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Children are thin, hollow-chested or growing too fast, are weak, Robust and healthy by Scott's Emulsion. Cream of Cod-liver Oil. Contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it. Don't be deceived by Substitutes! A. Borne, Belleville. All Druggists. See 2 & 3.

MAIL CONTRACT. TENDERS, address to the undersigned, will be received at 11 o'clock on Friday, 2nd February, 1894, in conveyance of Her Majesty's Mails, proposed Contract for four years, six months each way, between Granton, London, from the 1st of April next. The book will be sent to any address on receipt of 6 cents in advance by the advertiser. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, London.

PAY YOUR Water Rates Before the 15th Instant. SAVE 20 PER CENT. DISCOUNT. O. ELWOOD, Secretary. CORDIA VINEYARDS SANDWICH, ONT. WEST GIRARD & CO. Altar Wine is extensively used, and recommended by the Clergy, and our Claret compares favorably with the best in Bordeaux. Prices and information address, W. GIRARD & CO., Sandwich, Ont.

RITUAL OF THE P. P. A. have published in pamphlet form the Ritual of the conspiracy known as the "P. P. A." The book was obtained from one of the members of the association. It ought to be widely distributed, as it will be the means of saving many of our well-meaning Protestants from falling into the trap set for them by a despicable knave. The book will be sent to any address on receipt of 6 cents in advance by the advertiser. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, London.

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The Catholic Record.

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

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 20, 1894.

No. 796.

A New Year's Hovey.
REV. PATRICK CROMIN.
Why grieve for the years that are vanished?
Why mourn their beautiful dead?
They dwell in the heart's haunted valley
Where young visioned glory hath led.
Nath asks that are radiant and tender,
Mid flowers of immortal perfume
And harps that breathe the angelic music
By waters that ever give bloom.
There dwell in that heart-haunted valley
Our years, and the dreams they unfold;
No sorrow can evermore touch them,
Nor tears tell the secrets they hold.
Pale phosphi rise to night from that valley
And fit through the mist of long ago;
But what they see tenderly whisper
No mortal heart ever shall know.
Buffalo, New Year's Eve, 1893.

THE CARDINAL ON LABOR.

Authoritative Statement from the Archbishop of Baltimore.

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 cable 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, next to the deeper problems of religion. I would support any and every 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 rights of property." "But how about certain forms of property believed to be immorally acquired. For instance, Your Eminence 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. 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 practical programme of labor organization in England and America?" "I am strongly in favor of labor combination, the denial of which to the workmen while the capitalists are organized into great corporations, 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 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 workmen 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, be 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 connection with the coal dispute." "And what of the principle for which the English miners have contended, that of the 'living wage,' as a permanent part of the cost of production?" and I explained to the Cardinal the points involved in the great industrial war in England.

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 States, 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 back to the foundation of the city and the State of Maryland—old English Catholic families. I am glad to say, that here and in Washington, the Catholic 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 exceedingly, but we cannot ignore this fundamental social fact in the South." The conversation turning to other subjects, I said: "The Catholic Church is maintaining its position through the United States, Your Eminence?" "Oh, yes. We have now eighty-five Bishops, and our parish work is splendidly organized. Our Bishops and priests are all active in social reform as well as in religious duty. Several of our Archbishops and Bishops, for instance, are deeply interested in the temperance cause." "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, prohibition has not been a success. Local option, by which EACH COMMUNITY CAN DETERMINE, is all right and works well, but to force the same kind of regime all over a great state like New York or Pennsylvania is impossible and wrong." "What kind of law do you advocate?" "I should say that four conditions are necessary—high license, proportion of numbers of shops to population, 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 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 of Religions in Chicago, in which you took part?" "Well, we thought it our duty, unlike the Anglican body, to take part in that that great gathering, giving it to be distinctly understood that we were not to sink our individuality or admit any compromise of our position. We welcomed the opportunity to make known the Catholic doctrine to a peculiar and distinguished audience not likely to get under ordinary circumstances any clear conception of our views. We established a bureau of information, and my judgment is that what we did was worth doing. Such a chance will scarcely recur in our time." "What do you think of English matters; do you interest yourself in them?" "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 papers about our great nation of 65,000,000 of men." "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 extraordinary features for mankind to study. But, after all, English affairs are so 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 Manning. 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 statesmanlike 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."

ARCHBISHOP CLEARY.
W. in the Owl.
The Archbishop of Kingston's graceful address in the Academic Hall on the 19th ult. won him such golden opinions among the students of the University that we are certain they will be pleased to see his portrait and a short sketch of his life in our Christmas number. The little time and data we have, do not permit us to prepare for this number of the Owl the lengthy and elegant article on the Most Rev. Dr. Cleary's remarkable career which we feel many of our readers would be glad to see; these few lines, however, will show that the subject of this sketch is a model for all engaged in imparting or acquiring higher education, and an ornament and a tower of strength to his country and to the Church.

James Vincent Cleary was born on the 18th September, 1828 in Dunganvar, 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 similar private schools in Ireland in those days than in many colleges of high repute at the present time. The future Archbishop was early noted for his assiduity and brilliant parts. He completed the classical curriculum of studies in Dunganvar School at the early age of fifteen, and was then sent by his parents to the Irish College in Rome to begin his ecclesiastical studies.

Under the guidance of Dr. Cullen, subsequently Cardinal Archbishop of Dublin, then rector of the Irish College, the talented young student from Dunganvar distinguished himself in the Eternal City. He was recalled, after a few years, by the Bishop of Waterford, to whom he was subject, and placed in the Royal College of Maynooth. Here he passed five years in the pursuit of ecclesiastical sciences: philosophy, history, dogmatic and moral theology, scriptural exegesis and canon law constituted the curriculum. During his course in the highest prizes of the college in each department of study. He was still too young to be admitted to the priesthood when he finished the course in Maynooth, and returned home, and was later on ordained priest in his native town, the day after he had completed his twenty-third year, which is the prescribed age.

Immediately after his ordination, Father Cleary proceeded to Spain, where for three years he further stored his mind with sacred science in the famous University of Salamanca. On his return to his native land, he for some time occupied the chair of dogmatic theology and Scriptural exegesis in St. John's College, Waterford. Soon his health gave way under the strain of excessive labor, but in 1863 he had regained sufficient physical strength to enable him to go through an exceptionally severe ordeal. The authorities of the new Catholic University of Ireland, to silence the objections of those who argued that that institution, should not receive a charter from the British Government because it was without graduates and without a faculty, resolved to exercise the power conferred on them by the Act of 1862, and to make a public demonstration in connection with it. The professor of dogmatic theology in St. John's College, Waterford, was selected as a candidate for the degree of divinity, and required to pass a public examination in the entire curriculum of Catholic theology, on three successive days. Friend and foe were invited to attend and controvert any thesis. The profoundest interest was manifested in the intellectual contest; the scholarly candidate successfully disposed of all objections, and on the third day, in the presence of all the Bishops of Ireland, and amid enthusiastic plaudits, the Rev. James Vincent Cleary was decorated with the cap, ring, and other insignia of the doctorate in divinity. Seldom or never in our times has a degree been conferred with the same severity of test 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 Bishops of different dioceses not infrequently invited him to fill their pulpits. In 1876 he was promoted to the living of Dunganvar and received a most warm welcome from the people who had known him from infancy and were justly proud of him. Whilst a professor Dr. Cleary manifested no interest in politics, but as a pastor he deemed it his duty to direct his parishioners in the discharge of what he pronounced as a high conscientious obligation—the honest exercise of the suffrage. In this reference, he published some letters against 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 remembered in all parts of Ireland.

An order from the Holy See reached Dr. Cleary in September, 1889, by which he learned that he was appointed Bishop of Kingston, Ontario. He had 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 go to the See of Kingston. He went straightway to Rome, and was there consecrated Bishop on the 21st Nov., 1890, in the chapel 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 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 handsomely adorned. The great advancement of the diocese warranted its being divided three years ago, the parishes of the eastern portion becoming the diocese of Alexandria. At the same time the first pastor of the diocese of Kingston was raised to the rank of Archbishop.

Outside of his diocese, Archbishop Cleary has been considered one of the most scholarly and saintly prelates in the land. He generally eschews politics, but when the rights of Catholics are attacked, scheming or bigoted politicians have learned to dread his trenchant pen and forcible eloquence. He is, as he should be, a staunch supporter of the claims of his native country to self-government.

Long may the distinguished Archbishop of Kingston be spared to champion 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 a 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 doubtful, nor do I hesitate to avow with openness, opinions which are settled convictions on subjects of public importance.

I have no knowledge of this new organization and am limited in speaking of it to what I am credibly told are its methods and objects. IT MERITS SUMMARY CONDEMNATION. First, I understand it to be an oath-bound secret society formed to consolidate 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 people every worthy political object, every quality its promoters may rely. Roughly impetuous as public feeling sometimes shows itself, it is matter for rejoicing that our history has established the entire safety of public judgment when it finally settles to a strong conclusion. To instruct, expand, quicken and guaranty this electoral judgment, free, open, sturdy agitation, discussion and all good forms of education are essential. These are the healthy and invigorating methods of civil liberty, and must be cherished by every man who has sense and honesty fit for a 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 continuing duration, improvement and perfection to the happiest advantage of mankind. To enter a secret political society, to submit his political freedom 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 promote an object which fears the day. It proves want of the manly courage which, in a just cause, gladly challenges the encounter of honest, public debate. Even if done with good purpose the method is debasing, degrading. 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 been always characteristic of plots 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 success, every political machination which covered itself under secret

association. I doubt not it always will, and with like result. 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, by depriving them of some political rights belonging to their equal citizenship, by denying their right to enjoyment of religious opinion, and, last and least, by even attacking their property rights as secured by our laws.

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 maintained, 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 attempts to deprive of any civil rights the professors of a religious faith, is but the "entering wedge" that will give 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 repulsion. But the false charge as the basis of a crusade ought to deceive no man. They likewise assert that the Catholic 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 he despises 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 resistance or retaliation, you have no greater 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, until all citizens also lose theirs in similar degree. 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 them. 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 laity the Hon. Frank Smith, the Hon. T. W. Anglin, Messrs. T. Long, W. T. Kieley, 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, Teedy 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 explanation, 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

of duty. Although his diocese was poor and had already done much, still they would make one more effort. After the Archbishop of Kingston the Hon. Mr. Smith rose, spoke briefly and came to the practical point.

A subscription list was started with the following good examples: Hon. F. Smith, \$1,000. G. W. Kieley Esq., 1,000. Hon. Ed. Blake, 1,000. 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. Vincent'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 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. On 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 profane humility, all the sad, and pathetic scenes in the life of the Divine Child, from the crib in Bethlehem to the cross of Calvary, and the Ascension on Mount Olivet. The almost marvelous 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 devoted to the good people of Milford. When told by Father Clanson that, with the exception of seven or eight Catholic families, Northville was a perfect hotbed of Apostates, he laughed with the glee of a schoolboy, and answered, "that's good." He is fully supplied with all the external and internal requisites necessary to make him what he is—a very successful and popular lecturer. To a superbly vigorous physique he adds the advantage of a commanding stature. His eloquent, earnest and painstaking, courteous and affable; he has marvelous reasoning faculties and a perfect command 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. J. K. F.

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

A GENTLEMAN.

Catholic 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 blasphemous and traducer of his mother's sex—who scorns as he would the coward, the ridiculer of his 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.



...I do not remember to take Hood's Sarsaparilla; it does me good in my declining years.

...I am 91 years of age, and my health is as good as that of a man of 60.

...I have used Hood's Sarsaparilla for many years, and it has done me more good than any other medicine.

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MARCO POLO OUTDONE.

Thrilling Experiences of a Catholic Priest in the Trackless Wilds of South America.

A man whose journeys with, and perhaps even surpass, those of a Marco Polo, says the Baltimore American 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 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 subscriptions for a Spanish edition of the Bible, many thousand volumes of which he has distributed among the natives of the South American countries, without money and without price.

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 thousand 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 nearly 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 so very strange and extraordinary that they might seem too strange to be true. Truth, indeed, is stranger than fiction."

The long and perilous fourth South 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 journey.

Only a few of his adventures can be given—a full account of them would fill a large book. It happened once that he had to traverse a large trackless forest in Bolivia, that was known to be infested with robbers of a atrocious 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 endeavored to keep Father Vaughan from continuing his journey, but he persisted, and, although he had no guide except his compass and map, he entered the roadless forest. He continued for some time, until suddenly he was confronted by three men, who leveled their loaded pistols at him and compelled him to halt. He immediately proclaimed himself a priest, but they would at first not believe him, and he thought they would murder him. Finally, he showed them that he was unarmed, and convinced 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 murderers, 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 from the robbers.

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. Continuing 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 who could talk Spanish.

CURED THE KING'S SON. Father Vaughan was conducted to the oncious, 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 or beware of his life. But, although the medicine-man tried to cure the young man by incantations and orgies, it was in vain. The chief then ordered that the Christian priest should cure his son on pain of death. Father Vaughan, who is something of a physician, 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 men be given him to cut a road to the nearest village, through what had been a pathless forest. The request was granted, and the brave priest not only traversed the trackless forest, but had a road cut through a good part of it.

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 protestations. It was not until he happened

HEAD OF THE PAULISTS.

How Very Rev. Augustine Francis Hewitt Became a Catholic.

At the time of his birth, Nov. 27, 1820, in Fairfield, Conn., Father Hewitt 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 became 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 Hewitt, was graduated 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 Donelson, Shiloh and Vicksburg. Dr. Hewitt joined the Catholic Church in 1855 and promoted many charitable works.

Father Hewitt 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 Congregationalist, and in the following year was ordained deacon in the Protestant Episcopal Church. He was selected to accompany Bishop Southgate as a missionary to Constantinople, but the missionary committee refused to ratify the appointment on the ground that Mr. Hewitt held beliefs that were distinctly 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-Redemptorist Institute. He joined the Redemptorist Order in 1850, and in 1858, on the foundation of the Congregation of St. Paul by Father Hecker, became one of its chief members. Since 1865 he has been employed in literary work, as professor of philosophy, theology and Holy Scripture in the Paulist Studentine 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 D.D. in 1877. Father Hewitt's works are: "Reasons for Submitting to the Catholic Church" (Charleston, 1846); "Life of Princess Borghese" (New York, 1856); "Life of Damocritus 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 Church the Way of Salvation, as Revealed in Holy Scriptures" (1874).

Father Hewitt 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 Hewitt consented to write

AN ACCOUNT OF HIS CONVERSION TO THE CATHOLIC FAITH WHICH IS NOW PUBLISHED BY THE COLUMBUS PRESS IN A VOLUME ENTITLED "FROM THE HIGHWAYS OF LIFE."

"My father inherited his patronymic 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 to America about the year 1817 and married a lineal descendant of the Puritan Captain John Mason. I was bred in the Congregational sect and in the strictest Calvinistic doctrine. I 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, inasmuch as it was based on belief in the 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 defective one, which they have transmitted. There is no claim, however, which parents can have on the religious allegiance of their offspring after 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 dead, 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 Puritanism. A spontaneous repugnance 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 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 Calvinism 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 Episcopal form of Protestantism from childhood, and to no other. I was familiar with it from reading English history and literature, often attending its services, and even perusing some of its able works of controversial divinity. I think that if I had been educated

under the High-Church discipline, or had even been permitted to exercise the right of private judgment by 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 sect 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 my graduation. During my college life I was inclined to look for a philosophy purely rational and not specifically 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 building castles in Spain of great magnificence.

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

"From this time my respect for the Reformation as a general movement, and for all religious teachers and doctrines which were its legitimate offspring, 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 advocates, and the so-called Anglo-Catholic movement not only rose to great importance in England, but attracted general attention and exerted great influence in America. From 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 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.

"I was loyal and true to my new allegiance as long as my conscience permitted me to acknowledge it, and travelled rapidly Romeward, following the path of Froide, Allies, Faber, and Newman; but I did not know where I was going until I suddenly came upon the gate of the city. I never harbored the thought of leaving my ecclesiastical position until within a few weeks of the time when I severed the tie which bound me to it. As soon as my conscience required me to make this severance I ceased to officiate in the ministry and to receive communion. The last time that I officiated as a deacon in the Protestant Episcopal Church was on Christmas day, 1845, and this was the last time I communicated. On the following Easter day I made my first Communion in the Catholic 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 circumstances, which determined or affected my religious course in a Catholic direction were Protestant. I read very little in Catholic books of any modern period, and had but very rare and slight acquaintance with Catholics, except those who were in an humble sphere.

"There were, however, certain distinctly 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 impressions 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 Seminary. 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 was in St. Patrick's Cathedral, New York. Father Starrs was the celebrant, and Dr. Hughes, who was then

in his prime, preached the sermon. The next day I went to prayers at the General Theological Seminary, and 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 preceding 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 slip 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 which can be justified on the most satisfactory rational grounds.

"I have sketched the progress of my religious convictions from Protestant Christianity pure and simple, in the form commonly called "orthodox" and "evangelical," through the middle ground of "High Church" and "Anglo-Catholic" Episcopalianism to the perfect 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 authenticated.

"The general conspectus is included within the terms of three theses: "First. Every rational and instructed man ought to believe in God. "Second. One who believes in God ought to believe in Christ and His revelation. "Third. Whoever believes in Christ and Christianity ought to believe 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 tipping 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 will 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 next morning, fills his head with aches, his eyes with inflammation, his pulse with fever, his brain with delusions and his nerves with trembling and inefficiency. No wonder such a wretched slave of beastly appetite often comes to poverty and rags. He forfeits his character, debases his brain and heart, disgraces and mortifies his family, alienates his friends and employers, and barter away his eternal soul to Satan. Oh the horrors of the poor drunkard's end both in this world and the next! The thought of it ought to keep every older person from ever inviting young people to taste the 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. Where 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 forbade 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 Sunday cases to be a day of rest and of religious observance; and Catholics would do well to abstain from anything calculated to lessen respect for it. But 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 July.—Ave Maria.

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.

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

Toronto Testimony.—DVAR SIRS.—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 everywhere.

"THE MONKS OF OLD."

Rev. J. S. Vaughan recently delivered a most interesting lecture in London on "The Monks of Old." Father Vaughan, who was cordially received, said there had been much misrepresentation 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 drinking," 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. They 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 institutions, 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 Protestants, 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 Protestant 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 elsewhere was on account of the straightforward, honest and laborious character of their lives. The monk was not professed until he had taken three solemn vows—of poverty, chastity and obedience. The vows arose from a desire to imitate our Blessed Lord. Among those who entered the religious orders were Kings, princes and members of royal families. The monk by his vow of poverty ceased to have any right over anything in this world except by permission of his abbot.

THIS RULE OF CELIBACY.

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 something unworthy and something ungodly. 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 marriage 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. This 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 "No, no." 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 a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles.

MARIA THOMPSON, Robygrove, Ont. (Can. Recordist).—Mr. Enos Borchers, Tascara, writes: "I am pleased to say that Dr. THOMAS' ELECTRIC 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 fine colt belonging to Mr. Peter Lindsay of Nixon, Ont., was badly hocked by a cow. Two bottles of Hagar's Yellow Oil cured it. This invaluable remedy would be in every house. It cures sprains, bruises, burns, and all pains and aches in man or beast.

Minard's Liniment cures Dandruff.

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

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REV. GEORGE R. NORTON, Author of "Mistakes of Modern Infidels." THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, London, Saturday, Jan. 20, 1894.

NOVEL DOCTRINES IN PRESBYTERIANISM.

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."

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 a genuine surprise to us to find the same doctrine thus openly proclaimed in an assembly of Presbyterian 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.

It is not, however, to be supposed that the provocation and insult were all on one side. On the 25th March, 1561, the High Bailiff of Blois sent the Queen-mother a long account of the mischievous doings and profanity of the Huguenots; how they had broken open churches, shattered images and crucifixes, and carried away thirteen young women from the convent of Guiche. Even in Paris, the hotbed of Romish fanaticism, the Huguenots 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.)

Among other events which served to inflame the French Court and populace against the Huguenots was the fact that the latter entered into agreement with several foreign nations 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 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 still in their minds the hardships they had endured until they had not very long before succeeded in delivering a large part of France from English rule, could not be expected to bear patiently the efforts of the Huguenots to bring the English back again to the country. The Hampton Court treaty was signed on 20th Sept., 1562.

In 1563 the Duke of Guise, the principal nobleman and the ablest general of the king's party, was murdered by Jean Poltrot de Mere, who acknowledged that he had been paid by Coligny to do the deed. Coligny admitted that Poltrot had offered to do it, and he had not discouraged the murderer, and that as it had been perpetrated, he did not regret it, for, said he, "I esteem it the greatest blessing that could possibly have befallen this kingdom, the Church of God, and especially myself and my house." (White, p. 222.)

The same historian states that "This leaves no doubt that Coligny assented, if he did not consent, to the crime." 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 Vireleau 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 perpetration of a cruel massacre. The massacre was not an act of religion, certainly. Its purpose was to establish the authority of the king, and it was carried out by his soldiers. Many priests endangered their own lives by concealing and protecting the doomed Protestants. Amid the conflicting accounts given of the occurrence, it is hard to say how many were slain in Paris and the country districts, but Lingard, who always endeavors to ascertain the actual facts of history, places the number at about 1,600.

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 horrible excesses on both sides, and we are all aware that such excesses always operate in inflaming the passions of men. The French king sent at once a one-sided 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 household. 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 from those who were supposed to have had a design upon his life; and when the Pope became acquainted with the facts as they actually occurred, he did not hesitate to reprobate the king's conduct. It is not to be supposed, therefore, 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 Vatican, just as other pictures by great artists are placed there, as recording and illustrating an historical event; but we are no more to suppose that it was approved by the Pope than to infer 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.

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 confederes 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.

A correspondent of the Mail, writing over the signature M. S., endeavors to make it appear that the massacre of St. Bartholomew's day, 1572, was approved of by the Pope, and in proof of this states that a large picture of the massacre was painted and hung up in the Vatican, and that "a scroll thereon contained these words: 'The Pontiff approves the murder (coedem) of Coligny.'" He quotes Brizard as saying in 1790, "To this day the French who visit Italy behold this picture, which, though half effaced, still portrays but 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 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 partisanship, 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 were all on one side. On the 25th March, 1561, the High Bailiff of Blois sent the Queen-mother a long account of the mischievous doings and profanity of the Huguenots; how they had broken open churches, shattered images and crucifixes, and carried away thirteen young women from the convent of Guiche. Even in Paris, the hotbed of Romish fanaticism, the Huguenots 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.)

Among other events which served to inflame the French Court and populace against the Huguenots was the fact that the latter entered into agreement with several foreign nations 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 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 still in their minds the hardships they had endured until they had not very long before succeeded in delivering a large part of France from English rule, could not be expected to bear patiently the efforts of the Huguenots to bring the English back again to the country. The Hampton Court treaty was signed on 20th Sept., 1562.

In 1563 the Duke of Guise, the principal nobleman and the ablest general of the king's party, was murdered by Jean Poltrot de Mere, who acknowledged that he had been paid by Coligny to do the deed. Coligny admitted that Poltrot had offered to do it, and he had not discouraged the murderer, and that as it had been perpetrated, he did not regret it, for, said he, "I esteem it the greatest blessing that could possibly have befallen this kingdom, the Church of God, and especially myself and my house." (White, p. 222.)

The same historian states that "This leaves no doubt that Coligny assented, if he did not consent, to the crime." 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 Vireleau 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 perpetration of a cruel massacre. The massacre was not an act of religion, certainly. Its purpose was to establish the authority of the king, and it was carried out by his soldiers. Many priests endangered their own lives by concealing and protecting the doomed Protestants. Amid the conflicting accounts given of the occurrence, it is hard to say how many were slain in Paris and the country districts, but Lingard, who always endeavors to ascertain the actual facts of history, places the number at about 1,600.

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 horrible excesses on both sides, and we are all aware that such excesses always operate in inflaming the passions of men. The French king sent at once a one-sided 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 household. 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 from those who were supposed to have had a design upon his life; and when the Pope became acquainted with the facts as they actually occurred, he did not hesitate to reprobate the king's conduct. It is not to be supposed, therefore, 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 Vatican, just as other pictures by great artists are placed there, as recording and illustrating an historical event; but we are no more to suppose that it was approved by the Pope than to infer 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, White, acknowledges that the Government of Charles IX. were desirous of acting with mildness in the distracted state of the country, until they found that Protestantism as it existed in France aimed at their overthrow. It was not until this was proved by facts that the king declared he would tolerate only one religion in the country. This resolution was taken not as carrying out a principle of the Catholic religion, but as a political measure to ensure the permanence of his Government. The Catholic Church does not approve of persecution for conscience' sake, though it has occurred from time to time that Catholics have persecuted; yet it will be found that in most instances when such has been the case they have been goaded to it by atrocities committed against them. On the other hand, we can safely say that in no Catholic country were penal laws ever inflicted which would compare in barbarity with those which were in force in Great Britain down to Catholic Emancipation in 1829. It is useless, however, to recall these

events in a spirit of reviling. They 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 Orangism 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 interdenominational strife of the Canadian Orange 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 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 washing 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 in a few days. On one of the recent occasions when this exciting thought took possession of a number of devotees, the expectation existed in a congregation of Swedish 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 the flood they were eating and drinking, marrying and giving in marriage 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 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, Chrysostom, Athanasius, and others interpret that Christ as God knew the date of the day of judgment, but not by the

virtue of His humanity, nor as God's delegate for the purpose of revealing it. 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 this. Some have imagined that the world will last just six thousand years 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 missionaries 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 collapsed.

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 which forbids the use of gold and rich attire. Hundreds of converts from the various Protestant denominations, attracted by the novelty of the situation, have joined the Adventists, and have given large contributions towards the propagation of Adventist principles and doctrines.

MAHOMETANISM IN NEW YORK. It seemed very like a joke when it was announced some months ago that a Moslem had come to America for the purpose of propagating the creed of Islam on this continent, but it is a reality that the effort is being made by Mr. Mahomed 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, no 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 superstitious of Hinduism find supporters, assuming the title of Theosophists, etc., there should also 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 every wind of doctrine."

Mr. Webb himself stated that it is from among the Protestant sects that he has any hope of gaining converts. At all events he and his coadjutors in the missionary field appear to be greatly in earnest, and it is now announced that last week a public lecture was delivered in the city of New York, by one of the propagandists of the new doctrine, in favor of polygamy. If matters go on at this rate, it is not un-

likely that some of the missionaries who 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 disposed to become Hindus or Mahometans.

The movement inaugurated 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, under the name of the Hegira, the 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. 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 of the Mahometan heaven.

Polygamy and divorce are freely allowed, though with some restrictions 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 surprising if in those countries which have furnished 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 RELIGION. 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 ministrations of the zealous Jesuit fathers, who continued his work, and this prosperity lasted until at a later period the jealousy of the Japanese against foreigners 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 Government, fearing that foreign influences might finally prevail to the destruction of the reigning dynasty if it continued to spread as it had begun, lent a ready ear to their representations, and the proposed extermination was determined on.

The Dutch traders at Jeddo, being Lutherans, were not only willing that the Catholic Christians should be destroyed, but they encouraged the Government to carry out their intention, and lent their cannon to aid in the

work. After it was supposed that Christians were exterminated, Dutch were the only foreigners permitted to trade with Japan, and preliminary ceremony to their allowed to land at Jeddo, they were obliged to trample on the crucifix, signify their repudiation of Christianity.

Owing to the adoption of liberal policy by the Japanese authorities during the last half of the century, this general exclusion now in force. Missionaries are not even to the interior; and as this state of things was established a number of zealous Catholics were allowed to renew the work by St. Francis Xavier. Churches built in several seaport towns, the astonishment of the mission as soon as this was the case of Japanese descendants of the Catholics of the country pressed themselves to ascertain whether Christian religion thus introduced the same with that which had been handed down from their forefathers.

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

In the meantime several Protestant denominations, mostly British and American, have also established missions. These include Presbyterian and Methodist of several kinds, Baptists, Unitarians, and others.

The various Presbyterian and Methodist organizations have recently making strenuous efforts to unite different bodies under the respective 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 directed to have taken another direction, unexpectedly, towards which the converts of all these denominations seem to be tending, which formation of an independent Japanese Church arising out of a general repudiation of the control of the British and American missionaries.

The newspapers of Japan say that as yet there has not appeared any of Christianity which the Japanese accept, and that Japan must establish a religion of its own. It is unpatriotic to receive a religion from a foreign country. The native Protestant Churches probably do not go quite so far as Pagans, but they too believe they should form an independent Japanese Church; and as the movement originated with the Unitarians, it is probable that in such a church established, Unitarian or Free Church principles will hold sway, especially as Latitudinarianism seems to be most acceptable form in which the Japanese can be induced to Christianity, and it is already widely spread among them.

The Rev. Mr. Hiraiwa, a Minister of the Canadian mission, said to be at the head of the movement; and the Japanese foreign missionaries that, as they among themselves so much desire the Japanese must decide for themselves the form of religion which suits them.

The missionaries are not at all with the turn affairs have taken, it is hard to see how they can maintain that they have the right to make a creed to please themselves, as had the founders of churches which the missionary sent.

The Chicago Evening Post accurately what it calls "Ecclesiastical moonshine" from a meeting of Brethren preachers." The following specimen of moonshine, which is similar to much of the same manufactured in Canada: "If the Pope interfering political affairs of our country himself a meddling busy-body nothing but a foreign Italian braggart and nuisance. If the hood takes children out of the school against their will to send to parochial schools and extract secrets of our households in confession from the servants we until we have to talk in view under our own roof, then we right to oppose its methods."

The Post comments as follows: "If the world wore to stop at night we should all tumble Ewigkelt. If the moon were green cheese it would rain sick. If the Rev. Dr. Townsend, or more, were but to fire his cook converse with his wife through a horn."

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The Rev. Mr. Hiraiva, a Methodist 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.

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The Post comments as follows on the sample:

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

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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 the same with that which had been handed down from their forefathers.

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DEATH OF MRS. PATRICK BOYLE.

We are extremely sorry to hear of the death of Mrs. Patrick Boyle, 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:

It is our painful duty to chronicle the death of Mrs. Patrick Boyle, wife of our respected Manager. About a month ago Mrs. Boyle was stricken down with a gripe which in a few days developed into pneumonia of a grave form. The physician succeeded in allaying the lung trouble, but a more serious difficulty presented itself when the disease attacked the heart. For some time the patient gave slight hope that she would rally. It was, however, hoping against hope. Never very strong, she astonished her friends at the struggle she did make against her illness, but yielded on Saturday, the 6th, when death claimed its victim. The funeral took place from St. Basil's Church on Tuesday, and was well attended, a mark of respect for one whose retiring disposition and love for home commanded 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. Dowd 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'S APPEAL.

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 aid evicted tenants.

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 generously responded to.

The items of estimated expenditure for all the purposes indicated amount to over \$240,000, of which \$45,000 are for the payment of Irish members of Parliament. The British law provides no indemnity for members of Parliament, and it is consequently necessary that a fund be provided for the payment of the Irish members, who are for the most part poor men unable to pay their heavy expenses of living in London during the session, unless the means of so doing be furnished them. Their presence in Parliament is absolutely necessary if the cause of Home Rule is to be gained, and the Liberal party kept in power, from which alone Home Rule can be expected as a Government measure.

The greatest attention must also be paid to the proper registration of voters in order that a continued and overwhelming majority of Irish Home 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 by-elections. By-elections are not numerous in Ireland, yet they must be provided for.

The propagation of Home Rule 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 will make a better return.

Eighty-five thousand dollars will be 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 reaching \$33,900. These 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 their share of it.

The Toronto Mail, in a leading



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 desirable nor useful to contribute towards this purpose. It says: "But even Irishmen must be getting tired of providing funds which have, on the whole, been singularly unfruitful in results."

It cannot be truthfully said that the efforts of the past have been unfruitful when we now find that the British electorate have been so educated through the efforts of the Irish party that there is a Parliamentary majority in its favor. There is not the least doubt that perseverance on the part of Irishmen will be rewarded with ultimate and not distant success, in spite of the opposition of the Tory Lords; and it is not at the moment when victory is so near that they should give up in despair. At all events it is not the advice of an enemy which should be acted upon at this critical moment.

It is noteworthy that the Mail, while desiring to throw cold water on the efforts of the Nationalists, speaks of those of the Ulster Orangemen as "a healthy native determination to make itself felt at all hazards." Nationalists too are determined to make themselves 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 Catholic reading matter. Apart from this, another most commendable feature is the fine paper used in printing and the faultless press-work on new type of the most modern style. The Rainbow is a new and unique departure in the educational work of convents, and, we doubt not, much good will be the outcome. We earnestly hope the periodical will have a prosperous career. Certainly the initial number gives assurance that it richly deserves it. The Buffalo Catholic Union and 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, Niagara Falls, Ontario. The first number pictures 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 known institution give promise that the young lady contributors will realize all their rainbow hopes and make their radiant magazine an ideal academic publication. The typographical feature of the publication is worthy its literary excellence; while the artistic designs upon the cover are a delight to eye and fancy. The spacious Acad-my buildings which rest upon enchanted ground are seen in all their beautiful proportions. They stand on the verge of the frowning chasm and have for their music the everlasting roar of the cataract. 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 its varied colored beauty, arches the scene from wooded shore to mist-shrouded wave. How the soul

expands amid such surroundings! What storied scenes for thought as the moon illumines the silent night and the stars look tenderly down upon the hopes and dreams of mortals! Surely no environments could be more conducive to the successful training of young minds and hearts than those among which Loretto stands! Long may it wave the banner of Christian education, and golden success to its journalistic venture!

EDITORIAL NOTES.

MR. LOUIS PAPINEAU, of Campebello, Quebec, has, we are informed by a press despatch, formally renounced the Catholic faith and become a Presbyterian. A few years ago it was decided to erect a new Catholic church in the parish in which Mr. Papineau resides, and as he is the inheritor of a large estate, his portion would amount to a considerable sum. Finding there was no other way to evade the tax, he determined to leave the Church. He now claims that conscientious motives impelled him to make the change; but as his conscience began to experience unrest just at the time his estate was set down for a contribution towards the church, few will give him credit for other than sordid motives. Mr. Papineau is not the first who has taken a similar step for a like 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 CHINIQUEY was present on the occasion. This was to be expected; and the proceedings must have brought him that consolation experienced by a companionship with misery. When Father Chiniquey left the Church, the Church was thereby the gainer; and may we not say the same of a man like Mr. Papineau, whose allegiance to it seemed to be based on filthy lucre. The man who leaves the Catholic Church from conscientious motives it would be difficult to find. All the so-called "converts" are either ejected from her communion for bad conduct, or leave from worldly motives.

THE Catholic Register, of Toronto, recently made some deservedly complimentary remarks concerning "Kit," the writer of the Women's Department in the Toronto Mail, followed by an equally deserving rebuke of its editorial management. Mail like, the reference made to the party of the first part was reproduced in its columns, while the castigation administered to the party of the second part, was, of course, suppressed. The Mail would, indeed, be a great paper were Kit placed in the editorial chair. That

department, as at present conducted, is 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.

MR. M. C. O'DONNELL, who has been for some years acting as agent for the CATHOLIC RECORD, has purchased the 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., 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 RECORD. Its pages are ever replete with useful and vigorously written Catholic literature."

The National Bible Society of Scotland has issued the Gospel of St. Mark in Chinese, with short notes to make it

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 limitation 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 bath 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 Portlengnema. 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 Propagation as an Insult.

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

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?

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-independent state as a nation to become suppliants, knocking at the door of the Republic for admission.

The latest move in this direction is that just made in the House of Representatives by Representative Amos J. Cummings. This gentleman proposes to parcel out our grand Dominion as States. "If the people of said Dominion made proper application therefor." Now just here is the point at which Representative Cummings and his friends should start - "if the people of said Dominion make proper application thereof." But the said people have made no such application, nor have any appreciable portion of them expressed themselves in such a sense. In one case, and in one only, has a candidate for either the Dominion Parliament or any of the Local Legislatures presented himself as an advocate of "annexation," and he was - to use a current phrase - "snowed under."

When the people of the Dominion make application for admission to the Union, or that any appreciable portion of them do so, or when any considerable number of candidates present themselves at the polls as "Annexationists," and are successful, then, and not till then, will it be decent or becoming on the part of American politicians to endeavor to bestow upon Canadians - as a favor - that which they do not desire or seek.

Yours truly,
Ottawa, Dec. 7. BRANNAGH.

John Leo Carroll, ex-Governor of Maryland, is the grandnephew of the first Governor of Maryland and the great-grandnephew of the first Catholic Archbishop of Baltimore. Mr. Carroll takes no stock now in public affairs further than that of an ordinary private citizen.

A day will come when a single quart of an hour may appear of more worth to us than the riches of the whole world. - Fenelon.

AMERICA WILL BE CATHOLIC.

So Says Father Elliot—His Missions to non-Catholics of the North-West.

Rev. Walter Elliot of the Paulist Fathers, whose missions to the non-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 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. As 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," "Drunkennes," "Total Abstinence" and "The Confessional."

He said that in almost every place he visited his lectures were largely attended by both Catholics and Protestants, 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 remote 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 population 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. I 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 criticism."

"The questions asked covered most of the peculiar doctrines of Catholicity. Thus my hearers inquired 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 saints."

"Purgatory appeared to be a difficult 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 unfit 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 know why we were arming and what fault we had to find with the American 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 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 whole people as a body, but in this classification I do not include the big cities."

"I found that the people were dissatisfied 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, unspiritual, 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 them. I told them plainly that the 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 South American Masonry, which is not only anti-Catholic, but anti-Christian."

"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 country. It may take generations to do it, but those who are right are going to succeed."

"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 permanent department of the Catholic Church."

"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 inherent."

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 on Irish Politics.

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 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' 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 century 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 only when the auditor overhauled the accounts of Messrs. Stephens and O'Mahony's skimming funds that the humor was laid bare. The leaders had made money in one way; their lieutenants had profited in another by 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 possession to defray the expenses of his funeral. Probably no man ever lived who cared less for money than the poetic and chivalrous soldier whose whole life and record are a living testimony to his unselfishness in the cause of Irish independence. Mr. James Stephens is equally libelled by 'X.' His work, as we have never been able to fasten even a suspicion of mercenary motives upon a whole life's devotion to Irish liberty. I was one among many Fenian officers who disented from Mr. Stephens' policy 'in the old days,' and I formed one of a council who held an investigation into the merits of his leadership in 1867, and I know from most reliable knowledge 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, has been one of hard struggles with that misfortune which always appears to dog the footsteps of those who suffer and sacrifice most for Ireland. At the present time the old Fenian chief is actually dependent upon the provisions of kind friends for even the shelter of a cottage home in his native land."

"There is another point also in this charge of the McCarthyite leader with doing nothing with having no money. 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 tactics sometimes said to be 'magnificent,' but never admitted to be 'war.' One of 'X's' most admired statements pressed such a plan of campaign upon the 'self-constituted committee' on a memorable occasion, but poor and short-sighted 'rhetoricians' that they were they could not see the 'fun' of allowing Mr. Gladstone to make his opening statement upon the Home Rule measure to empty Irish benches, in testimony to Mr. Biggar's immortalized political wisdom, while the game of negotiations should be tried on with the leaders of the Opposition."

"Positive economy, peculiar merit and wonderful medicinal power are all combined in Hood's Sarsaparilla. Try it. Hood's 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, even fruit at tea-time would cause heartburn, breath, 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."

Together Disappointed. GENTLEMEN—About two months ago I was nearly wild with headaches. I started taking H. B. B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Expeller gives relief by removing the cause. Give it a trial and be convinced. Holloway's Corn Cure cures all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and effectual remedy within reach?

Mt. ard's Liniment cures Burns, &c.

THE CATHOLIC CHURCH.

The Rev. George Deshon of the Paulist Fathers Writes of 1893's Progress.

The Catholic Church of the United States is certainly not going backward, but on the contrary is advancing 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 premises, these not being omitted.

We shall soon have done with figures when we state that there was an addition to the ranks of the Roman Catholic clergy, after deducting the number of those who died, of 326 during the year 1892. We find also a net increase of 116 in the number of students in our seminaries, with a total of 1,845. In 1891 we counted 3,406 schools, with an attendance of 700,753 pupils and in 1892 there were 3,587 schools and 738,269 pupils. There were 435 new churches built during the same year. These statistics are taken from the Catholic Directory and are substantially correct. We have not received the statistics of 1893, but these figures tell well enough our progress, for one year differs but little from another.

But there is an advance and a progress which never makes its appearance in books of statistics, although on the pages of the mind of the careful observer there is left a decided impression. 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. It is not easy to calculate the number of persons approaching the sacraments, but the total is yearly becoming greater in proportion to our population.

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 leading daily newspapers. Many of them are employed in teaching in our best State institutions. In art, we know where some of our best statuary and paintings come from, and in music the Catholic people can hold their own. Last June, in the contest for West Point cadetship, the five boys who stood highest in the list were Catholics and graduates of our Catholic schools in New York.

The World's Fair was of scarcely less value to Catholics than an outright propaganda. It compelled a study of the motives of the great discoverer, as well as his achievements—motives wholly Christian, wholly Catholic. The World's Parliament of Religions, a series of gatherings whose significance is paramount in this era, has been opened by our Cardinal in his official robes, and every aspect of Catholic truth was fully developed at its meetings. The Catholic Congress received the Apostolic Delegate with an enthusiasm no more American than his own utterances.

"Go forward," he exclaimed, "bearing the book of Christian truth in one hand and in the other the Constitution of the United States. Christian Truth 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 of logical arguments, comes to the rational conclusion that his religion alone is true. He feels the duty strong upon him of preaching and teaching this religion to others. Heretofore many thousands have entered the Church, especially such as think deeply and feel keenly about the problems of eternal life and new birth. The Church is beginning more systematic and organized effort at conversion, with the most encouraging results.

Our schools are taking high places, as was witnessed in our exhibition at Chicago during the past year. When the awards are published it will be seen that we compare more than favorably with the Public schools.

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 of the few who still calumniate us as representing, not Americans, but a few intolerant non-American citizens whose ideas of liberty and freedom are exceedingly narrow. Non-Catholics are fast finding out that the Catholic Church is not what her enemies have painted her for the last three hundred years. To many minds this fact comes like a flash of lightning from a clear sky. Such things have been the beginning of many conversions. Really, then, the anti-Catholic era is a few is being so feebly pushed by a few people in the West, who call them selves the American Protective Association, is, to use a homely expression, "grist to our mill."

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 sentiment all the Catholics of the country, we look for greater progress and advancement 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 progress 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.

Mt. ard's Liniment cures Burns, &c.

CRIME DECREASING IN IRELAND.

The Only Part that Presents a Discouraging feature is Ulster.

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 maintaining order in Ireland the ordinary law is quite sufficient, says the Freeman's Journal. There was not even an increase 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 evidenced "strong and undoubted evidence of the greater power and success of the law"—that is, the ordinary law. In Kerry there is a substantial decrease in the number of offences. In Clare there is an increase, but the increase "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 there "the power and influence of the law"—again the ordinary law—has converted "open outrage into the menace and form of intimidation."

The Judge of the Leinster Assizes had an even better story to tell. His 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 satisfactory" and "very satisfactory." Some of the counties are "absolutely devoid 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 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 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 presents a discouraging feature is Ulster. In Belfast Judge Andrews finds himself confronted with the trial of no fewer than eleven cases of homicide, including murders of adults, murders 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 excitement, in other words, to Orange rowdism. The county shows an increase of 410 in minor offences, an increase of 381, and Londonderry of 202.

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 loyal 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 Pharisical Association, the American Polluting Association, the American Entry Association, the American Pollywog Association, the American Protection Association. It is not that America does not need the protection such an association would give. It needs protection against the baleful influences which must accompany that organization into any community in which it gets a foothold."

Life is Misery. To many people who have the taint of acrocholia in their blood, the agonies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to Hood's Sarsaparilla, a powerful, salt-free and every form of blood disease. It is especially sure to benefit all who give it a fair trial.

Hood's PILLS cure all liver ills. Only those who have had experience can tell the torture curus cause. Pain with your boots on, pain with them off—pain night and day; but relief is sure to those who use Holloway's Corn Cure.

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SUNLIGHT SOAP. GUARANTEED PURE AND CONTAIN NO INJURIOUS CHEMICALS. A DOSE OF THE BEST. TAKE THE BEST. COUGH CURE. SHILOH'S CURE. Cures Consumption, Coughs, Croup, Sore Throat. Sold by all Druggists on Guarantee.

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Common Error. Chocolate & Cocoa are by many supposed to be one and the same, only that one is a powder, (hence more easily cooked,) and the other is not. TAKE THE Yolk from the Egg, TAKE THE Oil from the Olive, What is left? A Residue. So with COCOA. In comparison, COCOA is Skimmed Milk, CHOCOLATE, Pure Cream. ASK YOUR GROCER FOR CHOCOLAT MENIER. If he hasn't it on sale, send his name and your address to: Menier, Canadian Branch, 12 & 14 St. John Street, Montreal.

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FIVE-MINUTE SERMON.

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

Besides, the magistrate laborer the same difficulty as a Catholic minister in conducting a sacrament, of not knowing the laws of the Church on subject, and the impediments may make the marriage invalid, which may make it, though legally good, in reality no marriage at all. You know, for instance—of this a little more fully—the catchwords says that you should marry within a certain degree; very well it is not only denied to marry within these degrees recognized by the laws of the Church as a real and true marriage, and parties have to be married over at least privately, if it is ever out. And there are some other impediments which have the same effect is of no use to publish all these to explain them; many mistakes be made, and matters would not 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 State from your lawyer, and not a book. Go, then, to the priest is the one who has made a special of the law of the Church, and the one.

In order to make sure that the catchwords shall be contracted before, 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 without the presence of the parish priest, least one of the parties. This does however, hold just here. But this a very special and urgent law in diocese, and in many others, forbidding the going to a Protestant minister marriage, and reserving the absolute for this to the priest, or some authorized by him, the Bishop, or some other. Catholics, therefore, who are guilty of such a rash get themselves into a very unpleasant position; still, they must, of course, try to get out of it sooner or later if any one finds himself in this predicament, the only sensible thing to do to come at once to the priest, who help him as far as possible. All that can be forgiven, and all mistakes corrected, if one has the right disposition.

One word more on this most important subject. Some people seem to imagine that the difficulty which arises, especially in a mixed marriage, of avoiding the Protestant minister may be got over by going both to and to the priest, and going through the form of marriage twice. Now it is understood that this course not be thought of for a moment by it not only is the law broken by I have just mentioned, but a profane violation of the sacrament also is committed by each of the parties, and it is to be avoided which it attached twice in the same case. It is as if one were confirmed twice. No, in this matter there can be no compromise; a marriage in which a Catholic is a party must be put in charge of the Catholic, and of no one else, except far as mere settlements of money the like are concerned. Do not think, to the priest for marriage do not think of doing anything. But do not go to him, I have some people do, for the time just at the moment want the ceremony performed and expect him to marry you off for there are some very important preliminaries to be settled first, and may take some time to settle them.

What Intemperance Does.

The evils of intemperance cannot be exaggerated. Had they come upon in any gratification of our appetites pecuniary gain, the whole land would have been covered with sackcloth, blast or a tempest, which for six successive years, should sweep away \$100,000,000 of property, would view as the ruin of the nation. Five years more than \$100,000,000. A foul spirit let loose from the power to destroy the sober judgments of men, and incite to the commission of every abomination of crime, like a dire disease sweep over the land, not unlike the frightful pestilence extinguishing man's almost without warning, but crippling all the physical, intellect and moral energies of a million citizens, turning some into idiots, some into maniacs, and some into fiends, be the torments of their families, and to society, accused of God's men, living only to make a god their belly, and then dying amid horrors of an anticipated hell, doomed at last to shame and everlasting contempt, would have caused you feel that earth was forsaken of its benefactor, and all the curses of its were let loose upon us. And these, for years and years, have been the dire fruits of intemperance. Under its prevalence crime has caused crime and blood answered to blood.—Catholic Weekly Union.

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FIVE-MINUTE SERMONS.

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Besides, the magistrate labors under the same difficulty as a Protestant minister in conducting a Catholic marriage, of not knowing the laws of the Church on the subject, and the impediments which may make the marriage invalid...

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 not contracted without the presence of the parish priest...

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...

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...

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man?") to Laven, Ltd., 48 Scott Street, Toronto...

BETTER THAN RICHES.

By MARY CATHERINE CROWLEY.

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...

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 work, had made it do with it. "May Jesus and His Blessed Mother watch over you, mavourneen!" the good woman would say, with a sigh at the necessity for leaving her.

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...

McNaughton & Co. did a great business within the next two weeks; the employees were "fearfully rushed," as they expressed it. Katy had no opportunity for further conversation with the sociable attendant, now given over to the stationary counter, now given over to toys, upon the subject of her thoughts...

"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?"

How to Get a "Sunlight" Picture. Send 25 "Sunlight" Soap wrappers (wrappers bearing the words "Why Does a Woman Look Old Sooner Than a Man?") to Laven, Ltd., 48 Scott Street, Toronto...

She continued to gaze longingly at the rosy beauty, while the salesgirl meditatively dusted the show-cases. "Stop! I'll tell you how you can manage to get it," Julia said, suddenly.

"That would count for 75 cents on the doll; then all you would have to put to it would be 22 cents. Couldn't you do that somehow?" "Sometimes I run errands for a dressmaker who lives in the block below us, and she gives me pennies, or once in a while a nickel. And when my aunt's husband comes to see us—he's a widder man and sorter rich; he drives a truck—well, when he comes 'casionally, he gives each of us children as much as ten cents; and I guess he'll be round about Christmas time. Oh, yes, I'm almost sure I can make up the 22 cents!"

"But, then, when the doll is yours, won't you hate to give it away?" queried Julia; for Katy already began to assume an air of possession. "Oh, not to Ellie! And, you know, she'll be sure to let me hold it sometimes," was the ingenious reply.

"I can't put it aside for you," she explained, "because the floor-walker would not allow that; but I'll arrange so you will have one of the lot, never fear." "But I want this one," declared Katy.

Handsome Features. Sometimes unsightly blotches, pimples or hollow, opaque skin, destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

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From the Listowel Banner. Trowbridge is a pretty little village in the county of Perth, in rural quietness a compensation for the loss of the bustle of larger towns. One of the best known residents of the village is Mr. Isaac Doleys, who has lived there for upward of forty years, in fact ever since the "blazed" road through the village was made.

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