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ED TENDERS, addre sed to the stmaster General, will be received at

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RITUAL OF THE P. P. A.

ave published in pamphlet form the Ritual of the conspiracy known as the ... The book was obtained from one of antzers of the association. It ought to ly distributed, as it will be the means of fing many of our well-meaning Protesends from falling into the trap set for ydesigning knaves. The book will be any address on receipt of 6 cents in . by the dozen, 4 cents per copy; and hundred, 3 cents. Address, Thomas c, Catholic Record Office, London.

ther Damen, S.J.

fthe most instructive and useful pamph-tant is the lectures of Father Damen. Imprise four of the most celebrated ones by that renowned Jesuit Father, "The Private Interpretation of the "The Catholic Church, the only true of God," "Confession," and "The Real ce." The book will be sent to any ad-n receipt of 15 cents in stamps. Orders sent to Thos. Coffey CATHOLIC RECORD London.

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e Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JANUARY 20, 1894. VOLUME XVI.

A New Year's Revery.

REV. PATRICK CRONIN. Why grieve for the years that are vanished? Why mourn their beautiful dead? They dwell in the heart haunted valley Where young visioned glory hath fied.

Neath skies that are radiant and tender,
'Mid flowers of immortal perfume
And harps that breathe angelic music
By waters that ever give bloom,

There dwell in that heart haunted valley Our years, and the dreams they enfold. No sorrow can evermore touch them. Nor tears tell the secrets they hold.

Pale ghosts rise to night from that valley; And fit through the mists of long 'go; Bu: what they so tenderly whisper No mortal heart ever shall know. Buffalo, New Year's Eve, 1893.

THE CARDINAL ON LABOR.

Authoritative Statement from Archbishop of Baitimore.

We give below an authoritative We give below an authoritative statement from Cardinal Gibbons on the labor question. The Cardinal was recently interviewed by a correspondent of the London Chronicle and cheerfully gave his views on the question of the hour. A brief and misleading abstract of the interview was cabled to the United States, and the Cardinal's position was entirely

was capied to the United States, and
the Cardinal's position was entirely
misrepresented. The interview as it
appears in the Chronicle is as follows:
"I am deeply interested in the
labor question," said the Cardinal,
"and have always been so, since it is
the fundamental question of our time the fundamental question of our time, next to the deeper problems of relig ion. I would support any and every reasonable demand of labor, short of reasonable demand of labor, short of actually attacking in any form property that has been legally acquired. You know that the Catholic Church has always respected the inviolable social wights of present."

rights of property."
"But how about certain forms of property believed to be immorally acquired. For instance, Your Eminero is aware that not a few of your countrymen regard such a capitalistic organization as the Standard Oil Trust as having secured its position by abominable means."

"I fear we cannot generally go back on what is done; we must be content to frame laws which will prevent their unjust acquisition in the future. If there has been injustice here, at least the people have acquiesced in it. We shall not benefit the laborers by despoiling any class.' "Do you favor the immediate prac-

tical programme of labor organization in England and America?'

"I am strongly in favor of labor combination, the denial of which to the workingmen while the capitalists are ORGANIZED INTO GREAT CORPORA-

is monstrous. So far as I know their programme, I favor it, but give me some definite points."
"Well, there is, for example, the eight-hour question."

I don't profess to be able to discuss the economies of that question, for I am, so to speak a layman in these things. But I am strongly for greater leisure for the people. I grieve that men should live to toil, instead of toiling to live. The idea of men grind ing away their lives, gobbling down ing away their lives, gobbling down their food, seeing nothing of their families, especially while other men are unemployed, is monstrous. Let every man have leisure for enjoyment, domestic life, reflection and culture. You recollect King Alfred's division of his time — eight hours for solicity of the selection and the selection of the selectio sleep, eight for religious duty and eight for public work. That is rational and right."

"Are the working classes here better off than they were; and do you look for a peaceful solution here

of the great labor problems?"
"Yes, so far as Baltimore is concerned the condition of the workingmen is far better than it was; no doubt of that. And I see no reason why, in the main, the labor question should not be peacefully solved here. There may, and probably will, temporary and sporadic troubles, but there is a growing reason in America which will deal rationally with these difficult problems. I confess I do not like strikes; they seem to me always dangerous, and they cause disorganization which is not easy to rectify. Strikes are drastic remedies, to be taken like all such medicines, only in

desperate cases."
"What would Your Eminence suggest to prevent them? Would you

favor compulsory arbitration?"
"Yes, I look favorably on that. I think each one of our states, and in certain instances the federal government, should step in and

COMPEL WARRING FACTIONS to come to terms. And this compulsory arbitration might be supplemented by voluntary arrangements through conciliatory methods, approved by both capitalists and workmen. But the law should also be called in, and the government cannot be better employed than it has been in England in connec-

tion with the coal dispute. "And what of the principle for which the English miners have con tended, that of the 'living wage,' as a

workers. If the family cannot be decently maintained, the State itself, which is based on an honest family life, must be irreparably injured —

that is sound Catholic doctrine."
"The Catholic Church in the United

Catholic Church takes in a considerable

subjects, I said:

reform as well as in religious duty. Rome Several of our Archbishops and studies. Bishops, for instance, are deeply interested in the temperance cause."

removal of such places from the neighborhood of Public schools and churches and the strict responsibility of the drink seller for any case of drunkenness. I do not see how we can, as a community, go further than that. If community, go further than that. If any particular district wishes to go removal of such places from the neigh-

likely to get under ordin

time. "What do you think of English

"Oh, yes; I note all that is going on, and our papers tell us much ABOUT ENGLISH AFFAIRS.

I am sorry to say that your press scarcely returns the compliment.
When we Americans travel in Europe we find so little news in the paper about our great nation of 65,000,000

"Well," I replied, "American politics do not much interest English people, except that bankers and manufacturers are interested in currency and tariff."

"True," said the Cardinal, "but there are other subjects of human interest besides politics. This great complex nation presents some extra ordinary features for mankind to study. But, after all, English affairs are But, after all, English affairs are se-interesting I do not wonder your people are absorbed in them. I was last in England in 1887, when I stayed with my dear friend, Cardinal Mann-ing. Ah, he was, indeed, a great man, a seer who perceived what must come, and whose keen vision was tempered by the soundest and most states manlike judgment. Yes, I agree with all he did, and I admired his work in connection with the dock strike in 1889. All that he did he did out of his heart.

Benziger's Catholic Home Annual-

tion?" and I explanded to the Cardinal the points involved in the great industrial war in England.

"Well, I must know the specific facts in each case; but, generally speaking, I am quite in favor of the idea that the first thing to be done is to secure a decent life for all honest.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biograph ical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont. We have just received a supply of

ARCHBISHOP CLEARY.

W., in the Owl.

The Archbishop of Kingston's grad ful address in the Academic Hall on "The Catholic Church in the United States is, I believe, mainly composed of wage-earners?"

"Well, yes, in the main, especially in our great cities. There are exceptions, however. We have rich men in New York and here in Baltimore, and in other cities East and West. There are old Catholic families here reaching are old Catholic families here reaching back to the foundation of the city and Most Rev. Dr. Cleary's remarkable the State of Maryland — old English Catholic families. I am glad to say, too, that here and in Washington the Catholic Church Ch few lines, however, will show that the subject of this sketch is a model for all

were studied more dingently in that and similar private schools in Ireland in those days than in many colleges of ubjects, I said:

"The Catholic Church is maintain—"The Catholic Church is maintain—

ishops, for instance, are deeply the subsequently Cardinal Archbishop of 'Is your Church favorable, as a Dublin, then rector of the Irish College, "Is your Church favorable, as a rule, to prohibitory legislation against the drink traffic?"

"Not as a rule, I should say. We have some enthusiastic, devoted, total abstinence men who are doing a good service to the cause, but, speaking generally, we believe in moral suasion first and foremost, supported by moderate legislation of a restrictive character, but stopping short of prohibition. In fact, pohibition has not been a success. Local option, by which EACH COMMUNITY CAN DETERMINE, is all right and works well, but to is all right and works well, but to force the same kind of regime all over a great state like New York or Pennnsylvania is impossible and wrong."

"What kind of law do you advoeate?"

"I should say that four conditions are necessary—high license, proportion of numbers of shops to population, removal of such places from the neight.

Immediately after his ordination, any particular district wishes to go further, let it have power to do so."

"Turning to religion, what did Your Eminence think of the Parliament Soon his health gave way under the of Religions in Chicago, in which you strain of excessive labor, but in 1863 strain of excessive labor, but in 1805 took part?"

"Well, we thought it our duty, unlike the Anglican body, to take part in that in that great gathering, giving it to be distinctly understood that we were not to sink our individuality or were not to sink our individuality or desired the sink our segment of our position. the Paper charter of what we did was worth doing. Such a St. John's College, Waterford, was chance will scarcely recur in our selected as a candidate for the degree of divinity, and required to pass a were invited to attend and controvert any thesis. The profoundest interest in the intellectual was manifested contest; the scholarly candidate suc-cessfully disposed of all objections, and on the third day, in the presence of all the Bishops of Ireland, and amid enplaudits, the Rev. James Vincent Cleary was decorated with the doctorate in divinity. Seldom or never in our times has a degree been Seldom or onferred with the same severity of est or solemnity of circumstances.

In 1873 Dr. Cleary was appointed President of Waterford College; in that capacity he did much to elevate the standard of studies in that centre of learning. He had become known throughout Ireland as a ripe scholar and an eloquent preacher, and Bishop of different dioceses not infrequently invited him to fill their pulpits. In 876 he was promoted to the living of Dungarvan and received a most warm welcome from the people who had known him from infancy and were justly proud of him. Whilst a profes sor Dr. Cleary manifested no interest in politics, but as a pastor he deeme it his duty to direct his parishioners in the discharge of what he propounded as a high conscientious obligation the honest exercise of the suffrage. Inthis reference, he published some let-ters anent the grave criminality of giving or receiving bribes in exchange for the suffrage. His teachings on this subject attracted considerable attention, and are still well remem-

An order from the Holy See reached Dr. Cleary in September, 1880, by success, every political machination which he learned that he wasappointed which covered itself under secret

bered in all parts of Ireland.

Bishop of Kingston, Ontario. He had association. I doubt not it always of duty. Although his diocese was no voice in the matter; he had not will, and with like result. no voice in the matter; he had not been consulted; twice he remonstrated with the Roman authorities, pleading feebleness of health, the danger of facing a Canadian climate, and his unacquaintance with church affairs in Kingston. The sole reply received by him was an unconditional mandate to rights belonging to their equal citizenrenounce his benefice in Ireland and go to the See of Kingston. He went straightway to Rome, and was there consecrated Bishop on the 21st Nov., 1880, in the chapet of the Propaganda by His Eminence Cardinal Simeoni.

Kingston is the oldest diocese in the Dominion after Quebec, yet, during the last thirteen years it has made great religious progress : new parishes Catholit Church takes in a considerable portion of

THE COLORED POPULATION.
We have 30,000 to 40,000 negro Catholics in Maryland and the District of Columbia, and in Baltimore we have two entirely colored churches. In some of our churches black and white meet together, but generally the prejudices are against it. I regret those prejudices are against it. I regret those prejudices exceedingly, but we cannot ignore this fundamental social fact in the South."

The colored Population,

Me have 30,000 to 40,000 negro Catholics in Maryland and the District of Columbia, and in Baltimore we have two of strength to his country and to the Church.

James Vincent Cleary was born on the 18th September, 1828 in Dungarvan, a seaport town in the county of Waterford Ireland. He received his early education in a select private school of his native town. The Latin and Greek classics, prose and verse, were studied more diligently in that and Greek classics, prose and verse, were studied more diligently in that and similar private schools in Ireland

The colored Population,

Subject of this sketch is a model for all engaged in imparting or acquiring higher education, and an ornament and missions have been established, the clergy has been multiplied, convents, schools and many new churches have been built, and the stately cathedral has been completed and hand-somely adorned. The great religious progress: new parishes and missions have been established, the clergy has been multiplied, convents, schools and many new churches have been built, and the stately cathedral has been completed and hand-somely adorned. The great advancement of the diocese warranted its being divided three years ago, the parishes and missions have been built, and the stately cathedral has been completed and hand-somely adorned. The great advancement of the diocese warranted its being divided three years ago, the parishes and missions have been multiplied.

subjects, I said:

"The Catholic Church is maintaining its position through the United States, Your Eminence?"

"Oh, yes. We have now eighty-if the Bishops, and our parish work is splendidly organized. Our Bishops and priests are all active in social reform as well as in religious duty.

In those days than in many colleges of the days than in m porter of the claims of his native coun-

try to self-government.

Long may the distinguished Archbishop of Kingston be spared to cham-pion the noble causes of Old Ireland, of the land of his adoption and of the Church Universal!

HE CONDEMNS THE A. P. A.

Senator Vilas of Wisconsin Calls it Criminal Conspiracy.

Madison, Jan. 2, 1894. Editor the Catholic Citizen :- I have received your request for an expression of opinion concerning the objects and methods of what you designate as "the new Know-Nothing society—the A. P. A." If I am truly informed respecting it, my known political association cannot leave the answer

with openness, opinions which are settled convictions on subjects of Jublic importance.

I have no knowledge of this new organization and am limited in speaking of it to what I am credibly told are

doubtful, nor do I hesitate to avow

its methods and objects.
IT MERITS SUMMARY CONDEMNATION First, I understand it to be an oath bound secret society formed to consoli-date and govern by the secret orders of its controlling authorities the political action of its members as citizens of our State and country. As such, its merits only summary and universal condemnation. We are a free people, living in republican fraternity, with all our institutions fashioned by the design to secure free and enlightened self-government in accordance with the will of a majority. To the good sense, integrity and justice of such a were not to sink our individuality of some who agreed that institution, should not receive a that institution, should not receive a the will of a majority. To the good that institution, should not receive a the will of a majority. To the good that institution, should not receive a the will of a majority. To the good that institution, should not receive a the will of a majority. To the good that institution, should not receive a the will of a majority. To the good sense, integrity and justice of such a people every worthy political object without a faculty, resolved to exercise is to be addressed, and upon these the people every worthy political object in the people and the will of a majority. To the good sense, integrity and justice of such a people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions and the people every worthy political object is to be addressed, and upon these distributions are people every worthy political object in the people every worthy political object in the people every worthy political object is to be addressed, and upon these distributions are people every worthy political object in the people every worthy p stances any clear conception of our logical degrees, and to make a public views. We established a bureau of demonstration in connection whose worth doing. Such a standard of the professor of degratic theology in matter for rejoicing that our history has worth doing. Such a standard was worth doing. tory has established the entire safety of public judgment when it settles to a strong conclusion. To expand, quicken "What do you think of English matters; do you interest yourself in them?" I asked the Cardinal.

"What do you think of English public examination in the entire curriculum of Catholic theology, on three successive days. Friend and foe open, sturdy agitation, discussion and open, sturdy agitation, discussion and all good forms of education are essen-These are the healthy and invigorating methods of civil liberty, and must be cherished by every man who has sense and honesty fit share in enlightened human society Here lies, in fact, the very foundation of a republican government, and upon it rests every just hope for its con cap, ring, and other insignia of the tinuing duration, improvement and perfection to the happiest advantage of mankind. To enter a secret political society, to submit his political freedom to the behest of its authorities, unknown to the laws, means the citizen's surrender of the glory of manhood by self-enslavement.

A CRIMINAL CONSPIRACY. It proves at once the want of a good cause, thus to plot in hiding to pro-mote an object which fears the day. It proves want of the manly courage which, in a just cause, gladly chal lenges the encounter of honest, public debate. Even if done with good purpose the method is debasing, degrad-It is the way of the criminal in individual conduct. In political affairs, it seeks to strike an unseen blow which shall do injury to one's fellow-men. It is the old method of iniquity and tyranny in governments, and in the experience of republics has characteristic of plots been always against the rights of a particular class, defined by race, by religion, or some other line that justice and humanity could not condemn. For such reasons, the Democratic

party-always guiding its right action by the plain principles of liberty—has always stoutly fought, and fought with

GENERAL INDIGNATION JUSTIFIED. Next, I understand the prime purpose of this new society is to inflict some special injuries upon citizens who hold a particular religious belief.

A subscription list was significant to the practical point.

by depriving them of some political the following good examples: If this be true, in whole or in any

substantial part, this new society is a conspiracy against our political order and social happiness which ought to excite general indignation; if it were seriously to extend, even general alarm. The attempt outrages modern civilization, and would turn us back to the tragedies and horrors of ages of civil-religious strife, not to be now read of without a shudder.

If there be a special doctrine of civil liberty that has brought more peace and good will to men than another, that has better given security to religion and freedom to conscience, that ought to be more sacredly main tained, it is that of the absolute and utter separation of Church and State. But to proscribe one religion is in principle no less tyranny than to prescribe one, differing merely in the degree of violence upon liberty. To engage the State in a crusade against one, in at-tempts to deprive of any civil rights the professors of a religious faith, is but the "entering wedge" that will rive the constitution from this doctrine, and leave, as a natural result, union between State and prevailing Church after the conflict ends.

Its enemies accuse the Catholic

Church of aggression. When they point out an act which crosses the line of separation, they may call for its re-pulsion. But the false charge as the basis of a crusade ought to deceive no

They likewise assert that the Catho lic Church would divide the school fund, or seize a part of the public moneys for their schools. This is a familiar slander in Wisconsin. The like of it deceived no one when vociferated in 1890 with similar purpose and our people have not become dolts in the three years. The school fund of Wisconsin had its origin in Democratic fidelity and foresight and is safe from harm so long as Democratic principles prevail.

No one ought to be led astray by such false assertions regarding another's religion, more than by slanders upon his own. Above all, whatever be his attachments, the good citizen will despise and resist every effort to impair enjoyment of the right of religious liberty, or to deprive his fellow-citizen of any right or personal independence, because of fidelity to the dictates of his

conscience. You authorize me by your questions to proffer a suggestion to my Catholic fellow-citizens.

MAKES A SUGGESTION. This is not your special controversy. Natural as it is for you upon whom the first impact of offense falls, to lead regreater interest in this invasion of liberty than every one and all your fellows, in the ultimate result. You cannot be deprived of your equal rights as citizens of a free country with the exception of seven or eight needs to be a free country with the exception of seven or eight catholic families, Northville was a perfect beheld of Analysis. cannot be deprived of your equal rights as citizens of a free country, until all citizens also lose theirs in similar decrees. Ours is a government of law answered, "that's good." He is fully gree. Ours is a government of law, resting upon the intelligent justice of freemen. It impairs a great cause to make it appear as only the interest of some instead of all. When a secret society can make dangerous headway in political affairs among us, it will be time, not for your special alarm, but for terror to us all.

It is not your peculiar duty to deal with this confederation. It is a public cause and a public duty. Leave it to your fellow-citizens. There need be no fear in a State which has given the proofs Wisconsin has that her people understand the great doctrines of civil liberty and know how to maintain WILLIAM F. VILAS.

PRACTICAL WORK.

It is pleasant to note that some prominent Irishmen of Toronto have thrown their whole heart into the work of helping on the cause of fatherland. We learn from the Weekly Register that on Friday evening a number of gentlemen were kindly invited by His Grace the Archbishop to meet Mr. Blake and hear his explanation of the situation. Besides our own venerable and patriotic Archbishop who occupied the chair, the zealous Archbishop of Kingston, the Most Rev. Dr. Cleary, was present. We noticed amongst the T. W Anglin, Messrs. T. Long, W. T. Kiely, F. Anglin, C. V. McBrady, J. Lee, M. J. Ryan and several others from various societies. The clergy of the city were represented by the Rev. Fathers Hand, Teefy and Ryan. His Grace introduced Mr. Blake and

the purposes of this meeting in a few well-chosen remarks. After the Most Reverend chairman sat down the guest of the evening rose and made an ex-planation, the substance of which is contained in the interesting statement now before the public. The Most Rev. Dr. Cleary followed Mr. Blake with the earnest and well-founded hope that we would all be true to this important call

they would make one more effort. After the Archbishop of Kingston the Hon. Mr. Smith rose, spoke briefly and

NO. 796.

A subscription list was started with

Hon, F. Smith... G. W. Kiely, Esq. Hon, Ed. Blake... Archbishop Walsh suggested that the societies should take the matter in hand-and make a collection through the city. A preliminary meeting is to be held for the purpose of arranging the details of the canvass in St. Vin cent's Hall this evening, the 11th.
As for the country the collection will be made through the churches. His Grace promised as liberal a subscription as his means and many calls would

allow. Let the young men to whom this matter is now entrusted rouse their enthusiasm and show that Toronto Irishmen have sons worthy of their sires. Let every Irishman, and every one in whose veins flows Irish blood, respond to this appeal, made stronger by the example and sacrifice of the Hon. Edward Blake.

FATHER ELLIOT. Ed CATHOLIC RECORD, London Ont.

Dear Sir-So many years have passed since I came knocking at the door of your editorial sanctum, craving a little space in the columns of your most Catholic journal, that I fear I must have become to you a mere memory of the past, if not totally forgotten. However, the subject of my present communication—"The Silver-Tongued Paulist, Father Elliot"—is of such general interest to the whole religious world of Canada and these United States of America, emboldens me to once again request of you a little space in the columns of the RECORD. Sunday, the 7th inst., I had the pleasure, in Saint Mary's Church, Milford, of, for the first time, hearing this eloquent and fearless defender of our Holy Mother Church, the subject of his discourse being taken from the gospel of the day — "The Adoration of the Magi," the old, though ever new story, the beginning of the great scheme that culminated in the redemption of fallen man. I wish I could tell you of the marvelous pictures his words held up to the gaze of his entranced, spell-bound listeners, while he portrayed the different scenes in the life of the Divine Child — the humble crib, the adoring kings, the mingling of eminence with the most profound humility, all the sad, and found humility, all the sad, pathetic scenes in the life of the Divine Child, from the crib in Bethlehem to the cross of Calvary, and the Ascention on Mount Olivet. The almost marvel-ous command of language of the preacher, the modulations of his voice, now low and soft and sweet, like the lower notes of a flute, or the distant murmur of running waters; anon thunderous as Niagara.

Father Elliot is to begin his lectures in Northville to night, lasting the whole week. The following will be supplied with all the external and in ternal requisites necessary to make him—what he is—a very successful and popular lecturer. To a superbly vigorous physique he adds the s age of a commanding stature. He is eloquent, earnest and painstaking, courtous and affable; he has marvelous reasoning faculties and a perfect com mand of language, an irresistible logic, and withal a good nature that nothing disturbs, and which will always ensure him a respectful, if not a cordial, hearing in his advocacy of the cause he has so much at heart.

Highland Station, Mich., Jan. 8, 1894.

A GENTLEMAN.

Catholie Citizen Show me a man who can quit the brilliant society of the young to listen to the kindly voice of age-who can hold cheerful conversation with one whom years has deprived of all charms; show us the man who is willing to help as if the blush of Helen mantled on his cheek; show us the man who would not sooner look rudely at the poor girl than at the well-dressed lady in the strata of fashionable life; show us the man who treats unprotected womanhood as he would the heiress, surrounded by the powerful protection of rank. riches and family; show us that he abhors the artful libertine's insinuate blandishments or power of stealing the affections of innocence and purity to ruin the possessor of them—who shuns him as the blasphemer and traducer of his mother's sex-who scorns as he would the coward, the ridiculer of a woman's reputation; show us the man who never forgets for an instant the delicacy and respect that is due to a woman, in any condition or class, and you show us a true gentleman.

In silence and in quiet the devout soul maketh progress and learneth the hidden things of Scripture.—Thomas A'Kempis.

CHAPTER XXVII.

CREDO. "And how dost thou pretend to seek another way than the royal way, which is the way of the holy cross?"

THOMAS A-KEMPIS.

As I do not intend to make this story a series of controversial arguments, I shall not seek to follow out step by step the path by which Mabel finally satisfied her intellectual difficulties respecting the Catholic Church.

ing the Catholic Church.

Jessie's proposed return to Bivanlee
was unavoidably postponed, on account
of the breaking out of measles in her
nursery, so that Mabel, furnished by
the children's illness, with a good excuse for retirement, keep aloof almost
entirely from her friends, and spent
much of her time in careful study of
the beaks lent to her by Monsieur le the books lent to her by Monsieur le Cure. Each day she would bring him a multitude of penciled notes, containing the resume of her various objections, to which the good cure would patiently give his attention, answering almost invariably to her complete

One afternoon, about seventeen days from the date of her first visit, Mabel made her appearance as usual in the cure's salon. The moment she entered the cure knew she had come to tell him that her decision was irrevocably taken, for her manner was completely changed. Instead of accosting him in the usual business-like way, and plunging at once into the subject under discussion, she came in slowly, scarcely raising her eyes, and taking no notice of the cure's courteous salutation, as she sat down in her accustomed place by the large table, and resting her face

upon her hands, remained silent.

"And the notes, my child," said the cure, encouragingly—" what new difficulties, eh?"

Mabel lifted her head and looked at him steadily, but the sight of her sad countenance, colored only by the purple rings under her eyes, caused the good

bbe to exclaim,
"Mon Dieu! chere enfant, what, then is the matter? You are ill! Ceil! these English — they have so much of feeling! Allons, chere enfant, un peu de courage, the good God will give you

Then Mabel found voice to say, very

decidedly,
"Father, the light has come. I believe in the one Holy Catholic Church; and I now know positively that she exists only in that community which I have been taught to call the Roman Church."

The cure raised his eyes to heaven.
"Merci, mon Dieu!" he ejaculated,
mply. "Your doubts, my child, are

simply. "Your doubts, my child, are they all satisfied?" "All," she answered solemnly. "When I say that I believe in the Holy Catholic Church, I believe also all

she teaches."

'Are you then prepared, my child,
to enter the fold of the true Church?"

'God help me, Father! But I cannot, I dare not!"

The cure exclaimed with dismay but Mabel did not seem to heed him— her eyes were fixed with a look of hope lessness on the gloomy November sky

"Ah, what means this, my poor child? You believe, yet you cannot be a Catholic?" pursued the cure, sadly.

"It means this, Father-I am unable to make the sacrifice which, if I become a Catholic, I should have to make. I have tried to do so, but it is too much." And Mabel's voice died away in tears, which touched the cure to the

heart.
"Ah! my poor child, my poor dea child!" he began, with a faltering voice, "I pity you with all my heart!
—indeed, indeed I do; but remember
what said our Lord, 'He that loveth father or mother more than Me is not worthy of Me.' What, then, is this sacrifice of which you speak, and which you must refuse to the good God? Tell me about it ; trust me.

A wintry smile passed over Mabel's "You would not understand. You do not know, here in France, what it

" Mais comment! What mean you dear child?" replied the cure amazed.
"Do you think that because I am a do not understand human feel-Ah! then you are greatly mis-

"But - your marriages here France are not like ours. You will never understand why this sacrifice should cost me so much," objected

"Poor child, poor dear child!" re peated the cure, with intense feeling. Do you not, then, know that the heart of a priest is the heart of a father? If it were not able to sympathize with every sort of sorrow, it would not be like the heart of his Divine Master. Allez, allez, chere enfant! - tell me only all. I shall know how to under-

The gentle voice and manner of the cure triumphed over Mabel's reserve, and she found herself pouring into his attentive ear, with the most complete confidence, the story of her love, and her consequent difficulties with regard

to joining the Catholic Church.

His reply for ever undeceived Mabel
as to his want of capacity for sympithizing with her troubles; she was astonished to find how readily he en-

But why should it be so hopeless?"

"No, no," she interrupted instantly, "the conditions are such as a clergy-man would never be able to accept. If he were in another profession it might be, but it is useless here, for he has as good as told me that if I became a Catholic I never could be his wife."

"Ah, mon Dieu! what then must I say?" returned the Cure sadly.
"Life is very short, and who can tell how soon it will be over? If you shut your eyes now to the light, God knows if it will ever shine for you again. Perhaps you will only see it when standing upon the brink of eternity. Ah, dear child, believe me, it is an awful thing to die, if the grace of God has been neglected."

The Cure paused, and covered his face with his hands; he was praying silently.

"Go on," murmured Mabel, after

"Go on," murmured Mabel, after awhile-

while— "go on." He looked at her with his eyes full

of tears, then he resumed, solemnly.
"You dear child, who love so much the Blessed Sacrament, you whom it is not possible to see before the altar without knowing that the Good God must have spoken to your heart, ah! tell me, what will you do, then, when we want to your cold Proyou must go again to your cold Pro-testant temples? How will you live out your life without the Blessed Sacrament?

"Only by believing in nothing," said Mabel, in a smothered whisper.
"Can you do that, my child? Would you do it if you could? Ah! no, no, I do not think it. Take cour. age, say no more you cannot make this sacrifice if the Good God asks it of you. He will give you strength to make it, do not fear. Come, then, into the arms of your Mother, the Holy Church. Come at once, for delay is

dangerous."
."Is there no other way, Father?" Then the Cure answered with deci-

inen the Cure answered with decision, yet with gentleness and feeling impossible to be misunderstood—
"There is no road to heaven but by the royal road of the Holy Cross. My poor child, if you no longer doubt the authority of the Holy Catholic Church, it is your duty to declare 'yourself her obedient child, and to come to her for instruction in the faith; and you must do so at all costs, if, indeed, you would accomplish the will of God."

"If it were only I who had to suffer," exclaimed Mabel, vehemently, "I would not hesitate one moment longer, but to break his heart! Oh, Father, Father, what shall I do? It will make me mad, and yet if I do not there is nothing but despair in the future.

"Bon Dieu! have pity!" implored the Cure, and he began to pace the room, profoundly agitated by the sight of so much sorrow. Then standing for a few moments in front of a large crucifix, he earnestly besought that some words of inspiration might be vouchsafed to him, wherewith to com-fort the poor human heart undergoing est conflict of its life under his eyes. After a while he opened his breviary, and brought out a little sacred emblem, to which he drew Mabel's attention. It was a double picture, containing two subjects, and was called "The Two Mountains."

One represented the lonely garden of Gethsemane. The prominent figure was that of the Saviour, kneeling in His agony at the foot of the hill, over which, surrounded by a halo of glory, which, surrounded by a halo of glory, stood out clear and luminious the chalice and the cross. Behind the Saviour knelt another figure, "the faithful soul," meditating in rapture upon the Divine example. This first sheet of the emblem bore the following inscription: "The Mountain of Prayer, where the soul prepares itself for all."

plain, wild ocean waves beat upon it shores, and prostrate in the agony of abandoned sorrow, her arms twined around the cross, and her face pressed to the earth, lay the "soul the first emblem knelt so bravely behind the Saviour, a mere eye-witness of His agony. Above, from between half-opened clouds in the gloomy sky, angels and the glorified Jesus gazed down with tenderness upon the fororn child of earth.

"Look, dear child," said the Cure, as he proceeded to explain the mean ing of the picture, "see yourself here praying behind the good Jesus. Remember how often you have, too, promised to go with Him to prison or to death. Think, now, of all the sorrow He was obliged to cause His Holy Mother, and unite yourself to that phase of His anguish, for that will help you to bear your own. Now look again at this poor soul—see how utterly powerless she lies, prostrate before the cross she so often asked to be allowed to carry. But she clings to it with desperation; she will perhaps die there—ah! what a blessed thing to die at the foot of the cross, while above in the heavens-see !- angels are weaving her crown, and the good Jesus is looking upon her with love. My child-my poor dear little child," pursued the Cure, with tender, simple earnestness, "there, too, is your cross.

It is a very hard one—it is not,
perhaps, what you once fancied it
would be. Ah well! we often draw pictures of our crosses, and then the Good God will have none of them, and He gives us instead another, which He has made Himself. But courage, courage; He has chosen this one for you, and He will help you to bear it."

"But why should it be so noposess."

he inquired presently. "Because you are a Catholic it is no reason that you should give up your betrothed. The Cure had finished speaking, and who held under His control the treas—ties or ireeing the the Cure had finished speaking, and who held under His control the treas—ties or ireeing the the Cure had finished speaking, and who held under His control the treas—ties or ireeing the the cure of eternal kingdoms—a God who than non-Catholics, no matter how well chose poverty for His companion on disposed they may be, some of whom you have conquered, I will take the earth. Naked, He came into the world;

jects—you must teach me. I only know beyond all doubt that the Church has divine authority, and therefore she cannot mislead me, and now I am .resolved to be her child."

"Good, dear child; this is the right

sort of faith; but can you indeed cast yourself down before your cross, and embrace it with all its consequences? Remember, better that you should never become a child of Holy Church than to choose her for your mother, and afterwards forsake her."

and afterwards forsake her."

Mabel shuddered, but replied resolutely, looking into the Cure's face with her truthful eyes—

"I can, I will be faithful, so help me God! I am convinced of my duty, and I will not turn back, come what may of my decision." As soon as she had said the words, Mabel rose. "I am going now: to morrow you will am going now; to morrow you will tell me what I have to do—I cannot bear any more to-day; but will you let me take the picture?"

"Certainly, dear child; it may comfort you, and I will pray much for you to the good God and His Holy Mother.

May the Immaculate Virgin bless you!"

Mabel turned suddenly.

"What do you mean by the Immaculate Conception?" she inquired. "I do not want to argue about it — I can believe all the Church teaches about that, as well as everything else.

only want to know what it means; you need not fear to tell me."
"My dear child," said the cure, lookand the cure, looking amazed, "there is no mystery about it. Is it so hard to believe that the Mother of Jesus is sinless by miracle as God is sinless of His own divine essence?'

"Is that the terrible doctrine of the Immaculate Conception?" asked Mabel slowly—"is that all? Then it does not make her equal with her Son, as I have always been told."

"Equal to the good God!—oh, never!" responded the cure, decidedly. "God is the Creator, and Mary is a creature. Do you not know that her Divine Son was also her Saviour, and that the sublime dignity of the Immaculate Conception was one of the

fruits of Calvary?"

"Ah well! you must tell me more about it another time. I see I am misinformed upon this doctrine, as I have been upon all the rest," said Mabel. When she was gone, the cure sat musing gravely for some minutes.
"Strange!" he ejaculated at last—

"these Protestants, not content with forsaking our holy faith, must also calumniate her teaching. How many falsehoods has that poor child been taught to believe about us! Mon Dieu! quelle misere!

Alone in her room after the foregoing interview, Mabel knelt before
Hugh's open picture, counting the
awful cost, reviewing in her mind's
eye the overwhelming "all" which lay
before her—the "all" which meant the
crushing of two hearts. Mabel had
opened Hugh's picture, so that by
bringing the beloved face distinctly
before her, she might be able to under
stand how bitter would be the sacrifice. stand how bitter would be the sacrifice. Through the long hours and days and weeks that followed, it was the thought os Hugh's sorrow which filled her cup of suffering to the brim. It was Hugh's pain upon which she dwelt—it was the vision of his desolation that wrung her The other page, containing the second scene, was prefaced by the words, "The Mountain of Sacrifice, where the soul dies to all." A great cross stood out in the midst of a dreary cross stood out in the they need not that it should be reproduced for them. They need no re-

minder. In this exile country, where all are best but pilgrims, journeying towards their home, many sacrifices are de-manded of which God only knows, many hearts are aching that only God can heal; but if to recover for our nation the treasure of faith, forfeited by our heretic ancestors, such sacri-fices, such heart-achings are necessary, who among us will complain? — among us, I mean, who have known what it was to have dwelt in the darkness of heresy, and to have passed from thence into the glorious light of

Catholic faith? In every sacrifice God's own Son has borne His share, winning for every soul the grace needful in the time of trial. Is it exile that falls to your lot, poor convert to the Catholic faith? Is it exile with all its accompanying terrors?—exile, perhaps, from the home in which you hoped peacefully to have ended your days?—exile, not only for yourself, but for the beloved ones who cling to you for support?—exile, perhaps, in positive want, with nothing to fall back upon? If any or all of this be so, go back in spirit to the Christ mas morning, eighteen hundred years ago, and picture, if you can, to your-self what must have been the exile of heaven to wander, a homeless outcast, upon this barren earth. Measure, if you are able, the desolation of His stable birth place, the poverty which surrounded Him, and learn from this contemplation the lesson which your new faith will teach you—of how there, in that exile, lies the secret of your

strength.

A God was poor before you—a God

cross God gives me, and at all risks I will be a Catholic.

"Is this, then, your final decision, my child?—have you no misgivings?—are you willing to submit yourself entirely to the teaching of the Holy "

"I have no misgivings, Father. I do not know rightly what is the faith of the Catholic Church on many subtlects—vou must teach me. I only lects—vou must teach me. I only of intallect will secrefully pass you by Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist, in its issue of contributes to the Catholic Coursequipondist.

looking upon you as a poor, grovelling, weak-minded, servile creature; they will, maybe, set you at a very low value, and refuse you the honor your talents merit.

Bitterly hard will such a trial appear

to many, who could more easily endure exile, and who could laugh at poverty, but who shrink from humiliation; to such I would say, raise again the torch of your new faith, and read by its light the lesson she inculcates. Ponder well over the helpless childhood, the thirty years of hidden life at Nazareth, the carpenter's shop, where the noblest, highest intellect, divine as well as human hart itself to the convergence. highest intellect, divine as well as human, bent itself to the occupations of an artisan's apprentice. If this be not enough, look at the figure, clothed in the white garment of a fool, set at nought by the vile court of the impious Herod, look closely at if, and ask your God for grace to enable you to bear meekly the humiliation which your new faith may bring upon your head. And you, who have nothing to offer in exchange for the priceless gift of

in exchange for the priceless gift of faith, you from whom God asks neither exile, nor poverty, nor humiliation, you have often to make the hardest sacrifice of all. From you God often demands the sacrifice of the heart; and for you also there is in the treas-ury of His love grace for your season of need. Look back through the long vista of centuries — look to the cross, on which Jesus your Saviour is dying.

The slow martyrdom of thirty-three years is all but over now. Never for one little moment has His love in your regard flagged or grown cold. He has given to you all that love can give— even His holy, broken hearted Mother, to be your Mother also. One gift alone remains, and that is speedily made yours. The spear pierces His side, and from it, flowing like a river of life, fall the last drops of the Precious Blood
— the whole treasure of the Sacred
Heart.

Now at length there is nothing more Now at length there is nothing more to give. The man God's Heart has broken with excessive love, and at the same moment you, happy, yet perhaps suffering convert to the Catholic faith, have received the greatest of all God's graces—the grace to lay down your own heart with those other hearts so dear to you, upon the altar of sacri-fice, there to be offered as a whole burnt offering — a holocaust indeed, like to which there is none so welcome

TO BE CONTINUED.

to God.

ARE THEY LOST?

Reply to the Question Regarding the Fate of Non-Catholics.

In answer to the question "Are all who die outside the Church lost?" the Cleveland Catholic Universe gives the following short, clear and theologically

sound reply:

The Catholic Church teaches that The Catholic Church teaches that all those who are outside her pale are not in the way of salvation, but she does not teach that all who do not profess Catholicity are lost. The matter cannot well be explained in a short space, but in substance the idea

all men, to obtain salvation, must

belong to the Catholic Church.

The Church, however, consists of the visible body and the invisible soul.
All those who have received the sacrament of baptism, and who have not left the Church by their own free act, or been expelled from it for contuma-cious conduct, belong to the visible body of the faithful. Men who become formal heretics or schismatics leave the Church : men who are excommunicated

are expelled from it.

To the invisible Church, or as it is called the soul of the Church, belong all those who are in the state of grace, whether they have been formally adwhether they have been formally admitted through baptism, or informally through the charity that in certain circumstances supplies its place, and is known as Baptism of Desire. All who belong to the soul of the Church are in the way of salvation, but have not all equal facilities of securing it.

An example familiar to all res of the New Testament is that of Cornelius, the Centurion, who is described as "a just man and one that feareth God." Before the visit of St. Peter he belonged to the soul of the Church only, and as such was in the way of salva-When baptized by St. Peter he became a member of the vis-ible body of the Church. If he had declined to be united by bap-tism to the visible Church he would have ceased to belong to the soul of the Church and would as a consequence the Divine Infant, who had just left have placed himself outside the pale of

To this two remarks may be added: First. Only involuntary ignorance or present impossibility excuses a man from the obligation of belonging to the

visible body of the Church.
Second. No man in the Church or out of it can possibly be saved who dies in mortal sin. Professing Catholics

ing Contest—With a Retrospect." The "Contest" is that thus predicted by the Congregationalist, in its issue of October 26, 1893:

"The battle between Protestantism

and Romanism (sic) is yet to be fought; and, if we do not wrongly read the signs of the times, it is to be fought, on this continent sooner, perhaps, and with more terrible earnestness than we have thought."

Father Young thus takes up the challenge, on behalf of Catholicity:—

"Be it so; we are agreed; but, in the name of justice and of our enlightened civilization, let the duel be one between reason and reason, history and history, doctrine and doctrine, principle and principle—a fair, honest, open fight, and, if Protestantism dares to accept the condition, with no favor."

He protests against political secret-

He protests against political secret-societyism as an ally of Protestantism in the combat; and, reviewing the past warfare on the Catholic Church in the United States, shows up the dis-creditable methods of the Evangelical Alliance, and its successors, the falsely-called "National League for the Protection of American Institu-tions," and the "A. P. A." These societies have all had the same specious pretext for their persecution of Catholics — the hypocritical charge that the latter were trying to effect a union be-tween the Church and the State in the interest of the former. While deluding timid Protestants with this charge, these un-American conspirators were doing their best to secure by federal enactment a union between Protestantism and the State by the establishment of the former as the Public school reof the former as the Public school re-ligion. Father Young proves this beyond cavil by giving the history of the Amenament to the Constitution under the head of "Religion and the Schools," which the Evangelical Alliance attempted in 1875 to drive through Congress under the leadership of a Methodist minister, the Rev. Dr. James M. King. The bill was pres-ented by the late James G. Blaine, who, however, characteristically kept silence when the vote was taken and, vigorously supported by the Rev. Philip S. Moxem, of Boston, whose congregation has recently, for sufficient reason, thought fit to dispense with his services; Senator Henry W. Blair, and other kindred spirits. It was defeated, largely by the efforts of fair-minded Protestants. Then the secret societies tried the dog-in-themanger methods, with which the read

ing public is latterly more familiar.
"So much," says Father Young, in conclusion, "for the 'National League for the Protection of American Institutions', its parent, the Evange-lical Alliance, and its secret ally, the A. P. A. 'order'; worthy co laborers in the meanest piece of work that any American citizens ever undertook. Our brother, the Congregationalist, will please take notice that in the honorable and fair-coming contest for intellectual and moral superiority that is to be waged be tween Protestantism and what it, with maliciously false pretence, styles 'Romanism'—thus persistently reiterating the unfounded charge that short space, but in substance the idea of the Church is this:

All men, in order to attain salvation, must belong to the Church founded by Jesus Christ; the Catholic Church alone is the Church founded by Him, for it alone has the essential marks of the true Church; therefore

"Catholics are politically subject to the domination of a foreign potentate"—all such un American and un-Christian leagues, alliances and hired bravos must be first drummed off the field. We need no such help. Why should Protestantism? To be forced to call in such wile, discreditable aid, or to tolerate 'Catholics are politically subject to the vile, discreditable aid, or to tolerate their presence, looks very much like showing the white feather at the start. Off with them, or your honor is lost!" Father Young's article should be carefully read and preserved for re-

Statue of Father Drumgoole.

A statue of a priest has been set up in the streets of this city. At the corner of Lafayette Place and Great Jones street a bronze effigy of that philan-thropic man of God, the Reverend John C. Drumgoole, founder of the Mission of the Immaculate Virgin for Homeless Boys, now stands opposite the hand-some building that he planned for his great charity It can be seen from Broadway. There have been greater Broadway. There have been greater heroes than he, but few who did more good and none who better loved their fellow-men. He was worthy of honor, but his best monument is in the waifs whom he rescued from viciousness, ignorance and want, and made virtuous, instructed and industrious citizens. May perpetual light shine upon his gentle soul!—N. Y. Catholic Review.





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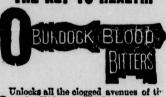
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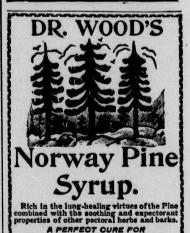


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MARCO POLO OU Thrilling Experiences of Priest in the Trackle South America.

JANUARY 20, 18

A man whose journeys perhaps even surpass, Marco Polo, says the Bal can of a recent date, is this city, a guest of Card He is Father Kenelm Catholic priest of Eug brother of Cardinal Vaug traveled over nearly of earth in his missionary spent nearly fifteen y America alone, propaga edge of the Scriptures subscriptions for a Spar the Bible, many thousa which he has had dist the natives of the Sou countries, without mone

Four great journeys •Father Vaughan durin the South American greatest, most wonderfu most filled with marvelo being one from Panas Ayres, a distance of s sand miles, through tra dark valleys, among wi beasts, and even will savage men. The jour nearly three years.

Father Vaughan is 1

modest, and not incline about his journeys, an the American had son inducing him to speak publication. "I hav "often been asked by my adventures as a boo so very strange and that they might seem to true. 'Truth, indeed than fiction.'"

The long and perilou American journey was railroad or steamboat, n by a large escort, but t covered on foot, on back and on the backs of nat in hammocks, and the the way alone. The jo not made in a straight Vaughan, in his mission the many cities and to traversed double the n THROUGH THE TRACK Only a few of his ad

given — a full accountill a large book. It that he had to traverse less forest in Bolivia, to be infested with ro cious and bloodthirsty days before the murde mail-carrier had been forest, and the people deavored to keep Fafrom continuing his j persisted, and, althouguide except his comp entered the roadless tinued for some time, was confronted who leveled their lo him and compelled hi immediately proclair priest, but they would lieve him, and he thou murder him. Final them that he was una vinced them of what ordered the captain of who was one of the t with his men. The priest was present eve derers, and he was n to proceed with life an getting a subscription from the robbers.

determined to contin through a forest, wh savages had ever pe man offered to accominally turned back Vaughan to penetrate himself. The peril t priest was in can hard He continued as h him, until he came after several days of t ing along this, he fi village of Indians. understand them, nor not providentially hap was one of the tribe w dealings with the co CURED THE K

At another time F

Father Vaughan w the cacique, or chief very ill. All about naked Indians when brought in, and the native medicine-man or beware of his life the medicine-man t young man by incant it was in vain. The c that the Christian p his son on pain of The c Vaughan, who is some with some English r to have, and a good soon had him restore chief was overjoyed, to grant any desi Vaughan only asked men be given him to nearest village, the was granted, and the only traversed the tra Still another time,

lution, when many spies were travelling priests, he had forgo passport, and was se into prison as a spy to a deaf ear being turn tions. It was not u MARCO POLO OUTDONE.

Four great journeys were made by

•Father Vaughan during his stay in the South American continent, the

greatest, most wonderful, and the one

most filled with marvelous adventures,

being one from Panama to Buenos

Ayres, a distance of some five thou-

sand miles, through trackless forests

over wild mountains, and through dark valleys, among wild and savage

beasts, and even wilder and more savage men. The journey consumed

very strange and extraordinary

The long and perilous fourth South

that they might seem too strange to be true. 'Truth, indeed, is stranger than fiction.'"

American journey was not made on railroad or steamboat, nor accompanied

by a large escort, but the ground was

covered on foot, on back, on muleback,

and on the backs of natives, in canoes,

in hammocks, and the greater part of

the way alone. The journey, too, was not made in a straight line, but Father

Vaughan, in his mission work, visiting the many cities and towns, had nearly

traversed double the number of miles before he reached the end of his jour-

THROUGH THE TRACKLESS FOREST.

that he had to traverse a large track-less forest in Bolivia, that was known

to be infested with robbers of a fero-

cious and bloodthirsty type. A few days before the murdered body of the

mail-carrier had been found in the

forest, and the people of the town en-

entered the roadless forest. He continued for some time, until suddenly

he was confronted by three men,

immediately proclaimed himself a priest, but they would at first not be-

lieve him, and he thought they would murder him. Finally, he showed them that he was unarmed, and con-vinced them of what he was, and

ordered the captain of the bandits,

who was one of the three, to begone

with his men. The reverence for a

priest was present even in these mur-derers, and he was not only allowed

to proceed with life and the few things he possessed, but he succeeded in

getting a subscription for his Bible

At another time Father Vaughan

determined to continue his journey

through a forest, which no one but savages had ever penetrated. One

man offered to accompany him, but finally turned back and left Father

Vaughan to penetrate the jungle by

himself. The peril that the devoted

priest was in can hardly be imagined.

He continued as his compass led him, until he came to a faint path,

after several days of travel. Continu

ing along this, he finally reached a village of Indians. He could not understand them, nor they him, had it

not providentially happened that there was one of the tribe who had had some

dealings with the coast-traders, and

CURED THE KING'S SON.

Father Vaughan was conducted to the cacique, or chief, whose son was very ill. All about stood the half-naked Indians when the priest was

brought in, and the chief ordered the

native medicine man to cure his son

the medicine-man tried to cure the

young man by incantations and orgies,

that the Christian priest should cure his son on pain of death. Father Vaughan, who is something of a physic-

ian, at once undertook the case, and

with some English pills he happened to have, and a good care of the son,

soon had him restored to health. The

chief was overjoyed, and was willing

to grant any desire, but Father Vaughan only asked that a score of

was granted, and the brave priest not

But, although

The chief then ordered

who could talk Spanish.

or beware of his life.

it was in vain.

from the robbers.

Only a few of his adventures can be



e., says: "I do not re am 91 Years

6 days old, and my health is per-laye no aches or pains about me. Sarsaparilla

owels, stimulates my appetite, te sieep weil. I doubt if a er was made so well suited to dd people." L. B. HAMLEN, gusts, Me., Sept. 26, 1891. LLS are a mild, gentle, painless, tenthartic. Always reliable.

A PRESENT one desires a A PALSENI one desires a bis article sta low price—some-liook well, last well, be useful asse. We meet these conditions. Fished Hollowware, such as Teatter Pitchera, Casters, Cake Pascings, etc. Biver-Plated Dessert ives; Tea. Dessert, and Table trust Ta-de Forks, Sugur Shelis nives, in both Triple Plate and to Metal. Wal ham, Elgin and nend Swiss Warches, and a deg Mantel, Cabinet, and other mar, Oak ant Nickel. We ship of examination before paying, if your address and receive Far a Castalgue, with cuts, descrip-

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BING WORK , can be seen at our wareroom p. Masonic Temple. TH BROS

had a road cut through a good part of ARCHITECTS.

ARCHITECTS.

Ome 25 and 25, Manning House
west, Twonto. Also in the
erric Block, Whitby.

R.A. W. Hotsess. Still another time, during the revolution, when many renegades and spies were travelling in the dress of priests, he had forgotten to bring his passport, and was seized and thrown into prison as a spy to await execution, a deaf ear being turned to his protestation.

to remember that he had copied the whole of his passport on a fly leaf of his Bible, and showed this to the commanding officer, that he was believed, Thrilling Experiences of a Catholic Priest in the Trackless Wilds of South America. set free, and, as the commanding officer said, made a prisoner to his A man whose journeys vie with, and friendship. Once, on a similar occa perhaps even surpass, those of a Marco Polo, says the Baltimore Amerision, being suspected as a spy, his hands had already been pinioned becan of a recent date, is at present in this city, a guest of Cardinal Gibbons. He is Father Kenelm Vaughan, a Catholic priest of England, and a brother of Cardinal Vaughan, and has hind him; seven men were standing with leveled muskets to shoot him, when he recalled certain papers in his saddle fully establishing his identity, and was released. At still another time, he was compelled to stay over night in a room in an inn, in which there were two beds. When he woke up, about 4 traveled over nearly one-half of the earth in his missionary work. He spent nearly fifteen years in South America alone, propagating a knowledge of the Scriptures, and raising o'clock in the morning, he found that his fellow lodger had risen and was criptions for a Spanish edition of sharpening a razor. The priest didn't like the wild looks on the fellow's face. the Bible, many thousand volumes of which he has had distributed among and asked him why he was sharpening the natives of the South American his razor. He received the calm reply countries, without money and without

that he intended TO CUT THE PRIEST'S THROAT as soon as the razor was sharp enough Father Vaughan made a dash for the door, and closed it just in time to escape the madman and to arose people in the house, who found the man in delirium tremens. Again, the priest, while, alone and unarmed in a great tropical forest, was fol lowed by a tiger, and remembering that the beast would take to flight on hearing the human voice, raised a loud hullabaloo, and escaped a terrible

avage men. The journey consumed a early three years.

Father Vaughan is personally very modest, and not inclined to say much about his journeys, and a reporter of the American had some difficulty in inducing him to speak about them for publication. "I have," he said, "often been asked by friends to write my adventures as a book, but they are severy strange and extraordinary "But these thrilling adventures. the climate and the diet of monkey soup and rattlesnake steaks certainly soup and rathesnake stead to the seem to have agreed with me," said Father Vaughan. "When I left Father Vaughan. "When I left England I was delicate, and did not England I was delicate, and did not expect to live many months. I feel strong now, and feel more than ever able to do the work that God has assigned to me. I do not think any man except a priest could have made the journey I made and live. My cloth many times was all that saved me from death. I must say that I am as well able as any living man to speak of South America and its presspeak of South America and its present state and resources. I believe that the interior of South America is as unexplored, or more so, than the heart of Africa. It is a strange and wonder-

ful@country."

COMES OF A RELIGIOUS FAMILY. Father Vaughan comes of a family who have done noble work in the past As he himself said, the members o family for several generations back have been either "soldiers of the Church or soldiers of the State." His given — a full account of them would fill a large book. It happened once parents had seven sons and four daugh ters, of whom six sons became priests, one being Cardinal Vaughan, of London, another son being Colonel Vaughan, of the English army, and the four daughters all became nuns. Father Vaughan is tail and slim, is most fascinating in conversation, havdeavored to keep Father Vaughan from continuing his journey, but he persisted, and, although he had no guide except his compass and map, he ing a small, well-shaped head, and a restlessly energetic and active manner. He has done extraordinary things, and his appearance bears the things, and his appearance mark of a man capable of doing them. Father Vaughan is deeply interested in what is known as the "Society of Expiation," and is establishing branches of it wherever he can. who leveled their loaded pistols at him and compelled him to halt. He

Monks and Nuns.

The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions, absurdities, on the subject of monks and nuns. No man or woman is compelled to be a monk or nun; and if by perversion of light, if by idiocy, as the world calls it, any should be found who desire to live the life of monk or nun, why should public opinion trouble itself so much about the matter? Men may become Mormons; they may settle down at Salt Lake; they may join any sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them. What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; cause it is a life which is a rebuke to the world, a direct and diametrical contradiction of the axioms and maxims by which the world governs itself. The world is therefore conscious of the rebuke, and uneasy under that conrebuke, and uneasy under that consciousness. Some years ago I remember reading a paper upon 'The Extinct Virtues,' and what were they? Obedience, chastity and voluntary poverty. If so, then, the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjus accuser if I were to say disorder, un chasity, and the love of riches are the ascendent virtues of modern society. But if obedience, chastity and voluntary poverty are extinct, their opposites must be in the ascendant. Of this I am sure: that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which surpasses their own; and there fore it is that we hear these tales fables, slanders, fictions about monks nd nun; and that we have books like 'La Religieuse and Le Maudit :" or romances about the acts of ex-Benedictine nuns at Naples, and such like or that which is the gospel of a multi-tude of people—though it has been ex-posed a hundred times over as a stupid men be given him to cut a road to the nearest village, through what had been a pathless forest. 'The request posed a nundred times over as a staple seif-refuting imposture, condemned and exposed by local proof and distinct documentary evidence—the history of 'Maria Monk'. Nevertheless, this only traversed the trackless forest, but abomination is printed and reprinted, and bought and sold, because there is a gross morbid taste to which it panders, and a diseased hatred which it gratifies.—Cardinal Manning.

into prison as a spy to await execution, a deaf ear being turned to his protestations. It was not until he happened

HOOD'S AND ONLY Hood's Sarsaparilla is the medicine for you. HOOD'S CURES.

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HEAD OF THE PAULISTS.

How Very Rev. Augustine Francis Hewit Became a Catholic.

At the time of his birth, Nov. 27, 1820, in Fairfield, Conn., Father Hewit was called Nathaniel Augustus, and when he became a Catholic in 1847, he made the change as given above. His father was a graduate of Yale and oecame a prominent defender of the early temperance reform in England and the United States, and was a founder and liberal benefactor of the Hartford Theological Seminary. His brother, Henry Stewart Hewit, was raduated in medicine from the University of New York in 1848, and entered the army as assistant surgeon in the same year. He was afterwards medical director on General Grant's staff at Fort Don-elson, Shiloh and Vicksburg. Dr. Hewit joined the Catholic Church in 1855 and promoted many charitable

works. Father Hewit having studied law for a short time, decided to abandon it and entered the Theological Institute of Connecticut. In 1842 he was licensed to preach as a Congregation alist, and in the following year was ordained deacon in the Protestant Episcopal Church. He was selected to accompany Bishop Southgate as a mis sionary to Constantinople, but the mis-sionary committee refused to ratify the appointment on the ground that Mr. Hewit held beliefs that were distinctively Roman Catholic. He was RECEIVED INTO THE CATHOLIC CHURCH in 1846, and was ordained in 1847 by Bishop Reynolds. He was then appointed Vice-Principal of the Charles ton Collegiate Institute. He joined the Redemptorist Order in 1850, and in 1858, on the foundation of the Con-gregation of St. Paul by Father Hecker, became one of its chief mem

bers. Since 1865 he has been employed in literary work, as professor of philosophy, theology and Holy Scripture in the Paulist Studentate in Scripture in the Paulist Studentate in New York City, and later at Washington, D C. From 1869 till 1874 he edited the Catholic World. Amherst gave him the degree of DD, in 1877. Father Hewit's works are: "Reasons for Submitting to the Catholic Church" (Charleston, 1846); "Life of Princess Borghese" (New York, 1856); "Life Dumoutin Boric," an Annamite Missionary, (1857); "The Little Angel of the Copts;" "Life of Rev. Francis A. Baker" (1865); "Problems of the Age, with Studies in St. Augustine on Kindred Subjects" (1868); "Light in Darkness, a Treatise on the Obscure Night of the Soul" (1870); "The King's Highway, or the Catholic King's Highway, or the Catholic Church the Way of Salvation, as Revealed in Holy Scriptures" (1874). Father Hewit has been a frequent

contributor to religious periodicals especially the American Catholic Quarterly Review, and edited the "Complete Works of Bishop England" Baltimore, 1850). In recognition of his distinguished labors as a scholar Pope Leo XIII. recently conferred on him the title of Doctor of Theology. Some years ago Father Hewit con

sented to write AN ACCOUNT OF HIS CONVERSION to the Catholic faith which is now published by the Columbus Press in a vol-ume entitled "From the Highways of

Life." He thus writes:
"My father inherited his patro nymic name from an honest English mariner, who, though not a Puritan, was an early settler in New England. My mother inherited hers from an Irish Presbyterian minister who came over to Connecticut about the year am a New Englander in heart as well as by birth and descent, and I have a sincere respect for my ancestors and other forefathers of my own country and people, so far as their civic and social virtues deserve it. Their religion also I honor, inasthe Bible, in the divinity of Christ, and on sound morality. I am grateful for the goodly natural heritage they have left to their offspring, and also for the Christian tradition, albeit a detective one, which they have transmitted. There is no claim, however which parents can have on the religious allegiance of their offspring afte the period of nonage, except so far as they represent a higher and divine authority. Allegiance to ancestral religion, so far as it is in any way due, ought to be given to the original Christianity of our Catholic forefathers in England, who were converted from heathenism by the missionaries of the Roman Church.

"I never felt any sympathy with Paritanism. A spontaneous repug-nance of mind and heart to this narrow, harsh and dreary system of religion sprang up in me as soon as I began to have thoughts and sentiments of my own. This was fostered by my reading, which I began at a very early age, in history and general literature. Besides this, I was frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with the Episcopalians. A thaw had set in among the orthodox Congregationalists, under which their Calvanism was melting away. This did not affect me much, except as it weakened the moral influence which is exerted by common consent and agreement in doctrine. I was attracted to the Episcopalian form of Protestantism from childhood, and to no other. I was familiar with it from reading English history and literature, often attending its services.

under the High-Church discipline, or had even been permitted to exercise the right of private judgment by General Theological Seminary, and choosing my religion for myself, I might have been practically religious during my boyhood and youth. As it was, I only made occasional and fitful efforts in that direction, under the influence of the emotional excitement to which young people in the evangelical sects are at times liable, especially during what they call "revivals." At twelve I had finished the course at Phillips Academy, Andover, and before I was fifteen I was entered at Amherst College. I never made what is called a "profession of religion" until some months after may graduation. During my college life I was inclined to look for a philosophy purely rational and not specificially Christian, after the manner of Carlyle. I had no expectation of joining any kind of Church, much less of entering the clerical profession. I was looking forward to a secular profession, to gaining all honorable worldly advantages and enjoyments, to acquiring wealth and fame, and, in short, was

magnificence. "I was convinced by study that the Protestant sects which had organized hemselves on the Presbyterian basis had departed altogether from the apostolic and primitive order episcopacy, so that their claim to be recognized as churches was questionable, and the irregularity of their constitution was certain.

building castles in Spain of great

" From this time my respect for the Reformation as a general movement, and for all religious teachers and doc trines which were its legitimate off spring, was destroyed. I looked toward the Church of the Fathers, to the successors of the apostle, to that episcopal body which had inherited the divine commission of teaching and ruling, for the genuine and perfect form of Christianity in respect to doctrine and order.

"This was the time (1840-46) when the rich literature of the Oxford school obtained a wide circulation among Episcopalians in this country It obtained many adherents and ad vocates, and the so-called Anglo-Catholic movement not only rose to great importance in England, bu attracted general attention and exerted great influence in America. this source I gained a much fuller knowledge of primitive and Catholic doctrines historically and logically connected with the one specially emphasized by the High Church party -i. e., the apostolic succession through the episcopate. It is needless to specify doctrines generally well known as taught in that Anglican specify school, with more or less explicitness and completeness — a sort of semi-Catholic system, in its highest degree approximating so nearly to genuine Catholicism that its advocates were regarded by outside observers as Romanizing.

"Some little time elapsed before I reached the conclusion that I must sever my connection with the ministry and communion of the Congregational sect. When I arrived at this conclusion I passed over to the communion, and in due time into the lowest order of the ministry, of the Protestant Episcopal Church, where I remained until the early part of the year 1846.

was loyal and true to my new alligiance as long as my conscience permitted me to acknowledge it. travelled rapidly Romeward, following Newman; but I did not know where I was going until I suddenly came upon of the Puritan Captain John Mason. I the gate of the city. I never harbored was bred in the Congregational sect and in the strictest Calvinistic doctrine. cal position until within a few weeks of the time when I severed the tie which bound me to it. as my conscience required me to make this severence I ceased to officiate in the ministry and to receive commun ion. The last time that I officiated as Their religion also I honor, inas a deacon in the Protestant Episcopal much as it was based on belief in Church was on Christmas day, 1845, and this was the last time I communi cated. On the following Easter day I made my first Communion in the Cath olic Church, and one year from that time I was ordained priest, on March 25, 1847.

"Nearly all the study and reading, the personal influences and other cir cumstances, which determined affected my religious course in a Cathelic direction were Protestant. very little in Catholic books of the modern period, and had but very rare and slight acquaintance with Catholics, except those who were in an humble

"There were, however, certain dis tinctly Catholic impressions made upon me, few in number and at rare intervals, which I think worth mentioning. "At a very early age those texts of the New Testament which relate to the

Holy Eucharist seemed to me to teach most clearly the doctrine of the Real Presence. Also the text concerning St. Peter impressed me vividly as teaching the apostolic primacy of St Peter and his successors. Those im pressions were never effaced.

"The first time I ever entered a Catholic church I was taken to the old St. Patrick's Cathedral of New York by my father. The first time I was present at High Mass was while I was a student of the East Windsor Semi-nary. I did not understand the ceremonies very well, but it seemed to me that the Mass was the most august and suitable form of the worship of Almighty God, and it reminded me of the picture of Jewish ceremonial in Calmet's Dictionary, with which I had been familiar in childhood. This and even perusing some of its able was in St. Patrick's Cathedral, New works of controversial divinity. I York. Father Starrs was the celethink that if I had been educated brant, and Dr. Hughes, who was then

for the first time the service seemed flat and tame.

"John Henry Newman had just been received into the Catholic Church I had been sent to a plantation in North Carolina, with symptoms which threatened a fatal issue within a few months. During that winter I had leisure to mature the results of the study and thought of the several pre-ceding years, and with the strongest possible motive to make a decision which would endure the test of the divine truth and justice. From the last spit of sand on which I had found a temporary footing I made the leap across upon the Rock, an act which, of course, I was only enabled to make by a special aid of divine grace, but which, none the less, I considered as a perfectly reasonable act, and one perfectly reasonable act, and one which can be justified on the most satisfactory rational grounds.

"I have sketched the progress of my religious convictions from Protes tant Christiani'y pure and simple, in the form commonly called "orthodox" and "evangelical," through the middle ground of "High Church" and "Ango-Catholic" Episcopalianism to the per-fect and integral Christianity of the Catholic, Apostolic, Roman Church.
"The justification of this process in

a rational sense consists simply in this: that it is consequent and logical from the premises that God is; that the Godhead is in the Person of Christ that Christ has proclaimed and established a religion of doctrines and perpetual in a manner which is certainly

"The general conspectus is included within the terms of three theses: "First. Every rational and in-structed man ought to believe in

God. "Second. One who believes in God ought to believe in Christ and His revelation.

"Third. Whoever believes Christ and Christianity ought to be-lieve in the Catholic Church, whose centre of unity and seat of sovereignty is the Roman See of Peter."

A Wretched Slave.

Bad companions have ruined many unsuspecting boys and girls and older persons, too. Habits of tippling are formed by taking a social glass, and before one is hardly aware of it he is a drunkard. In the same way feasting on rich viands and rare desserts wil allure the appetite to indulgence until one becomes a glutton. And what can be more degrading than to live for eating and drinking? It is notorious that the love of liquor will make its victim idle and shiftless. He would rather sit in a saloon and tell profane and obscene stories than to be industriously engaged

in his trade or profession.

Nor is this all. Indulgence in night drinking and frolic robs one of strength, renders him drowsy and lazy and inefficiency. No wonder such a wretched slave of beastly appetite often comes to poverty and rags. family, alienates his friends and employers, and barters away his eternal soul to Satan. Oh the horrors of the poor drunkard's end both in this world The thought of it and the next! the path of Froude, Allies, Faber, and ever inviting young people to taste the ought to keep every older person from intoxicating bowl.

Religious Observance of Sunday.

It is questionable, of course, how much Catholics should defer to the religious sentiments and prejudices of their non-Catholic neighbors. Sometimes there is too much concession and sometimes too little. There is a saying of St. Paul which would be a good rule of conduct in such cases. no principle is involved, and there is no danger of minimizing Catholic truth, deference becomes a virtue It was in the spirit of the Apostle that the Bishop of Pittsburgh lately for-bade the use of bands by Catholic societies at the laying of corner-stones, dedication of churches, etc., - ceremonies which are usually held on Sunday, the rigid observance of which is so much insisted upon by our separated brethren. It will be an ill day for the United States when cases to be a day of rest and of religious observance; and Cathoics would do well to abstain from any thing calculated to lessen respect for it. Rut we commend the good taste as well as the conciliatory spirit of Bishop Phelan's enactment. The propriety of brass band music and other noisy demonstrations at religious celebrations is hard to see. An orderly procession is always an impressive sight; but the brass band is a nuisance, which should be restricted to such occasions as the Fourth of

It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

July. - Ave Maria

Hood's Cures.

Dys peysia and Indigestion.—C. W. Snow & Co, Syracuse, N. Y., writes: "Please send us ten gross of Pills. We are selling more of Parmelees Pills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint. Mr. Chas. A. Smith, Lindsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headaches, but but these pills have cured her."

Toronto Testimony.

Toronto Testimony. DDAR STRS.—Two years ago I had a bad attack of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint.

MRS. CHARLES BROWN, Toronto,

Minard's Liniment for sale every. Minard's Liniment cures Dandrug

"THE MONKS OF OLD."

Rev. J. S. Vaughan recently delivered a most interesting lecture in Lon-don on "The Monks of Old," Father Vaughan, who was cordially received, said there had been much misrepresenta tion among the English people as to the monks of old. This had been the case not merely in history—in books of various kinds, but in pictures or placards, in which there were the most gross caricatures of monks. They found the monks described and represented as excessively jovial, and spending "their time in eating and drink-ing," with heads as big as pumpkins and stomachs as large as if they carried a feather bed under their waistcoat. (Laughter.) Such representations were mere fictions or caricatures, and were rather intended to amuse people than to enlighten them as to the true character of the monks of old.

Of course he must confess that though the monks led lives of great sanctity, no one should be prepared to defend the life of every one of them. were a very large and numerous body of men, having had existence from the earliest times of Christianity until the present day; therefore it would be easy to understand that among so many there would be found a certain number who would be guilty of many excesses, sins and crimes. But they must not take the comparatively few who thus transgressed the law as the sample of the many who lived so devoutly by the law. They would not think of taking a drunkard from the gutter and pointing to him as a specimen of the Christianity of the present day, and therefore they should not take isolated monks, whose lives were not good ones, and hold them up as an illustration of the monks of old. (Applause.)

INFLUENCE OF MONASTIC ORDERS The lecturer then gave a sketch of the conversion of England, and the founding of the great monastic institu-tions, the ruins of which dotted the land. He described the lives of their inmates and their occupations, their cultivation of the land, which they frequently reclaimed from barrenness, their writings on parchments before printing was invented, writings that were handed down to us with much religious, historical and ecclesiastical lore, and all that was most valuable in the form of literature. He quoted from various authors, most of them Protest ants, showing the influence for good exercised by the monastic orders, the esteem in which their work was held by these most distinguished men of letters of our own time. The extracts Father Vaughan read from the Protest-ant writers placed him during each part of his discourse on the best of terms with his audience, who repeatedly applauded the quotations.

One reason, said Father Vaughan. why the monks of old exercised such influence in this country and else-where was on account of the straightforward, honest and laborious characnext morning, fills his head with aches, his eyes with inflammation, his pulse with fever, his brain with deluplace with fever, his preves with trembling desire to imitate our Blessed Lord. ious orders were Kings, princes and members of royal families. forfeits his character, debases his brain and heart, disgraces and mortifies his any right over anything in this world except by permission of his abbot. One accusation brought against the Catholic Church was that she refused

to allow her clergy to marry, and that she did not regard marriage as a holy state. These non Catholics talked as if Catholics condemned marriage as omething unworthy and something undignified. He would be able to show that the Catholic Church, so far from regarding marriage as something to be looked down upon, viewed it with a far more favorable eye than the Protestant Church. The Catholic Church upheld marriage in a way which no other Church sustained the marriage bond. Let them see the way in which marriage was spoken of by Catholics. If they went to a Catholic church on Sunday they would hear it read out that A and B intended, "by the blessing of God, to be joined together in holy matrimony;" therefore mar-riage was considered as something upon which the blessing of God might fall. Then it was called holy matrimony-a holy state; the ceremony was performed in the church, in the very sanctuary, or before the altar of God, the priest being vested in robes. was an indication that the Catholic Church considered that the marriage ceremony thus performed with the religious office was considered something more than it was by Protestants who permitted it to be performed in a secular place. The lecturer's remarks being received with general applause, a few non Catholics called out They did not appear to like the allusion to the Protestant marriages taking place in a secular building.

Sore Throat Cured.

DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.

MARIA MIDDLETON, Bobcaygeon, Ont.

MARIA MIDDLETON, Bobcaygeon, Ont.

Can Recommend it.—Mr. Enos Bordbern,
Tuscarota, writes: "I am pleased to say that
DR. THOMAS' ECLECTRIC OIL is all that you
claim it to be, as we have been using it for
years, both internally and externally and
have always received benefit from its use.
It is our family medicine, and I take great
pleasure in recommending it."

Gored by a Cow.

A time celt pleasuring to Mr. Pater Lind-

A fine colt belonging to Mr. Peter Lind-say, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures sprains, bruises; burns, and all pains and aches in man or beast.

The Catholic accord. ublished Weekly at 484 and 488 Rich street, London, Ontario. Price of subscription—62.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY. London, Saturday, Jan. 20, 1894.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on Wednes-day, Jan. 31, at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on Thursday, Feb. 8, commencing at 11

NOVEL DOCTRINES IN PRES-BYTERIANISM.

Further changes in Presbyterian creed formularies may be anticipated in the near future, if we are to judge by the results of a recent conference which took place at Glasgow, where some remarkable utterances were made by prominent ministers of the Established Church of Scotland.

The Rev. Dr. Hamilton urged that the practice of praying for the dead, which had fallen into disuse in the Church, should be resumed. He argued that "the state of the blessed dead is one of gradual advancement and of arriving more and more into the light and glory of the Lord; and surely it is right that we should pray that they might grow in that state and that the Lord might have mercy on them on the great Judgment Day." Further, "as it is right to pray for the dead, and we might hope to be useful to them by our prayers, we might also hope that the dead pray for us."

We have been so accustomed to hear it mentioned that the Catholic belief, that the saints in heaven pray for us, is injurious to the mediatorship of Christ, that is is a genuine surprise to us to find the same doctrine thus openly proclaimed in an assembly of Presby terian divines. If it be true, as Dr. Hamilton admits, that the saints in heaven thus intercede for us before the throne of grace and mercy, there can be no injury to Christ in our asking them to pray for us. How often have we been told that Christ must be the only mediator between God and man. in accordance with the teaching of the apostle: (1 Tim. ii. 5:) "For there is one God, and one mediator of God and man, the man Christ Jesus?" In vain have Catholics pointed out that the apostle adds: "Who gave Himself a redemption for all, a testimony in due times:" showing that the one mediator of redemption is here spoken of, whereas mediators of intercession are many, as the same apostle constantly calls upon the brethren for their prayers as in Heb. xiii. 18: "Pray for us: for we trust we have a good conscience, being willing to behave ourselves well in all things. And I beseech you the more to do this that I may be restored to you the sooner."

Dr. Hamilton is evidently a convert to the belief that the prayers of the saints in heaven are useful to those who dwell on earth, and are offere God for our welfare.

This change of doctrine is the more remarkable as its announcement was well received by the assembled ministers. The Rev. Dr. Cooper of Hamilton expressed gratitude to Dr. Hamilton for his courage in advocating usages which have been long neglected by Presbyterians, especially that of praying for the dead. Rev. Dr. Macleod of Govan also coincided with Dr. Hamilton, asserting that Christians are not only entitled, but are compelled by the necessities of the case to pray for the dead. He said: "Every Christian prays for the resurrection of the dead. and when they do this, what is it but praying for the dead?" Yet he explained that their belief in these matters is "as separate as the poles from the doctrine of intercession of the saints, or the doctrine of Purgatory. both of which, as Protestants, they repudiate."

It may be very true that the doctrine thus advocated of praying for the dead differs from the Catholic doctrine of Purgatory, but this mode of reasoning makes it allowable to introduce any absurdity and to advocate any novelty in religion, provided always that the innovation does not agree with the doctrines which have been held by the Christian Church throughout all ages. Thus room is given for the engrafting of the doctrines of annihilsouls. Pantheism, and other phantasies

process or other, a theory is being and my house." (White, p. 222.)

adopted into Presbyterianism which makes prayers for the dead become allowable; and as regards the other doctrine of "intercession of saints," it would be difficult to show that the theory of Rev. Dr. Hamilton and his confreres is anything different from what the Catholic Church teaches on the same subject. The new Presbyterian belief merely stops short of its legitimate consequence that we may ask the saints to pray for us. But why should we thus stop short? If the saints really pray for those who are on earth, where can be the unlawfulness of our asking them to do so?

We may next expect that there will be a revision of the Westminster Confession giving to the saints the important part in Christian public worship from which they have hitherto been rigidly excluded.

THE ST. BARTHOLOMEW MASSACRE.

over the signature M. S., endeavors to make it appear that the massacre of St. Bartholomew's day, 1572, was ap- the authority of the king, and it was proved of by the Pope, and in proof of this states that a large picture of the priests endangered their own lives by massacre was painted and hung up in the Vatican, and that "a scroll thereon contained these words 'The Pontiff' approves the murder (codem) of Coligny.'" He quotes Brizard as saying Paris and the country districts, but in 1790, "To this day the French who visit Italy behold this picture, which, though half effaced, still portrays but places the number at about 1,600. too faithfully our calamities and the excesses of Rome." This assertion of the Huguenot

Brizard is evidently that of a bitter enemy of the Holy See, and it cannot be relied on. History establishes the fact that the massacre was purely a political ruse of the young king of rible excesses on both sides, and we France, Charles IX., or rather of the Queen-mother, Catherine de Medici. and the Pope had nothing whatsoever to do with it. It is a thing unheard-of and incredible that a Pope should deem it expedient to affix a scroll to a picture approving of the whole event which it portrays, and we do not give any credit to Brizard's statement in the present case. The fact that he asserts that the massacre is one of the "excesses of Rome," is proof sufficient of his partizanship, as he must have been aware that it was a sudden outbreak by which the queen-mother hoped to counteract the rebellion and treason of the Huguenots. This is the view taken by Ranke, White, Soldan, Baun and Coquerel, and numerous documents of the period which have come to light since they wrote confirms their view.

White, though strongly anti-Catholic. admits that

"It must not, however, be supposed that the provocation and insult all on one side. On the 25th March 1561, the High Bailiff of Blois sent the Queen mother a long account of the from those who were supposed to have mischievous doings and profanity of had a design upon his life; and when open churches, shattered images and crucifixes, and carried away thirteen facts as they actually occurred, he did in a few days. On one of the recent broke the images set up in the streets and in some of the churches. They also held tumultuous meetings in the Pre Aux Clercs which were at last put down." (p. 156.

to inflame the French Court and artists are placed there, as recording populace against the Huguenots was the fact that the latter entered into agreement with several foreign was approved by the Pope than to innations for the overthrow of the monarchy and the establishment of a Protestant kingdom. The English. Swiss and Germans promised help for this purpose. Queen Elizabeth agreed by the treaty of Hampton White, acknowledges that the Govern-Court to furnish 6,000 men, of whom one half should garrison Havre as a material guarantee till the end of the war. The French people, who had that Protestantism as it existed in still in their minds the hardships they France aimed at their overthrow. It had endured until they had not very was not until this was proved by facts long before succeeded in delivering that the king declared he would tolera large part of France from English rule, could not be expected to bear patiently the efforts of the Huguenots carrying out a principle of the Catholic to bring the English back again to the religion, but as a political measure to country. The Hampton Court treaty ensure the permanence of his Governwas signed on 20th Sept., 1562.

In 1563 the Duke of Guise, the

The same historian states that "This leaves no doubt that Coligny assented, if he did not consent, to the

On 24th March, 1565, by Coligny's order, the priest of St. Owen "was seized by soldiers, larded like a capon, roasted, and his flesh thrown to the dogs. Friar Viroleau was horribly mutilated and then killed, and other priests and Catholic laymen were speared or starved to death, sawed asunder or burnt at a slow fire. In 1567 all the priests of Pluriers were massacred by order of Conde, and in the same year the Huguenots endeavored to seize the person of the king. They did not succeed, but they seized fifty cities of France and openly defied the power of the Government, which they desired to overthrow."

The succeeding years, down to the unfortunate date of the slaughter, 24th August, 1572, were marked by similar outrages, and the advisers of the king resolved to end the trouble by the per-A correspondent of the Mail, writing petration of a cruel massacre. The massacre was not an act of religion. certainly. Its purpose was to establish carried out by his soldiers. Many concealing and protecting the doomed Protestants. Amid the conflicting accounts given of the occurrence, it is hard to say how many were slain in Lingard, who always endeavors to ascertain the actual tacts of history,

We by no means desire to palliate the enormity of this crime, but it is not just to represent the Huguenots as having given no provocation, and the injustice of attributing the deed to any persecuting spirit on the part of the Pope is still greater. There were hor. are all aware that such excesses always operate in inflaming the passions of

The French king sent at once a onesided account of the occurrence to the Pope. He represented that there had been a plot to destroy himself, together with the whole royal household and the members of the Government, but that it had been defeated by the bravery of the royal troops. A Te Deum was sung in Rome, not by the Pope, but by Cardinal Lorraine, the brother of the Duke of Guise, who had been murdered by Coligny's tool, Jean Poltrot. We can readily imagine that the remembrance of this foul deed made the Cardinal all the more ready to believe the story which was told by the king's ambassadors, especially as he knew that on a former occasion an attempt was really made to seize and carry into captivity the king and his house. hold. It is clear, therefore, that the Te Deum was an act of thanksgiving, not for the massacre of the Protestants, but for the preservation of the king the Pope became acquainted with the Romish fanaticism, the Huguenots fore, that he would record his approval of it by affixing a scroll to a picture representing the massacre, painted some years afterwards. The picture itself, by Vazari, was placed in the Among other events which served Vatican, just as other pictures by great and illustrating an historical event; but we are no more to suppose that it fer that the Rape of the Sabines was approved of by him, because there is also a picture of that occurrence in the

galleries of the Vatican Even the historian of the massacre. ment of Charles IX. were desirous of acting with mildness in the distracted state of the country, until they found ate only one religion in the country. This resolution was taken not as ment.

The Catholic Church does not principal nobleman and the ablest approve of persecution for conscience' general of the king's party, was sake, though it has occurred from time the flood they were eating and drinkmurdered by Jean Poltrot de Mere, to time that Catholics have persecuted; ing, marrying and giving in marwho acknowledged that he had been yet it will be found that in most inpaid by Coligny to do the deed. stances when such has been the case Coligny admitted that Poltrot had they have been goaded to it by ation of the wicked, transmigration of offered to do it, and he had not dis- atrocities committed against them. couraged the murderer, and that as it On the other hand, we can safely say upon the new-fangled Christianity; had been perpetrated, he did not that in no Catholic country were penal for of all these it may be said that regret it, for, said he, "I esteem it laws ever inflicted which would com-"they are as separate as the poles the greatest blessing that could pos- pare in barbarity with those which from the doctrines" of Christianity. sibly have befallen this kingdom, the were in force in Great Britain down tom, Athanasius, and others interpret Yet the fact remains that, by some Church of God, and especially myself to Catholic Emancipation in 1829. It that Christ as God knew the date of

events in a spirit of reviling. They virtue of His humanity, nor as God's likely that some of the missionaries who are the acts of ages gone by, and there is no reason to reproach the present generation with them, much less to make them a pretext for persecution at the close of the nineteenth century, when a more tolerant spirit ought to prevail than that which existed one, two, or three centuries ago. It seems to be the desire of the Mail's correspondent to renew the hatreds and bickerings of the sixteenth century, and to implant them on the present age. Against doing this we enter an emphatic protest. If our ancestors three centuries ago persecuted each other, that is no reason why we should do so in the present age and in the new world.

IF NOT HYPOCRISY, WHAT?

Halifax Orange Lodge, No. 1628, has passed by a unanimous vote a resolution declaring that the right of free speech is a cardinal principle of Protestantism, and its suppression the essence of Popery. It is not explained, however, how it comes to pass that it is only ultra-Protestantism, in the form of P. P. Aism and Orangeism itself, that attempts to infringe upon individual liberty by binding their members to refuse employment to citizens who exercise their right to civil and religious liberty by following their conscientious convictions, or to vote only for candidates for office of some particular creed. They seem to forget that free speech is not the only right which citizens of a free country hold dear; and in the present case the object of this pretended resolution in vindication of free speech is in reality meant as a denial of the right of a Catholic to hold a civil office equally with his Protestant-fellow-citizens. The ostensible purpose of the resolution is to condemn the Grand Orange Lodge of British North America for prohibiting criticism of the acts of Mr. N. Clarke Wallace, the Controller of Customs, but all who know the real history of the matter know that this is really meant to condemn Mr. Wallace for accepting office under a Catholic Premier. It would be hard for any one of common sense to find an excuse for abusing the Pope, in the internecine strife of the Canadian Orange lapsed. Lodges; but the Halifax Lodge has a cleverness peculiarly its own, and it pronounces Mr. Wallace to be "an Orange Pope . . . controlling the consciences and political aspirations of Orangemen in as great a degree as

A NEW CRAZE.

ever exercised by the Pope of Rome

over faithful Papists." The Halifax

Lodge would exhibit more good sense

if they left the Pope alone while wash-

ing their own dirty linens.

For the third time during the past year a sect having its headquarters in some part of the United States is in expectation of the immediate coming of our Lord to judge the world, which it is supposed is about to come to an end young women from the convent of Guiche. Even in Paris, the hotbed of duct. It is not to be supposed, there took possession of a number of devotees, the expectation existed in a congregation of Sweedish Lutherans in the West, and on another occasion the excitement was among the Second Adventists of Massachusetts. This time it is among the Second Adventists whose headquarters are at Battle Creek, Michigan.

Concerning the time of the end of the world there are certain indications given by our Blessed Lord, as that there shall be first great tribulation, after which "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven and the powers of heaven shall be moved . . . and they shall see the Son of man coming in the clouds of heaven with great power and majesty." Yet we are told that "of that day and hour no one knoweth, no, not the angels of heaven, but the Father alone." (St. Matt. xxiv.) St. Mark's Gospel has : "But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father." (xiii., 32.) Again: "For as lightning cometh out of the East and appeareth even unto the West, so also shall the coming of the Son of Man be," and: "For as in the days before riage even till that day in which Noe entered into the ark, and they knew not till the flood came and took them all away; so also shall the coming of At all events he and his coadjutors in tions, and the proposed extermination the Son of Man be." (St. Matt. xxiv.)

Of course Christ as God knows and knew all things. Hence the Fathers of the Church, Sts. Jerome, Chrysosis useless, however, to recall these the day of judgment, but not by the If matters go on at this rate, it is not un- and lent their cannon to aid in the

We infer that it is useless for man to enquire into or to pretend to foretell the exact date of this event. Nevertheless attempts have been made to do world will last just six thousand years etans. from the date of creation. Jurien, one of Luther's principal followers, fixed upon a year when the end of the world should come. Living to find himself in error as to the date, he fixed upon a second with like result, and finally upon a third year, A. D. 1666, which also passed away without the event foretold, though it was set by him so far in the future that the would-be prophet did not live to find out his third error by personal experience.

In our own generation prophecies concerning the date of the end of the world, among which those by Dr. Cummins, known as "Tribulation Coming," Baxter, and Orr, who claimed the title of "the Angel Gabriel," will be remembered by many. The prophet who created the greatest excitement on this matter on this continent was Joe Miller, founder of the sect of Millerites, which was, we believe, the original of the Second Adventists. Miller had his mission. aries travelling over the entire continent preaching his doctrines, and obtained many followers; and though his prophecies were not fulfilled, his followers have fixed upon many other dates since the year 1848, named by him for the final convulsion of nature. As there were numerous converts to Millerism in all parts of this continent, there was great commotion among them as the appointed date drew near, but the day passed without anything extraordinary occurring; and since that time prophecies of similar character have been at a discount. However, while the delusion lasted, many grotesque incidents occurred. Thousands of believers sold their property, and ascended the hills dressed in white garments, to be ready to ascend into heaven or to be transported to the valley of Jehosaphat for judgment, as the case might be, and great was the disappointment when their hopes col

The Battle Creek enthusiasts seem not to have fixed an exact date for the event, but they expect it soon, and it is said they are exchanging their gold watches for silver ones, and their costly for cheap apparel, as they have discovered some passage of scripture of the Mahometan heaven. which forbids the use of gold and rich attire. Hundreds of converts allowed, though with some restrictions from the various Protestant denomina tions, attracted by the novelty of the situation, have joined the Adventists, and have given large contributions towards the propagation of Adventist ing if in those countries which have principles and doctrines.

MAHOMETANISM IN NEW

It seemed very like a joke when it was announced some months ago that purpose of propagating the creed of Islam on this continent, but it is a reality that the effort is being made by Mr. Mahommed Russel Webb, the American who became a convert to that belief, and who has taken up his quarters in New York as the centre of the Mahometan propaganda.

Mr. Webb, it is said, has a very large amount of money at his disposal for the purpose of prosecuting his mission, and he is now publishing a paper entitled the Moslem World. which has gained a considerable subscription list, many taking it, n doubt, through curiosity, but many others doing so through the prevalent desire to encourage anything novel, and to adopt the greatest absurdities of creed, apparently, for the sole purpose of disagreeing with other people. It is not surprising that in a country where the superstitions of Hinduism find supporters, assuming the title be found some willing to adopt those of the camel-driver of Mecca, and it is said that some converts to Moslemism have actually been made; but these have been gained solely from the Protestant sects, whose adherents are disposed to be "carried about with Government, fearing that foreign inevery wind of doctrine." Mr. Webb himself stated that it is

he has any hope of gaining converts. the missionary field appear to be was determined on. greatly in earnest, and it is now announced that last week a public lec- Lutherans, were not only willing that ture was delivered in the city of New the Catholic Christians should be es-York, by one of the propagandists of the troyed, but they encouraged the Govnew doctrine, in favor of polygamy. ernment to carry out their intention,

delegate for the purpose of revealing are volunteering to go to India to convert the Hindus and Mahometans of that country to Christianity, will find enough work to do in New York to preserve to their various denominations those so-called Christians who are this. Some have imagined that the disposed to become Hindus or Mahom. The movement inauguarated by Mr.

Webb is altogether a new departure in Islamism. Mahomet, indeed, used only the method of persuasion to induce his first followers to acknowledge him as their prophet; for he had not then numbers at his back with which to enforce the acceptance of his doctrines; but as soon as he found himself with a large following he proclaimed that every prophet had his peculiar mark of authority. Christ, he said, had employed the method of mildness, but he himself was sent with authority to employ force, and he therefore ordered his followers to follow the divine mandate, and to propagate his religion by the sword. They were, therefore, forbidden to argue doctrine with strangers. He achieved many victories over Jews and Pagans, so that at the time of his death his empire extended from Medina east and west over a territory of 3600 square miles. He died by poison administered by a Jewish maiden in a dish of mutton, as she desired by this means to test whether or not he was a true prophet. His death took place in the year 632 of the Christian era, being the tenth year after his ignominious flight from Medina, from which event,

Mahometans count their years. The Koran or Alcoran which was written by Mahomet, and which is held by Mahometans to be the divine word, is a model of the Arabic language, but it is full of absurdities and contradictions, as well as repetitions, so that it could only be accepted by a people sunk in the grossest ignorance.

under the name of the Hegira, the

The unity of God, the existence of angels, and a future state of happiness for the good and punishment for the wicked are taught by the Koran: the goodness and wickedness being reckoned from the Moslem point of view. The happiness of the just is thus placed, not only in eating and drinking, but in every species of sensual enjoyment; and it is declared that an unrelenting warfare should be carried on against all unbelievers. Those who die in warring against unbelievers are truly martyrs and are sure of the enjoyment

Polygamy and divorce are freely as to extent; and of course under this system the condition of women is as degraded as in the territory of the Mormons. Yet it is not very surprisfurnished proselytes to Mormonism, there should be also converts to Mahometanism. No doubt the consideration of this leads Mr. Webb to entertain fair hope of success in his proselytizing mission.

JAPANESE IDEAS OF RE-LIGION.

It is undeniable that the Japanese are a quick witted and intelligent people, and it was a thing to be expected that once their attention should be seriously directed towards Christianity. they would find much to repel them in the discord of doctrines offered for their acceptance by the various sects which have established missions among them.

In the middle of the sixteenth century St. Francis Xavier, accompanied by a few missionaries, preached the Catholic Faith to the people of that Empire of Islands, and succeeded in establishing during his lifetime a flourishing church, which became still more prosperous under the ministration of the zealous Jesuit fathers, who continued his work, and this prosperity lasted until at a later period the jealousy of the Japanese against forof Theosophists, etc., there should also eigners and their customs was turned against the missionaries who were laboring in that fruitful field to spread the glad tidings of our Redemption by the blood of Christ.

The Shinto priests urged the extermination of Christianity; and the fluences might finally prevail to the destruction of the reigning dynasty if from among the Protestant sects that it continued to spread as it had begun, lent a ready ear to their representa-

The Dutch traders at Jeddo, being

work. After it was supposed Christians were exterminat Dutch were the only foreign mitted to trade with Japan, a preliminary ceremony to thei allowed to land at Jeddo, the obliged to trample on the c signify their repudiation of anity.

Owing to the adoption of liberal policy by the Japanese ties during the last half of the century, this general exclusio now in force. Missionaries are ted even to the interior; and as this state of things was est a number of zealous Catholic at once renewed the work be St. Francis Xavier. Church built in several seaport towns, the astonishment of the missi as soon as this was the case Japanese descendants of the Catholics of the country pr themselves to accertain whet Christian religion thus introdu the same with that which h handed down from their forefa Finding that this was the car

bers enrolled themselves as n of the congregations thus esta This was especially the case at aki, and there is now a flor Japanese Catholic Church nur nearly sixty thousand souls. In the meantime several Pr

denominations, mostly Briti American, have also establish sions. These include Presby and Methodists of several kinds, Baptists, Unitarians, ar others. The various Presbyterian an

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as yet there has not appeared a of Christianity which the Japan accept, and that Japan must a religion of its own. It is unpatriotic to receive a religi-

a foreign country. The native Protestant Ch probably do not go quite so fa Pagans, but they too believe the should form an independent J Church; and as the moveme originated with the Unitaria probable that in such a chi established, Unitarian or Freet principles will hold sway, es as Latitudinarianism seems to most acceptable form in wh Japanese can be induced to Christianity, and it is alread

widely spread among them. The Rev. Mr. Hiraiwa, a M minister of the Canadian mis said to be at the head of t movement; and the Japanese foreign missionaries that, as th among themselves so much di the Japanese must decide fo selves the form of religion wh suit them.

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The Chicago Evening Por accurately what it calls " Eccle moonshine from a meeting of B preachers." The following specimen of moonshine, which similar to much of the same manufactured in Canada:

"If the Pope interfering political affairs of our country himself a meddlesome busy-bo nothing but a foreign Italian hood takes children out of th school against their will to se to parochial schools and extensecrets of our households in fessional from the servants we until we have to talk in under our own roof, then we right to oppose its methods." The Post comments as follow

sample:

"If the world were to stop at night we should all tumble Ewigkelt. If the moon were green cheese it would rain slif the Rev. Dr. Townsend, omore, were but to fire his cook converse with his wife through some of the missionaries who eering to go to India to con-Hindus and Mahometans of ry to Christianity, will find ork to do in New York to o their various denominaso-called Christians who are become Hindus or Mahom-

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obliged to trample on the cross, to signify their repudiation of Ohristi-

Owing to the adoption of a more liberal policy by the Japanese authorities during the last half of the present century, this general exclusion is not now in force. Missionaries are admitted even to the interior; and as soon as this state of things was established a number of zealous Catholic priests at once renewed the work begun by St. Francis Xavier. Churches were built in several seaport towns, and, to the astonishment of the missionaries, as soon as this was the case many Japanese descendants of the original Catholics of the country presented themselves to ascertain whether the Christian religion thus introduced was succeeded in allaying the lung trouble, but a more erious difficulty presented itself when the disease attacked the heart. For some time the patient gave showever, hoping against hope. Never very lateral took place from St Basil's Church on Tuesday, and was well attended, a mark of respect for ene whose retiring disposition and love for home confined and all the more the admiration of the few who knew her. Christian religion thus introduced was

Finding that this was the case, num bers enrolled themselves as members of the congregations thus established. This was especially the case at Nagasaki, and there is now a flourishing Japanese Catholic Church numbering nearly sixty thousand souls.

handed down from their forefathers.

In the meantime several Protestant denominations, mostly British and American, have also established missions. These include Presbyterians and Methodists of several distinct kinds, Baptists, Unitarians, and some others.

The various Presbyterian and Methodist organizations have recently been making strenuous efforts to unite their different bodies under the respective aid evicted tenants. titles of the Presbyterian or Methodist Church of Japan, as the case may be ; and there has been a fair prospect that these efforts would prove successful.

But of late the Japanese drift seems to have taken another direction very unexpectedly, towards which the converts of all these denominational missions seem to be tending, which is the formation of an independent Japanese Church arising out of a general revolt generously responded to. against the control of the British and American missionaries.

accept, and that Japan must produce a religion of its own. It is deemed a foreign country.

probably do not go quite so far as the should form an independent Japanese as Latitudinarianism seems to be the Government measure. most acceptable form in which the

minister of the Canadian mission, is said to be at the head of the new movement; and the Japanese tell the foreign missionaries that, as they have among themselves so much diversity, the Japanese must decide for themselves the form of religion which will suit them.

The missionaries are not satisfied with the turn affairs have taken, but it is hard to see how they can refute the arguments of the Japanese, who maintain that they have the same right to make a creed to please them selves, as had the founders of the churches which the missionaries repre-

The Chicago Evening Post size accurately what it calls " Ecclesiastical moonshine from a meeting of Baltimore preachers." The following is one specimen of moonshine, which is very similar to much of the same article manufactured in Canada:

"If the Pope interfering in the political affairs of our country proves himself a meddlesome busy-body he is nothing but a foreign Italian bigot, braggart and nuisance. If the priest-hood takes children out of the Public school against their will to send them to parochial schools and extorts the secrets of our households in the confessional from the servants we employ, until we have to talk in whispers under our own roof, then we have a right to oppose its methods."

The Post comments as follows on the

"If the world were to stop rotating at night we should all tumble into the Ewigkelt. If the moon were made of green cheese it would rain skippers. If the Rev. Dr. Townsend, of Baltimore, were but to fire his cook he can converse with his wife through a fog-horn."

the death of Mrs. Patrick Boyle, preliminary ceremony to their being wife of Mr. Patrick Boyle, manager of the Toronto Catholic Register, and we extend our heartfelt condolence to that gentleman in the irreparable loss which he has sustained. We take from the Register of the 11th inst. the following reference to the sad event :

manded all the more the admiration of the few who knew her.

Mrs. Bridget Helen Boyle, third daughter of the late Adjutant John Hynes of Kingston, was born at Cornwall on April 1, 1835. The family moved to Dundas, whence, in a few years, Miss Hynes came to Toronto. Here she married Mr. Patrick Boyle, Nov. 28, 1861. Of her nine children only three survive, one married daughter, Mrs. Dowdsll of Almonte, Ont., and two younger daughters still at home.

We extend to our stricken friend and his now motherless family our sympathy for the great loss they have suffered. May her soul rest in peace!

The Hon. E. Blake, M. P. for South Tyrone, has made, on behalf of the Irish National party, an earnest appeal to Irishmen, and friends of Irish Home Rule generally, for aid to enable the party to keep the question of Home Rule before the British electors, to propagate Home Rule principles and

The cause is an excellent one, and at the present critical moment, when a majority in the popular branch of Parliament is favorable to the Irish cause, notwithstanding the adverse vote of the Peers, it is peculiarly incumbent on Irishmen the world over to aid their suffering country in the prosecution of the good work. We hope that Mr. Blake's appeal will be

The items of estimated expenditure for all the purposes indicated amount The newspapers of Japan say that to over \$240,000, of which \$45,000 are as yet there has not appeared any form for the payment of Irish members of of Christianity which the Japanese can Parliament. The British law provides no indemnity for members of Parliament, and it is consequently necessary unpatriotic to receive a religion from that a fund be provided for the payment of the Irish members, who are The native Protestant Christians for the most part poor men unable to pay their heavy expenses of living in Pagans, but they too believe that they | London during the session, unless the means of so doing be furnished them. Church; and as the movement has Their presence in Parliament is absooriginated with the Unitarians, it is lutely necessary if the cause of Home probable that in such a church, if Rule is to be gained, and the Liberal established, Unitarian or Freethinking party kept in power, from which alone principles will hold sway, especially Home Rule can be expected as a

The greatest attention must also be Christianity, and it is already very voters in order that a continued and critical moment. verwhelming majority of Irish Home The Rev. Mr. Hiraiwa, a Methodist Rulers may be returned to the next Parliament at the general election. From local friends most of the amount necessary to conduct the elections is contributed, and it is desirable that local exertions should be stimulated still; but it is well known that there are many impoverished districts in Ireland which are unable to meet the necessary expenses of an election contest. The fund to enable them to do this must be furnished by friends of the cause. About \$10,000 must be raised for registration, \$45,000 for the general, and \$2,500 for the byelections. By elections are not numerous in Ireland, yet they must be pro-

The propagation of Home Kule principles among the electors is effected chiefly by the circulation of pamphlets and leaflets giving particulars of those events and facts which illustrate the necessity of Home Rule as a remedy for the grievances under which Ireland is suffering. To meet this expense \$20,000 will be required, and Mr. Blake says that no expenditure

Eighty-five thousand dollars will be

The Toronto Mail, in a leading

DEATH OF MRS. PATRICK BOYLE.

We are extremely sorry to hear of

the same with that which had been

THE HON. E. BLAKE'S AP-PEAL.

vided for.

will make a better return.

needed for the relief of evicted tenants. The split in the Irish party has reduced the amount available for the aid of these, and many of them are on the brink of starvation. A large sum is necessary for the purpose of relieving their distress. There is besides a debt of the Irish party reach-

ing \$33,900. There amounts added together make up more than the \$240 .-000 asked for, and we are sure that the generosity of Irishmen on this continent will not fall short of supplying



"PROTECTIVE." THE BIG POLICEMAN NOBLY GUARDS THE PROTESTANT BOY FROM POSSIBLE ASSAULT AT THE HANDS OF THE OTHER DANGEROUS-LOOKING CHAP.

article, endeavors to show that it is not expands amid such surroundings! What department, as at present conducted, is desirable nor useful to contribute towards this purpose. It says: "But towards this purpose. It says: "But deven Irishmen must be getting tired of providing funds which have, on the whole, been singularly unfruitful in results."

expands amd such surroundings! What storied scenes for thought as the moon illumes the silent night and the stars look tenderly surely no invironments could be more conducive to the successful training of young minds and, hearts than those among which Loretto stands! Long may it wave the bantered that the moon illumes the silent night and the stars look tenderly for invironments could be more conducive to the successful training of young rinds and learns a mid such surroundings! What desirable nor useful to contribute the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns to the providing funds and learns to the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns to find the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns than those among which Loretto stands! Long may it wave the bantendary in the providing the providing that the moon illumes the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns that the moon illumes the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns that the moon illumes the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns the moon and the silent night and the stars look tenderly for invitonments could be more conducive to the successful training of young rinds and learns the provided and the stars look tenderly for invitonments and the silent night and the stars look tenderly for inv

It cannot be truthfully said that the efforts of the past have been unfruitful when we now find that the British

It is noteworthy that the Mail, while selves felt.

THE NIAGARA RAINBOW.

From the Loretto Convent, Niagara Falls, we have received the first copy of a monthly bearing the title Niagara Rainbow. It contains twenty-eight pages of delightful Cath. olic reading matter. Apart from this, occasion. This was to be expected another most commendable feature is the fine paper used in printing and brought him that consolation experthe faultless press-work on new type of the most modern style. The Rainoutcome. We earnestly hope the to it seemed to be based on periodical will have a prosperous filthy lucre. The man who career. Certainly the initial number

Times thus refers to the new monthly:

Niagara Rainbow is the suggestive name of a new magazine edited and published by the pupils of Loretto Academy. Niagar, Falls, Ontatio. The first number niches, the key-note of high literary merit which it will be no easy matter to sustain; but the thorough education and varied accomplishments imparted in this well know unistitution give promise that the young lady contributors will realize all their rainbow hopes and make their radiation magazine an ideal academic publication is worthy its literary excellence; while the arisistic designs upon the cover are a delight to eye and fancy. The spaceous Academy buildings which rest upon enchanted ground are seen in all their beautiful proportions. They stand on the verge of the frowing chasm and have for their music the everlasting roar of the cattered. In the depths beneath, the pictured "Maid of the Mist" safely rides the waters, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her cargo of awe-stricken tourists; while the rainbow, with her assignation administered to the party of the second part, was, of course, suppressed. The Mail would, shore to mist the work of the first Governor of Maryland and the great grand report of the cargo of awe-stricken to the party of the second part, was, of course, suppressed. The Mail would, shore to the party of the second part, was, of course, suppressed. The Mail would, shore to the party of the second part, was, of course, suppressed. The Mail would, shore to make the rainbow, with its varied colored

EDITORIAL NOTES.

MR. LOUIS PAPINEAU, of Campebello, electorate have been so educated Quebec, has, we are informed by a press through the efforts of the Irish party despatch, formally renounced the Caththat there is a Parliamentary olic faith and become a Presbyterian. majority in its favor. There is not the A few years ago it was decided to least doubt that perseverance on the erect a new Catholic church in the part of Irishmen will be rewarded with parish in which Mr. Papineau resides, ultimate and not distant success, in and as he is the inheritor of a large spite of the opposition of the Tory estate, his portion would amount to a Lords; and it is not at the moment considerable sum. Finding there was when victory is so near that they no other way to evade the tax, he should give up in despair. At all determined to leave the Church. Japanese can be induced to receive paid to the proper registration of which should be acted upon at this motives impelled him to make the for some years acting as agent for the change; but as his conseicnce began CATHOLIC RECORD, has purchased the to experience unrest just at the time desiring to throw cold water on the his estate was set down for a conefforts of the Nationalists, speaks of tribution towards the church, few will those of the Ulster Orangemen as "a give him credit for other than sordid healthy native determination to make motives. Mr. Papineau is not the first itself felt at all hazards." National who has taken a similar step for a like ists too are determined to make them- reason. Some forms of Protestantism may be a little cheaper to live in than the Catholic Church, but when the sand glass of life is running low, Mr. Papineau may, like many others, find that the Mother Church is the one in which

he should die. FATHER CHINIQUY was present on the and the proceedings must have ienced by a companionship with misery When Father Chiniquy left the Church. bow is a new and unique departure in the Church was thereby the gainer : the educational work of convents, and, and may we not say the same of a man we doubt not, much good will be the like Mr. Papineau, whose allegiance leaves the Catholic Church from gives assurance that it richly deserves conscientious motives it would be diffi it. The Buffalo Catholic Union and cult to find. All the so-called "con-Times thus refers to the new monthly: verts" are either ejected from her

like unto a lead mine, the correspondence department a mica mine, and the ladies' department a gold mine.

THE clock-like regularity with which the editor and his staff of rib-stabbing anonymous correspondents runs foul of the clergy of the Catholic Church has become tiresome to the thinking class of its readers - but what cares the editor for the opinion of the better class? He writes for the "gods" who have votes to cast against Oliver Mawat - the 12th July and the 5th November people. God forgive the man who owns the Mail. It is a sorrowful sight to see a person bearing a grand old Irish name permitting mud to be heaped on the graves of his forefathers.

Arthur Enterprise, and will hereafter devote his attention entirely to the publishing business. While we regret being deprived of the services of Mr. O'Donnell, we rejoice to know that he has taken a step forward. Success, we feel assured, awaits him, for he is well equipped with the necessary qualities -intelligence, integrity, perseverance and industry.

ANOTHER Spiritualistic humbug has been exposed at Battle Creek, Michigan. Joseph King, of Benton Harbor, gave a series of spiritualistic seances at which those present talked with their departed friends and even shook hands with them. While this was going on on Sunday night, the 7th inst.,

intelligible to the Celestials. The missionaries have approved of the issuing of the whole Bible in this form, as it has been found that there are many difficulties which cannot be mastered without such means. This is a new departure, showing the wisdom of the Catholic Church in insisting that such aids should be given in vernacular versions. Hitherto it has been one of the reproaches of Protestants against the Church that she issues versions with the commentaries of learned divines, instead of the bare text without note or comment. If imitation is the best evidence of admiration, as is often said, the present action of the Scottish Bible Society is a proof that it really admires the Catholic Church, while still retaining in the Confession of Faith the clause which describes the Pope as "the anti Christ, the Man of Sin, and the Son of Perdition."

It is stated in a late number of the Christian Guardian that a lady in Thessalon, Algoma, while looking among the papers which had come down to her from her father, discovered a document signed and sealed by John Wesley, the Founder of Methodism, and dated September 2, 1784, testifying to the ordination of Dr. Thomas Coke as Superintendent or Bishop of the newly formed Methodist Church. The document appears to be authentic, and it recalls the old rhyme made by a Churchman who was naturally indignant that Mr. Wesley should arrogate to himself the authority of consecrating Bishops, whereas he had himself no consecration to the Episcopal office. The rhyme is as follows:

"So easily are Bishops made By man's or woman's whim, That Wesley hands on Coke hath laid; But who laid hands on him?"

THE Orangemen of Antrim have been indulging their frolicsome disposition at the expense of the Rev. Mr. Wright, the Protestant rector of Portglenone. They refused to accept his ministrations and to attend his church, destroyed his property by night and stole his implements of agriculture. Four of them also beat him brutally in open daylight, and he was besides compelled to pay £150 in law costs in bringing the perpetrators of these outrages to justice. The cause of all this dastardly treatment was that the rector is a Home Ruler, and declared that there is no fear that a self-governed Ireland would deal unjustly with any creed or class. Mr. Wright also ridiculed the threats of Dr. Kane and others, that they would kick the Queen's crown into the Boyne. The loyal Antrim men could not endure the scathing exposure of their disloyalty, so they sought to punish Mr. Wright for his out-spoken denunciation of their follies. These meek Antrim men are the same who express a fear lest they would be badly treated by an Irish Parliament!

BRANNAGH" ON ANNEXATION.

An Irish Canadian Stamps the Propo-

Under the above heading the Philadelphia Catholic Times, the celebrated Father Lambert's paper, contains the

To the Editor of the Catholic Times:

Sir:—I frequently ask myself whether those good natured souls, our Protestant friends, members of this, that, or the other society for the "evangelization," of us Catholics, ever pause to consider how insulting their line of conduct must be to us who are their equals in every respect, and assuredly as able to distinguish right from wrong as they?

as able to distinguish right from wrong as they?

In like manner am I constrained to ask whether these good natured souls, Congressmen who are from time to time introducing motions for the annexation to your country of "this Canada of ours"—to use the phrase of a late distinguished Irish Canadian, the Hon. L. T. Drummond—ever give a thought to the insult they offer to a people who, man for man, are their equals; who desire to live in harmony with them, but who, at the same time, value too highly their quasi-independen state as a nation to become suppliants, kno-king at the door of the Republic for admission.

ing on on Sunday night, the 7th inst., a lady was called upon to meet the spirit of a dead friend, and just as she extended her hand to take that of the white robed spirit, Mr. Thos. Cox, one of the audience, seized the spirit around the waist. The spirit made a desperate but unsuccessful effort to get away before a light was procured, but the lamp was lighted, and it was found that King was personating the spirit. The police were then called in and King was arrested. He is to be tried on the charge of defrauding the public.

We thank our contemporary The Month, of New Westminster, B. C., for the following kindly reference to the CATHOLIC RECORD:

"We have not changed our conviction since last year about the worth of

THE CATHOLIC CHURCH.

The Rev. George Deshon of the Paul-ist Fathers Writes of 1893's

Progress.

ses, these not being omitted.

We shall soon have done with figures

when we state that there was an addi-

tion to the ranks of the Roman Catho ic clergy, after deducting the number

of those who died, of 326 during the year 1892. We find also a net in-

schools, with an attendance of 700,753

not received the statistics of 1893, but

progress, for one year differs but little from another.

But there is an advance and a progress which never makes its appear-

nce in books of statistics, although on

the pages of the mind of the careful observer there is left a decided impres-

sion. Our churches are attended by

an ever-increasing number of Catholic

worshippers on Sunday, a reasonable estimate of which gives a total of half a million in the diocese of New York.

Catholics more than keep pace with

advance of intelligence. We see the names of our writers in all the

magazines; we recognize their style in the editorial columns of many of our

Point cadetship, the five boys who stood highest in the list were Catholics

The World's Fair was of scarcely

less value to Catholics than an outright progaganda. It compelled a

study of the motives of the great dis-

coverer, as well as his achievements-

are substantially correct.

AMERICA WILL BE CATHOLIC. Se Says Father Elliot—His Missions to non-Untholics of the North-West.

Rev. Walter Elliot of the Paulist Fathers, whose missions to the non-Catholics of the Nerth-West have at Catholics of the North-West have attracted attention throughout the country, has lately returned to New York, and gives glowing accounts of his success in his new field of labor. He says: "America will be converted and made a Catholic country. It may take generations to do it, but those who are right are going to succeed."

In the course of his mission Father Elliot directed his energies chiefly upon those localities of the diocese of Detroit in which the Church of Rome is weakest. He devoted a great deal of time to such cities as Ypsilanti, Ann Arbor, St. Joseph, Benton Harbor and

Arbor, St. Joseph, Benton Harbor and a large number of smaller places.

Father Elliot's mode of procedure in his work is original, and he never

fails to produce a lasting impression wherever he appears. He is a man of gigantic stature, with a full, round voice, the graces of an orator and the acuteness of a trained lawyer. soon as he arrived in a place he hired the best public hall attainable and advertised free lectures on religious subjects, such as "The Bible," "Eternal Punishment," "Authority of Conscience," "Necessity of Church Membership," "Why I am a Catholic," "Drunkenness," "Total Abstinence" and "The Confessional."

He said that in almost every plac he visited his lectures were largely attended by both Catholics and Protes-tants, and that the result of his labors

had been extremely gratifying.
"I did not indulge in controversy,"
said Father Elliot in describing his work; "that has never been my habit. I expounded the Christian religion from a Catholic point of view, and I chose places where Catholicity is weak. Did I undertake to convert Protestants? Well, that was my remete object. My immediate object was to dispel prejudice. I chose the places I have mentioned because in them the Catholic religion is least known.

"I had great success in attracting non-Catholic audiences. The best and most religious elements of the popula-tion of the places I visited came and filled my halls. My hearers, I wish to say, were church members and adherents of churches. The world's people did not give me so much attention. invited my audiences to question me freely upon all points concerning which they were in doubt or obscurity. I did not encourage argument, but I never discouraged free eriticism.

"The questions asked covered most of the peculiar doctrines of Catholicity. Thus my hearers inundated me with inquiries concerning the confessional, the sacraments, the Communion, the power of the priesthood, the danger to the civil authority of the Papacy, purgatory and the intercession of the

Purgatory appeared to be a diffi-

cult point with many of them.

"Why,' I was often asked, 'should a man who has lived justly suffer in purgatory?' and 'Why,' I replied, 'would you have a man unfitted to would you have a man, unfitted to enjoy the bliss of paradise through the accumulation of worldly impurities, transported thither without a period of preparation?'
"In some localities the adherents of

the A. P. A. movement wanted to that misfortune which always appears know why we were arming and what fault we had to find with the Ameri-

can public.
"I delivered from four to six lectures in each place visited. I found, I am happy to say, in the masses of the people agnosticism and religious the people agnosticism and religious doubt had made little headway; that Christ in God is the actual Deity; that the Scriptures were God's book, and that men need Christ as a Saviour is the active or latent faith of the wh people as a body, but in this classification I do not include the big cities.

"I found that the people were dis-satisfied with personal and denominational relations. They were very anxious to have their doubts about us dissolved. They wanted to know why we were not unreasonable, unscrip tural, tyrannical, overhuman and too external in our religion.

"I had several encounters with the Masons during my tour. The representatives of the order were anxious to learn the position of the Church toward I told them plainly that the them. objection of the Church rested on two grounds. One was that Masonry was adapted to be a religion, and was very commonly made so, while for the Catholic there is but one religion. The other objection, I told them, was specific and related to some of their oaths, especially that concerning the death penalty, which no private organization has any right to threaten.

"Another argument used was that American Masonry, though made up of good enough men, is more or less officially identified with European and officially identified with Editors

South American Masonry, which is
not only anti-Catholic, but anti-

"There is no doubt that the Catholic Church can have a hearing all over the country, and that in proportion as the clergy becomes sufficiently numerous for the most urgent needs of the faithful themselves, the missionary side of the Church will be fully and actively developed. America will be converted and made a Catholic It may take generations to country. but those who are right are going to succeed.

GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B. B. B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine.

EVA FINN, Massey Station, Ont. EVA FINN, Massey Station, Ont.

Much distress and ai skness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.

Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach? "The best mode of achieving practical results is the choice of secular priests by the bishops for diocesan missions to non-Catholics. This will make the work a regular and perma-

"I may say here that a man must be an outright and aggressive total abstainer to succeed in this work. Those among whom I have labored are lovely, virtuous and attractive. They combine the best elements of our national character. They are not the inhabitants of the large cities, but of the smaller settlements, where a strong religious feeling seems to be inhabitant." States is certainly not going back-ward, but on the contrary is advancward, but on the contrary is advanc-ing with rapid strides. It is not alone by numerical strength that we judge of the progress of an institution; we draw our conclusions from other prem-

Father Elliot starts immediately upon another missionary tour which will last until Easter. He will confine himself to the same localities, with a view of securing a secular priest to continue his work in the diocese of Detroit.

DAVITT RETORTS.

Able Reply to a Cynical Writer

Our readers will recall an interest Our readers will recall an interesting article in a previous issue which appeared originally in the Fortnightly Review over the signature "X." There was much speculation as to the writer, who seemed to be a non-partizan with no very good words for Nationalists, Liberals or Tories. The writer's name, however, was not divulged, and now however, was not divulged, and now curiosity is heightened by a second article by "X," which, under the head of "The Rhetoricians," sarcastically and cynically attacks some of the leaders of the Nationalists. Mr. Michael Davitt, in an article in the London Speaker, gives an able reply to the mysterious writer. Among other things he says:

"The Fortnightly writer might have scolded and ridiculed the 'rhetoricians' It is not easy to calculate the number of persons approaching the sacraments, who are not of 'the Democratic and progressive side of the Irish party' (whoever these may be) without wilfully maligning the leaders of the Fenian organization of a quarter of a but the total is yearly becoming greater in proportion to our populacentury ago, some of whom are dead and unable to defend their actions and motives from mean and mendacious assaults. Speaking of the Fenian movement the writer says: 'It was leading daily newspapers. Many of them are employed in teaching in our only when the auditor overhauled the accounts of Messrs. Stephens' and O'Mahony's skirmishing funds that the humor was laid bare. The leaders had made money in one way; their lieu-tenants had profited in another by best State institutions. In art, we know where some of our best statuary and paintings come from, and in music our Catholic people can hold their own. Last June, in the contest for West marketing secrets to the home office.' A more atrocious calumny could scarcely be fabricated. It is only too painfully on record that Colonel John O'Mahony died in absolute poverty in New York without a dollar in his posand graduates of our Catholic schools in New York. session to defray the expenses of his funeral. Probably no man ever lived who cared less for money than the poetic and chivalrous soldier whos whole life and record are a living testimony to his unselfishness in the cause of Irish independence. Mr. James Stephens is equally libelled by His worst enemies have never been

"Reply "calling for remark. "X" charges the McCarthyite leader with

doing nothing, with having no policy.
What rational alternative policy is there to that now pursued by them?

asks Mr. Davitt; and then he goes on:
"To flout the Liberal party and turn

out the Gladstone Government would,

doubtless, be as welcome to 'X' as it would be to the enemies of the Irish

cause, who are hungry for office, plus

the corpse of Home Rule. It would.

however, be a sorry exhibition of these

cent,' but never admitted to be 'war.'

pressed such a plan of campaign upon

the 'self-constituted committee' on a

the leaders of the Opposition.'

Altogether Disappointed.

mot'ves wholly Christian, wholly Catholic. The World's Parliament of Religions, a series of gatherings whose significance is paramount in this era, was opened by our Cardinal in his official robes, and every aspect of Catholic truth was fully developed at its able to fasten even a suspicion of mercenary motives upon a whole life's de-votion to Irish liberty. I was one among many Fenian officers who dis-sented from Mr. Stephens' policy 'in the meetings. The Catholic Congress received the Apostolic Delegate with an enthusiasm no more American than his old days,' and I formed one of a counown utterances 'Go forward," he exclaimed, "bear cil who held an investigation into the merits of his leadership in 1867, and I ing the book of Christian truth in one know from most reliable knowledge that he had not £10 in his possession hand and in the other the Constitution

There is another point also in this deeply and feel keenly about the prob-

of the United States. Christian Truth that he had not £10 in his possession when he left New York for Paris previous to the abortive rising of that year in Ireland. His subsequent career, as is well and widely known, and American Liberty will make you free, happy and prosperous.' We are making progress also in the advancement of our religion among non Catholics. The Catholic, being held to his faith by reason, and a series has been one of hard struggles with to dog the footsteps of those who suffer of logical arguments, comes to the and sacrifice most for Ireland. At the rational conclusion that his religiou alone is true. He feels the duty present time the old Fenian chief is actually dependent upon the provis-ions of kind friends for even the shel-teaching this religion to others. Heretofore many thousands have entered the Church, especially such as think ter of a cottage home in his native

> and organized effort at conversion, with the most encouraging results. Our schools are taking high places as was witnessed in our exhibition a Chicago during the past year. When the awards are published it will be seen that we compare more than favor

> lems of eternal life, and now the Church is beginning more systematic

We feel again, that we have made great progress in the respect of the people of the United States who are not Catholics. We regard the voice tactics sometimes said to be 'magnifiof the few who still caluminate us as One of 'X's 'most admired statesmen representing, not Americans, but a ew intolerant un-American citizens whose ideas of liberty and freedom are memorable occasion, but poor and short-sighted 'rhetoricians' that they exceedingly narrow. Non - Catholic are fast finding out that the Catholic Church is not what her enemies have were they could not see the 'fun' of allowing Mr. Gladstone to make his painted her for the last three hundred opening statement upon the Home Rule years. To many minds this fact come like a flash of lightning from a clear measure to empty Irish benches, in testimony to Mr. Biggar's immortal sky. Such things have been the be ized political wisdom, while the game of negotiations should be tried on with ginning of many conversions. Really. then, the anti-Catholic crusade which is being so feebly pushed by a few people in the West, who call them-Positive economy, peculiar merit and wonderful medicinal power are all combined in Hood's Sarsaparilla. Try it, Hood's selves the American Protective Asso ciation, is, to use a homely expression, grist to our mill.

cures.

Mrs. M. Stephens, of Albany N. Y., writes us as follows: My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause Heartburn, fulness or oppression of the chest, short broath, restlessness during sleep, and frightful dreams of disagreeable sights, so that I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Discovery this unpleasantness has all been removed, and I now can eat what suits my taste or fancy."

Altogether Disappointed. And more than this, Catholics are becoming more and more united in feeling Under the enlightened teaching of the present Pontiff, so ably represented by Mgr. Satolli, who is gradually uniting in heart and senti-ment all the Catholics of the country, we look for greater progress and ad-

vancement as the years go on.

The Catholic Church is in the youth of her existence in the United States; another five decades will see her in the vigor of manhood; and knowing as we do that the Catholic Church is the mother of liberty, which is freedom to any too sanguine as to what her pro-gress will be in this free country where these rights are guaranteed to all its citizens.—George Deshon, Asst. Supt. Cong. St. Paul the Apostle, in N. Y. World.

Mi: ard's Liniment cures Burns. &c.

CRIME DECREASING IN IRE-LAND.

The Only Part that Presents a Dis-couraging feature is Ulster.

The Catholic Church of the United The statistics of crime presented to the judges at the opening of the Winter Assizes are most satisfactory and prove that for the purpose of maintain-ing order in Ireland the ordinary law is quite sufficient, says the Freeman's Journal. There was not even an in rease in the number of offences, much less a change for the worse in their nature, to justify a tear for the days of Mr. Balfour. The number of specially reported cases was exactly the same, and in all the circumstances he discerned "strong and undoubted evidence of the same and undoubted evidence of crease of 116 in the number of students in our seminaries, with a total dence of the greater power and success of the law "—that is, the ordinary law. of 1,845. In 1891 we counted 3,406 In Kerry there is a substantial decrease in the number of offenses. In Clare there is an increase, but the increase pupils and in 1892 there were 3,587 schools and 799,000 "is largely made up of threatening letters," and the returns "exhibit the evil tendency of crime, though not the courage to commit it." In fact even schools and 738,269 pupils. There were 435 new churches built during the same year. These statistics are taken from the Catholic Directory and there "the power and influence of the law"—again the ordinary law—has converted "open outrage into the menace and form of intimidation." these figures tell well enough our The Judge of the Leinster Assizes

commission comprises twelve counties and three cities, all except Waterford county and city in the province of Leinster. The counties appear to be "tranquil" or "peaceful and satisfac-tory" and "very satisfactory." Some of the counties are "absolutely devoid of crime." Waterford and Kilkenny of crime." Waterford and Kilkenny cities, the county of the town of Drogheda, and the counties of Wexford and Carlow did not supply a single case or trial at these Assizes. Connaught is in nearly as happy a condition. Sligo supplied only one bill, Leitrim only one, Roscommon "a very few," Mayo "three or four," Galway "about five or six." There was nothing in the or six." There was nothing in the character of the crimes, the judge declared, that called for any observation, or "indicated in any way an unsound or unhealthy state of things in the different counties, or in any of them. Mr. Morley's faith is vindicated.

The only part of Ireland that pre sents a discouraging feature is Ulster. In Belfast Judge Andrews finds him-self confronted with the trial of no fewer than eleven cases of homicide, including murders of adults, murder of infants, and cases of manslaughter In Armagh, Donegal, Londonderry city and county, and Tyrone, there have been noticeable increases in the number of serious crimes. Donegal could afford the increase, because the calendar last year was an absolute blank. But Armagh is quickly reaching a bad eminence. Judge Andrews ascribes the increase this time to political ex-citement, in other words, to Orange rowdyism. The county shows an increase of 410 in minor offences, Antrim an increase of 381, and Londonderry

The American Pollywog Association.

Hugh O. Pentecost, a former Protestant minister, denounces the A. P. A. as an unpatriotic order. He says Catholics are now and always have been as oyal to American institutions as any other class of people. He continues "In view of how un-American the A P. A. is it should be called the American Paradoxical Association, the American ican Pharisaical Association, the American Polluting Association, the Ameri can Paltry Association, the American Pollywog Association — anything but the American Protective Association. It is not that America does not need the protection such an association would baleful influences which must acccom pany that organization into any com munity in which it gets a foothold.

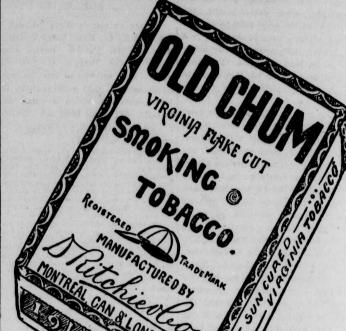
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is a powder, (hence more easily cooked,) and the other is not.

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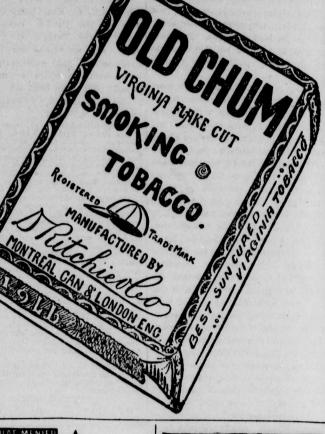
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I think you are all persuad brethren, of the wrong and the of Catholics going to a Protesta ister for marriage; and similican be given why we should before a magistrate for that p It is plain that the authorities are not the right persons officially at the sacraments Church. It would be just as pr ask the mayor to baptize your ren as to go to him for marriage refer the matter of your marr him, however fine a man he him, however me a man ne persenally, would be to acknow the right of the civil authority (charge of religious affairs; and right Catholics cannot admit. Besides, the magistrate labors

JANUARY 20, 1894.

FIVE-MINUTE SERMO

Besides, the magistrate laborathe same difficulty as a Protestal ister in conducting a Catholic riage, of not knowing laws of the Church on subject, and the impediments may make the marriage invalidis, which may make it, though ingly good, in reality no marriall. You know, for instance—to of this a little more fully—ticatechism says that you shou marry within certain degrees dred; very well, it is not only dred; very well, it is not only iden to marry within these degrees a marriage within these degrees recognized by the laws of the (as a real and true marriage, as a real and true marriage ways. parties have to be married over at least privately, if it is ever out. And there are some other i iments which have the same effe is of no use to publish all these a to explain them; many mis akes be made, and matters would on come worse. No, to be safe affairs of this kind you must those who have made a special of it; just as you find out the law from your lawyer, and not a book. Go, then, to the pries is the one who has made a special of the law of the Church, and th

In order to make sure that Ca marriage shall be contracted be priest, a law has been made, and in some countries, and in some even of this country, making it in or null and void, if contracted w the presence of the parish priest least one of the parties. This does however, hold just here. But the a very special and urgent law i diocese, and in many others, forbithe colors. the going to a Protestant minist marriage, and reserving the abso for this to the Bishop, or som authorized by him. Catholics, fore, who are guilty of such a raget themselves into a very unple position; still, they must, of co try to get out of it sooner or later if any one finds himself in this p ament, the only sensible thing to to come at once to the priest, wh help him as far as possible. A can be forgiven, and all mistaker tified, if one has the right disposi One word more on this most in tant subject. Some people see imagine that the difficulty which

come, especially in a mixed marr of avoiding the Protestant min may be got over by going both to and to the priest, and going the the form of marriage twice. No it be understood that this course not be thought of for a moment by it not only is the law broken we I have just mentioned, but a prof tion of the sacrament also is comm by endeavoring to make the cor to which it is attached twice in same case. It is as if one tried confirmed twice. No, in this m there can be no compromise; a riage in which a Catholic is a p must be put in charge of the Cat

gy, and of no one else, exce far as mere settlements of money the like are concerned. Go, then, to the priest for marri Go, then, to the priest for married on think of doing anything But do not go to him, as I have some people do, for the time just at the moment want the ceremony performed expect him to marry you off h and expect him to marry you off h for there are some very important liminaries to be settled first, as

What Intemperance Does.

may take some time to settle them.

The evils of intemperance cannot exaggerated. Had they come upon in any gratification of our appetite pecuniary gain, the whole land w have been covered with sackcloth. blast or a tempest, which for six cessive years, should sweep a \$100,000,000 of property, would viewed as the ruin of the nation. intemperance cost this nation the

five years more than \$100,000,000.

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horrors of an anticipated hell, showned at last to shame and everling contempt, would have caused used that earth was forsaken of its kenefactor, and all the curses of pit were let loose upon us. And hese, for years and years, have be direfruits of intemperance. Un to prevalence crime has caused critical blood answered to blood.—Cath. Weekly Union.

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FIVE-MINUTE SERMONS.

The Sacrament of Matrimony. I think you are all persuaded, my brethren, of the wrong and the danger of Catholics going to a Protestant minof Catholics going to a Protestant minister for marriage; and similar ones can be given why we should not go before a magistrate for that purpose. It is plain that the authorities of the State are not the right persons to assist officially at the sacraments of the Church. It would be just as proper to ask the mayor to baptize your children as to go to him for marriage. To refer the matter of your marriage to him, however fine a man he may be personally, would be to acknowledge the right of the civil authority to take charge of religious affairs; and such a right Catholics cannot admit.

Besides, the magistrate labors under the same difficulty as a Protestant min-

the same difficulty as a Protestant minister in conducting a Catholic mar-riage, of not knowing the laws of the Church on the subject, and the impediments which subject, and the impediments which may make the marriage invalid; that is, which may make it, though seemingly good, in reality no marriage at all. You know, for instance—to speak of this a little more fully—that the catechism says that you should not marry within certain degrees of kindred; very well, it is not only forbidden to marry within these degrees, but a marriage within these degrees is not recognized by the laws of the Church as a real and true marriage, and the as a real and true marriage, and the parties have to be married over again, at least privately, if it is ever found out. And there are some other impediments which have the same effect. is of no use to publish all these and try to explain them; many mis akes would to explain them; many misrakes would be made, and matters would only be-come worse. No, to be safe in all affairs of this kind you must go to those who have made a special study of it; just as you find out the law of the

State from your lawyer, and not from a book. Go, then, to the priest; he is the one who has made a special study of the law of the Church, and the only In order to make sure that Catholic marriage shall be contracted before a priest, a law has been made, and binds in some countries, and in some parts even of this country, making it invalid, or null and void, if contracted without the presence of the parish priest of at least one of the parties. This does not, however, hold just here. But there is a very special and urgent law in this diocese, and in many others, forbidding the going to a Protestant minister for a protestant and argument law the absolution. the going to a Protestant minister for marriage, and reserving the absolution for this to the Bishop, or some one authorized by him. Catholics, there-fore, who are guilty of such a rash act get themselves into a very unpleasant position; still, they must, of course, try to get out of it sooner or later, and if any one finds himself in this predicament, the only sensible thing to do is to come at once to the priest, who will help him as far as possible. All sins can be forgiven, and all mistakes rectified, if one has the right dispositions.

One word more on this most important subject.

tant subject. Some people seem to imagine that the difficulty which may come, especially in a mixed marriage, of avoiding the Protestant minister, may be got over by going both to him and to the priest, and going through the form of marriage twice. Now, let t be understood that this course cannot be thought of for a moment; for by it not only is the law broken which I have just mentioned, but a profanaion of the sacrament also is committed by endeavoring to make the contract to which it is attached twice in the same case. It is as if one tried to be confirmed twice. No, in this matter them, so as to tell her how many there riage in which a Catholic is a party must be put in charge of the Catholic clergy, and of no one else, event case. same case. It is as if one tried to be confirmed twice. No, in this matter

gy, and of no one else, except as far as mere settlements of money and the like are concerned.

Go, then, to the priest for marriage; do not think of doing anything else. But do not go to him, as I have said some people do, for the first time just at the moment you want the ceremony performed, and expect him to marry you off hand; for there are some very important pre-liminaries to be settled first, and it may take some time to settle them.

may take some time to settle them. What Intemperance Does.

The evils of intemperance cannot be exaggerated. Had they come upon us in any gratification of our appetites, or pecuniary gain, the whole land would have been covered with sackcloth. A blast or a tempest, which for six successive years, should sweep away \$100,000,000 of property, would be viewed as the ruin of the nation. But

viewed as the ruin of the nation. But intemperance cost this nation the last five years more than \$100,000,000.

A foul spirit let loose from the pit, with power to destroy the sober judgments of men, and incite to the commission of every abomination and crime, like a dire disease sweeping over the land, not unlike the frightful postilence extinguishing man's life almost without warning, but first crippling all the physical, intellectual and moral energies of a million citizens, turning some into diots, some into maniacs, and some into fiends, to be the torments of their families, nuisances to society, accursed of God and men, living only to make a god of want to buy a Christmas present for myself," she answered. "But I was foresken of its kind benefactor, and all the curses of the pit were let loose upon us. And yet hese, for years and years, have been he dire fruits of intemperance. Under the prevalence crime has gaused crime, ind blood answered to blood.—Catholic well as to save the kind of the control of the co

BETTER THAN RICHES."

BY MARY CATHERINE CROWLEY.

II. Not growing better at the hospital, Ellie begged to be taken home. Rather than live apart from those she loved, she strove to be content to remain alone day after day, propped up by an inverted chair upon a wretched bed. Or, when she felt stronger, with the aid of a pair of rude crutches, she would drag herself to the window to watch patiently for the return of the dear bread winners, whose toil she would so willingly have shared.

There, in a little stuffy room, upon the top floor of the old house, she spent the long, sultry summer; there she remained when autumn came; there the approaching Christmas holidays were likely to find her.

How was it, then, that Ellie was generally cheery and blithe? Perhaps her mother's prayer each morning, as she bade her good-bye to go to loved, she strove to be content to re-

haps her mother's prayer each morning, as she bade her good-bye to go to work, had most to do with it. "May Jesus and His Blessed Mother watch over you, mayourneen!" the good woman would say, with a sigh at the necessity for leaving her.

Frequently, when the child could have wept for loneliness, the words would keep echoing in her heart. She was a well-disposed little creature, and those hours spent alone often brought serious thoughts, which molded and beautified her character. But Ellie was a thoroughly natural child: there beautified her character. But Ellie was a thoroughly natural child: there was none of the story-book goodness about her. She was keenly interested in everything that went on. She thought there was no one like mother, but it was Katy who represented the world to her—the world of McNaughton's store, with its brightness and beautiful wares, and its ever-changing beautiful wares, and its ever-changing crowd of handsomely costumed ladies intent upon the pleasures of shopping. Any scrap of news which one fagged out little cashgirl brought home at the close of the day was eagerly listened to by the other, who found her enforced idleness so irksome

by the other, who found her enforced idleness so irksome.

Katy had a great deal to narrate at the close of the day upon which our story opened. Sitting upon the foot of Ellie's bed, she told how she upset the pyramid of note-paper; and what trouble she would have been in, but for the kind lady who so promptly came to the rescue. To Ellie's quick imagination the story had all the charm of a fairy tale. And when, at the close, her sister placed in her hands the orange and the tiny box wherein the orange and the tiny box wherein lay the rose, still quite fresh and fragrant, her face beamed with delight; and Katy went to bed very happy, feeling herself more than repaid for

having treasured them so carefully.

The next morning, when Katy
reached the store, she found everybody
in a state of pleasurable excitement over the opening of the holiday goods; for it wanted but three weeks to Christmas. At the end of the stationery counter, where the pyramid of note-paper had been, an immense stack of dolls was now attractively displayed. The little cashgirl stood before it, lost in admiration. There were little dolls and big ones; dolls with blue eyes,

and of ones; dolls with blue eyes, and others with brown; some with light hair, and some with dark; bebee Jumeau and bebee Brue; rubber dolls, and rag dolls with papier mache faces. "How lovely they are!" she murmured to herself, including even the plainest and least among them in her appreciation of the gorgeous company. "Don't I wish Ellie could see them!"

Katy and Ellie had never had a doll in their lives-that is, a real boughten one, as they called those not of home

The kind salesgirl who had sent the orange to Ellie, from her post behind the counter, noticed the child's wonder-

"Will you look at Cash!" she said to a companion. Katy was oblivious of them, however. After watching her a few moments, Julia called out:
"Well, Cash, which do you like best?"

The little girl looked the dolls over again with much deliberation; and finally, pointing to a good sized one, with golden hair and large eyes, said: "This."

"Oh, one of those ninety-seven cent doils!" responded Julia. "They are handsome for the price. Sawdust bodies, to be sure; but what fine heads?—red cheeks, splendid eyes, and hair that will comb out as well as that of some costlier ones. "It be heart of some costlier ones." of some costlier ones, I'll be bound.

"Ninety - seven cents!" repeated Katy, with a sigh. It was an unat-tainable sum, as far as she was con-cerned. The salesgirl remarked the

cerned. The salesgirl remarked the sigh.

'Say, Cash, why don't you buy it?" she urged. 'Your mother'll let you keep part of your wages for yourself thristmas week, won't she? And you wouldn't get such another bargain in a doll if you hunted a year and a day. You'd better speak for it quick, though; for when the rush of trade comes, there's no knowing how long the lot will last."

Katy shook her head. "I wouldn't

She continued to gaze longingly at the rosy beauty, while the salesgirl meditatively dusted the show-case.

"Stop! I'll tell you how you can manage to get it," Julia said, suddenly.
"It's the rule of this store that on Christmas Eve, after all the customers are gaze age, amployee may choose

stationery counter, now given over to toys, upon the subject oftenest in her thoughts. She had been transferred to another department; but every day sallow, opaque skin, destroys the attractiveness of handsome features. In all such cases of handsome features. In all such cases of handsom effectives. In all such cases of handsom features in the attractiveness of handsom effectives. In all such cases of handsom features. was still there; and the kindly sales-

was still there; and the kindly sales girl always found time to give her an encouraging nod and a smile.

One afternoon, however, a few days before Christmas, when Julia returned from her lunch she met Katy who was crying bitterly. The cause of her distress was soon told. A new girl had been put at the counter that morning; she knew nothing about Katy's doll, and now, as luck would have it, was inst in the set of selling it to a high

just in the act of selling it to a big, bluff looking man, who said he wanted it for his little daughter. Julia rushed to her post. The man was upon the point of paying for the doll, and had decided that he would take the parcel with him.

take the parcel with him.

"Have you seen the brown eyed dolls?" she interposed, pleasantly. The other girl scowled at the interference with 'her sale,' but she persisted. "The brown eyed ones are considered the most desirable."

"Are they?" the man hesitated. "Well, I believe I'll take one, then, instead of this. My little maid likes brown eyes."

brown eyes."

Katy's doll was saved. The child, in a fever of suspense, had watched the transaction from behind a pile of dry-goods. Now she turned toward her friend a face bright with gratitude, as hurried away in response to the im-perative call of "Cash."

When Julia recovered from her When Julia recovered from her flurry, she explained matters to her associate. The girl's ill-humor quickly vanished once she understood the situation, and she willingly agreed to help retain the doll if possible.

TO BE CONTINUED.

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AN OLD SETTLER'S STORY.

"Stop! I'll tell you how you."

managet ogeteit, "Julia and, audden't."

"It's the rule of this store that you will be store that the customer's as a present from the firm some article worth a quarter of his or her wages for the week. Let's see: you're paid 88, and and you would have to be put of would be 22 cents on the doll; then all you would have to be put of would be 22 cents. Couldn't you have not be put of would be 22 cents. Couldn't you have not be put of would be 22 cents. Couldn't you would have to be put of would be 22 cents. Couldn't you have not you have no you have not you have no guilt, he would have not you have no you have

Perfectly Cured. SIRS.—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1898), I am perfectly cured. HUGH DRAIN, Norwood, Ont.

What fills the housewife with delight, And makes her biscuit crisp and light, Her bread so tempt the appetite?

What is it makes her pastry such A treat, her husband eats so much, Though pies he never used to touch? COTTOLENE

What is it shortens cake so nice, Better than lard, while less in price, And does the cooking in a trice? COTTOLENE

What is it that fries oysters, fish, Croquettes, or eggs, or such like dish, As nice and quickly as you'd wish? COTTOLENE

What is it saves the time and care And patience of our women fair, And helps them make their cake so rare? COTTOLENE

Of every lover of pure food
By making "GOTTOLENE" so good? N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

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Perth County Pioneer's Experience.—A Sufferer for Nearly Twenty Years—Had Not Done a Month's Work in Ten Years— He Regains Health and Strength—His Neighbors Discuss the Remarkable Cure.

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WILD CHERRY and HYPOPHOSPHITES are combined with Cod Liver Oil in Milburn's Emulsion, the best Lung remedy.

FOR HEADACHE, Constipation, Billious ness, or Torpid Liver, Burdock Pills are the best cure.

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

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

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

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FOR SORE THEOATS, BRONCHITES, OUGGES,
Colds, Glandular Swellings and all Skin. Disorder it has no rival; and for contracted and stiff toints it acts like a charto.

and stiff lotate it sats like a charto.

Manufactured only at Professor HOLLOW AY'S Setablishment.

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of all Medicine Vendor, throughout the world.

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The Candles are symmetrical and burn with a bright, steady fame, while our Ornamental Candles cannot be excelled for beauty. Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the 1b. Neatly packed in 6 lb. paper boxes, and 36 lb. wooden boxes. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - 626.000 J. W. LITTLE, Presiden
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-OBJECTS OF THE-

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Made in sizes 1, 2, 3, 4, 5, 6 and 8 to the lb.

Wax Souches. Unbleached. Twelve to the lb. Fifteen to the lb. Stearle Acid Wax Candles.

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Pure Beeswax Candles.

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Made of pure Stearle Wax only, and exceed
all others in hardness, whiteness, beauty of
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Large Candles, 30 inches long.

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atholic Publishers, Church Ornaments and Religious Articles. 1669 Notre Dalie St. 123 Church St. MONTREAL. TORONTO. WEBSTER'S DICTIONARY The Catholic Record for One Year

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C. M. B. A.

This is the month in which good C. M. B. A. resolutions should be made, and in which there should be an examination of the C. M. B. A. conscience. First of all nauy there are who, from the nature of their we regret to say, a small army of stay aways who take no interest in the bi-monthly gathering of brother-members, and who, we fear, consider the association as simply a carrier of insurance. Have those members ever considered that such a course is not by any means what led to the establishment of the association? True, the benefit feature stands prominently forward as the kernel of whole structure, but each mem-at initiation, took upon him-obligations which he should in all r carry out to the best of his ability. ble nature-confronting the conscientious number nearly all the while. He is, first of member nearly all the while. He is, first of all, required to obey the laws of the Church—he is required to be a Catholic, not merely in name, but in reality—in full communion with the Church, and fulfilling his duties thereto to the best of his ability. A bad Catholic cannot be a good member of the C.

M. B. A. A good and faithful member will always be a good Catholic, reflecting honor on his family and on the branch to which he belongs. We shall touch upon other points

Members' Receipt Bo Our Brothers are requested hereafter to make request for members receipt books direct to this office. This book is not a part of the supplies of the Grand Council, and is therefore not kept in stock by the Grand

Member's Breelyst Books.
Our Brothers are requested bereafts to make request for member receipt books direct to this office. This book is not a part of the supplies of the Grand Council, and is therefore not kept in stock by the Grand Secretary. It will, therefore, facilitate matters if orders are sent direct to as, in stead of to him. The book is our private property, has been copyrighted in the Department of Agriculture, Cutawa, and summer the obligated elsewhere.

We are pleased to give place to the following letter written us by a promisiont member of the Lindawy branch, and should be first the Council Conventions. We rere pleased to give place to the following letter written us by a promisiont member of the Lindawy branch, and should be first to the similar ones from any of our members who may have an opinion to office on the pressual system of helitage in the convention and the proposed has had high official council members of the proposed has had high official council members of the proposed has had high official council members in the council convention and the proposed has had high official council members of the pressual council convention and the pressual council convention and a well as a pleasure to have priest and representative laymen from all sections of the Dominion assembled in convention and exchanging views on matters of spiritual and the property of the council on the pressual council convention and exchanging views on matters of spiritual and the property of the council council convention and exchanging views on matters of spiritual and the property of the boding of Grand Council councers. The many appresentative laymen from all sections of the country. It might be worth while to can be convention, and the payment of expenses incurred by the holding of Grand Council accounts to balance at the termination of each reference by the alternative work of the country. It might be worth while to continue the payment of expenses incurred by the holding of Grand Council and the present of the paymen

The following is the letter to which we have referred:

Dear Sir and Brother — In your issue of December 23 appeared a letter from Brother Prendergast of Seaforth. I think the views expressed by him and your comments thereon are in the right direction. I might say that I am opposed to holding conventions every four years, as such a system might produce a lack of interest on the part of the officers. It occurs to me that it would be a good system to have one delegate from every branch meet in a central piace, like Toronto, every two years, and elect a provincial president and a provincial secretary without salary. This body might discuss amendments to the constitution and submit the result of their deliberations to the Grand Council. They could also elect delegates to that body, say, one to every twenty branches. Each province could act in like manner, and instead of having two hundred and twenty delegates, we would have but twenty one, who could elect their officers, as at present. The Grand Council might meet every two years at some central point, such as Ottawa. The branches could pay their representatives to the provincial council, and the expenses of the Grand Council paid from the Grand Council funds.

Linnsay Member.

Branch 4, London

Branch 4, London

On Thursday evening last a very pleasant affair took place at the Dominion House, one of the most deservedly popular and best conducted hotels in London, of which Brother M. O'Meara, of Branch 4, is proprietor, when Brother Philip Cook, the newly-elected President of the branch, entertained the members to an oyster supper. Grand Recorder Brown occupied the chair. A large number were present; the utmost good feeling prevailed on all hands, and the hope entertained that many such social

good feeling prevailed on all hands, and the hope entertained that many such social events would be held by the membership. The following are the officers of Branch No. 4 for the present year: Spiritual Adviser, Rev. M. J. Tiernzu; President, P. Cook; 1st Vice-Pres., J. Roddy; 2nd Vice Pres., Charles Brennan; Fin. Sec., M. O'Meara; Rec. Sec., P. F., Boyle; treasurer, O. Le Bel; trustees, M. Curry and M. O'Meara; chancellor, O. Lo Bel; asst. sec. Wm. Corcoran; marshal, Mr. Feeney; guard, John Curtin; rep. to Grand Council, O. LeBel; alternate, Martin O'Meara.

An Address and Presentation at Perth.

The regular meeting of St. John's Branch
No. 89, C. M. B. A., held on Jan. 10, was an
especially interesting one. The newly
elected officers for 1894 were installed by
Chancellor O'Loughlin with due formality.
The following is the list of officers for this
term: Spiritual Adviser, Rev. Father Duffus;
Chancellor, Jno. O'Loughlin; Pres., Jus.
Hartney; first vice pres., P. J. Lee; second
vice pres., Ed. Connelly; sec., J. H. Kehoe;
asst. sec., P. Quinn; fin. sec., Ed. Young;
treas., Wm. Farrell; mar., Geo. Farrell;
guard, Jas. Kane; trustees, T. 'Noonan,
D. Byrne, J. Lally, D. Hudson and Jno. An Address and Presentation at Perth.

sli your fellow members.

Flesse accept this token as a slight expression of the good will borne to you by those who are linked with you in furthering the interests of Branch 89.

Again thanking you tor your services in the past and boping you will still continue to take the same interest in our association as when President, and with the best wishes for your continued prosperity.

On behalf of Branch 89.

Brother O'Loughlin, although taken completely by surprise, made a very suitable reply in which he thanked the members for their very flattering address and valuable present. He assured them that he did not expect or require from them this additional token of their esteem, for he knew that his services as president of the branch had been appreciated by them. During the three years he had presided over their meetings he had always been shown the greatest respect and courtesy by every member in the branch, and hoped the same fraternal feeling would continue to exist between them and his successor, Brother Harmey. He said he would always have the interests of Branch 89 at heart, and again thanked them for the honor they had done him.

After votes of thanks had been tendered the

After votes of thanks had been tendered the other retiring officers — First Vice-President McCarthy, Second Vice-President Lally, Marshal Kane and Guard Davis — all of whom replied in a very suitable manner, the meeting adjourned with "Auli Lang Syne."

J. H. KEHOE, Sec.

Resolutions of Condolonce.

Guelph Jan. 15, 1894.

At the last regular meeting of Branch 31, held on Jan. 8, the following resolutions of condolonce were adopted unanimously:

Moved by M. J. Doran, seconded by Fellx O'Donnell, and
Resolved that we, the members of Branch 31, do hereby tender to Brother James Boyle our sincere sympathy in the loss he has sustained in the death of his dearly beloved sister, and we sincerely pray that God in His mercy will comfort him and his family in this their hour of betreavement.

Moved by Eugene Korman, seconded by M. Moved by Eugene Korman, seconded by M. J. Doran, and Resolved that we, the members of Branch \$1, do hereby tender to Bro. Joseph Skelton our sincere sympathy in the loss he has sustained in the death of his dearly beloved mother, whom God in His divine wisdom saw fit to take to a better and happier life. We, his brother members, earnestly ask God to give him and his family the necessary graces to bear their heavy trial.

That copies of these resolutions be endorsed on the minutes and forwarded by the Secretary to Joseph Skelton, and the Cartiollic Record for publication.

Jas. Kennedy, Sec.

Branch 215 Summerside, P. E, I Branch 215 Summerside, P. E. I.
Pres. Rev. D. J. G. McDonald, first vice-pres.
Dr.J. H. McLellan, second vice-pres Jas. A. McNeil, treas. D. McKinnon, fin, sec. S. M. Bent,
ec. sec. J. B. Strong, ass't sec. Jas. Dempsey,
nar. P. T. Fanning, guard J. R. Noonan,
han, Jos McCullough, trus. Francis Perry,
Jos. McCullough, D. D. McDonald, Patifuk
Hamel, J. N. Noonan, delegate to grand counell Rev. D. J.G. McDonald, alternate P. T. Fanning.

Branch 17, Paris. Branch 17, Parls.

Pres. James Ryan, first vice-pres. John Keaveney, second vice-pres. John Aldwin, treas. J. J. M. Jore, rec. sec. Wm. M. Lavole, asst. sec. D. O'Neall, in. sec. F. Fry. mar. M. Collins, guard John Maurer, trus. for 1894 and 1895 John Aldwin and John Maurer, trus. for 1894 only Thos. O'Neall. T. O'Brien and F. Fry, repes. to grand council Timothy O'Brien, alt. Thos. O'Neall.

Reanch 102. Richmond.

Branch 102, Richmond. Branch 102, Richmond.

Spir. adv. Rev. P. Quinn, pres. A. J. Hudson, first vice pres. Ger. Proults, second. vice pres. P. Healey, rec. sec. C. O. St. Jean, asst. rec. sec. D. Raynoud, fin. sec. C. Girart, teste, L. Juitras, mar. O. Arsenault, guard J. Gravel, L. Juitras, Mar. O. Arsenault, guard J. Grayno, Ger. Lemain and O. Arsenault, gelg. John Hayes, M. D., sub. C. N. Desaulniers.

Spir. Adv. Rev. P. J. Gnam, pres. Maurice Kelly, first vice pres. Tun. Gallivan, second vice-pres Jos. McGirr, rec. sec. G. A. Bayard, asstsec. P. F. Reilly, fin. sec. J. no. T. Hoban, treas C. McManus, mar. J. S. Quinian, guard Wm Kelly, chan. A. Kayanagh, trus. A. Kayanagh, J. T. Hoban, Tim. Gallivan, Wm. Gleeson and P. F. Reilly, rep. to grand council Wm. Gleeson, att. A. Kayanagh.

Branch 37, Hamilton. Spir. adv. Rev. Chancellor I J Craven, chan. J B Latremouille, pres. Chas. Shields, first

Branch 49, Brockville.

Spir. adv. Very Rev. C H Gaathier, V G. chan, J T Koonan, pres. P Barnes, first vice-pres. K McNabl, second Vice-pres. T Burns, etc. sec. J McBearty, assi. rec. sec. J Gerardin, in. sec. D W Downey, treas. S J Geash, mar. H Muldoon, guard J F McCord, trus. R C McHenry, J D Barsalow, S J Geash, T Burns and P J Venney, rep. to grand coun. D W Downey, alt. S J Geash, libr. P Barnes.

Branch 156, St. Catharines.

Branch 156, St. Catharines.

Pres. Joseph Volsard, first vice-pres. C J Murphy, second vice-pres. T O'Brien, rec. sec. P J Brennan, asst, sec. W Riley, dn. sec. J A Burns, treas. J P Phelan, mar. J McCaul, guard L Lalonde, trus. Brothers Sneath, Kelly and O'Brien, delg. Rev. Father Allain, ait. J T Carey.

E. B. A.

ELECTION OF OFFICERS, At the regular meeting of St. Patrick's Branch, No. 7, Toronto, there was a very good attendance of members, and several visitors, as it was known the election of officers would take place. After some important matters had been discussed, the election tion took place, Grand Sec. W. Lane being the presiding officer, assisted by J. J. Nightingale, GrandOrganizer, and W. P. Murphy, Rec. Sec. of Branch No. 12. The following: the result: Chaplain, Rev. A. O'Malley; Pres., Mark Madden; Vice Pres., T. O'Reilly; Rec. Sec. M. J. Madden; Fin. Sec., S. H. Mullard; Treasurer, D. A. Carey; Stewards, J. O'Neill and J. Shea; I. Guard, T. O'Neill; O. Guard; T. Walsh.

T. O'Neill; O. Guard; T. Walsh.

CARD OF THANKS.

Toronto, Jan. 6, 1894.

To W. Lane, G. S. T.—Dear Sir.—I beg to acknowledge receipt of the amount which my late husband, J. Judge, was insured for in the Grand Branch of your noble order, and return you my thanks for same, and to the members of Branch No. 2 for their kindness and charity during his last illness. I am unable to express my appreciation of the E. B. A. for the manner in which it meets its obligations. In deepest sorrow as I am, I would earnestly advise all our Catholic young men to become members thereof.

JULIA JUDGE. JULIA JUDGE.

MARRIAGE. O'HAGAN-VOISARD.

O'HAGAN-VOISARD.

A very happy wedding took place in St. Mary's Church, St. Catharines, on Wednesday, 13th inst., when Miss Josephine Voisard was joined in wedlock to Capt. O'Hagan, of Picton, one of the best known mariners on the lakes. Rev. Father Allain performed the ceremony. The bride was attended by her sister, Miss Theresa Voisard, Miss Irene Voisard (daughter of Mr. Joseph Voisard) acting as maid of honor. Capt. O'Brien of the steamer Empress of India performed the duties of best man. The bride, who is one of the most popular young ladies in St. Catharines, is the eldest daughter of Mr. B. D. Voisard, head of the well known wholesale grocery house of B. D. Voisard nanager of the firm; Joseph Voisard, the popular President of Branch 156 C. M. B. A. and Frank and George Voisard, of the Welland House. After the ceremony the wedding party repaired to the residence of the bride's parents where they partook of a sumptuous wedding breakfast, after which the happy couple left on their wedding tour throughout the lower provinces. the lower provinces.

OBITUARY.

MISS GERTRUDE STOCK, KINKORA.

MISS GERTRUDE STOCK, KINKORA.

It is with the deepest regret and heart felt sorrow that we have to record the death of a promising young girl, Miss Gertrude Stock, which occurred at her parents' home, on Jan. 11th inst., after a long and lingering illness borne with Christian patience and fortitude and child-like resignation. She was a highly accomplished young lady, was of a kindly and amiable disposition and made friends of all who had the pleasure of her acquaintance. She was very deeply loved by her schoolmates, and was as beloved as she was lovable. To her loving brothers and sisters and heartbroken parents, her death will be a severe blow, as she was the idol of the family. Long will her kind words, her amiable disposition, her pleasant smile and cheerful voice be missed among her companions, but more espe ially by those who are near and dear to her. She was accomplished as a musician and had a beautiful voice, and though young at her demise, she had been for some time, organist of the children's choir. It was a sad sight to her beloved ones to see her pine slowly but surely away, though happy for her to be entering that happy home where

much, her bereaved parents who idolized her.

During her sickness she suffered very much, and, notwithstanding the kindest attentions and best medical skill, her disease baffled medical men and she grew gradually grew worse and worse. Her remains were borne on Saturday to their last resting place, followed by a very large concourse of sorrowing friends and affected community who came to show their last respect to the deceased one. Her funeral was characterized by the large number of young people who followed her remains, which showed hav deeply she was loved and respected. Requiem High Mass was sung by Rev. Father O'Neill, after which her remains were placed in the family plot, amid the tears and prayers of the large assembly. At such a time our heart must go out in deep sympathy to her beloved brothers and sisters and father and mother, who feel their loss so keenly; but though their loss is great indeed we are confident her gain is far greater and that her soul rests in peace within the embrace of Jesus and Mary. R. I. P.

M. J. M.

MR. JOSEPH KELLY, MORRESVILLE.

MR. JOSEPH KELLY, MORRESVILLE.

It is with sincere regret that we announce this week the death of Mr. Joseph Kelly, son of Win Kelly, of Moorsville, which sad event took place at his home on Sunday morning, Dec. 17. This young man went to bed in the best of health and spirits the night before, but in the morning the parents were horrified to find him almost cold in death's embrace. Jos was a great favorite among the young folk, as he always had a joke and a smile for everybody. He was prepared to meet his Maker, having, the Sunday before, received the sacraments. His funeral, which was largely attended, took place to St. Peter's church, McGillivray, where a Requiem High Mass was celebrated by the Rev. Father Traher for the repose of his soul. This young man was cut down in the bloom of life, having scarcely reached his twentieth year. The beautiful casket which bore the mortal remains of this young man was lowered in the grave by six of his comrades. His heartbroken mother and father and two brothers have the sympathy of the whole community in their sad affliction. Day the Lord have mercy on his soul! Amen.

MRS. LAWRENCE BARRY, McGILLI-

MRS. LAWRENCE BARRY, MCGILLI-

MRS. LAWRENCE BARRY, MCGILLIVRAY.

It is with sincere regret that we announce the death of Mrs. Lawrence Barry, of McGillivray, which took place on Thursday, 28th ult., at her late residence. Mrs Barry was a native of the county Cork, Ireland, and came to this country when it was a vast wilderness, and, with her husband, hewed out a comfortable home by honesty and hard labor. She received the rites of our holy religion from the Rev. Father Traher. This good woman is a sad loss to her family. She was an earnest Catholic, a kind and loving mother and a sincere friend of the poor. At the time of her death she was aged eighty-tour. Her funeral, which was largely attended by sorrowing friends and neighbors, took place on Saturday, to St. Peter's cemetery. Requiem High Mass was celebrated by the Rev. Father Traher. We extend our sympathy to her bereaved family, and hope Almighty God may strengthen them to bear their loss. May her soul rest in peace! Amen.

senting bodies, satisfied with the over throw, if it were possible, of Christ's establishment, have spread abroad among all nations and perpetuated from one generation to another that prophetic declaration which is now so familiar and dear to Catholics through out the four quarters of the earth? But how have Protestants been exercised in the fulfilment of that prophecy Is it a favorable argument in behalf of their sincerity and devotion that they remain entirely silent with regard to it, simply because, as they think, or allege, the Catholic Church has unduly honored her from whose pure veins the precious blood of the most adorable Heart of Jesus was drawn and after-

wards shed for the remission of sins?
Turning to the Jews, and pointing to the lacerated and bleeding figure of our Lord attached to the cross, that grief-stricken Mother might have exclaimed, with all due propriety, "Be-hold my Flesh and my Blood which are given for you and for the sins of the whole world;" for, verily, the Christ that suffered there was bone of her bone, flesh of her flesh, and blood of blood; and we cannot separate His sufferings from her sufferings-we cannot truly say that her part in the great work of redemption had ended

pefore the awful scene on Calvary. It would be sad indeed, and entirely foreign to our conception of the justice and benignity of God, if, after having built for Himself an earthly temple and adorned it with most precious and becoming treasures, and made it the scene of the profoundest of His enactments, He should relegate that blame-less object of His particular love, and the instrument of His corporal union with the human race, to an inferior or common position in His limitless creation-that, having raised the spotless Virgin to the highest possible dignity, by creating her His mother, He afterwards, through no fault of hers, deprive her of the honor attached to

third day He rose again from the dead, and appeared to His apostles, saying to them: "See my hands and feet, that it is I myself; handle and see: for a spirit hath not flesh and bones, as you see me have." And with the same body also He ascended into heaven, where He is now sitting at the right hand of God in all the glory of His majesty. He is there the same God-made man as when He clung for support to the arms of His mother in childhood. And as long as that two-fold mystical union of His Godhead and manhood shall exist, which will be throughout eternity, so long will He be the Son of the Blessed Virgin. And when the countless multitude of the when the countless multitude of the redeemed shall have gathered around the throne on high at the last day to lift up their voices as the sound of many waters and great thunderings, in unceasing alleluias to the Lord our God, who reigneth forever and ever— then, and not till then, will the joy of the Queen Mother be proportioned to the bitter anguish of spirit that she endured at the passion of her Son.

It is true she is called "blessed" now by very few outside of the Catho-lic Church, and that a disruption of ties the most sacred and enduring of any that ever united the members of a family together has been made the chief aim and end of apostacy; yet they might as well hope to dissolve the Church itself, for human efforts, when

directed against supernatural institu-tions, must necessarily fail.

Jesus, Mary, Joseph! a mystical union contemplated by the great mind of God ages and ages before the creation of the world, and destined to continue ages and ages after the world shall have come to nought! Jesus, Mary, Joseph! a sacred Trinity forever enshrined in the hearts of devoted Catholics! John E. M. Shea. St. Laurent College, near Montreal, P.Q.

F. M. T. A., ALMONTE.

At the last regular meeting of the F. M. T. A., of Almonte, the following were elected as officers for the first term of 1894,
Spiritual Adviser-Very Rev. CanonFoley, President-John O'Reilly,
First Vice President-Edward Letang,
Second Vice President-Robt. Johnston,
Secretary-Jas. P. O'Connor,
Asst. Secretary-G. W. Smith,
Treasurer-P. Daly,
Coamittee of Management-J. R. Johnston, J. Cox, F. Doherty, J. O'Heare, F. Dowdall, B. Bolton, E. J. Daly, P. Frawley and Dennis McGrath.

MARKET REPORTS.

For the CATHOLIC RECORD.

"ALL GENERATIONS SHALL CALL ME BLESSED."

Did the Blessed Virgin think, when she uttered these prophetic words, that she was then placing upon record one of the most reliable evidences by which the Church of Christ could be distinguished among the multiplicity of beliefs of the present age?

Sufficient time has elapsed since the birth of the Child Jesus, and so widespread and continuously from generation to generation has been the Christian devotion to the Mother of the regenerated world, that the most seeptical must readily admit that her prophecy has been abundantly fulfilled. Nor would any reasonable person suppose for an instant that the enemies of the faith would become the greater, or Christians, whose every hope is centered in the sacred maternity of Mary, the lesser effective power in the promulgation of that important truth.

Had the Catholic Church in her infancy been unable to survive the relentless fury of paganism or the deadly and insidious attacks upon her unsullied purity by teachers of false doctrine in later times, how could the prophecy of Mary have ever been realized? Would the numerous dissenting bodies, satisfied with the overthrow, if it were possible, of Christ's establishment, have genered abveed to the care of the program of the prophecy of Mary have ever been realized? Would the numerous dissenting bodies, satisfied with the overthrow, if it were possible, of Christ's establishment, have genered abveed.

Latest Live Stock Markets.

Jan. 18. — Butchers' Catile — Prices ranged from ½ to 3c for inferior to medium; 3 to 3c for medium to good 1 % to 3c for good to choice, and 3½ to 4c for choice to extra choice.

Stockers—Six steers, averaging 1 066 lbs, sold at 3½ op r lb; 1, weighing 1,050 lbs, sold at 3½ op r lb; 1, weighing 1,050 lbs, at 2%.

Sheep and Lambs—Sales were made at all the way from 3t to 3t a head. Some of to-day's sales were: A bunch of 360, averaging 92 lbs, at 4c a lb; a bunch of 35, averaging 85 lbs, at 4c a lb; a bunch of 25, averaging 95 lbs, at 4c a lb. A few sheep were in, and sold at 4t to 44.59 a head.

a lb. A few sneep were in, and sold ares to show a head.

Hogs—For medium fat hogs to dress, from 130 to 170 lbs, from \$5.25 to \$5.49 was paid to day, weighed off car. Heavy fat hogs and stores are quoted at \$1.75 to \$5, weighed off car. Stags are quoted at \$1.55 to \$5, weighed off car. Stags are quoted at \$2.50 to \$3.

Caives—Prices range from \$3 to \$4 for light caives up to \$5 and \$10 for heavys.

Milch Cows and Springers — Three very fair ones sold to-day tor \$100, or \$3.33\$ each. Milkers are in fair demand at \$30 up to \$50.

BUFFALO.

BUFFALO.

East Buffalo, Y. Y., Jan. 18. — Sheep and Lambs—Canada lambs generally sold at \$5 to \$5.15, with some prime at \$5 25, which earlier in

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With agonizing Eczemas and other Itching.
Burning, Bleeding, Sealy, Blotchy, and Pinnjiy
Skin and Scalp Diseases are instantly relieved and speedily cured
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and beautifier, and CUTICURA REsolvent, greatest of humor remedies. This is strong language,
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that dignity by treating her as an ordinary mortal.

Death itself could not rob Him of \$5.55, while the bulk of mediums sold at \$5.50; Death itself could not rob Him of His human existence, for after the third day He rose again from the dead, and appeared to His apostles, saving.

Wanted.

Hogs — Packers bought their kind at \$5 to good to choice weight Yorkers sold at \$5.50 to \$5.50 while the bulk of mediums sold at \$5.50 to \$5.60 to \$5.70; roughs, \$1.50 to \$5.60; pigs, \$5.60 to \$5.70; roughs, \$1.50 to \$6.60.

Blake's Appeal.

Hon. Edward Blake, member of the mperial Parliament for South Longford, has a letter in the Toronto Globs showing that the financial require ments for the Irish parliamentary party for this year will exceed \$240,

Mr. Blake gives extracts from Mr. Blake gives extracts from a confidential report as an explanation of the estimate, and says: "The Irish parliamentary party trust that Irishmen at home and abroad will recognize the reasonableness of their recognize the reasonableness of their appeal, and give to it that hearty re-sponse which the interests of the cause demand."

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CULLED FROM THE OLD YEAR. Lewis S. Butler, Burin, Nfld., Rheur flammation. nes H. Baily, Parkdale, Ont., Neural-

gia.
C. I. Lague, Sydney, C. B., La Grippe.
In every case unsolicited and authent
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the Cream of Cod-liver Oil and hypophosphites. It will give them strength and make their babies fat. Physicians, the world over, endorse it.

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Fire Insurance Co. of Canada.

NOTICE IS HEREBY GIVEN THAT TH NOTICE IS HEKEBY GIVEN THAT THA annual general meeting of the members's this Company will be held at their place of business. 476 Richmond street, London. of Wednesday, 7th February, 1884, at the hours two belock. p. m., when a statement of the affairs of the Company will be submitted as Directors elected, according to statute. London, Ont., 13th anuary, 1894. D. C. MACDONALD, Manager.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on recely of 6c. in stamps. By dozes 4c. By hundred, 3c. Addres Thos. Coffer, The Catholic Record, London, Ont.

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Father Damen, S.

One of the most instructive and useful pampets extant is the lectures of Father Dame They comprise four of the most celebrated on delivered by that renowned Jesuit Fathenanely: "The Private Interpretation of Bible." "The Catholic Church, the only it Church of God," "Confession," and "The Resence." The book will be sent to any dress on receipt of 15 cents in stamps. Order may be sent to Thos. Coffey Catholic Recoloffice, London.

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STATE OF A SUPPOSE

VOLUME XVI

Babyhood BY JAMES WHITCOM ■eigh-ho! Babyhood! Tell

the finger Back to the lotus land of the Turn back the leaf of life Let's find the pictures and f We can fill the unwritten page Than old Time, the story te

Take this eager hand of min

Turn to the brook, where hon O'er its vase of perfame spil And the bee and humming by sipping
From the fairy flagons of th
trees. Turn to the lane where we

Printing little footpalms in Laughing at the lazy casti water,
Where the ripples dimple cups of gold.

Where the dusky turtle lie gravel
Of the sunny sandbar in the
And the ghostly dragon fly par
For rest like a blossom wher died.

Heigh ho! Babyhood! Tel linger, Let's toddle home again, f astray; Take this eager hand of min the finger Back to the lotus land of the

THE STORY OF THE

The word syllabus, the Century Dictionary, pendium containing t discourse, the main pro course of lectures, etc., a table of statements con like. It is found in m usage in Jeremy Taylo Dickens. The dictionar definition of it as use ature of the Roman Ca but says specially that document of Pope Pius I title is "A Syllabus c principal errors of our are noted in the Consi tions, in the Encyclical Apostolic Letters of o Lord Pope Pius IX." word is a common not popular mind at least i pular mind at reasons sociated with the documents and roted. IX., above noted. praise and the words greeted the Syllabus nee

such a document and m

fitted for such a task ha upon it. Calumnies ti have been flung at it, a tions the most unwarran

In the following sket

attached to it.

answer will be given showing just what the S it was prepared, how pro received, how approved by the highest authority n treating of the first preparation of the docu distinguish three epocl begins with the year student of history knows of Europe in 1848. Is bloodshed were abroad i Austria and Italy the direct effect of the 1 not felt, the influence of nal revulsion that accord present. Errors of all s and the far-seeing, serie day saw that some stron opposition to this tend made if society was to b the effects of its own mad men as well as priests t in this crisis, hoping power willing and str stem the tide. Nor w pointed. Among the la known name of Done peared, while the Arch ugia, the present gloric Pope Leo XIII., in the S spoke for the clergy. this synod begged the

in one document the Church authority and according to the accust "For aithough," said "these errors Spoleto, been substantially conc Church, nevertheless w to collect them togethe document and to give to specific note of condem of great profit to the fait As soon as he had retu exile at Gaeta and Po Papal affairs had beer

order, Pius IX. respo solicitations addressed to

sides and directed Car on May 20, 1852, to Bishops and prominent laity, asking them to principal pernicious er vailed in their particula Their answe ranged under twenty-ei which he furnished the these headings indica subjects of the answers, ism, materialism, ration of Kant, pietism, lati etc. Some men hoped errors condemned in th that was to define the In ception of the Blessed and suggested this to

the suggestion was no The commission of th had prepared the Bull however, retained and matter was committed