REFORM

THOUSAND YEARS BEFORE THE REFORM
ATION WAS THOUHGT OF;
they were beginning to see that if England did fall from her high estate she will
fall, not because the old faith was returned to again, but because the manhood and the womanhood of the country was becoming more and more thoroughly enslaved to the vice which enfeebled the Greeks and which levelled the Romans of old, and had been the case with every empire — namely, the vice of impurity. Let them take their newspapers and read the accounts of murder, or read the ac-counts of trials in the courts, and they would see that this dreadful vice of impurity was a canker worm, working its way into the very vitals of the empire. THIS WAS WHAT WOULD DESTROY THE

and not the fact of the people returning to the old faith. Among the Romans the people were taught that the Chris tian priests were worms to be avoided, and he found there was this same reason why the people of this country seemed to hate the Church of Rome. They were taught from their childhood, they almost received the hatred with their mother's milk. That they would find that Catho-lic priests had a cloven foot and possibly a tail like the devil - that they were parishs unworthy of association with the people whom they might be expected to contaminate. The preacher then re-

ferred to the points of similarity between the early persecutions and these in Eag-land, showing that TORTURS, BRIBERT, FLATFRET, AND DE-

TORTURS, BRIBERT, FLATTERT, AND DECEPTION

were used in each case, but that Christian can for and devotion triumphed, and showed the Church victorious by her martyrs. Looking at England now, he found that after three hundred years of persecution men of the greatest genius and the most intelligent minds in the Church of England, having examined the tenets of the Church of Rome, had embraced her faith and died in her bosom. He found that in the Church of England there was disruption, and that there was diseastablishment looming in the distance. He found likewise that the cross of Christ was finding its way day by day into the most iconoclastic day by day into the most iconoclastic Churches, and if they looked further they saw the Church of Rome was on the winning side. They saw that the day was not far distant when the Church would claim this country as one of her children. Let them pray that that land would once more become the saints."

SISTER CATHERINE'S PLANS. GIVING EIGHT MILLION DOLLARS TO

HER ORDER.

"The Sisters of the Most Holy Sacrament" is the name decided upon for the new religious Order that Miss Kate Drexel, or "Sister Catherine," as she is now called, is to establish, and which will have for its special object the amelioration and improvement of the condition of tion and improvement of the condition of

Indians and colored people.

Sister Catherine has returned from Washington, D. C., and is at the Mercy Convent, on Webster street. Her mission Convent, on Webster street. Her mission to the National capital was to have a conference with Secretary Noble, of the Department of the luterior. She also wished to make some definite beginning for the work of benefiting the colored race. With that object in view, a site was purchased at Aroudel, near Washington, and the erection of a convent and school will be commenced immediately.

This will be the foundation of the extensive work contemplated by Sister

extensive work contemplated by Sister Catherine, and to this point she, with her novices, twelve in number, who have been with her in St. Mary's Convent, will repair in the early spring, and, taking possession of the building, act-ively commence the enormous charitable

enterprise.
Sister Catherine's vows of poverty, chastity and obedience will probably be taken in February, and the profession will be, as was the reception last winter a notable event, to be graced by a large number of the Caurch dignitaries from this and other cities. It will take place in the chapel of Mercy Convent, and at that time Sister Catherine will resign her immense fortune-estimated at her immense fortune—estimated at between \$7,000,000 and \$8,000,000—to the new Order, becoming herself a simple member. By this bequest "The Sisters of the Most Holy Sacramant" will become a wealthy Religious Order. The Mother House is being built at Andalusia, near Philadelphia, and will be the novitiate for the followers of Sister Catherine. The residence at

Sister Catherine. The residence at Washington is only temporary, and will be removed to Philadelphia within two years, the idea of Sister Catherine in going there being to closely ally herself and become intimately acquainted with the people of the South that she and her followers hope to benefit.

Although she has been a novice of the

Sisters of Mercy, Sister Catherine's insti-tute will not be governed by the rules of that Order, but by laws better suited to the peculiar work in which she is to en-gage. The garb will also be somewhat different, though composed of black, and completed with a veil similar to that worn by the members of the Mercy Order. Pending the profession, the lady is bury-ing herself in becoming familiar with all phases of convent and sisterhood duties, and is also formulating a code of rules and regulations by which the new Order will be governed. A council will be elected as soon as the Order is formed.

"DARKEST ENGLAND,"

The Rev. George E. Startup has received the following letter from His Eminence Cardinal Manning, in acknowl-edgment of a communication drawing His Emminence's attention to General Booth's cheme set forth in "Darkest England"

Archbishop's House, Westminister,
London, Dec. 11, 1890,
REVEREND SIR—I am sorry to have
been so slow in answering your letter on the
subject of General Bootn's book, but my work and correspondence are more than I can get through. General Booth's book seems to me a true and urgent appeal for the great multitude of our people, who are suffering in miserable dwellings, extreme poverty, and surrounded by vice and crime. They are beyond the reach of our older They are beyond the reach of our older agencies, and need a new and special agency directed to them alone. If Gen. Both can do this work, which no one is now doing, he will be doing great good. His plans are not new, and need good management; if well guided they will be also and release many that are now lest." recalm and raise many that are now lost."

The best medical authorities say the proper way to treat catarrh is to take a constitutional remedy, like Hood's Sarsa-

Fifteen Months Free.

"Fifteen months ago I had a bealing breast. I tried many remedies but got no relief, I then tried Hagyard's Yellow Oil, which gave me instant ease. It is the best thing I ever used for all kinds ot pains

MRS. JOHN CORBETT, St. Marys, Ont. Income and Outlet.

The three important outlets of disease are the skin bowels and kidneys. See that they perform their functions properly and use Burdock Blood Bitters to insure this proper action.

Worms derange the whole system.

Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer.

It only costs twenty-five cents to try it and

Burdock Pills cure sick headache by regulating the stomach, liver and bowels. Skin Diseases are most annoving because so noticeable. Dr. Low's Sulphur Soap heals and cleanses the skin.

THE DUTY OF HAPPINESS.

"If a man is unhappy, this must be his own fault; for God made all men to be happy,"—Spictetus. Life is a great gift, and as we reach

years of discretion, we most of us naturally ask ourselves what should be the main object of our existence. Even those who object of our existence. Even those who do not accept "the greatest good of the greatest number" as an absolute rule, will yet admit that we should endeavor to yet admit that we should endeavor to contribute as far as we may to the happlness of our fellow-creatures. There are many, however, who seem to doubt whether it is possible, or even right, that we should be happy ourselves. Our own happiness ought not, of course, to be our main object, nor indeed will it ever be secured if selfishly sought. We may have many pleasures in life, but must not lately endeaver have rule over us, or they will soon hand us over to sorrow; and "into what dangerous and miserable servitude does he fall who suffereth pleasures and sorrows (two unfaithful and cruel commanders) to possess him successively?" manders) to possess him successively?'

I cannot, however, but think that the
world would be better and brighter if our

teachers would dwell on the Daty of Hap for we ought to be as cheerful as we can if only because to be happy ourselves is a most effectual contribution to the happ!

ness of others.

Everyone must have felt that a cheerful friend is like a sunny day, which shels its brightness on all around; and most of us can if we choose, make all this world

of ther a palace or a prison.

There is no doubt some selfish satisfac-There is no doubt some selfish satisfac-tion in yielding to melancholy; in brood-ing over grievances, especially if more or less imaginary; in fancying we are vic tims of fate. To be bright and cheerful often requires an effort; there is a certain art in keeping ourselves happy; in this respect, as in others, we require to watch over and manage ourselves, almost as if

we were somebody else.

Life certainly may be, and ought to be, bright, interesting, and happy; and, according to the Italian provero, "If all can not live on the Plazza, everyone may feel the sun."

If we do our best, if we do not magnify trifling troubles; if we resolutely look, we do not say at the bright side of things but things as they really are ; if we avail our things as they really are; if we avail ourselves of the manifest blessings which surround us, we cannot but feel how thankful we ought to be for the "sacred trusts
of hesith, strength and time"—for the
glorious inheritance of life.

Few of us, indeed, realize the wonder
ful privilege of living; the blessings we
inherit, the glories and beauties of the
universe which are our own if we choose

universe, which are our own if we choose to have it so; the extent to which we can make ourselves what we wish to be; or

Epictetus says : " If a man is unhappy, Epictetus says: "If a man is unnappy, remember that his unhappiness is his own fault; for God has made all men to be happy." "I am," he elsewhere says, "always content with that which happens, for I think that what God chooses is better than what I choose." And again: "Soek not that things which happen should happen as you wish; but wish the things which happen to be as they are, and you which bappen to be as they are, and you will have a tranquil flow of life. . . If you wish for anything that belongs to another, you lose that which is your

own."
Few, however, if any, can, we think, go as far as St. Bernard. We cannot but suffer from pain, sickness, and anxiety; from the loss, the unkindness, the faults, even the coldness of those we love. How many a day has been damped and dark ened by an angry word !- Selected

Modern Miracles. A singer for breath was distressed, And the doctors all said she must rest, But she took G. M. D.

An athlete gave out, on a run.
And he feared his career was quite done;
G. M. D. pray observe,
Gave back his lost nerve,
And now he can lift haif a ton.

A writer, who wrote for a prize, Had headerhes and pain in the eyes; G. M. D. was the spell That made him quite well, And glory before him now lies.

These are only examples of the daily triumphs of Dr Pierce's Medical Discovery, in restoring health and reviving wasted vitality. Sold by all druggists. Powder Mill Explosion.

A powder mill explosion affects the country for miles round, but dyspepsis, bilionances, constipation, headache, loss of appetite and debinty affect humanity the world over. The Editor of the Mitchell Recorder states that he was cured of biliousness, liver trouble and sick headache, by Burdock Blood Bitters. It is not wetth trying on such evidence?

Mr. George Tolen Derggist Graven

Mr. George Tolen, Druggist, Graven nurst, Ont, writes: "My oustomers who have used Northrop & Lyman's Vegetable Discovery and D, speptic Cure say that it has done them more good than anything they have ever used." It has indeed wonderful influence in purifying the blood and curing diseases of the Digestive Organs the Liver, Kidneys, and all disorders o

Bad, Worse, Worst.

Cold, cough, consumption, to cure the first and second and prevent the third use Hagyard's Pectoral Balsam, the neverfailing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaint.

The Medicine for Liver and Kidney Ottons

The Medicine for Liver and Kidney Complaint—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

Milburn's Beef, Iron and Wine is pre-from fresh beef, soluble iron, and pure sherry wine, combined with choice aroma-

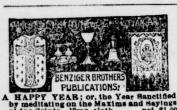
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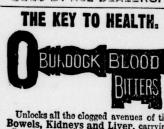
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FIVE-MINUTE

JANUARY 1

FOR BARLY BY THE PAULI

New York Cath SUNDAY WITHIN THE O MAR Brethren the miest Infant, which fills our mas joy, is a mission to God in the highest to men of good will message of the augels and by the mission wh in this church next Su that all in this parish

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by word and by exam tend this mission. Another one says, missions before: wh these cold, wintry n four to go to church oversgain." In answe the mission is an ole Gospel of Our Lord. teresting to souls who of life. Such souls to die; they know to judged according to that a place is reserv Wearlsome. Our Lord Jesus Ch acquaintance ; does the

Another one tays go to church to hea wrath on my head, twith pictures of hel I answer: How do will be the effect of mit that the justice omitted by the Fat good life. But it motive. Did you a mission? If so, walk of it the possession. sult of it the possess a state of joy and courage? There are grace of the fear they are going to p service, and this gree in view in the missi mon and instruction Another objects t

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comething besides the not two Gospels-or ry Fathers are ed souls are absorbed they utter. Are yo intellect than they Brethren, this m for all the people, for one and all of t church. For our favors to every per we lay its obligation attend it, unless her

vented by sickness reason. All can try to do so. All r GETH

THE GARDEN WI WITH THE On the very low of Olives, deep do the garden which i sacred story - Get the agony, says a Magazine. Almost other side of the re narrow valley, is Golden Gate, sup be the natural and to reach that sacre hard would follow under the twillel shade of the pale mysterious angui

their feet toward not what. And doubt, they led the ing the peopled w It is said that tradition that by th ide into the holy kingdom; and cons has been takenone, considering t -of building up something even in is grateful to the i singularly to the Temple gate an memorable. Ge about which there is now a garden o and well cared fo

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FIVE-MINUTE SERMONS

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BY THE PAULIST FATHERS.

New York Catholic Review.

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TTLE IN

DUSE.

s, Diarrhoea

S. COFFEY,

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D

RESTORED TO ANY ONE WHO ELPHIA, PA. NAL

judged according to his works; they know that a place is reserved for them in Para-

dise; and they never can find such things Wearlsome.
Our Lord Jesus Christ is, indeed, an old acquaintance; does that make His friend-ship less precious? Another one cays: "I don't want to

go to church to hear those men pound me with bards words, to pour fire and with on my head, to make me miserable with pictures of hell and the judgment."

I answer: How do you know that such will be the effect of the mission? I admit that the justice of God will not be omitted by the Fathers as a motive for a good life. But it is not the highest good life. But it is not the highest motive. Did you ever attend and make a mission? If so, was not the final re-sult of it the possession of the love of God, a tate of joy and peace and hope and courage? There are many who need the grace of the fear of God to start with, but none can do without love if they are going to persevere in the divine rervice, and this great fact is kept steadily in view in the mission, and in every ser-mon and instruction of it.

Another objects that the mission is in-

tended for simple people and not for in-telligent and educated men and women, the class to which he belongs Brethren, that is an offensive form of Pharieceism. Use the Gospel intended only for the simple and ignorant?—or is the mission something besides the Gospel? There are

they utter. Are you of a higher order of intellect than they?

Brethren, this mission is sent by God for all the people, for all classes among us, for one and all of the parishioners of this church. For our part we extend its favors to every person in the parish and we lay its obligations on all. All must attend it, unless here and there one is prevented by sickness or other equally grave reason. All can benefit by it, all must try to do so. All must pray for success.

GETHSEMANI.

THE GARDEN WHICH IS ASSOCIATED WITH THE SACRED STORY.

the agony, says a writer in Blackwood's Magazine. Almost opposite to it, on the other side of the road which traverses the other side of the road which traverses the narrow valley, is what is now called the Golden Gate, supposed to have been the Beautiful Gate of the Temple. It would be the natural and nearest way by which to reach that sacred retirement. By this gate no doubt the betrayer and his stealthy to reach that sacred retirement. By this gate no doubt the betrayer and his stealthy band would follow the steps of our Lord to His favorite haunt, stealing down under the twilight skies to where the shade of the pale olives sheltered His mysterious anguteh, and the troubling dezing of the disciples "sleeping for sor row," confused by the strange uncompared. "I really can't get quiet; my mind is row," confused by the strange uncompre-hended tide of events, which was drawing their feet toward something they knew not what. And by this path again, no doubt, they led their Prisoner back, avoid ing the peopled ways, hurrying Him into the stronghold of His enemies.

It is said that there exists a Moslem tradition that by this gate the Messiah is to ride into the holy place, taking back His kingdom; and consequently the precaution has been taken— a curiously ineffectual one, considering the greatest of the event of building up the gate. There is something even in this superstition which is grateful to the imaginative mind. And singularly touching juxtaposition of the Temple gate and the arden is still more memorable. Gethsemanl itself, a site about which there is no manner of doubt, is now a garden of flowers, protected by trim palings—a modern garden, orderly and well cared for, which gives a certain shock to the mind, but rather for the first moment than permanently.

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Low's Worm Syrup.

Minard's Liniment is the best.

EVANGEL'ZATION OF CATHOLICS.

SELFISH PRAYER. London Universe, Dec. 20.

On last Sundwy at the High Masa in the Church of the Immaculate Conception, Farm street, the Rev. Father Gallwey, S. J., made an appeal on behalf of the funds of the patronage work of the Society of St. Vincent de Paul, during which he said St. John tells us, "We never can love God, whom we do not see, till we first love our neighbour, whom we do see." Till they loved men on earth they could not arrive at the eternal love of God in heaven. eached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City. SUNDAY WITHIN THE OCTAVE OF CHRIST-Brethren the mission of the Divine

Brethren the mission of the Divine Infant, which fills our souls with Christmas joy, is a mission of peace. "Glory to God in the bighest and on earth peace to men of good will." Such was the message of the angels to the shepherds: and by the mission which shall be opened in this church next Sunday it is intended that sill in this parish shall be made partakers of the peace of Christ. Allow me to say a few words on that sulject.

One says I don't need the mission; it is intended for hard sinners and I am a good Christian. Brethren, that is a deliasion. The mission is to prevent good Christian. Brethren, that is a deliasion. The mission is to prevent good Christian. How many fail into sinful courses because they are puffed up with self-righteousness. The temptation to pride is the devil's last resort, and pride gooth before a fail. Besides, everything in a mission tends to make good men better as well as to make bad men good. Do you not want to persevere? Then attend the mission, for it is a mighty power for perseverence. Again, we need the example of our good Christians to help along the sinners. Many a sinner's ealvation will depend on those who will by word and by example help him to attend this mission.

Another one says, "O I have attended missions before: why should I get up these cold, wintry mornings at half peat four to go to church to hear the old story oversgain." In answer to that I admit that the mission is an cld story for it is the Gospel of Our Lord. But it is always in tereting to souls who take a serious view of life. Such souls know that they have of life. Such s

for His image. Therefore he asked them to be good to St. Vincent de Paul, and share their morsel with his little ones. the mission is an old story for it is the Gospel of Our Lord. But it is always in teresting to souls who take a serious view of life. Such souls know that they have to die; they know that every man will be their sixtness, their riches, and their sixtness, their riches, and their plessure and their own pain, their bealth, their sickness, their riches, and their poverty—their honor and dishonor. Our Lord simply said, "Shere that love with those around you. Do for others what you are doing for yourself." Let them share what they possessed with others, for loving was really and their said. On a gravestone in New London, Conn., appears the following inscription. The records of ancient Greece or Rome do not exhibit a nobler instance of patriotic hero possessed with others, for loving was really sharing, and when wishing and praying for themselves let them pray for others also. Perhaps they would understand that doctrine better by calling to mind what was written by a man in the days of old who had never seen the Gospel of Christ as Catholics saw it; who had never knelt before the altar as they did; who was never fad by the holy of the wolay wounded not far distant, beheld who was never fed by the body of the Lord as they had been; who had never looked up to the face of the Madonna as they did. That man

IN THE OLD DAYS
lived in the midst of heathenism, and he wrote under the inspiration of the Holy Gheet and he becuesthed it and said to one of his companions:

'Let us endeavor to crawl to this line; we will wet the powder with our blood. Thus, with the little life that remains to us, we shall save the fort and magazine, and perhaps a few comrades who are only gheet and he because that it to them.

lived in the midst of heathenism, and he wrote under the inspiration of the Holy Ghost, and he bequeathed it to them He uttered that prayer in the sight of God and His angels: "If ever I bave eaten my morsel alone, and the fatherless have not shared of it, may my shoulder fall from its joint, and my arm with its bones be broken." These were the words of holy its joint, and my arm with its bones be broken." These were the words of holy Job. That was the doctrine which our Job. That was the doctrine which our Lord wanted them to adopt, and that did not merely refer to the food which they ate, but He wanted them all day long, and at all times of the year, to share what they possessed with their neighbors, and, if wishing and praying for good things for themselves, let them share their prayers and wishes with others that they might have them too. If some man compared not two Gospels—one for the simple and not two Gospels—one for the simple and subther for the cducated. The Mission-sty Fathers are educated men, and their souls are absorbed in the truths which they utter. Are you of a higher order of antallact than they?

The God manual and put that prayer of Jode a manu

Had the nineteenth century dogma? brought amongst other great revelations that there were two Creators—one that created a nice, respectable, refined gentle-On the very lowest slope of the Mourt of Olives, deep down and unseen beyond the inclosed walls of the Temple area, lies the garden which is so associated with the sacred story — Gethsemani, the scene of the agony, awa a witer in Rechards.

Is latolerable," and he said:

"I really can't get quiet; my mind is
disturbed; I cannot pray," and to quiet
himself he sprinkled can de cologne over
his forehead and began to read the newspaper. He took out his little Office and
began: "Our Father, who art in heaven
\_\_\_."

But holy Job put his hard upon him and said: "In the name of God, do not

only one Creator of the poor and rich. If you say 'Our Father,' you acknowlege that the same Creator—that old fashloned doctrine that was in my time—that the same Creator who created you created these men whom you have sent away because they are pestering your life."
Those people who had come for alms had gone away sick at heart because they could not get help. Perhaps there was ACHILD TAKEN AWAY

from the care of St. Vincent de Paul and put under the care of one of those who did the work of St. Vincent de Paul in the camp of Satan. There were women and children wanting fire, a man dying on a pallet and not knowing who would take There is no Better remedy for worms of the large with a pallet and not knowing who would take the large of his Catholic orphans; and still may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. Catholic orphans; and still may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing. We may say that in several instances it has been very astonishing.

taught that there was no God to care for them, because the rich would not open their hands to share their luxuries. Sel-fishness came inside the Church of God. Plous Catholics, as they were called, might be very selfish. Many a prayer was offered in the church and at home full of selfi-hness. Let them take, for instance, a man who was making a Novena that his ior to woman; that it is wrong to accumulate wealth, and that no rich man or woman can get into heaven; that as the Lord had given them voices with which to sing, all musical instruments at home or in church must be done away with. There is no regular minister employed, but each member is expected to take his regular turn in the pulpit. There is at present a religious revival in progress, and it is said to be one of the most buisterous kind. A half dozen are frequently on the floor shouting at the same time, while others who have become completely exhausted are lying around in a promiscu ous manner. They are called the "True children of God," and claim to have evidence that this world will slip a crg and go to pieces before the year 1900. The ungodly here have christened them the "Ghost Dancers," by which name they a man who was making a Novena that his SPEECH IN PARLIAMENT might be the best. What better would the world be if that particular man made a brilliant speech? Or again, if a father or mother were having Novenas said, and Popes and Cardinals praying for them that their well-seasoned daughter might attract the eye of that young Marquis who had come into the market, could avoid had come into the market, could angels have much sympathy with such a prayer? have much as mpathy with such a prayer?

If the Marquis happened to be a curse instead of a blessing, they might have reason to repent; but if he was a really worthy partner, why should God give him to their daughter because they in seifish prayer asked it? Let them change their prayers if they wanted a blessing. Let them pray that they and all others—if they liked that particular

LADY WHOM THEY DETESTED
—that she and others might have good marriages for their children. God would hear such a prayer, and love it and bless it. In their prayers they were to share their morsels with others. They could not have a blessing from God and a curse for His image. Therefore he asked them "Ghost Dancers," by which name they are best known in this neighborhood.

A WONDERFUL DISCOVERY.

A CANADIAN DRUGGIST MAKES A

DR. KOCH. The civilized world has recently been deeply agitated over the announcement that Dr. Koch, an eminent German physi clan, had discovered a lymph for the cure of consumption. This discovery has been heralded throughout the world, and is looked upon as one of the greatest achieve ments of modern medical science. Of equal, if not greater importance, is a discovery made by a well known Canadlan druggist, which, while it does not pretend to care consumption after the lungs have been affected, is offered with every confidence as a preventative of that disease. Medical testimony bears out the statement that more than two-thirds of the cases of consumption, occurring in this country annually, are of catarrhal origin. The trouble begins with a cold in the head. which the sufferer treats as a light matter, and too frequently neglects. This in time invariably develops into catarrh; the mucous membrane becomes thickened, in flummed and hardened, and there is profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and hardened. In either case the breath is inhaled over this poisonous matter, and produces beieful results. Tach flumation gradually extends to the bronchial tubes, and thence to the lungs, which, already poisoned and weakened by the foul breath inhaled, are ripe for that dread disease— consumption, which ends in death. A remedy that will prevent these disastrous consequences must be regarded as a boon to mankind, and, as already stated, such a druggist. There is no case of cold in the head which it will not instantly relieve and permanently cure. Do not, for an instant, neglect a cold in the head, for, by

words in large characters:

HERE RESTS WILLIAM HOTMAN. On Connecticut's coast, when was New London town-While America's fate hung suspended— Bleg'd by British forces of marshal renown, And few were the brave wno defended. With fire and with sword, both by land and by sea, By four thousand soldiers surrounded, Her case seem'd as hopeless as any could be— Her bravest defenders lay wounded. To blow up the fort was the merciless plan To reze her, they though of contriving: To join in one holocaust every man. Whether wounded, or dead, or surviving. A long train of powder was carefully laid From the magazine straight to the narbor One dying defender, who saw it, thus said To a comrade, with heroic ardor:

We are wounded and dying, unfit for the All our country e'er asked have we paid But one other effort we'll make, that we Yet bafile the ruthless invader.

Let them pray earnestly for all, that they might have the grace to adopt the maxim

of holy Job-that they would love their twin brother - that was, every neighbor

A BRAVE DEED.

the fort into the air. William Hotman, who lay wounded not far distant, beheld

whom God had created.

"See yonder dark line leading straight to THE EFFECT OF A MOTHER'S the fort.
Where our wounded companions are lying;
One spark touched to it would, with awful

Blow their fragments high in the air flying. Let us creep to that spot while yet strength doth remain.

doth remain, Ere life's crimson tide ceases flowing; And with our hearts' blood we willdamp the dark t/ain, And stop the flame farther from going."

Thus \*poke William Hotman, then dragged he along— Every foot of the course his blood stain-ing His weak and rent body; nor cared to prolong Life, only for this task remaining.

His wounded companion, inspired by such zeal, Tried to follow his noble example; Only through lack of strength did his brave effort fall; For of will and resolve he had ample.

Onward crept our brave hero; the rapid decline
Of bls sight and his strength him
affrighted;
Would he see the faint mark? Could he
reach that dim line
Ere it would by the foe be ignited?

As he neared the marked spot he one hasty glance gave, Saw the foe had already just done it; Then, with one dying effort, his comrades to save,

Dragg'd his almost dead body upon it. The flame swiftly reached where the hero's

blood laved, But as quickly expired at that braker; The fort and his wounded companions wer

saved,
As his spirit took flight to his Maker.
M. C. O'DONNELL, Neglected cold in the head will certainly

lead to catarrh, perhaps to consumption and death. Nasal Balm never fails to cure sold by all dealers. The Red River. The red river of life is the blood: if it

be impure, health is impossible and life a burden; Burdock Blood Bitters, say those who have tried it, is the best blood purifier in the world.

Miss Maud Carleton, Ridgtown, Ont., says: "Am using B. B. B. right along and find it a perfect blood purifier just as adver-

Messrs. Parker & Laird, of Hillsdale, writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Eclectric Oil, concluded to take some with him, and the

them. Let them go to the hovels of those whom they had rejected. Let them hear them arguing with God, listening to the apostle of Satan, who came and said to them: "How can you believe there is a good God? If a good God created you, why does He make this inequality." Thus the Lord God was blasphemed and put upon His trial. The poor were being evangelized in that sense, and rapidly taught that there was no God to care for them, because the rich would not open their, hands to share their luxuries. Selfishness came inside the Church of God.

DISCOVERY RIVALLING THAT OF

remedy has been discovered by a Canadian the prompt treatment, you will prevent its developing into catarrh—the record stage on the road to the grave. If, however, catarrh has already developed, the use of this great remedy will prove equally bene field, as it affords speedy relief, and will off of the catarrhy are the research. effect a certain cure, even in the most aggravated cases, if presistently used. It removes the secretions, frees the clogged nostrils, and sweetens the breath, stops the inflammation and thus caves the lungs and inflammation and thus eaves the lungs and prevents the disease developing into con sumption. This great discovery is known and sold throughout the country under the name of Nasal Balm. It is a positive and certain cure, and the thousands of testimonials in the hands of its proprietors prove that it is all they claim for it. It is sold by all dealers, and every sufferer from cold in the head or extern should use it.

LOOK.

The following touching incident is re-lated by a Jesuit Father: I have known a student, whose desolute and wicked life had caused him to be cast into chains, and to be locked up in the fortress of Eurenbrottstein. His father was long since dead. His mother, therefore, had to bear alone the grief caused by her degenerated child It is difficult to express how keeply it gnawed on the mother's heart; in the soul of the criminal, however, it was and remained as dark as in the prison where he was chained; not the least sign of repentance. No wonder such a sorrow, which, by day and by night, efflicted the poor mother of the impentions son, ladd her on the bed of death. Seeing the hour of dissolution approach, she sent a petition to the commander of the fortress to bring her child once more before her dying bed. her child once more before her dying bed.
He granted the request. The next day
the son appeared, ecorted by armed soldiers, at the bed of his mother. But she,
pale and consumed with grief, spoke no
word, no, not a word, but long and plercingly she looked on him, and having pen
etrated him long and deeply, she turned
her face to the wall, and gave the signal her face to the wall, and gave the signal to lead away the son. As he came so he went—cold and sulky, like as if there was in him an incarnate obstinancy. But in the prison it came upon him. The look of his haggard, dying mother, thin and wasted; and with this look everything—reproach, punishment, admonition, entreaty, mother's auxiety, mother's love! Had she spoken to him a whole month long, unceasingly, she could not have spoken so earnestly and thrilling to his heart as she did with her dumb look from her death-bed. What a storm of emotion her death-bed What a storm of emotion agitated the soul of the wretched youth! As never before he was moved, and broke forth in such vehement ejaculations, that one would think his heart must break. with this recognition, no; he verted sincerely; he even entered a mon astery, and now you see him—the young criminal—here, standing before you in the pulpit. It was Father Hasslacher himself, the celebrated German Jesult, who died in

Minard's Liniment for Rheumatism,

1876.

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DONALD KENNEDY

Of Roxbury, Mass., says

I have kept a \*crap Book for a good many years of letters received from pa-tients; some are long—too long to publish; some are short—short and good. Rainy days I sit down and read them, and have learned a good deal about the human body from some poor, sickly woman or overstrained man. Here is one of them, I call it a good letter:

TRENTON, Texas, Sept. 28, 1886.
"To Kennedy of the Medical Discovery, Roxbury, Mass. I am proud of my recovery as to express my feelings in thanks to you. The KHEUMATISM has made me Roxbury, Mass. I am proud of my recovery as to express my feelings in thanks to you. The kHEUMATISM has made me four-legged for six years. At last I have traded off two of them to Bell—Druggist—for four bottles Kennedy's Discovery. I am yours gratefully and unsolicited, J. B. Ivy.

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Beninien C. M. B. A. Directory.

Bro T. J. Finn, of Montresi, has in course of preparation a Complete Directory of the Catholic Mutail Send J. Association in the Dominion of Casada. It will contain the names of all he members and such other information as will be of interest. It will form a very valuable and interest it will form a very valuable and interesting volume, and, it is breed, will be the means of still further extending the memberainp as well as bringing those who are sireasy enrolled into closer relations of business and friendly interested for free distribution. The size of page will did this work an excellent advertisely will find this work an excellent advertisely are: For full page, \$12; half page are: For full page, \$12; half page for quarter page, 85. Those of our maddress the publisher, T. J. Finn, Gazette office, Montreal. Dominion C. M. B. A. Directory.

Stranch No. 4, Loudon, steets on the 2nd and 4th Thursday of very month, at 3 o'clock, at their nell, tibion Block, Richmond street. P. F. loyle, President; Wm. Corcoran, Rec.

O. M. B. A.

Peterborough, Dec. 29, 189).
To the Editor of the Cathotic Record:

Peterborough, Dec. 29, 1893.

To the Editor of the Cathotic Record:

SIR—I have received the following letter from Mrs. Ellen Halpin, wife of the late M. Halpin whe was a charter member of Branch 80, Peterbough. This will fully explain the tenefits to be derived from the Catholic Muthal Beneft Association.

Yours v. ry truly.

J. J. LYNCH. R.c. Sec.

To the Officers and members of Branch 30, Catholic Muthal Beneft Association.

Gentlement—Allow me to tender to you may brother members of my late nusband, my most humble and sincere thanks for the prompt. affable and satisfactory manner in which his beneficiary certificate has been transferred to me by J. J. Lynch. R.cording Secretary of shove tranch in the form of \$2,700, full amount of claim held in above association. I would certainly recommend the C M. B. A. to all who are eligable to become members to take advantage of the same at once. I would therefore, gentlemen, extend to you once more my every graveful thanks for past favors and kind mess.

Wishing your Benefit Association future

Wishing your Benefit Association future resperity which should attend it, Yours respectfully, ELLEN HALPIN. December 26, 1890.

New Branches.

A new Branches.

La Salette, January 1, 1891.

A new branch of the C M B A. was organized on the evening of Thursday last, the 1st day of January. The new branch is No. 149 of the Grand Council of Canada. Rev. Father Flannery, of Thomas arrival hare on that aven. St. Thomas, arrived here on that even ing by express from the west, and proceeded immediately to the residence of Rev. Father Corcoran, P. P., La Salette. It was expected that a large crowd would be awaiting in the church, as a lecture, with a sacred concert, had been announced, but it was as dark as the famed Erebus of the pagane, and the rain came down in torrents. None had the courage to leave home on such an evening but the men who had applied for membership in the C.M. B. A. These Rev Father Fianner. C. M. B. A. These Rev. Father Flannery, as District Deputy, addressed on the duties, bligations and advantages of membership obligations and advantages of membership in a society that is now spread over the continent, and which, since its inception, about eleven years ago, in Canada, has distributed millions of dollars among Catholic families bereft (many of them anddenly) of the presence and earnings of a beloved father or brother, by the unspar ing hand of Death. After all the mem-bers had taken and subscribed to the obligations of membership, the following

obligations of membership, the following efficers were elected:
President, Rav. P Corcoran
First Vice-President, John Armstrong
Second Vice-President, illiam Moore
Treasurer, Patrick MeSloy
Becording Secretary John McNamara
Corresponding Sec., John McNamara
Assistant Sec., Wm. Bridgman
Financial Secretary, Heary McElhone
Marshal, John Burke
Guary, Luke Foley
Trustees, Wm. Moore, Charles McElhone,
John Burke, Francis Casey and H McEihone.

It was understood also that Rev. P Corcoran would perform the duties of Spiritual Adviser and allow the members the use of a large room in his dwelling house for their meetings until such time as a Catholic hall can be secured.

Rranch 146 was organized in Drummond-ville. Que., on December 26, by Grand Deputy, T. P. Tansey.

prince on December 28, by Grand Deputy, T. P. Tansey.

Branch 148, C. M. B. A., Calumet Island, was organized on Monday, December 29, by Platric. Deputy M. Galvin, assisted by Brother James Gaudry. Brother Denis Mooney and Brother John Milin, of Franch 146. The Branch statted with a membership of twelve, but the members are 'noroughly in earnest and have every confidence that their membership will quickly increase, Deputy M. Galvin is worthy of the grateful thanks of the members for the energetic and self-sacrificing manner in which he devoted himself to the organization of Branch 148. The officers chosen are as follows:

The officers chosen are as follows:
Spiritual Adviser Ray. P Vincent
President, P-mi M.Nailv
First, Vice-President. T G Gaboury. M D
Second Vice-President. J O Tremblay
Rec. and Fin. Sec., Charles Barsalou
Assistant Sec., Joseph McCarragher
Treasurer, Richard T M.Naily
M stshai, Romain Meriesu
Guard, Alex. Ricard
Trustees, for one year, Jos. Ricard. Wm.
Kelly and Paul McNaily; for two years, T C
Gaboury, M D, and Ovide Biondin.

Rrother Galvin says. "the officers of these

eaboury, M. D., and Ovice Blondin.
Brother Galvin says. "the officers of these
Branches are all good men; will work hard
for the interests of the association, and, I
have no doubt, will do their work with the
Grand Secretary in a satisfactory manner."

Pontiac County, Portage du Fort, Que., 29th Becember, 189). To the Editor of the Catholic Record :

To the Editor of the Catholic Record:

DEAR FIR AND BROTHER—A new Branch of the C. M. B. A. was organized in this village on the 27th Instant by Brother M. Galvin, Deputy Organizer for this district. He was ably assisted by Brother H. Devine, Equipment of the C. A. Toprior, Ont. Series and the Commences with a membership of nineteen members, which number will be largely increased in a short time, as we have aiready several applications from young men who wish to become members of the association. Brother Galvin is indefiguiable in his exartions to establish branches of the C. M. B. A. throughout the Ottawa Vailey, as is evidenced by the zeal he shows in the discharge of his duries in the interest of the association. He will during this week organize, in the parish of st. C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the parish of the C. M. B. A. Brother and the willings of Quyon, where there is first class material for a numerous Branch.

The following gentlemen were elected to dil the offices in commentous with our Branch during the coming year, viz:

during the coming year, viz:

Spiritual Adviser, Rev. A Brunet, P.P. President, John Money, sr.

Canneellor prodeem, J.F. Gandev
First Vice-Press, D.F. Gasboury, M.D. Treasurer, J.S. Sauve
Recording Secretary, U.J. Mooney
Assistant Sec., Alexa-der A. Meldender, M. Marshai, J. M. Mooney, Jr.
Guard, Excandery, L.E. Warren
Marshai, J. Mu. Mooney, Jr.
Guard, Excander, W.m. A. MacKay, M.D. Trustes, for one year, L.F. Gaboury, M.D. Wrm. Ratchford and John Mailin; for two
years, John Mooney and J.S. Sauve,
J. M.

Pather, who doeth all things for the best, to visit this congregation with the loy hand of leath, and to take unto Himself Mr. Kearns, wife of our respected Brother, Peter Kearns, our past Chancellor and District Lepuly, be it

Kears, our past Chancelor and District
Deputy, be it
Resolved, That whilst bowing to the will
of an all-wise Providence, we, the members
of Branch 51, Barrie, extend our heartfelt
sympathy to our afflicted Brother and
family, and pray that dod may strenzthen
them to bear this irreparable loss; and
further
Resolved, That a copy of these resolutions
be entered on our minute book and another
sent to the Catholic Record.

sent to the CATHOLIC RECORD.

Hall of Branch 89, Perth, Jan. 2, 1891.
At a special meeting of the members of the Catholic Mutual Senefit Association held on December 29, 1893, the following resolutions of condolence were effered and adopted. Whereas it has pleased Almighty God by His divine and infinite wisdom to remove from our midst so suddenly and unexpectedly our esteemed and beloved Spiritual Adviser. Rev Father O'Donoghae.
Resolved. That we, the members of St. Jonn's Branch of the C. M. B. A. tender Father O'Conneil and relatives our sincere sympathy in the sad bereavement which it has pleased time will of divine Providence to inflict on them;
Resolved, 'hat' a copy of these resolutions be given to Father O'Couneil and published in the CATHOLIC RECORD and the C. M. B. A. Monthly.

Rec. Sec.

Branch 122, Sandwich.

Spiritual Adviser, Rev J J M Aboulin
President. Henry Morand
First Vice President. Joseph Lassaline
Second Vice President, X avier Janet
Recording Secretary, T U Cadaret, Sand
ich. Oat.
Assistant Rec Election of Officers.

Neo-raing Secretary, to Cadace, Sada-wich, Oat.
Assistant Rec Rec, Albert J Marcotte
Financial Nec. Osition Desroalers
Treasurer, C F Pequegnot
Marshal, Marc Bontrout
Guard, Pierre Tousignant,
Trustees, for one year. Alfred Guenot and
Ernest Girardot; for two years, C F Pequegnet, Maguel Guindon and Louis Lesperance
Meetings are held every second Tuesday
evoningsat 730 o'clock p. m., in Branch half
Mr. Rooinet's residence, located at town o'
Sandwich.

Branch 118, Sherbrooke, Que. Branch IIS, Sherbrooke, Que.

Spiritual Adviser, Rev. & E.C. Fisette
P. esident, George E. Ricux
First Vice-President, Espirin P. Cormier
Second Vice President, John J. Grimth
Recording ccc., Patrick Hackett, Sherbrooke, Que.
Assistant Rec. Sec., Blaise Heroux
Firancial Sec., Heliodere Fortier
Tressurer, Oliva Daponte
Marshal. William Gendron
Guard, Etienne Chartier
Trustees, John Culvenco, Louis Dupuy,
Alfred H. Cameraud, Jean B. Dancose and A.
F. Parl.
Meetings ava. hald West.

Meetings are held Wednesday evenings a o'cleek p. m., in McManamy's Block cocated on Wellington street, Sherbrooke.

Branch 67, Pembroke. Branch 67, Pembroke.

Spiritual Adviser, Rev. J Doucet
Chancellor, John J Gorman
Presiceat. Michael Howe
First Vice-President, L Rejotte
Second Vice-President, Jas. Spellman
Recording Secretary Jas. P Sarsfield
Assistant Sec.. Martin J Legge
Financial Secretary. A J Fortier
Tressurer Andrew Meehan
Marshal, Michael Gaffney
Guard, Peter Chaput
Trustees, John J Gorman. Jas. Daylin,
O'Meara, M Shea and W Doff.

Branch 82, Kingsbridge, Chancellor, J Long
President, M Austin
First Vice-President, J O'Neil
Second Vice-President, T O'Connor
Recording Sec., M Whit'y
Finaucial Secretary, D Matheson
Tressurer, T Stiles
Guard, P M Sullivan
Trustees, C Lumbartis, J O'Neil and
Mathison.

Branch 108. Quebec.
Chancellor. Patrick Kerwin
President, E C Morrison
First Vice President, Maurice Enright
Recono Vice Iresident. J W McDermott
Recording Herrstry, John, Brison
Assistant Rec. Sec. Andrew Patterson
Financial Seretary, C J O'Brien
Tressurer, John Sheridan
Marshal, John Donneily
Guard, Joan Humphery
Trustees, A Conner. C McNamara, F Hanson, John Lynch and Patrick Kerwin.

Branch 133, St. John (west), N. B.
President, P.J. O'Keeffe
First Vice-President, D.J. Noonan
Becond Vice-President, Jas. Gallagher
Treasurer, T. Donova, W. E. Scully
Assistant Becretary, John Dolon
Financial Sec., Michael Morressy
Marshal, John Casey
Guard, Patrick Egan
Trustees, Jas. Mathews, John Coyle, Jas.
Donone, Robt. Quintan and Cornellus
Joilins. Branch 133, St. John (west), N. B.

Branch 51, Barrie. Branch 51, Barrie.

Spiritual Adviser Rev. Dean Cassidy
Chancellor. A W Beardsby Chancellor. A W Beardsby
President, John J Coffey
First Vice President, F X Marrin
Mecond Vice President, F D Quintin
Recording Scoretary, John Rogers
Assistant Accretary, Wm. O'Neill
Financial Secretary. T F O'Mara
Treasurer. E evelgay
Marshai, Geo Byines

Guard, John Brennan Trustees, P Kerns, T F O'Mara, A V Seaidsby, John Regers and Wm. Gulifoyo Branch 91, Alliston. Branch 91, Alliston.
Chancellor, Thosa O'Callaghan
President, H J Gibney
First Vice-President, Patrick Dwyer
Second Vice-President, C Donnelly
Recording Secretary, H F Kelly
Assistant Secretary, P F Carmichael
Financial Secretary, Joseph Keogn
Treatur: Thos. Monon
Marshal, C Scanlon
Guard, John Connell
Trustees, M Doyle, John Rolan, Geo. K
Keogh, Terrence Lynca and Wm. Dennis.

Branch 27, Petrolia.

Spiritual Adviser, Rev. P J Gnam
President, Wm Gleeson
Pirst Vice President, Tim Gallivan
Second Vice-President, John Kelly
Tressurer, Chas. Mod sins
Recording Sec., Joan J Harvey
Assistant Sec., Gilbert A Bayard
Pinancial Sec., A Kavanagh
Marshal, Maurice Kelly
Guard, Jas. Gardioer
Trustees, A Kavanagh and C McManus.

We regret to learn that the Rev.

Father Pallier, P. P of St. Joseph's
Caurch, Ottawa, met with an accident
whereby it is feared that he will lose his
sight. While returning from a sick call

more strenuously that after they have

-M. C. O'Donnella. We regret to learn that the Rev. he was thrown out of his sleigh by being upset, and one of his eyes was badly in jured. He had formerly lost the sight of the sight of the fight of the gospel they may east off from their necks the yoke of human slavery. Because where Christian laws and morals flourish, where

St. Bernard's Church on West 14th religion has to trained men that they street, New York, was burned on the observe justice and hold in esteem tae

And in the second in the

LETTER OF HIS HOLINESS POPE
LEO XIII.

TO THE BISHOPS OF THE CATHOLIC
CRUCKIO OF SLAVENY.
VINERABLE BROTHER—Health and
Apostolic lock, in her maternal charity,
conversed il maskind, as you know,
vererable brother, from the very begin
ning, has hed nothing more at heart
than to see clavery, whose heavy yoke
presend down so many mee, lightened
and aftegesker removed. Jealous gravtidan of the dottines of her Founder, Win,
by Himself and His Apostonicstate of the black in the search
and at the same price, called into the same
and at the same price, called into the same
to do, from the same source, redeemed
at the same price, called into the same
to deep freed down and by advice, pressing here
to help into the same
to find the pursuing ker line of action
by prodence and by advice, pressing here
claims in the name of religion, well
and humaning be propertied and civiliation.
Ever let us aid this desire of the Caunch
to see cour freedom for the size.
The more accesses she achieved the
more zealously did she labor in the
cause. In testimany of this, witness
bistorical monuments te which have
to see of Streep's the call (Freedom
AND Company of the same of the size of the Caunch
to see cour freedom for the size.
The more accesses she achieved the
more zealously did she labor in the
cause. In testimany of this, witness
bistorical monuments which have
the street freedom for the size.
The more accessed the size of the Caunch
to see cour freedom for the size.
The more accesses she achieved the
more zealously did she labor in the
cause. In testimany of this, witness
bistorical monuments which have
the size of the court of of t

rece in the slough of superstition and the sad plight in which these abandoned and neglected human beings have so long been lying. It is our passed down to us. For this reason we have taken every occasion to denounce and condemn publicly the cruel evil of slavery and we have given our attention to this matter in letters which we wrote on the 4th of May. 1888, to the Bishops on the 4th of May, 1888, to the Bishops of Brazil. To them we thus sent our of Brazil. To them we thus sent our congratulations for all that had been done in their own country by laudable private and public enterprise for the freedom of slaves, and at the same time we pointed out how much slavery was opposed both to religion and the diguity of man. In truth, when we wrote that letter we out how much slavery was opposed both to religion and the dignity of man. In truth, when we wrote that letter we were profoundly moved by their condition, who as slaves serve a master. But much more are we bitterly affected at the recital of the evils by which a'l the inhabitants of certain revious is interior Africa. tants of certain regions in interior Africa are afflicted. It is indeed lamentable and horrible to relate, what we have heard from certain messengers, that about four hundred thousand Africans, without distance of scenario and an arrangement of the unfortunate Africans, and that you,

world, in a word, all who regard as sacred our reign. the rights of peoples and of nature vie with each other in their inquiries to dis cover ways and means to pull up by the

such great courage met for the same purpose at Paris, give clear evidence that the negro cause will be defended by as great force and constancy as the weight of the miseries that grind the African slave. It is for this reason that we do not wish to let pass the occasion now again offered, to return well merited praise and thacks to the Sovereigns of Europe and others of good will, and we earnestly beseech God in the highest to deign to grant success to their enterprises and prosper the beginnings

highest to deign to grant success to their enterprises and prosper the beginnings of such a vast undertaking. But besides our concern for the protection of liberty, another anxiety of a more weighty nature presses on our apostolic ministry, which demands our attention. It is that the gospel shall be spread through these resigns of Africa which shall illuming by regions of Africa, which shall illumine by divine faith the inhabitants who sit in

observe justice and bold in esteem the dignity of man, where the spirit of paternal charity which Jesus Cartet taught us widely prevails, where neither slavery nor crueity nor barbarism can exist, but atmane and Caristian liberty bloom and ledd because to the works of civil action.

Oltawa Valley, as he videnced by the real besower in the decharge of his date in the heather cot his date in the partsh of standence at in the city and was valued this week organiza, in the partsh of standence at in the city and was valued to Morna, and the Branch of the Cardy and the Cardy and

Propaganda. It will be the duty of this council to divide the money amongst the when they presented the Spiricus Ad viser, Rev. Father Lennon, with a gold-mounted harness and address. The missions existing, or to be established, that have chiefly for object the destruction of slavery in Africa. This division will be made on the following basis:

The money coming from nations that have Catholic missions established for the redescoping of slaves. following is the address:
To the Rev. P. Lennon, Spiritual Director of
Branch No 5 C M B. A, Brantford: REVEREND SIR AND DEAR BROTHER-We, the members of Branco No. 5, of the C. M B. A, are desirious of offering you an expression of our good wishes, for your happiness and welfare at the open-ing of the new year.

In the time since your coming amongst us as parish priest of St. Basti's, in common with the rest of your con gregation, watched with the greatest pleasure the success that has attended your labors on behalf of those under your

spiritual charge. In that success we can plainly observe the good fruits of unselfish devotion and prudent forethought. Our church has been completed and furnished hundred thousand Africans, without distinction of age or sex, are yearly viciently carried away from their country viliages, whence, bound with chains and beaten with rods, they are dragged over a long journey to the market, where, like cattle, they are exhibited and sold. Since these things have been testified to by those who saw them, and confirmed by recent explorers of tropical Africa, we burn with a desire to come to the rescue of those miserable men and to lighten their calamity. There stem, and confirmed by recent explorers of tropical Africa, we burn with a desire to come to the rescue of those miserable men, and to lighten their calamity. There fore, we instantly commanded our belowed son Cardinal Coarles Marteal Layigeric, whose activity and apostolic zeal are well known to us, to visit the principal dities of Europe, to explain the ignominate princes and citizans to come to the assistance of this unfortunate race. We must preturn thanks to our Lord Jesus Christ, the most loving redeemer of all nations, Who in His kindness has not suffered our action to fail, but wished it, like seed cast into fertile soil, to promise a joyful harvest. For Sovereigus and Oatholics over the whole with the principal may be long world, in a word, all who regard as sacred of November, 1890, and the thirteenth of our reign.

Where that trainc prevails, with which they are accus to the sact the liberality with which they are accus to the sact that the liberality with which they are accus to the sact traility, with which they are accus to the with found to help the Catholic missions by their offerings given to the work founded at Lyons under the title of the "Propagation of the Faith." This salutary work, which we have already recommended to the zeal of the faithful, we, are pleased to assure you, are highly appreciated by the whole people of the parish.

Nor have we failed to observe in you work, which we have already recommended to the zeal of the said to observe to have always again desire to honor by new praise, and we express the hope that its will enjoy a blessed prosperity. Mean tit will enjoy

Ben fit Association we are happy to count you as a Brother. We look up to you as our Spiritual Director, and feel grateful for the deep interest you have always manifested in the tenevolent work of our

LEO P. P. XIII.

In Memorian

The OF THE LATE REV. M. O'DONOHUE, P. P.,

Was called away in prime of life— His task seem'd but begun— While yet engaged in valiant strife God said to him, "Well done."

"Well done, thou good and faithful priest, Thou well hast done thy part; Come enter to My heavenly feast; For worthy it thou art."

Twas God's decree; though bowed in grief, Yet calmly we resign Our will to His, with firm belief In mercy all Divine.

And 'though we'll miss his chast'ning wor Spoke with rare eloquence; Yet long shall it to us afford A guide to penitence.

ACKNOWLEDGMENT.

The Sisters of St, Joseph wish to thank most sincerely the many kind friends who placed such quantities of good things at their disposal to exist them in preparing a Carlstmas and New Year. Jestiyal for the part old handle and supplied to the part old handle and the part old handle

Our loss is great; but well we know— The thought relieves our pain— That leaving us on earth below, Our loss became his gain.

Then let us on each natal day Of Christ our Saviour dear, With him, in spirit, sing and pray, For he cannot be here.

spared to continue the good work to which it is devoted, and that we may enjy many happy years together in the present relations that exist between us as priest and people.

We beg your acceptance of the accom-

FROM BRANTFORD.

MATHIAS KLINKHAMMER,

President, WENDLIN SCHULER, Secretary, JAMES T. DOYLE,

JOHN RYAN, WILLIAM HABRINGTON, Brantford, January 1, 1891. Father Lennon made a very appropriate and suitable reply, thanking the members for their kind remembrance of him on New Year's day. Short addresses were made by a number of the members. The address was read by James T. Doyle and

the presentation made by William Flem-WEDDING BELLS.

On Wednesday, the 7th instant, in the Catholic course, St. Thomas, Mr. James Brennan, of Pullman, Ill., was united in matrimony to Miss Ella Clarke, daughter of Mr. John Clarke, Manutona street, St. Thomas High Mass prospons of sponsa was sung by Rev. Father Fishnery, who aldressed the young married cupple in terms of affectionate and paternal advice. He enlogised the virtues of the young pride, and expressed his gratitude for her services as organist during the last three years. The bappy couple left by the evening train for Hamilton, where Mr. Biennan's parents reside.

At is a certain and speedy cure for old in the Head and Catarrhin all its stages.

SOOTHING, CLEANEING, HEALING.

\*Instant Relief, Permanent Failure Impossible.

\*\*Gleases are simply such as head;

\*\*Gleases ar AND

PARISH OF NORWOOD.

Coristmes in St Paul's church, Nor-wood, was a treat for lovers of excellent wood and instrumentel music. Mrs. O. A. Brennan's singing of Lambilotte's Christ-mas bymn and her singing of Ave Maria, mas hymn and her singing of Ave Maria, by Vidette, with violin accompaniment by Mr. A. Broult, were each well rendered. O Salutaria and Meiz's Magnificat in C. by the whole choix were admirably sting. Miss Sasten Mahony, of the junior choir, exhibited excellent yould telent and a well-cultivated voice, which latter reflects credit on her teacher, Miss Kelley. The organist, Miss Kelley, whose singing and playing were indeed grand, has won the good wishes of the choir and congregation. Mr. A. Broult's cornet playing through the Mass, which was Peter's i., D., and in Vespers and other parts of the services, was executed with great precision. The was executed with great precision. The choir owes much to Mr. Broult, who, besides his services as one of the best cornet players in Oatario, takes a lively interest in the progress of the choir—an interest which, no doubt, those interested will show their appreciation of before long. Father Conway's tact in promoting progress in this organization, as well as going to his own pocket for the necessary expenses, entitles him to much credit and is further evidence of the. success which crowns his every effort.

Denver Catholics have substarihed \$10 000 towards the Catholic Un versity at Washingtor, and they promize a further remittance of \$10 000 at an early date.

C. C. RICHARDS & Co.

GENTS, - I certify that MINARD'S LINIMENT cured my daughter of a severe, and what appeared to be a fatal, PRESENTATION TO REV. FATHER LENNON.

On New Year's evening a pleasant hour was spent at St. Basil's school house by the members of the C M B A., disease. attack of diphtheria after all other remedies had failed, and recommend it to all school who may be sillicted with that terrible JOHN D. BOUTILIER.

French Village, Jany., 1883.



I took Sick,

I take My Meals.

I take My Rest,

and I am vigorous enough to take ANYTHING I CAN LAY MY HANDS ON: panying gift as a slight mark of our sincere affection and earnest good will.

Signed on behalf of the branch, getting fat too, FOR Scott's iont Consumption BUT BUILT

FLESH ON MY BONES AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." SCOTT & BOWNE, Belleville.



BENTON, LAF. Co., Wis., Dec., '88.

Ray, J. C. Bergen vouches for the following:
James Rooney who was suffering from Vitua
Dance in its worst form for about 14 years was
treated by several physicians without effect,
two bottles of Pastor Kurnigs Nerve Tonic
sured him.

A Montreal letter. A Montreal letter.

The True Witness and Chronicle, Montreal Can, Published Oct, 24th. '88

We are in receipt of a letter from one of our well known citizens, Mr. E. Boisvert, who wrives that upon recommendation of the most Rev. M. Marchand, of Drummondville, he was induced to use for that most dreadful of all nervous diseases, FITS, a few bottles of Pastor Koenig's Nerve Tonic; and is glad to state the after, having suffered for eight years is now entirely cured, and heartily recommends all sufferers of nervous diseases to try this remedy.

Our Pauphlet for sufferers of nervous diseases.

hearthy recomments are exceeded.

Our Pamphlet for sufferers of nervous diseases will be sent free to eny address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Kunig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KCENIS MEDICINE CO.,

50 West Malins, co. Clinta St., CHICAGO, ILL,

SO West Madira; cor. Ginten St., CHICAGO, ILL.,
SOLD BY DRUCCISTS.
Price \$1 per Bottle. 6 Bottles for \$5.
Agents, W. E Saunders 4 Co., Druggists,
London, Ontario London Ontario



WILLIAM KNABE & CO., BALLIMORE, 22 & 24 East Baltimore Street. NEW YORK, 188 Fifth Avenue, WASHINGTON, 817 Xarket Space.

VOLUM

Catholi London, Sat., EDITOR

THE Tory Bo Queen's County people. While M pillar to post, usin money for the pu of the Irish peop Board telegraph declaration of the four is the best ever had. It thinking to arrive starvation is no paternal administ

THE following Mermeix in a b in Paris. The I of it is certainly public statue bei ory than either ( "During the wa

of a village of t Prussian battalio enemy's soldiers hemselves in th commandant de to be handed ov in reprisal for th victims were dra them was one sons. Seeing children, God does not forbid useless, in excha of a family. He An anonymou

the Mail, the le signs his lette that, because of of Parliament offence against Irish people sh with Home Rul and Catholic s Orange editors broad as the ed COMMISSIONE States Indian in his resignation

tration of the I much of the with the Sioux war with the least mischie to Catholic In acknowledged t the West. He way to civilize them a purely the Indians and States are now Morgan's evil ; THE total ve sion of womer

eral Conference

copal Church, reaches 182 28 other side am majority of 78 further effect to the General the inference act upon the in the near fu in legislating not at all car tae ability or p with men : b trat only Apo teroi, priests,) as having ass legis ation wa at that primit Yet we have claim that t us ige.

> gloating over freethought at thamselves n f div the Ma which states t the Deity are dows, and tha have grown the condition in F ance bef 1793. It is t ent Infidel reg to every open but it was no Pape, and ev had their w the Munich they are tru irreligious ex to an end. press which the existing

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