Among the narrow streets I love to stray.
O silent city, where my dear ones sleep
'Neath grassy roots and where the blossoms peep Like smiling faces from the sacred clay To bid me welcome; there 'tis sweet to pray And hold communion with my friends, and

weep
Not tears of pain but joy, since I may keep
Net tears of pain but joy, since I may keep
Net retished forms so near me till the day
four reunion. Say not they are dead,
For Jesus called them and His presence
blessed

F. A. M., in Messenger of Sacred Heart.

# CHURCH AND THE SCIENCES."

His Eminence Cardinal Gibbons, the Chancellor of the Catholic University of America, contributes to the initial number of the Catholic University Bulletin its initial article, "The Church and the Sciences," as ap-

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nily.

The opening of an American Catholic University was significant in many respects. It was entirely in accord with the traditions of the Church which, after endowing barbarian Europe with after endowing barbarian Europe with Christianity and civilization, rounded out this double progress by establish-ing centres of learning. It was also the worthiest monument which the episcopate of this country could have raised to seal the first century of the Catholic hierarchy in these United States, and to crown the work of those neble pioneers whose laborious love had planted the faith in the New World and perfected our ecclesiastical organ. and periected our ecclesiastical organization. For they, like their missionary prototypes in Germany, France and England, had prayed for the hastening of the time when the Church would be free to do for science here what she had done at Oxford and Darie. Their house have at least Their hopes have at length been realized in an institution whose purpose it is to give the Catholics of merica, clergy and laity alike, the fairest opportunity to bring forth and enjoy the fruits of higher education. And it seems to me but fitting that our people, in whose interest the University has been founded, should be acquainted more thoroughly with its ns, its methods and its achievements

Its primary scope is to encourage re search, to impart knowledge, and thereby to prepare our Catholic youth for the practical duties of life, and for the proper discharge of their obliga-tions as Christians and as citizens in a country where intellectual worth is already so highly esteemed and bids fair to triumph, even in popular appreciation, over the vantage of merely material gain. But in attaining this object, the University teaches another and all-important lesson to the many who may never enter its precints, nor feel for its work that deeper sympathy which it rightly claims from all who are blessed with Catholic be-lief. It is meant to be not only a source of knowledge for and through its students, but also the truest ex-pression of the relations which subsist between the Catholic Church and

There can be no question of establishing such relations; they are implied in the very nature of things. They spring from the inviolable unity which bind together God's revelation and nature's teaching in the completeness of truth. Faith presupposes reason, and, far from checking the powers of the human mind, lays open to its view and assent eternal truths which, un aided, it could never have reached, or reaching by painful effort, could not have so firmly possessed. As a conse quence, theology, the science of faith, supposes philosophy in which reason puts forth its ultimate findings. Divinity studies are more fruitful when as in the scholastic system, they are in tervowen with sound philosophical principles. And by this happy blending of divine truth and human speculation, to use the words of St. Augustine, fides saluberrima gignitur, nutritur, defenditur, roboratur." The

speculative order, in fact, is in a large measure parallel with the practical order. Supernatural virtue implies natural morality. The savage, before he can be Christianized, must be humanized. The Church, perfect as she is in her organization, and fully provided with the means to accomplish her divinely appointed purpose, requires none the less the co-operation of civil authority, ut tranquillam vitam agamus. As the Church in laboring for the weal of man turns to higher profit the best elements of his nature, so, if for no other motive, must she cherish rational knowledge, because,

in respect of her object, it is useful. besides this point of utility, the Church values science for its own sake. Her mission on earth is to glorify God, not only at her altars and in her ritual solemnities, but also by so instructing mankind that the "invisible things of Him, from the creation of the world, may be clearly seen, being understood by the things that are made—His eter-nal power also, and divinity." (Rom. i, 20.) Now, if all creatures declare, according to the measure of perfec-tion which they severally possess, the glory of their Creator, in cording God's masterpiece, show forth His wisdom and power. Bearing in his intelligence the image of his Maker, it is nor does she pretend to fix the printelligence that he ciples and methods which science shall the conterence fer the return of the closing years of his life and his Pontaction and power. Bearing in his intelligence that he ciples and methods which science shall the conterence fer the return of the closing years of his life and his Pontaction and power. Bearing in his intelligence that he conterence fer the return of the closing years of his life and his Pontaction and power. Bearing in his intelligence that he conterence fer the return of the closing years of his life and his Pontaction and power. Bearing in his intelligence that he conterence fer the return of the closing years of his life and his Pontaction and power. Bearing in his intelligence the image of his Maker, it is nor does she pretend to fix the printaction of Leo XIII. during the closing years of his life and his Pontaction and power. Bearing in his intelligence the image of his maker, it is nor does she pretend to fix the printaction of Leo XIII. during the closing years of his life and his Pontaction and provide a

must giority God. The more highly man's mind is developed, the better is our knowledge of the Supreme Mind whence all understanding proceeds. The more thoroughly the secrets of nature are mastered, the deeper must be our reverence for Him by whose unfailing design all laws and all elements are moved to one "far-off divine" a large freedom, the Church being slow in manifested such a direct and personal interest.

As the object and scope of this conference has been misunderstood in many quarters, it is well to explain that in convening it Leo XIII. did not hope that it would at once bring about the reunion of the Roman Church and the dissident. Eastern Churches His a cause of rejoicing for the Church. For whether we study the heavens or CARDINAL GIBBONS ON "THE unravel the mysteries of life about us, we are more deeply impressed at every step of our research with the idea of God's wisdom and bounty. This thought, which brings out to every serious mind the true relations between Catholicism and science, has found elo quent expression in the Pastoral letter of Cardinal Pecci, now happily reigning as Leo XIII., on the Church and Civilization. To the faithful of Per-ugia he says: "And will it be urged that the Church is systematically opposed, or cold and indifferent, to the studies and researches which yield such precious results, or that she stubbornly insists upon closing the book of nature in order that no one may read

further therein? Whosoever gives credit to fancies so grotesque shows

how little he knows of the flame of zeal

to the whole Church. The measures adopted by Pope Leo for the restoration of Thomistic philosophy and the pro-motion of scientific pursuits, are due not to impulsive enthusiasm, but rather to a penetrating, far-sighted prudence. He realizes fully the actual needs of Catholicism. We can no longer content ourselves with a knowledge of what is being done in the various departments of science; we must contribute our share of the work. As Mgr. De Harlez, in his clear and forcible address to the Catholic As-sembly at Malines, in 1891, so well declared, "it is not enough that we should be au courant in scientific matters, . . we must be masters of science." Otherwise, our Catholic youth, obliged to seek elsewhere toeir scientific information, will insensibly come to look upon their non Catholic teachers as the sole representatives of progressive knowledge. Nor can we complain if, through a lack of proper exertion on our part, the honor which should belong to the Church is given to others. The world, protest as it may, still bows to authority, and the weight of authority in the domain of science belongs to those who acquire the right to speak by personal research.

The duty, then, of Catholics in this matter, as the same distinguished scholar concludes, is first, to take the lead in the scientific movement and aid in the promotion of science by original investigation; second, to keep a watchfuleye upon systems and theories that spring up daily, and by prudent criticism sift hypothesis from certainty, and established fact from erroneous

ogetics can assume. As Catholics, we know of a certainty that no real conflict can arise between the truths of religion and those which science has solidly de monstrated. But this conviction must be brought home to those who are out-side the Church, and who judge her rather by what her members do than by what they write or say, in favor of science. Such critics, if they truly deserve the name, must recognize merit wherever they find it, and at least respect Catholicity, though they may not admit its supernatural claims. Once this respect is compelled by the work of Catholic scientists, Apologetics

in the usual sense of the term will be needless. In order that the honor of the Church may be completely vindicated, t is necessary above all to do away with the mistaken idea that Catholics are not free to pursue scientific research. After what has been said concerning the relations between the Church and science, it may appear superfluous to insist on the liberty which she allows her children. However, there is in many caudid minds a lurking suspicion that Catholics are kept in constant fear of running up against a barrier of some sort, of be ing checked, so to speak, by theological inhibitions. And if by this is meant that the Church is ever vigilant for the preservation and purity of faith, we not only admit that such is the case, but we insist moreover that this is the only course which an in-stitution founded by Christ to spread His doctrine could consistently follow. On the other hand, we deny that in her solicitude for the faith once delivered to the saints, the Church interferes with the legitimate action of science. A conclusion which, though apparently based upon fact, runs counter to dogmatic truth, is not the verdict of science itself. It is the finding of certain scientists who go the glory of their Creator, in a far higher way must man, God's masterpiece, show forth His wis-

ments are moved to one "far-off divine event." Every advance, therefore, of real science being a new evidence of man's intelligence and affording a new insight into the marvels of creation, is a cause of rejoicing for the Church. opinions. And experience proves that in so doing she is wise. When we consider the many hypotheses which, during a single century, are put forward as the ultimate conclusions of science, we have reason to be thankful that the who attended were the Patriarchs of the Syrian and Melchites and the re-Church does not forthwith pronounce in the Syrian and Melchites and the retheir favor. First of all, in many ceases, learned men themselves are not in accord. Why should the Church Mgr. Azarian, Patriarch of Cilicia, sustain one view and condemn the others? Again, a glance at the history of science will show that what is resent, but he sent a lengthy report, or science will show that what is received as irrefragable theory in one generation is shattered sometimes by a possesses, and offering the suggestions single discovery in the next. Why should the Church commit herself, by approval or by censure, to any phrase union are political as well as religious of this fluctuation?

accept an opinion, either definitely, because, so far as they know, their basis is sound—or provisorily, because it is the best that is offered, though that burns in the heart of Christ's they are prepared to reject it when spouse."

What was said in 1877 to a single diceses has since been repeated, with the emphasis of Pontifical authority, their errors will be corrected and their to the whole Church. The measures shortcomings supplied by future real formulations of the future real to favor it whenever opportunity offers, they new and conflicting data are fur prevented Mgr. Azarian from visiting Rome to take part in the conference. The secret is the dread of Western in fluence which prevails in the East. A French prelate Cardinal Language. for all time, is in a different position.

To give authoritative sanction to hypotheses which may be simply and the Turkish diplomate took. escent, would not only imply taking sides in scientific questions; it would also be detrimental to the essential parent, and besides these the Holy See authority which the Church must ex-

ercise in matters of faith. Hence it is evident that the Church, far from neglecting scientific advance, sets a higher value upon it than do those who are swept to and fro by every new current of opinion. makes more allowance for real proas historical memories of a scarcely enlightened past. Not that she for for this reason, rebukes them or under values their efforts. She can afford to wait, but in the meantime it is her earnest desire that the truth should be made known as rapidly as possible. And it is her purpose, declared so often by the voice of Leo XIII., that Catholics should make the best use of their freedom to further the interests their freedom to further the interest to their pastors and through them of science, and thereby to honor her and help her to glorify the Father of Lights. To all of us she says: "For this is your wisdom and understanding this is your wisdom and understanding this is your wisdom and understanding the sight of nations. (Deut. iv., 6.) in the sight of nations (Deut. iv., 6.)

J. CARD. GIBBONS.

#### THE REUNION OF THE CHURCHES.

of the Churches inaugurated by His Holiness Leo XIII. The Protestant denominations have long been discussing this subject of reunion. They have published an almost infinite number of propagalas and actions dwalling on its pamphlets and articles dwelling on its in the languages of the nationalities for which the establishments are discussion sermons without end; and they have canvassed the theme in conferences. But, numerous and constant as their efforts have been, it is safe to students who will understand local cussay that within the past few months, thanks to the action of Leo XIII., the movement has received a far greater impetus than has been imparted to it for many years. Both in the West and in the East the practical bearing of the question is now recognized. We are question is now recognized. We are glad to find that on the part of some of the most thoughtful, most cultured, most earnest of the Anglican body in England there are signs of a disposi tion to respond in a fitting spirit to the advances of Leo XIII. A daily contemporary states that a deputation representing them is about to visit the Vatican and confer with the Pontiff as to the ways and means of ensuring the desired reunion. If it be true that such a deputation has been appointed to lay before the Pope the views and wishes of a section of the Anglican Church, it may be predicted with certainty that they will be welcomed and received with courtesy, and that any sugges-tions or proposals they may bring for-ward will be duly weighed and con-sidered. Whether the announcement as to the deputation be correct or otherwise, we are assured on trust worthy authority that a document embodying the opinions of certain representative Anglicans has been laid before the Holy Sec and that it is at present energing enjoys extention at present engaging serious attention at the Vatican. The expectation that good fruit will ultimately result from this mutual rapprochement of ecclesiastical authorities may, we believe, be entertained on substantial grounds.

must glorify God. The more highly | follow. But in return she claims the manifested such a direct and personal unity. That such was his purpose was quite evident from the fact that the schismatic Patriarchs were not, and -all in communion with the Holy See. may be gathered from the action of the Merely human teachers can afford to Sultan, or rather of his advisers. and the Turkish diplomats took alarm furtherance of French interests. Other parent, and besides these the Holy See has had to reckon on the religious pre possessions of the Easterns.

amongst them a deep rooted feeling that one of the aims of the Holy See is to Latinize the East and crush out the by Greek liturgy. Leo XIII. carefully She took account of all the hindrances with which he is face to face in the execution of his design, and from the first he per-ceived that its accomplishment cannot Rome, and this was the principle on which were based the resolutions adopted at the Vatican Conference. The following are the chief points in these resolutions: The jurisdiction of the Patriarchs over the Catholics of the respective rites is to be extended for the purpose of binding more closely to their pastors and through them to gates Apostolic is to be confined to Catholics of that rite, so that pre-judices as to the Latinizing of the Greek liturgy may be removed. To facilitate relations between the Patriarchs and the Holy See, there is to be for the future at Rome, besides the that spring up daily, and by prudent criticism sift hypothesis from certainty, and established fact from erroneous deduction.

This is the most dignified and, in our day, the only effective form that Apoladd to the power of the existing clergy toms and secure the confidence of those amongst whom they minister. The better to carry out these resolutions the Holy Father has promised to provide a special fund, apart from the

ordinary assistance received by the Eastern missions through the Propaganda. The conference will thus undoubtedly attain the object for which it was convened—that of preparing the way for reunion. If men's minds are once disposed to agreement, doctrinal differences such as those which separate the East and West may in due time and by means of friendly discussion be removed. Of this a notable example is supplied by the Council of Florence. On the great dogmatic question as to the procession of the Holy Ghost, the Greeks accepted the Latin terminology -that the Holy Ghost proceeds from the Father and the Son-when its real meaning was explained to them. The Latins, on the other hand, fully allowed the orthodoxy of the Greek terminology—that the Third Person proceeds from the Father through the Son, and this expression was approved by the Council. The other points of difference were likewise settled, and a decree of union drawn up and solemnly published. Incidents which followed led once more to discord, but the circumstance that an agreement was come to by the council shows that doctrinal obstacles to reunion are by no means insurmountable. Whatever be the entertained on substantial grounds.

But of more immediate importance is the conference for the return of the

ation throughout the civilized world. As his Eminence Cardinal Gibbons observes in a vigorous article which he contributes to the American Cath-olic Quarterly Review, "The position which the learned Pontiff takes is no usurpation or false assumption. It is not an egotistical and complacent confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its is not of pride or spirit seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of eternal peace; to 'the truth which shall make all tree,' and to the 'peace which surpasseth all understanding.' It comes from his earnest desire, oft manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellowmen and knows that he has the power and means of helping them." If his efforts should not have the desired effect during his lifetime, they will have both within and without the Church an in-

#### For the CATHOLIC RECORD. DR. BATAILLE.

fluence that will be felt for many a de

Liverpool, Eng.

cade of years to come. -Catholic Times,

The Devil in the 19th Century.

Devil worshippers and devotees of the various kinds of secret sciences use a large variety of mechanical and artistic devices besides their statues of devils, the manufacture of which requires considerable skill and labor. Hence they have workshops, of which the principle one is at Gibraltar. The rock of Gibraltar is honeycombed with natural and artifical caves, most of which are connected by passages. The garrison of the fortress occupies many of these, and some of the lower ones are used as workshops for the manufacture of devil workship supplies. Bataille went through these shops personally, and describes them so minutely that any one who should have the hardihood to enter them could do so by following his directions. There are forges and found-ries for working the different metals, and wood working shops, etc. The chimneys connect with the chimnies of the soldiers barracks above them. The workmen, mostly English deported criminals, are going in and out at all hours of the day or night, and are never interfered with by the sentinels of the garrison. From these and other palpable facts Bataille rightly con-cludes that the military authorities must be aware of the existence of this devil's workshop, that they either wink at it or positively protect it. At the time of his visit Bataille found about two hundred workmen employed, and to his surprise he met there Dr Crocksonn, the Presbyterian minister who took part in a Luciferian meeting at Singapore ..

In connection with this shop is a chemical laboratory for the production known to eat or leave his cave, and although apparently thirty or thirtyfive years of age is not known even by the oldest inmate to have grown any older. This strange person (be he man or devil) gave Bataille a tiny little vial which he said contained enough cholera germs to spread the fell disease over a whole city like Paris. But the doctor tied a piece of lead to it and dropped it from his ship to the bottom of the sea without experimenting with it In these laboratories, as well as at the great Luciferian meeting, where they call up the devil, they frequently make serious and long continued efforts to find the secret of life. This is the one great problem on which Luciferians have set their hearts, as the Alchymists of yore labored and experimented to find the philosopher's stone. If they could but produce the homunculus, chemically, physically or mechanically (and they are working hard at it), they might overcome the Christian revelation and its Author at one blow they think. But so far all their efforts many of them made in the presence of Dr. Bataille - were in vain, and in vain they shall be, like the attempts of

their friends the Alchymists. The doctor also gives the marks with which consignments of goods from the Gibraltar workshops to devil-worship. ers are marked, and says that any one travelling on boats passing Gibraltar may have frequent occasion to recog nize these goods on board the ships.

Note: The reader may be interested to know that La Civilta Cattolica, one of the most solid and learned reviews of the world, has recently published a series of articles about Luciferianism based on Bataille's work, thereby professing its confidence in our author as a trustworthy witness. The revelations are strange, indeed, and seem almost incredible; but here too, it may be said : truth is stranger than fiction. And the numbers and character of eye-witnesses, which is almost daily increasing, as well as their consonant positive testimony, is

will amongst men must excite admir- certainly such that none but those who will not see can disregard the revela-tions or consider them spurious. Jan. 22, 1895.

#### HOW "BEN HUR" WAS WRIT-TEN.

While Engaged in the Work the Author Became a Believer.

General Lew Wallace, author of "Ben Hur, a Tale of the Christ,"
"The Princess of India" and other works, gives an interesting explanation of how he came to write the first-named story. He begins by telling how in early childhood he was interested and fascinated by the story of the visit of the Wise Men from the East, led by the wondrous star, to the Babe

of Bethlehem. Continuing, he says:
"Iu 1875, when I was getting over the restlessness caused by the war, I began to write out the story of the Wise Men. I thought it might prove interesting as a serial in a magazine. I was not influenced by religious senti-ment in the least. I had no convic-tions of God or Christ. I neither believed nor disbelieved. Preachers had no influence upon me. I had a perfect indifference to what a French scientist called 'the to-morrow of death.' But the work was begun reverently and at times was prosecuted with awe, but this was purely natural. My characters became living persons to me, and they would arise, sit, look, talk and behave like living persons.

I heard them when they spoke and knew them by their features. would answer when I called and some would become familiar and call me and I would recognize their voices.

"At first I had no thought of the complete work, and wrote only the first part and laid it aside. In 1876 I heard a discussion of God, heaven, the hereafter and Christ, and as I was trudging along home I felt ashamed because I knew so little of these things, and decided to study the whole matter. I made up my mind to eschew theology and commentaries and to give my at-tention to the four gospels. How to interest myself and make this a pastime was the question, and I thought of the story which ended with the birth of Christ, and decided to complete it by going on to His death. The subject was dramatic and full of possibilities in the revelation of God in person. But there was a long gap between His boyhood and reappearance as a man with

"After weeks of reflection I decided to show the social, religious and political conditions of the intervening period. There was no lack of incident and person, and Rome furnished the politics. I had to conceive the religion, and so created the Hur family as types of the Jewish race. In the Christian incidents I set forth the power of a miracle. I had never been to the Holy Land, so I had not only to study its history and geography, but to study the customs and costumes of the various peoples. I sent for everything I could discover bearing upon the land and peoples and wrote with maps and authorities at hand constantly. The greatest difficulty I found was not the invention of incidents and the choice of characters. I knew the Christian world would not have a novel with wonder of knowledge, has never been | Christ the hero, but I had to bring Him in, and I had to avoid all sermonizing. To do this I held the re-appearance of the Saviour until the last hours, having Him always coming, but not appearing. Then I decided not to have Him an actor in any scene I invented. All His utterances were to be in the words of the gospels. In the five years given to the work only a small period was given to the writing, but the greater part to the study and research needed. I carried the subject with me on railway journeys, and wrote one chapter on a delayed trip to

> "I wrote most of the book at my home in Crawfordsville, Ind. I have done much under a great beech tree near the house. I wrote the last chapter of 'Ben Hur' at Santa Fe, in the old abode palace. I chose to name Ben Hur because it was Biblical, euphonious and simple. I became a believer in God and Christ long before I ended the work. I had not visited the Holy Land before I had written the work But afterward, when United States Minister to Turkey, I paid an official visit to the Holy Land. I found I had made no mistakes, and also that many things I had merely imagined were It seemed to me that I had written in the book of things I had seen in some former period of existence.

General Wallace says he has frequently been asked what part of the book he thought the best. All he could say was that the part which gave him the greatest satisfaction was that which described the interview between Ben Hur and the two friends to whom he described his experiences in following the Christ. The writing of it con-vinced him of the divinity of Christ and the authenticity of the record of His life.

Even a genius needs common sense at times in order not to be mistaken for a fool.

Learning is only so far valuable as it serves to enlarge and enlighten the bounds of conscience.

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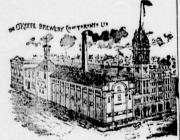
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# Father Damen, S.J

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CHRISTIAN REID.

CHAPTER XXV. (CONTINUED).

It was, therefore, without any of the fears which beset a timid lover that Mr. Talford weighed the pros and cons of freedom and matrimony. The first was the good of many years—proved, enjoyed, tested and prized; the other an untried experiment, promising something to one desiring novelty, but also threatening much to one desir-ing change. Decision was difficult out he knew that his desires inclined in one direction, and that a strong rush of inclination was all that was necessary to make these desires take the form of accomplished facts. Meanwhile, it was quite true that he had not seen much of Miss Bertram lately—owing partly to pre-occupation on her part, and partly to a lack of ardor on his — and although he attached light weight to Laura's flippant remarks about M. d'Antignac, he decided that it would be well to re assert the influence which he had no doubt that he possessed. And so, on the day after the conversation recorded above, he presented himself in Mrs.

Bertram's drawing room.

It was unoccupied; and while his card was taken to Miss Bertram he walked about the room, observing idly the variety of articles which filled it. But suddenly he paused to look at a picture that he had never seen before. It was the photograph of a singularly handsome man, who wore a uniform which struck him at first as entirely unfamiliar, but which he presently recognized as that of the Papal army The card bore the imprint of a well known Roman photographer, and turning it over, he saw that a woman's hand had written on the back, "Raou d'Antignac, Rome, 1867." He shrugged his shoulders slightly, and as he was in the act of replacing the picture on the miniature easel from which he had taken it, a sound of rustling drapery told him that Miss Bertram

was entering. He turned, they shook hands, and after the first commonplaces of greet ing were over it was natural that she ould say, with a smile:
"What do you think of the picture

ou were examining when I came

"It is the likeness of a handsome man," he answered carelessly. "The original, I presume, is the M. d'Antignac of whom I have had the pleasure of hearing a good deal."

"Yes; a photograph taken when he was in Rome. His sister gave it to ne, and I consider it a treasure; though I would rather have one of him

"But I have been under the impres sion that there is very little left of him -not enough to photograph."

"Do you remember the story of the lady who, hearing that her lover had peen shot to pieces in battle, said that would marry him if there was enough of him left to hold his soul? asked Miss Bertram. "There is enough of M. d'Antignac left to hold his soul, and enough also to make a most interesting picture."

Your story," said Mr. Talford, with a smile, "reminds me that I heard it suggested only yesterday that you are the victim of a grande passion for this interesting gentleman.

"I suppose Laura made the suggestion," observed Miss Bertram quietly. "It sounds like her. But Laura's ideas of a grande passion and mine are a Laura made the suggesvery different." "So I presume," said the gentleman;

and I confess I should like very much know what your idea is.

"Should you?" said Miss Bertram, niling a little. "Pardon me if I say think you are mistaken. I don' hink you would care for my opinion or that of any one else on such a sub ect-the last I can imagine of interest to vou."

This was not very encouraging; but a man of the world is not easily disconerted, and after a moment Talford

said:
"Why have you conceived such an

opinion of my insensibility?"
"Do you consider that insensibility?" she asked. "I thought you would

consider it simply good sense. "I certainly consider it good sense not to fall too readily into grand passions, which, generally speaking, are grand follies," he replied; "but nevertheless I should like to hear your

definition of such a passion. "I am afraid that I do not know nough, nor have even thought enough of it, to venture on such a definition she answered; "and probably I could

not improve on yours-a grand folly. All feeling is folly-to those who do not share it. Mr. Talford did not care to confess ow nearly this was his own opinion. He felt that such an admission would not be a very auspicious opening for a

suit in which the heart is supposed to play a prominent part. So he observed: And yet feeling is necessary.' Sibyl looked at him with the smile still shining in her eyes. "Y "You have "Yes, I think we may not only say that feeling but that the degree of is necessary, but that the degree of feeling of which a man is capable is

generally the measure of his worth

We live by admiration, hope and "Do we?" said Talford, unable to



love.

repress the scepticism of his tone. "It strikes me that we live by much more material means, and that, though ad miration, hope and love are very good things in their place, they are not at all essential to our existence.

" I should say that depended upon whether you consider our existence to be animal or spiritual," replied Miss Bertram; "or, rather, since it is both, on which you consider the most im-portant of the two."

Rather a difficult question, inasmuch as no one has yet proved where the animal ends and the spiritual be-gins," answered Talford, not unwilling to evade more direct reply. I beg that you will not misunderstand me. If admiration, hope and love are not essential to our existence, they cer tainly enrich and give it value.

"As luxuries that are desirable, but

can be dispensed with," said Miss Ber-"I don't think I can admit tram. that. On the contrary, I believe that they are vital elements in our life. can answer for myself that if I find nothing to admire—that is, nothing to look up to — I feel life to be not only empty and worthless, but disgusting. Think of being doomed to believe that the meanness and littleness of which we are conscious in ourselves are simply duplicated all around us, that no one rises higher, and that there is nothing whatever above us! Why, it is the most horrible of all mental nightmares! Yet there are people in the world who not only accept but who cul-

tivate such a belief." This being the belief on which her listener's whole life was based, it may be imagined that he felt inclined to re ply as Talleyrand did to Madame de Remusat: "Ah! what a very woman you are, and how very young." But he contented himself with smiling as he

"I am quite sure that you will never cultivate such a belief, and I should be

sorry to see it forced on you." "I have felt sometimes as if it were forced on me," she said; "and it is from that my knowledge of M. d'Antignac has delivered me.

'Do you mean," he asked, "that you have found so much to admire in

M. d'Antignac?" "I have not only found so much to admire in him," she answered, "but he has put the world right for me; he has raised me from the level on which I was stifling, to belief again in possi bilities of nobleness. I was trying to believe in such possibilities when I met him, but it was a desperate and failing effort." She paused a moment, then added quickly: "I had begun to feel as if your philosophy of life, Mr. Talford, might be the true one after all But it was like the taste of dust and ashes in its bitterness. If I felt as you do—that is, if I felt as you talk — I should be the most miserable of crea-

"The presumption is, therefore, that should find myself the most miserable of creatures," Talford answered quietly; "but, on the contrary, I fancy that there are few people who derive more satisfaction from existence than I do. My aspirations are limited to things within the range of my senses, and I expect nothing more from life than I am certain that it is able to yield. Ideal aspirations do not trouble me at all; and as for possibilities of nobleness in human nature, I am content with its possibilities of usefulness. Believe me, my dear Miss Bertram, men like your friend M. d'Antignac are mere dreamers, whose ideas of life are no more to be trusted than the bravery of a soldier who has never battle.

"Then he has learned little from it, for no man of any worldly knowledge

could cherish dreams like those of which I understand you to speak. "I have never in my life seen any one who gave me less the idea of dreamer than M. d'Antignac," she said.

'If you saw him you would never apply such a term to him."
"The only reason why I could possibly desire to see M. d'Antignac would be to discover what you find so attract

ive in him," said Talford, who began to feel that Laura's warning had not been so preposterous as he imagined. "In that case you might discover nothing," said Sibyl. "For, as I remarked a little while ago, whatever

we are not in sympathy with seems to There was a moment's pause. Then Talford said quietly, but with a tone and manner not to be misunderstood 'I should like so be in sympathy with

you on all points." The young lady flushed a little, but

answered lightly "You are very kind, but before you could attain such sympathy I fear that one or the other of us would have to be made over again; and I cannot think that it would be a pleasant process, that of being made over. Happily there is no need to try it. We can be very good friends as friends go, with sympathy

on some points and toleration on all. 'I have always thought moderation a virtue," said Talford, "and have flattered myself that when I could not obtain what I wanted I was able to con tent myself with what I could get but I am not sure that my philosophy will stand the test you propose. 'Very good friends as friends go' — I am afraid, Miss Bertram, that will not sat-

isfy me."
"Very good friends, then, without satisfied with that. At least," going "it is all I can offer ; and since you have been good enough to compliment me on being a woman of world, let me suggest that our conversation has wandered into a region a laugh. where people of the world can hardly

feel at home. Let us leave sympathies and sentiments and talk of more practical things-horses, pictures, music or what they are saying on the boulve And here "— as the door —"comes mamma to offer the vards. opened — "comes mamma to offer needed inspiration — a cup of tea."

But instead of Mrs. ppening door disclosed the white capopening door disclosed the white captures strings of Valentine, the maid, who announced "M. Egerton," and then drew back to admit that gentleman.

It is probable that Sibyl had never before welcomed him with such sincere cordiality, and it is also probable that Talford was not sorry to see him, since his entrance relieved what might have been in another moment an awkward situation. For how can a man, having gone so far, not proceed farther? And yet Miss Bertram's manner certainly nad not encouraged that proceeding, nor inspired confidence of a favorable ssue. Talford's experience of feminine nature was, however, large; and he knew that the resources of that evasion which it is hardly fair to call coquetry sometimes renders it difficult to foretell the nature of an answer up to the instant of receiving it. His vanity had, therefore, a loophole of escape; and it was a loophole which just now he was not sorry to have provided.

"Though who can tell that I shall ever be so near the point again?" he thought, with genuine regret and gen uine doubt of himself.

"You have come in time to share the offer of a cup of tea which I was just making to Mr. Talford," said Miss Bertram, after she had greeted Eger ton with unusual warmth. "We will have it without waiting for mamma, who has been out since breakfast in dulging in the delights of shopping with some American friends. There is an 'occasion' at the Bon Marche, and no feminine mind can resist the fascina

"You have apparently resisted it, since I have the pleasure of finding you at home," said Egerton.

"Oh! but I know that mamma will

find all the bargains and bring them to me without my undergoing the pur gatory of crushing which is the pen alty one has to pay for the cheapness of the great shops. I confess that I have a most undemocratic dislike to coming into close contact with my fel low-beings. I am never in such a crowd that I do not think I should like to be an archduchess, in order to have room always made for me.

"An archduchess with socialistic sympathies would be something very piquant," said Egerton, smiling.
"But it is unfortunately true that democratic theories and oractice are very different things."
"And the impossibility of the las

proves the unsoundness of the first, only you visionaries will not see it,

"Am I a visionary?" said Egerton.
"I hardly think so, though I should be rather proud of belonging to that much reproached class; for it is surely better to see visions of higher things even if they are not altogether prac icable, than to limit one's eyes to the dusty road of actual life.

I have noticed that those who se such visions are rather prone to stumble on the road," said Talford.

"But what would the road be without the visions to brighten it?

Sibyl.

Talford elevated his eyebrows "And why," he asked, "should visions of a future democracy be more attractive than a present democracy as typified in the bourgeois crowd of the Bon Marche?

"I was not thinking of democracy," she answered. "I confess that I have "M. d'Antignac has seen battles," she answered. "I confess that I have a cree which had gone forth, sept said she. "He has lived in the world." said she. "He has lived in the world." said Talford, "So it seems," said Talford, in the future than in the present. I have been touched by dreams for re-lieving the suffering of humanity, but I have never relished the thought of

enforced equality."
"Yet that is what your friends the Socialists would insist upon," said Talford.

"It is hardly fair to call them my friends, since I have not an acquaint ance among them, and M. d'Antignac has nearly cured me of admiring them," said she, smiling. "If they have a friend present it must be Mr Egerton.

"I don't know that I have a right to call myself a friend," said Egerton interest in them has sprung chiefly from curiosity, and some sym pathy with their aims-or, at least their professions. No one who walks through the world with open eyes, continued the young man quickly, 'can avoid being struck and saddened by the misery of human life, the hopeless misery that encompasses the majority of the human race from their cradles to their graves. One feels absolutely paralyzed in the presence of it. What is to be done? Where is

any help, any hope of making the lives of all these millions better for Now, we must admit that, them? with all sits follies, Socialism tries to give some sort of an answer to that question.

"But what sort of an answer?" said Talford, while Sibyl looked intently at Egerton, as if some new idea with regard to him was dawning on her mind. 'It is the answer of a man who would burn down your house because it is de fective in construction.

"Oh! I grant that the answer is not very wise," said Egerton; "but I think there can be no doubt that it is an answer which the world will have the clause," said she. "I think you forced upon it, unless some change must be unreasonable if you are not comes over the spirit of society as we know it, unless it becomes less grossly material in its ends and less merciles in the methods by which it seeks those ends. But I don't mean to inflict my opinions upon you," he broke off with a laugh. "The attraction which I have found in Socialism-at least in the Pilot.

representative Socialist whom I know - is that he feels so intensely on this

"I suppose you mean M. Duchesne,

said Miss Bertram.
"Yes, Duchesne, of whom you have so often heard me speak. He is so sin-cere an enthusiast, so ardent a vision ary, that it is impossible not to be swayed by his personal influence when one is near him. In proof of which I am going with him to morrow to Brus

"You!" said Miss Bertram in a tone

of surprise. "For what purpose, if I may ask?"
"To attend a meeting of delegates from various countries who wish to secure amity of aim among the different revolutionary societies — in short, to revive the International. Duchesne promises that I shall see all the most

prominent leaders." You must have become a revolu-

tionist in earnest, to be admitted to such a gathering," said Talford.
"By no means," answered Egerton.
"I am bound to nothing — Duchesne fully understands that. Very likely he thinks that I shall join them even. ually, but I have never told him so. I represent myself simply as what I am—actuated by curiosity. Of course I shall not be allowed to see or know anything that would compromise them.

"I should not be too sure of that," said Talford. "You might come to know enough to compromise your own safety if you refused to join them at last. I do not think that, if I were you, I would go to Brussels. Here, at least, you are known and have

friends."
"And, therefore, could not be disposed of by dagger or dynamite with-out exciting some inquiry," said Eger-ton, smiling. "I have not the least fear of the kind."

But the absence of fear is not always an argument against the need of fear," said Sibyl. "And if you have really no motive but curiosity-"

"I assure you I have no other," said Egerton, meeting her eyes and think-ing them kinder than he had ever seen them before. "But that is sometimes a tolerably strong motive.

"It ought not to be strong enough to induce a man to run a grave risk. "But there is positively no risk at all," said he. "Talford is simply indulging in a jest at my expense. shall have great pleasure in giving you the points of the coming revolution when I return. Meanwhile, you spoke once of desiring to know Mile. Duchesne. I may be permitted to say that you have now the opportunity of making her acquaintance. She is

again in Paris." But this was a little too much for Talford. He frowned, and, while Siby nesitated for an instant, said curtly :

"Upon my word, Egerton, I think you forget that Miss Bertram's curiosity is probably less developed than you own, and that she can hardly care to make the acquaintance of socialistic madmen-or madwomen, who are even

'I should never dream of proposing such an acquaintance to Miss Ber-tram," answered Egerton. "Mile. Duchesne—of whom I spoke — is indeed the daughter of a Socialist, but she is herself neither a Secialist nor a mad-woman, but a very charming person and a great friend of the D'Antignacs,

whom Miss Bertram knows well."

"I have heard them speak of her with high praise," said Sibyl. "It she has returned to Paris I shall prob

ably meet her in their salon." "It is likely that you may," said Egerton, who did not know of the decree which had gone forth, separating

the remarkable M. d'Antignac is picturesquely eclectic in his acquaintance. "Above all people whom I have ever

met." said Sibyl, "he gives me the idea of basing his regard entirely upon what a person is, not at all upon what his or her outward circumstances or position may be. By the side of his couch one takes rank simply according to one's merit."

"But how if one should chance to have no merit?" asked the gentleman sceptically.

In that case one must rely upon a charity which is broad enough to cover a multitude of follies," answered the young lady, smiling . "But I am the young lady, smiling. "But I am sure that you are by this time tired of earing Aristides called the Just, so happily here comes Valentine with the tea; and here, also, is mamma to tell us all about her bargains!

TO BE CONTINUED.

## The Irish Cause.

The Irish National Federation of America is behind the English Liberal and the Irish Nationalist in the anti-Lords campaign, which begins in good earnest in the impending session of Parliament. All the branches of the the New York City Council I. N. F., have been instructed to hold meetings as soon as possible, in order to ready to give effective aid in levelling the Tories' "last ditch" (and Ireland's unrelenting enemy), the House of Lords. One thousand dollars was sent from New York, last week, to Justin McCarthy, M. P., chairman of the Irish party, and \$1,000 more goes this week. Municipal Council I. N. F., of Philadelphia, has just sent \$1,000 expressly for the anti-Lords campaign. We may add that this renewal of American interest in Irish National vigorous action of the Irish party against factionists and vituperators \$2,500 having been sent from Philadelphia alone, since the memorable meeting in Dublin last November. - Boston

## A Story of Sunda Gunge.

BY A. CONAN DOYLE.

On the 1st of July, 1857, the Indian Mutiny was at its height. For ten days the little station at Sunda Gunge

had been besieged by the Sepoys.

The town was situated at the foot of a range of hills, and from one particular point upon the slopes outside the walls the well in the middle of the square was visible. This the Sepoys had at length discovered. Their single piece of cannon was at once posed at this point, and brought to bear exactly on the well within the

town. The result of this proceeding is self evident. If one of the garrison should now venture into the square for the purpose of fetching water, he would run an imminent risk of being blown to atoms by a volley of grape sh

The group of spectators looked in lence at the well. The same thought silence at the well. occupied the minds of all. There were women in the garrison — delicate ladies, girls and children, and within the room set apart for the purpose of a hospital, wounded men were moaning for water. Water, at all costs, must be had-even in the face of a vigilant enemy and a loaded cannon.

"This is an awkward business, Vane," remarked Colonel Dundas, the officer in charge of the garrison, to Lieutenant St. George Vane. The Colonel was a tall, gray man, grave, stern and martial. The Lieutenant was not more than five or six and twenty, with blue eyes, fair moustache, and careless, handsome features, much

bronzed by exposure to the sun. "True," said Vane, reflecting, yet—stay! one of us must go out alone and try to bring in water. If they hit him, as they most likely will, three or four others can be ready to rush out, and may bring him in and the water as well, before they have time to load again," and he looked in-quiringly at the Colonel's face, eager to learn what he thought of the pro-

"The cannon is not the only danger," said the Colonel. "They have rifles there as well."

"But a rifle at that range would most likely miss -a shower of grape is

different."
The Colonel hesitated. No comman. der likes to send brave men on desperate ventures. But he could see no other scheme which would not involve much greater risk of life with still less prospects of success. And they must reach the well in some way—the necessity was vital. If once their supply of water were cut off their chance gone. They could not last twelve

hours. Vane had kept his eyes fixed upon

the Colonel's face.

"Let me try," he said eagerly.

"Give me a few men—a score will vol-

The Colonel hesitated-but only for a moment. There was no man in the garrison whom he valued and trusted more than St. George Vane. He knew well the danger of the proposed adventure, and he knew well, also, that, Vane if he were allowed to undertake it, would never rest until his task succeeded, or he himself was killed in the attempt. But in warfare, private feelings must give way to the reneral good. After a moment the Colonel laid his hand on the young man's shoulder and said, briefly

Try !" An hour or two later Vane entered

his own room. It was a large apartment, situated at back of the walled which, on account of its size, had come to be used by the officers as a common Its windows opened on a wide veranda, which extended the whole length of the building, having the windows of other rooms also opening upon it. The largest of these had been set apart for the use of the ladies of the garrison, and, as the veranda was cool, shady and retired, they were often accustomed to sit there, in preerence to breathing the close heat of

the room within.

At the moment when Vane entered two figures were sitting on the ver-anda, not far from his window-two One of these was a tall, slight girls. girl, pale and light-haired-not hand some, nor even remarkable, except for her eyes, which were large, gray, serious, and, when at rest, deep rathe than bright. Her companion, on the other hand, was a girl of singular beauty—with dark hair, dark eyes, rather full red lips, and skin of soft and flower like bloom. The name of the pale girl was Mary Sulland; that of the beautiful one was Lenora Dundas. The latter was the Colonel's daughter: Mary Sulland was his ward. Before the mutiny they had lived, together with an old English servant. Mrs. Jessop, in the Colonel's bungalow,

ontside the fortified inclosure. The characters of these two girls we will leave to reveal themselves as we proceed, only recording the relative positions in which they stood to St. George Vane, who had known them

both since they were children. Like all men of her acquaintance, Vane admired Lenora, greatly, and sometimes half believed himself in love with her, and whether he were really so or not, he had been accustomed for years to call himself her worshipper. On the other hand, though he liked Mary Sulland very warmly, and would affairs has followed directly on the have done anything in his power to give her pleasure, he never told himself that he was in love with her, nor

even thought about it. Both the girls on their side regarded Vane with feelings far different from those of ordinary interest. But it is inge.

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the fact a thought, nor would have considered the subject of much interest if

The two girls were now alone on the veranda, anxious, restless, uneasy.
"Over all there hung a cloud of fear" -a sense of impending danger, as of the sword hanging by a single thread; the cruel uncertainty as to what is going to happen, which makes the peculiar horror of a passive siege. In such a situation the ear is always listening, the nerves are ready to start at every sound, and the mind is kept stretched constantly on the rack.

Vane had no knowledge that the two girls were at that moment on the veranda, so near to his own window. He had just been round the station, and had got together with some difficulty half dozen men who could be spared from active duty at the watch posts on the walls; and these, as he had given orders, were now collected about the door of the room, awaiting his arrival Four were English, two were Sikhs— every man of them, as Vane well knew, to be trusted to the death.

These he now placed on one side of the table. while he himself stood on the other. Then, in a few words, he explained the nature of the service for which they were required; adding that he only wished for volunteers, and that any man who disliked the duty might retire at once. Not a man stirred, however. The Sikhs saluted gravely; the British soldiers broke

run by far the greatest risk. Who will undertake the duty?"

There were, as already stated, six men present, besides Vane himself. Six right hands immediately saluted -there were six competitors for the privilege of being the first mark of the Sepoy's cannon. Vane smiled.
"We must draw lots, I see," he Vane smiled.

said.

Opening a shadow drawer in the table he took out of it a pack of cards. "Here are seven of us," he con-tinued. "I am going to deal these cards all round. Whichever of us receives a certain card—we will say the Knaves of Spades—will be the man

He cut the pack. The deal began. A hush fell on the six spectators-a hush of rising interest. Except for the slight fluttering noise made by the Strange that there is something in suspense which affects the mind more strongly than the actual danger. These men had volunteered, without a space of hesitation, to face the risk of death. Yet not one of them could now look on without a tingling of the blood, as they waited for the card to fall that carried a man's life!

Such was their absorption that they did not see two faces which came suddenly peeping in upon them through the window of the room.

The two girls on the veranda had been startled by hearing all at once the sound of voices in the room close them. From their position they could not avoid overhearing every word that passed. They heard the short speech in which Vane announced to the men the danger which threatened the walls, and the duty which was expected of them; they heard his appeal for volunteers, and then the cheer which followed. So far they had remained motionless, eagerly drinking in the details of the proposed drinking in the details of the proposed adventure; but when Vane took out the pack of cards in order to select a man by lot, to listen, without seeing, man by lot, to listen, without seeing, was impossible-and in a minute the two faces came peeping in at the window in the manner just described.

From this position they could see clearly every card that was dealt. The cards fell slowly, one by one, before each man in turn. The deal went round—card by card, as it appeared, the focus of nine pairs of eager eyes. The second deal went round - no Knave of Spades as yet appeared. The fourth began; would that complete the circuit of the seven? The pack was growing thin, and expectation deepened now with every card. Where was the Knave of Spades? It must come soon! Again the cards

went round. No! Not quite. As the last card of the round fell face upward on the

You will meet me at the arch. way in half an hour from this time; it will then be dusk, and we will give ourselves what chance we can. I shall go out alone; the rest of you will wait under cover of the archway, and will rush out the moment they fire at me. If I fall, two of you must bring me in -Sanderson and King can do it. ether four must try to get a bucket of water each—there will be time for that, I think, though it will be sharp work. Remember, at the archway, with all ready in half an hour."

to his surprise, he saw a figure standing in the middle of the room. He looked again—it was Lenora. What could have brought her there he knew not. The truth he did not guess.
Wondering, he took a step or two in her direction, and was about to ask her what she wished, when she came there was a buttress, and beyond it a glad to be the first to bring the good news. I see you guess it. Yes, relief has come. The siege is over."

The gray figure reached the but-

not go-you shall not go. Tell me you

As sne spoke, he thought, for the first time, of the veranda; she knew what he was going to do. He would much rather that she had not known; but he answered simply, "It is my duty, Lenora."

And men entered the room; immediately afterwards he appeared, together ately afterwards he appeared, together with another officer—the surgeon.

No time was lost. Vane spoke a word or two, by way of last directions to the men; then taking a bucket in the head so that if he are very change he

She laid her hand upon the young man's arm and looked up into his eyes.

his duty, or shake for more than a in advance, when he suddenly stopped moment his natural resolution. But as he looked down at the lovely lips which tempted him, he did not turn at once away. And yet her words jarred on him. He felt no surprise; he knew Lenora well; but he would have chosen that the girl to whom he gave his love, though she might part from him in agony of mind, would not have had him shirk his duty in the face of danger. Love might be dearer to her

than either.

He was on the point of speaking, when there appeared at the window another figure. They both looked up and saw it.

It was Mary Sulland. Her face was

very pale, and as she came forward a gravely; the British soldiers broke into a cheer.

Vane looked round him, and his eyes glistened; but he said simply:

"The man that goes out first will run by far the greatest risk. Who overheard, or had not understood what had passed between Lenora and St.

George.
"We know where you are going," Lenors she said with shining eyes. "Lenora shall not be alone in wishing you Godspeed before you go. I have come to do so, too;" and, as she spoke, she looked as a Spartan maiden may have looked when she sent her lover forth

to death or glory.
At the first sound of her voice Vane started. Their eyes met, and one might have thought that some reflection of the light in hers had flashed into his own. Without a word he took her hand and pressed it to his lips. Then with the same action of farewell to Lenora he turned away to go, reached the door of the apartment, and was gone.

The whole scene was over almost in a moment. Yet scenes as brief have often been the turning point of livesand so it was to be with these.

Lenora, with a half-hysterical laugh, turned to the window and went out. Mary Sulland was left alone. Suddenly she sank upon a chair and burst into such a passion of tears as shook her very frame.

It is not in the nature of any woman, however nobly made, however ealous of the honor of the man whom she regards, not to feel, at such a moment, a cruel agony of mind. She was alone. The excitement which had sustained her was already over, and now the hard, plain fact, without disguise, pressed itself remorselessly upon her soul. Her hero had gone forth to almost certain death.

Her hero-yes-he was her hero-She made no secret of it now, in her own heart. Gladly would she have given her own life for his. But, alas! what could she do?

her feet, pale, eager-eyed and trembling, trembling now with new excitement. She seemed like one possessed by a spirit stronger than her own—by an impulse overmastering and resistless. For a moment or two she stood motionless, her eyes gleaming. Then turning, not to the window, but to the door, she hurried from the room.

She went straight to her own chamber. In a few minutes she came out again. She was now draped in a long close gray dressing gown, which com pletely covered her own dress. Her tall, slight figure, thus garmented, looked like nothing so much as a gray ghost-and like a ghost, in the falling light of the evening, she glided out of her chamber, and passed along the passages and down a flight of stairs.

table, a thrill went through the nerves of the spectators. The two girls at the window shrank back suddenly, as if they had been shot. There was the fatal card at last! The lot had fallen to Vane himself!

All at once she stopped.

All at once she stop and the part of the station through which she had to pass was almost deserted. Fortune favored her, besides no eye observed her as she stole upon her way.

At last, to her infinite relief, she reached her destination. She stood in the archway which let out into the

square.

It was still empty. Vane's volunteers had gone in search of the articles required for the adventure, and had not yet arrived. The open court was before her; and there, in the middle

some half a dozen yards in length. Near the outer end of the archway there was a buttress, and beyond it a recess or deep niche in the masonry.

Five minutes passed-ten minutes. will not; promise me."

Then the sound of steps was heard,
As she spoke, he thought, for the

duty, Lenora."

'Duty!" she repeated with impatience. "Oh, yes—but do not go!
Send some one else; surely there are plenty of men. Do not go, St. George."

to the men; then taking a bucket in his hand, so that if by any chance he escaped the shot he might do his share in bringing in the water, he turned itowards the square. That his chance years, slight, he knew. And as was very slight, he knew. And as man's arm and looked up into his eyes.

Great is the power of beauty—though it be the beauty of Delilah. It could not make a man like Vane forgetful of He had already taken a step or two

What was that?

A soft, gray, ghostly figure started out of the wall in front of him, and flitted forth into the open air. Before he had recovered from his amazement it had already reached the well. For the space of an instant it stood there motionless, then, as if desiring rather to attract attention than to shun it, it raised both arms above its head and waved them in the moonlight.

In a moment—just as Vane, recover-ing a little started out of the archway —the cannon thundered; a storm of shot whistled in the air, ploughed up the ground, and rattled among the

ruined woodwork of the well.

Vane was still outside its range, and no shot struck him. But the phantom no snot struck him. But the phantom figure — what of it? He looked, and thrilled. What dark thing was that which now lay motionless beside the mouth of the well? He had not seen the figure fall-but it was down upon the ground!

When the night was passed, when the next day shone, when the dial-finger marked the hour a little after noon, the garrison of Sunda Gunge was shaken suddenly by strange ex-citement. First, there became aud-ible a noise of wild confusion in the encampment of the Sepoys round the walls. It grew-it gathered volume it swelled into a tumult. Guns fired, voices yelled, a sound was heard as of the stampede of innumerable feet.

Suddenly—unexpectedly—relief had come. The Siege of Sunda Gunge was

It is not our purpose to dwell upon the scene that followed. From that tumult of wild joy, of almost fierce excitement, we must turn away and follow St. George Vane.

As soon as the fact of the relief was

certain, he stepped out of the crowd and made his way, along the deserted passages to a certain room which lay in the rear of the walled buildings the room from which the night before a slender, gray-draped figure had

stolen softly out.

Just as he reached the door and was hesitating at the threshold, Mrs. Jessop, who had been called out by the noise of the cheering, was seen returning in a state of much excitement. Vane accosted her eagerly, ment. Vane accosted her eagerly, but in low tones, "Is she better? Can I see her yet?" he said.
"She is much better; she is dressed

and sitting up. But the noise alarmed her. She does not know the cause of it. Will you come and tell her?"

Vane followed her into the room. In a large chair, next the window, looking very white and weak, with bandage round her temples, where the shot had grazed and stunned her, sat Mary Sulland. As Vane entered she looked round. He paused, and for

before, he had carried her swooning, to her room. He had heard with infinite relief, that the wound was not serious, and inquiring hourly at the door throughout the night, he had learned that with some hours rest there would be little to be feared. Yet the shock which he had felt at the moment when he had raised her in his arms and caught sight of her white face in the moonlight, was with him still.

And indeed she had had a wonder-

ful escape. Every sportsman who has tried his gun at a sheet of blank paper knows it will sometimes happen that, while the paper will be spotted thick with pellets, there will sometimes be a space left free of shots—large enough, perhaps, to have let the game escape, however true the aim. It had so hap-

have been killed.

During the hours of night, while he had wandered up and down outside her door, too restless to seek for sleep, he had thought of the girl who had risked her life for his; he had let his memory go back into the past, and called to mind all that he had owed to Mary Sulland through the years that he had known her: how all his noblest aspirations, dreams, ambitions, had come from her, or had been fostered or strengthened by her sympathy, and he

called him to himself.
"I am forgetting," he said. "I am

As the words escaped her she

Her action of the night before had hardly been her own—so overmaster-ing had been the impulse which had hurried her away. And now, like a

woman, she was troubled by a doubt—what would he think of her? Had she, in thrusting herself between him and danger, forfeited for ever his esteem? How could she expect that he would understand the unselfish devotion of her He did understand, however, at least

partly. He saw that she was troubled and he took the best course possible to set her at ease. He meant to regard what she had done as a matter which, between themselves, required no explanation. As for others, they knew nothing. Except that she had been hurt by a stray piece of shot, no one, not even the Colonel or Lenora, knew the truth. The men who had been at the archway had only the vaguest idea of what had passed. The secret was

their own.
"No," he said, smiling, "I shall not have to go again. Nor, what is of greater consequence, will you, Mary!" From the distance came a noise voices cheering, as if they never meant to stop, but in the room itself there was no sound but their own murmured talk.

She laughed softly. His words thrilled her, but it was not his words alone, for in his eyes was that look which no woman ever mistakes.

They were married in the early days of October.

#### ARCHBISHOP RYAN.

A Pen Picture of the Illustrious Philadelphia Prelate.

writer in Donahoe's Magazine, describing Archbishop Ryan, says:
When the Archbishop first came to

Philadelphia, a prominent Protestant gentleman with broad views came to him and said: "It would be a good thing if you would mingle with the people generally. Take part in pub-lic events and come to the front when matters affecting the city as a whole are being discussed." Apropos of this, when the famine in Russia was at its worst, the people of Philadelphia, with that generous instinct for which they are justly celebrated, chartered an ocean steamer and filled it with provisions for the starving subjects of the Czar. On the day appointed for the sailing religious ceremonies were held at the wharf. A clergyman of every demonination was on hand to partici pate in the ceremonies. The Method-, ter conditions than they ever had in its preacher, the Presbyterian minister, the Episcopal clergyman and the Baptist all went through their forms of prayer. The large crowd was listless and seemed anxious to have the cere-monies end. Archbishop Ryan was standing modestly in the background with a heavy black coat on. He was invited to say something. He walked to the centre of the place assigned to the speakers, threw aside his coat, and was revealed to the great audience arrayed in full pontificals. Raising his right hand solemnly he pointed to the vessel about to sail on its errand of mercy. There was a proits errand of mercy. There was a profound silence for a moment, and then the Archbishop began a beautiful prayer, calling down the blessings of heaven on the vessel, its crew and its cargo. The impression made by His Grace on that day cannot be estimated; the people were visibly affected. All other words seemed hollow and vain beside his. There was an undefined feeling that here was a true, living feeling that here was a true, living feeling that here was a true, living faith. As the crowd was dismissed and the Archbishop started to leave, the Protestant gentleman before men tioned came up and grasping His Grace warmly by the hand said sincerely:

Well, you are coming to the front The Archbishop lives quietly, plainly and modestly. His study in the south west corner of the archiepiscopal residence, at Eighteenth and Summer streets is fitted up with simplicity. In the centre is a square desk, at which the Archbishop does most of his work, with the assistance of the chancellor of the archdiocese, the Rev. Dr. James F Loughlin. Pictures of distinguished Catholics, and volumes on all conceiv able subjects, from light poetry to heavy theology line the walls. The Archbishop has a private parlor on the first floor of the Cathedral residence, where he receives callers other than clerical. The most prominent thing in the room is a fine marble bust of Pope Leo XIII. which stands on a pedestal between two windows. A large picture of the Vatican and of St. Peter's and oil paintings of former Bishops of Philadelphia help to complete the furnishings of this parlor.

The Archbishop is an early riser. The first duty of the day is the celebra-tion of Mass, which usually takes place in the little chapel adjoining the cathedral. After a light breakfast the busi ness of the archdiocese is taken up. The first few hours are set aside for the reception of priests and pastors. Two hours following this are accorded to general visitors. Dinner, as a rule, is erved at 1 o'clock. If the weather is fine in the afternoon, the prelate generally takes a long walk. He is a The men saluted and filed out. Vane was left alone. He turned, and was about to seat himself at the table when, to his surprise, he saw a figure standing in the middle of the room. He There is one, however, a reproduction of a lecture on "What Catholics Do Not Believe." This was delivered in St. Louis, and has had a large sale both in this country and in Europe.

It would be difficult to estimate in

phia. Scores of handsome new churches, a baker's dozen of parochial schools, the successful inauguration of the magnificent new Catholic High school, the improvement of the semin ary at Overbrook, the ordination of hundreds of young men into the priesthood, and the reception of as many young women into the various Sisterhoods, the establishment of St. Joseph's House for Homeless Boys, the erection of the Industrial School for Boys at Eddington, the establishment of colored parish at twelfth and Lombard streets, the purchase of an edifice for Polish Catholics on German street— these form a small part of the good that the prudent Bishop and the wise counsellor has done in his large field of

#### America's Largest Congregation.

The biggest congregation in the country is in New York city and it is one of the poorest. It worships in the smallest of edifices. It numbers 10,000 souls. Father Russo, of the Society of Jesus, is its pastor, and last year he baptized 750 infants, beating all metropolitan records. Father Russo's parishioners are the poor Italians of the east side, and they worship in the little church of Our Lady of Loretto. Several years ago Father Russo was dele gated to undertake the work of organizing them, and he had services in a store. Sufficient funds were soon accumulated to build the present edifice, which is a very plan affair, not much larger than two ordinary dwelling houses. Its furnishings are as plain as its parishioners. Now Father Russo has three assistants. One, Rev. Father Vincentini, has come but recently. Father Russo went all the way to Rome to select a priest who possessed the peculiar qualifications for a certain part of the work of the little church. This qualification was none other than the ability to speak a certain Sicilian dialect spoken by many of his people, who came from the mountainous region

of the sunny island.
"My people are very poor," said
Father Russo. "There is not one of our congregation who is worth \$500. But they give more willingly and more liberally, according to their means, than many wealthier church people. They are hard working and thrifty, go to their priests about every-thing, and they are quite willing to listen to our advice. In our school we teach the children English three hours out of four. Their sons and daughters will be worthy of the country where their fathers found better conditions than they ever had in nineteen she comes to ask me to find her a husband. So you see my duties are as versatile as they are arduous."

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

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Ominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach condon not later than Tuesday morning.

Arrears must be paid in full before the paper an be stopped.

London, Saturday, Feb. 2, 1895.

DR. CARMAN AND THE SCHOOL QUESTION.

The Rev. Dr. Carman, General Superintendent of the Methodist Church in Canada, preached in Kingston on Sunday, the 20th ult., on public education. According to the report of his words given to the public he maintained that we should have a system of public education, not where the doctrines of any Church will be taught, but where at least "morality and integrity" will be inculcated.

He takes it for granted that Catholics ought to be satisfied with such a system of public education as this, and desires to do away with "Separate or Church schools." He added:

"Any Church that cannot care for its people and maintain its particular doctrine should be wiped out. If the Methodist Church cannot, through its ministry, Sunday School, and Epworth League, hold its people and preach the precious doctrine of entire sanctification vithout the aid of a Government grant. then the sooner it goes by the board

From Dr. Carman's antecedents, it is easy to understand the purpose he had in view in preaching such a sermon at this critical moment in Kingston. He took not long ago a leading part in the so called "Equal Rights" agitation, and preached or wrote a series of political sermons which were published in the Toronto Mail, the object of which was to intensify the anti-Catholic feeling in Ontario.

In these sermons the doctor tried to make it appear that the Dominion and Ontario and Quebec Governments are all bound in the shackles which Roman ism has fastened around them, and he appealed to the Protestant electors of Ontario "to sweep the board," by up setting both Governments.

The people had too much good sense to pay any attention to these ravings, and Dr. Carman subsided for a while. We might have hoped that he had taken to heart the lesson he then received, and would spare the public the infliction of his ecclesiastical terrorism for the future; but it appears from his Kingston escapade that he cannot take in a wholesome lesson.

There can be no doubt that the doctor's last sermon was designed to be the makeweight which would turn the pending election, and a more bare faced attempt to influence public opinion at a critical moment, it has seidom been our lot to witness.

We congratulate the people of Kings ton that they have shown, by electing Mr. Harty by a majority of 432, that they are not to be influenced by such tactics as the Rev. Dr. Carman is so fond of employing.

There was a time in the history of many a political contest, but now it has not a foothold even in those cities wherein it held full control only a few months ago. London and Hamilton shook off the incubus but recently, and now Kingston has followed their

noble example. But let us consider Dr. Carman's pronouncement on its merits, independently of the effect it was intended to have upon the election. He admits that it is necessary that morality and integrity should be inculcated in our schools. Now on what ground can morality be taught? Is there any sufficient motive which will induce people to be moral, other than the fact that it is our duty arising out of our being God's creatures, bound to accept and obey His laws?

We venture to say that there is not a Christian who will say that there is the force of this motive we must know through revelation what God's law are. authority which presents that revelation to us as being worthy of credit.

God's revelation, comprising the the schools.

teaching.

We are quite aware that a certain enced by motives less satisfactory than his one which we have indicated, but such motives have no solidity, and they cannot have a permanent influence on the mass of population when people begin to reason upon them, and though the few may continue through life to accept these insufficient motives, and to act upon them, the vast majority will cast them aside as the superstitions of youth as soon as their judgments shall have been sufficiently matured to enable them to see their

We maintain, therefore, that solid Christian teaching should be given to the young from the very beginning, and that it should pervade the atmos phere of the school room. Hence, also, Dr. Carman is astray when he supposes that Catholics will, or ought to, accept his plan of teaching "morality and integrity" on a delusive

But let us admit for a moment that Dr. Carman's plan is a satisfactory one for Protestants; and we must say that it seems to be the prevalent though not the universal opinion among Protestants, that it is satisfactory, it cannot be denied that the Catholic plan is safer, or at least as safe. The question then remains, is the plan which the doctor proposes to be forced upon Catholics against their will, and in violence to their conscientious convictions. We maintain that no majority has the right, even though it may have the might, to do this.

The education of the child belongs primarily to its parents, and the parents are bound in conscience to educate their children in that way which will most effectually make them good citizens, and, above all, good Christians. The State may help the parents to do this, and may insist that the children shall be prop erly educated. This it does in Ontario by the laws making education compulsory. We have not a word to say against such laws; but we strongly insist that the State goes outside of its duty, and against its duty, if it throws any obstacle in the way of parents who wish to fulfill their duties to their chil dren, by giving them a good educa tion in their religion, at the same time that they are instructed in secular

Reading, writing and arithmetic are useful studies, but they are not the only things a child ought to be taught. More important still are its moral duties to God, our neighbor, and ourselves, and for this reason the State should rather assist parents who desire to instruct their children in these matters, than throw obstacles in their way. would be a gross injustice to Catholics to force upon them a mere secular education, by depriving them of their Catholic schools; and all who, like Dr. Carman, advocate the withdrawal of public aid from the Catholic schools of Ontario are advocates of injustice.

It must be borne in mind that Catholics contribute, equally with Protestants, toward putting funds into the public treasury, and when there is our Province when fanaticism had part of these public funds apportioned influence enough to turn the scale of to education, Catholics are entitled to a fair share thereof for the education of their children, in the way their con science approves of.

Dr. Carman maintains, however, that any religious education given to children should be given them at home, or in the church. This is out of the question. Most parents have either not the time, or not the ability to give their children the instruction necessary for them, and it is their right to employ teachers who will take the work which the parents cannot do properly at home. Neither is the difficulty met by saying the children should be instructed in their religion in the church. They attend school all the week, and they cannot generally attend for religious instruction in the church more than one day out of seven, and then they can attend only for an hour or thereabouts. This instruction any other solid motive for morality for an hour in the week, on Sunday, than this, and it is evident that to feel is not enough for their religious and moral training, and we say, therefore, not that the State should furnish relig-We must know, therefore, what that lous teaching to the children, but that revelation is, and we must know the it should put no obstacle in the way of hand methods in order to secure even parents who are willing to pay for a for a short time a stolen triumph. teacher who will supply their place in

Dr. Carman speaks, are presented to us more than this. It provides that the general results has been most com- of the falling off in the Orthodox rapidly disappearing.

grounds of our belief in the Christian parents the opportunity to employ countries, being represented by a Church, there will remain no solid teachers who will take their place in known without dogmatic Christian all this they have a right, if we are liwing in a free country, and no one has the right to say that the liberty of fraction of the people may be influ- parents in this matter should be taken from them.

We may add that the question of Catholic rights has been settled by the Confederation Act whereby this Dominion was instituted. If Catholic rights in Ontario were to be interfered with, the whole question of Confederation would have to be re-considered, and it may be taken as a certainty that the rights at present enjoyed by the Protestants of Quebec, and which they prize as highly as the Catholics of Ontario prize theirs, could not stand for a moment if Dr. Carman's desire to sweep away the rights of the latter were accomplished to-morrow. Those who desire that the Protestants of Quebec should retain their present rights or privileges, should make less noise about sweeping away the rights enjoyed by the Catholics of this Province.

MASKED POLITICIANS.

An amusing illustration of A. P. A. methods is to be found in the manner in which Mr. Burrows, one of the newly-elected senators of Michigan, was inveigled into the ranks of that organization. Mr. Burrows was elected on the Republican ticket, but it was carefully concealed from the knowledge of the public that he was a member of the secret order, until the story of his membership was told in a

recent issue of the New York Sun. Before the election in Nov., and in fact before the canvass was fairly begun, the Detroit Evening News announced that Mr. Burrows had made some arrangement with the A. P. A., whereby he bound himself to carry out the pro gramme of the association, but he was afraid of the consequences of an exposure, and he carefully concealed from the people of the State the fact that he was actually a member of the society. The curious laws of the society made it somewhat easy for Mr. Burrows to carry out his deception, and while by the general public he was simply regarded as the Republican candidate for the senatorship, it was remarked that the A. P. A. took a special interest in his candidature, and canvassed for him with remarkable zeal.

There is no doubt that the influences brought to bear by the A. P. A. resulted in Mr. Burrow's success; but it was only by concealing his connection with that society that his success was secured, and even after his election to the senatorship it was denied by him and his supporters that he belonged to it.

It is known that members of the A. P. A. or P. P. A. have a peculiar code of morals whereby ago, while the Hicksite yearly meetscale against Mr. W. Harty in the For these reasons, we maintain that it they are authorized even to swear, ing only a little less slowly declines. if need be, that they are not members of the organization at all, and of this code Mr. Burrows took advantage to assure the members of the Legislature that he was not a member of the society, and it was only through this assurance that he was elected, as it was supposed that the A. P. A. were merely the tail of the dog, of which Mr. Burrows was the head and body. There is no doubt, however, that it was the A. P. A. influence which turned the Legislature to his favor, and there was considerable surprise manifested that the A. P. A. influence should have been thrown so strongly into the scale.

> But a few days ago new light was thrown upon the matter by the New York Sun.

The Sun states that early in the Spring of 1894 a number of high officials of the A. P. A. visited Wash. ington, and while there brought to bear all their powers of persuasion to induce Mr. Burrows to become a mem ber of their order, and that Mr. Burrows yielded to their solicitations, and was initiated in a committee-room of the Senate, which, for the time being, was converted into an A. P. A. lodge. By this means Mr. Burrows secured the A. P. A. support, while, by concealing his membership, he avoided alienating other supporters who would have been disgusted with him had they been aware of the duplicity of his conduct.

We may imagine how weak Apaism is in the United States when it is forced to have recourse to these under-

laws of morality and integrity of which Tae Separate school system does no local successes, but its discomfiture on yearly meeting to ascertain the cause

The Configuration by the Christian Church for acceptance teachers shall be competent to teach plete. In fact the success of the order and belief, and if we do not know the the secular branches, and it leaves has been nearly the same in both series of defeats wherever it presumed motive for morality. This cannot be imparting religious instruction. To to show itself openly, and apparent success only where it hid itself behind the hypocritical pretences of members who did not dare openly to acknowledge their membership in the associa-

HONORS FOR FATHER CON-

On the occasion of the transfer of a priest from one parish to another, it is always a most agreeable feature to notice the genuine love of the people for their pastor. A notable instance of this kind occurred on the occasion of the transfer of Rev. John Connolly, P. P., Biddulph, to Ingersoll. The latter parish was rendered vacant by the death, a few months since, of the muchlamented Rev. Joseph P. Molphy. And not only have the Catholic people of the parish of Biddulph manifested sincere regard for their faithful priest, but Protestants likewise have come forward with words of friendship, sincere as they are warm. The reference in the address, in another column, to Irish affairs, has particular point when it is remembered that Father Connolly and his parishioners have always held first place in the front rank whenever a call came from Ireland to help the distressed. or aid the cause of Home Rule. Father Connolly's ministrations amongst the people of his late charge have been laborious and painstaking, and he was ever watchful for the call of duty. The sick and the sorrowing found in him a true friend, and all re cognized in him a pious, charitable and most worthy priest. That his life may be spared for many years to come, to pursue his sacred calling in his new charge, is the prayer of all who know him. The people of Ingersoll have assigned to them a warm-hearted, fatherly Irish priest, patterned after those who suffered with their flocks in the olden days in Ireland, and if they but pay heed to his admonitions-follow faith fully the line of duty he will mark out for them-both young and old will lead lives that will draw upon them the blessing of God and reflect honor upon themselves and upon their Catholic faith.

QUAKERISM DECLINING

An article by Mr. Eugene Camp in the last issue of the Outlook gives the information that throughout the United States the Quakers are rapidly falling off in number. Mr. Camp is himself a Quaker, and he therefore feels deeply interested in a fact which he much deplores, and the causes of which he is anxious to ascertain. He says that now "New England and New York vearly meetings contain fewer members than they did in 1860. Philadelphia orthodox yearly meeting is not one-half as large as it was thirty years Scores of meeting-houses throughout New England, New York, New Jersey. Pennsylvania, Delaware and Mary land, built half a century ago to accommodate large congregations, now house a handful of people once a week. or perhaps once a fortnight, while the long rows of horse sheds, reminders of other and more prosperous days, stand unused.'

The fact which Mr. Camp wishes to impress on the mind of the public is that Quakerism is declining, in spite of the rapid increase of popula tion in the United States during the last half century.

Among the causes for this decline, he states that there are almost cause less divisions among the Quakers, which result in their mutual opposition to each other. Mr. Camp puts the matter

"It is a lamentable fact that there are no fewer than four Societies of Friends in America, not to mention further imminent divisions, each of which strenuously denies to all others the name of Friend; and there is one yearly meeting, affiliating with none of these four distinct societies, that holds aloof from all other Friends. even as individuals, neither growing itself, nor helping any other organized oranch of Quakerism to do so The fact is that these different sects

are just as wide apart as are any of the other sects of Protestantism, notwithstanding that they all claim to teach what their founder, George Fox. taught. They are just as hostile to each other as are Methodists, Presbyterians, and Anglicans. There is no prospect of union among them, and to this fact Mr. Camp attributes their fall-In Ontario the P. P. A. has had to ing off in numbers. He wrote to the resort to similar methods to procure clerk of the Philadelphia Orthodox

Branch, and the answer received included an address issued by the branch, in which it was stated that the branch regarded the reading of the Scriptures and the singing of hymns " as a departure from the spiritual worship always highly prized by our society; and we mourn over the blindness of some, calling themselves Friends, who have substituted active labors of an outward nature for the operation of the spirit."

It is not very easy for those not acquainted with the original theory of Quakerism to understand this language, and some might wonder that such language could be used by any Protestant sect when speaking of the Scripture, but it is to be remembered that Quakerism press in regard to their mandiffers essentially from all other forms of Protestantism in its estimate of the

value of Scripture. The Quakers, though not denying the truth and inspiration of Holy Scripture, place above it the illumination of the spirit which is claimed by every member of the sect, and thus the Scripture has fallen into disrepute among them as a practical guide to spiritual life. Hence it is that the really 'Orthodox " Quakers are so horrified that one of the bodies which have seceded from the main branch should habitually read the inspired Word of God at its meetings, instead of sitting in profound silence until some brother or sister imagines that he or she is moved by the Spirit to rise up and give out some personal fancy as the teaching of the Spirit of God.

Mr. Camp is of opinion that this folly is one of the causes of the decline of Quakerism, concerning which he

"Thus in the United States in the year 1894, a body of Christians officially denounces their fellow-Christians for reading God's word in public, and for the offence of asking sinners to come to Christ! And the body that thus spends its time in writing such denunciations is abandoning its meeting houses, because there are no Friends to occupy them."

Quakerism is one of the vagaries in o which the human mind will natur ally stray when the authority of the individual will or private judgment s substituted for the divinely estab lished authority of the Church of Christ. It is a natural result of the Protestant principle operating on certain fantastic minds, and though it must be admitted that the Quakers of modern times are generally a good-natured and friendly people, honest in their dealings with their neighbors, it remains a matter of history that the results of the rule of faith which they adopted from their beginning, were ludicrous and absurd.

The fact cannot be erased from the pages of history that George Fox, the ounder of the Quakerism, went into St. Mary's Church, Notingham, feeling nimself moved by the spirit "to go and cry against the great temple," and that, hearing the preacher there announce from the pulpit that doctrines, religons, and opinions are to be tried by the Scriptures, because they are the word of God, he exclaimed aloud: "Oh no! It is not by the Scriptures, it is by the Holy Spirit. The Jews professed to try their doctrines by the Scriptures, and they rejected Christ: therefore they had endeavored to do without the Holy Spirit, so the Scriptures cannot be a safe guide." Neither can it be denied that Fox's ardent follower, James Naylor, moved by the spirit, rode through the suburbs of Bristol, accompanied by three bare headed men and one woman who sp ead their scarfs and handkerchiefs in the ground before him, while they cried out: "Holy, holy, holy, is the Lord of Hosts! Hosannah in the high est." Others were moved by the spirit to acts equally extraordinary, as Solomon Eccles, who entered naked into the Parliament House at Westminister with a chafing dish of fire and brimstone upon his head, crying out "Repent, Repent."

This same Eccles in 1669 entered the church of Galloway, Scotland, in similar dishabille, crying out, "Woe to these idolatrous worshippers, except you repent," and shortly afterwards exhibited himself in the same condition in the cathedral of Cork.

We do not hold all Quakers responsble for these and similar absurdities, which they now repudiate; but a system is responsible for consequences which directly result from it, and we are not surprised that the sensible and matter-of-fact people of the United States are dropping away gradually, but surely, from a system of religion which makes such conditions possible. In England, also, Quakerism, which was at one time very popular, is

EDITORIAL NOTES.

A DISTINGUISHED Anglican clergyman, the Rev. Wentworth Powell. nephew of Rev. Basil Jones of St. David's, has been received into the Church.

By some means or another the reporters have succeeded in finding out who have been elected officers of the P. P. A. at the Grand Council meeting held in Toronto last week-and here is the list: President, Mr. Busby, Owen Sound; Vice-President Alex. Carr, Forest ; Treasurer, Dr. Ovens, Parkhill: Secretary, Jackson Little, whose residence is not given, but it is to be presumed he has one. Judging by the reports of the Toronto ner of proceeding, the meeting room resembled a house into which criminally inclined people were attempting to make unlawful entry. There were tyles, double tyles, chains, locks and bars, inside guards, outside guards, and blackguards. In the public life of the country the officers elected have never been known to take a prominent part. We will. however, be as charitable as possible to them, and suppose they are prominent in small towns.

It is pleasant to note that the great public opinion of the Province is swiftly and surely crushing out of life that unlovely thing called the P. P. A., and those who have been prominent in it will during their lifetime be branded as men whose society is undesirable and whose general conduct renders them unfit to hold positions in the gift of the public. Some time since we expressed the opinion that the leaders in the movement were men whose only object was either the attain ment of self-glorification or plunder, perhaps both. An apt illustration that such is the fact occurred recently in this city. A number of members obtained control of a corporation board, and just when their term expired making room for better men) they voted themselves salaries out of the public purse amounting to \$900, as compensation for the trifling work they performed during the year. Of such material is the P. P. A. composed all over the country, and it is no wonder that after trial having been given them, the motto of the great body politic becomes, "Turn out the rascals.

THE Methodist ministers of the State of Michigan, at a meeting held in Detroit on the 21st ult., decided to appoint a committee to co-operate with the Presbyterian committee and to go before the State Legislature now in session at Lansing, in order to oppose the passage of the bill for the taxation of Church property. It used to be supposed by many persons that the laws exempting churches from taxation were passed for the special benefit of Catholics, and this pretence is still kept up by agitators in Ontario when they desire to create a public opinion unfavorable to Catholics. It was by such representations that many were in duced to promote the movement against the exemption of Church property; but now that it is generally known that Protestant denominations will suffer more than Catholics from taxation of Church property, the reaction is setting in, and both in Ontario and in the United States we find the ministers laboring strenuously to keep up the exemption laws.

## SATOLLI AND THE PRESS.

Washington, Jan. 26 -The Grid iron Club held its annual dinner tonight. There were present one hundred and seventy guests, including Cabinet Ministers, Supreme Court, the Generals of the army, many diplomats, editors and members of both Houses. Although the rules of the Gridiron Club pro vided that utterances at its board must never be published, the remarks de ivered by Monsignor Satolli, through his private secretary, Dr. Roker vere considered of so great public in terest that the Executive Committee of the club, with the approval of Mgr. Satolli, has released them for publica tion.

Mgr. Satolli said in part:-" From the day of my arrival in America down to the present moment I have had every reason to feel pleased with the press of this country, to conceive the most exalted opinion of it, to appreciate its great importance, to nourish for it feelings of sincere and imperishable gratitude. If you desire to know my mission among you you will find it expressed in the condition enunciated for my favorable reception writer in the Forum two years ago. It is to help to teach the ignorant, to raise the fallen, to lead the guilty and penitent to the invisible and Divine Saviour who alone has power to forgive sin; to console the sorrowing, to edify the believing, to promote righteousness, liberty, sym

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pathy, and the spirit of Christian brotherhood throughout the land. If you want to know what my mission is not, you have it in the words of this writer in which he explains what he thinks it is. He asserts that I am here to further the claims of the Pope to a kingdom of this world, a kingdom which embraces the whole world, all the kingdoms of the world and the glory of them in my own name and in that of Leo XIII., who sent me. I repudiate any such purpose, and when it shall please the Pope to recall me, trusting in the kindness and rectitude of the public press, as Samuel of old on laying down the government of Israel appealed to the assembly of the people to express their satisfaction or dissatisfaction with his administration, so I shall not hesitate to present to the press or the country the recrod of my labors and say Judge me.

#### ARCHDICCESE OF TORONTO.

Lecture by His Grace the Archbishop.

His Grace Archbishop Walsh lectured to the open meeting of the St. Alphonsus Catholic Association on Tuesday evening on the Relations of the Catholic Church to Christian Art. A very large audience had assembled to welcome the Archbishop's visit, and its enjoyment of the lecture was proven by the frequent bursts of ap-

Before treating directly of the subject, said His Grace, it might be well to recall the various reasons why she calls everything that is beautiful in nature and art into requisition for the ornamention of her churches and the adornment of her sanctuaries. The Catholic Church is distinguished from all others in this: that she has the true worship of God. All Divine worship must necessarily be centred in a sacrifice. That was the law of natural religion: it was also the spirit of the Jewish Tabernacle. To offer a victim to God; to perpetuate the anger of the Judge and acknowledge the sovereign power and majesty of the Creator, such was the object of religion in every age, whether under the preverted form of Paganism or under the Divine Covenant that guarded the spiritual destinies of the Hebrew commonwealth. Such tenets were perpetuated in the Christian religion, which bears the same relation to the worship of Israel as the type to the prototype, as the reality to the image. Founded by God the Catholic Christian and the catholic Christian and the catholic control of the catholic christian and t ship of Israel as the type to the prototype, as the reality to the image. Founded by God the Catholic Church has a sarrifice in her midst. Christ her spouse has given Himself to her as the High Priest of her sanctuary, the victim of her altars, the spiritual food of her children and the ever-abiding presence of her tabernacles. With such treasures is it any wonder that a loving and adoring Church should call all that is beautiful in nature and art into requisition to elevate heavenward the hearts of her children and to render suitable hom age to that God who humbles Himself to the condition of a Victim that His Father might be adored in spirit and in truth. Christian art, said His Father might be adored in spirit and in truth. Christian art, said His Father might be adored in spirit and on the things of earth and uninfluenced by higher and more celestial aspirations, they gave expression to the religious ideals in long horizontal temples that scarcely rose above the earth's surface. Their architecture was, as their religion, 'of the earth earthy.' Christian art, on the contrary, inspired by loftier and holier sentiments, produced architecture likely the contrary in the surface of the sur ing to other phases of the same posi

tion. His Grace said that Christian

painting likewise originated with

Catholicity. It began in the catacombs

and from the somewhat crude produc

tion of these subterranean galleries, it gradually developed in the succeed

ing ages until it gave forth to an ad-

miring world works such of those of

Fra Angelico, Michael Angelo and

Raffael - works that shall forever

remain unrivalled, and which modern

masters are unable to copy much less

originate. Such productions had no

equal in classic Greece or Pagan Rome.

They were copies taken not from the

material human beauty of earth, but

from the celestial beauty of heaven,

6.-The Grid ial dinner to sent one hun-

sts, including enerals of the es. Although es. Although ron Club proits board must e remarks de-atolli, through Dr. Roker, reat public in-

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has power console the console the ne believing, to , liberty, sym-

Church music was entrusted to Palestrina, with what felicitous result we are all aware. Thus it is that Christian art concentrated in the three graces of Painting, Architecture and Music, has descended down the river of antiquity losing none of its beauty by contact with modern Catholic Church that she has done so much for Christian art? She alone is the mother and mistress of all that is beautiful in painting, sculpture and music, and that artistic beauty which she produces in the external world is but a faint shadow of the interior beauty and harmony which her teaching begets in the soul of man. Her efforts to promote education have been great and unceasing. All the great seats of learning in Europe bear witness to her read of the first the produces in the external world is but a faint shadow of the interior beauty and harmony which her teaching begets in the soul of man. Her efforts to promote education have been great and unceasing. All the great seats of learning in Europe bear witness to her read to the state of the produces of the seath of the seat

In thought and feeling, in each nerve and vain,
Did Dante's genius sleep until the shock
Of jarring creeds encompassed Peter's Rock?
Those famous schools survey through Europe wide.
From Alban's vales where Cam and Isis glide,
To where, by winding Seine and Donan's tide,
Sate learning throned amid the public pride,
And name but one from Scythia to the West,
By priests unplanted or by priests unblest,
Oxford, Bologna, Paris and Salern,
Cambridge and Alcala, where'er you turn,
Praga and Wein, Ingoldstat and Louvain,
Leipzig and Basle: from Germany to Spain,
From Thurso to Tarent, and back again:
Still here some Pope hath raised a college,
there
Some council set a Greek or Hebrew Chair."
Be proud of such a Church! Prove

Be proud of such a Church! Prove yourselves Catholics in every circumstance of your daily lives and by striving to become honorable and practical members of the Church Militant on earth you shall gain the celestial honor of having your names enrolled in the Book of Life, thereby becoming glorious children of the Church Triumphant

in heaven. Mr. L. V. McBrady presided, and a vote of thanks to His Grace was moved by Mr. Jas. Gilmore and seconded by Mr. W. T. J. Lee. Others who took part were Miss Rolleri, Miss Harrison, Miss O'Donoghue, Mr. R. Thompson and Mr. Ross.

VICAR-GENERAL M'CANN.

interests will claim the biggest share of your kind heart. But, for all that, we hope you will not entirely forget your sanctuary boys of St Michael's. Please accept this lokstand as a slight token of our everlasting love and re-

## DIOCESE OF HAMILTON.

REV. FATHER LYNCH VERY GENEROUSLY REMEMBERED BY HIS CONGREGA-TION.

On Friday last a large number of the members of St. Patrick's Church of this village called upon the Rev. Father Lynch, their pastor, and presented him with an address, accompanied by a handsome and substantial fur coat and robe, as a mark of their esteem and attachment for the services he has rendered them since his appointment to the parish. The following is a copy of the address presented:

dress presented:

Rev. and Dear Fr. Lynch—We, the members of St. Patrick's church, desire to take advantage of this happy occasion to express to you our hearticit thanker for your able services as spiritual services. The services as spiritual services are you first entered upon the duties of parish priest of Caledonia and Binbrook. We therefore beg of you to accept this control of the services as a slight token of the high estent in which you are held by us all, and trust you may long be spared in our midst as a guide and adviser in our temporal welfare, and an example of the services of the service

been with us now sixteen years attending to our spiritual wants, and we have had many opportunities of learning your real worth as a good and plous priest.

We have witnessed your untiring zeal in the discharge of your various duties. Your philanthropy and honorable advocacy of dear old Ireland and its cause, with that zeal and support in a material way so willingly and liberally contributed.

We have taken cognizance of the special attention which you have ever devoted to the poor amongst us—your frequent visits to their homes to see that they neglected not the proper Christian teaching of their offsprings; that they sent them regularly to catechetical instruction on Sunday, that they gave them an education betitting their place in society in the schools approved by the Church; and we have with much edification admired the assiduity with which you attended the sick, and the fatherly care with which you prepared and fortified the dying by administering to them the last scaraments.

Impressed with these recollections and the virtuous motives which prompted and still inspires them with others of graver significance, it is not surprising that your friends and parishioners should feel the keenness of their separation after solong a pastorate composed of the usual complements of trivials and troubles incident to the lot of those charged with the spiritual care of the faith and morals of those whom the Lord places under their guidance.

We have, dear Father, noted with more than ordinary spiritual pride how you have never sacrificed the least of your priestly duties to the enjoyment of any pastimes, thereby winning for yourself the respect of the rich and the love of the poor.

We feel that through your energy and perseverance we are indebted for the marked and permanent improvements that have been made in the parish since your advent amongst us.

On taking charge of St. Patrick's church you found it incumbered with a large debt.

and permanent improvements that have been made in the parish since your advent amongst us.

On taking charge of St. Patrick's church you found it incumbered with a large debt, which, by your energy and economy, you reduced to \$500; and on last Sunday, by your generous donation of that amoust, you cleared our church and presbytery of all in debtedness, for which we your parishioners return you our most sincere thanks. And, although we know that you have been actuated by higher motives than human praise, yet we deem it a duty on our part to avail ourselves of the present occasion to convey to you our appreciation of all you have done for us. Deign, therefore, dear Rev. Father, to accept this purse as coming from hearts that wish it were ten times as much, and hearts that will unceasingly pray that you may enjoy many years of peace and tranquility in the discharge of the functions of the grand and exalted ministry divinely allotted to you.

lects, and of the highest integrity, in the person of the Honorable Edward Blake, I asked myself, and ask you, as Irishmen and sons of Irishmen, why should we not, at least, give a helping hand to such a noble cause, which, I am glad to say, we did, to the amount of \$550; besides, we were the first parish in Ontario, to set the ball rolling. He could not deny that he did his best to encourage the education of our children, especially the religious part, which he took upon himself in a great measure, by preparing them for their first Communion and confirmation. He was glad to think (and with this the parents could bear him out) that he was leaving behind him a body of young men and young women who in a future time would be capable of bringing up their children in the love and fear of God. In fact they were capable of thoroughly preparing them, of themselves (it circumstance required it), without the aid of any priest or teacher. In them he saw the fruits of his labor more than anywhere else. He was proud to think that during his sixteen years he never received the slightest complaint from anybody in coming to or going, from catechism. While around the church their conduct. partent human beauty of earth, but from the celestial beauty of heaven, from those bright spirits that energies the throne of the Lamb and who reflect within themselves Hisbeauty and glory. Again, what is so necessary in the accedents of religion as music? Music alle forth the noblest and most sympathetic sentiments of human nature. It imprires glory, awakens patriotism, despite grief and melancholy, and gladdens the heart bowed down by earthly grief and sorrow. The Church makes use of music to raise our souls from this earth and elevate them towards Heaven and God. Catholic aspiration. Thus, for example, the organ and use. Its many stops and pipes of all the principal times any stops and pipes of all the principal times. The normal part of participal times and the church their conduct within the many stops and principal times. The normal participal times are proparation for our sternal velocity and carried and solemn towards Heaven and God. Catholic aspiration. Thus, for example, the organ is essentially Catholic in its origin and use. Its many stops and pipes of different tones and calibre, yet all combining to produce a sweet and solemn harmony, is a beautiful image of Catholic congregation. Different in nationality, customs and social life powers and solemn the church the church which and the church without one cent of a participal time of the church without one cent of a participal time of the church without one cent of a catholic congregation. Different in nationality, customs and social life powers and solemn the church without one cent of a Catholic congregation. Different in nationality, customs and social life powers are properly to the church without one cent of Catholic congregation. Different considerable and the church without one cent of a Catholic congregation. Different considerable and the church without one cent of a Catholic congregation. Different considerable and the church without one cent of a Catholic congregation. Different considerable and the church without one cent of a Catholic con

everlasting reward due to your many virtues.

In conclusion, he recommended union amongst ourselves and charity and good will towards our Protestant neighbors, from whom, during the last sixteen years, he received many marks of kindness and friendship, and whom he believes regret his departure as smeerely as we do. He hoped that the same good feelings would always continue towards those who differed from us in religious belief, and we should recognize no motives, no considerations, except or apart from our duties to each other as common citizens.

He then announced that he would leave the following Wednesday, and would not have another opportunity, of bidding many of them adieu, but would do so then. The most of the congregation were affected to tears, and before Father Connolly could reach the first pew they flocked to the railing, where he gave each one a tarewell shake hands, and his last parting words.

Father Connolly left for his new field of labor, on Thursday at 9 a. m., taking with him the best wishes of the people of St. Patrick's parish, Biddulph.

HONORED BY PROTESTANTS.

him the best wishes of the people of St. Patrick's parish, Biddulph.

Honored by protestants.

The following address, accompanied by a gold-headed cane, was presented Father Consoliv on the eve of his departure from Biddulph by his Protestant neighbors:

Rev. John Connolly, P. P., Biddulph:

Rev. Sir.—On behalf of a number of your Protestant iriends in Lucan and vicinity we, the undersigned, beg leave, upon the eve of your departure for another field of labor in your sacred calling, to express our sincerer rerest that you are about to sever your connection with your parishioners, and also with you of the eventure for another field of labor in your sacred calling, to express our sincerer rerest that you are about to sever your connection with your parishioners, and also with you return the protection of a different religious persuasion. During your incumbency of St. Patrick's parish for a period of sixteen years we have ever found you ready and willing to lend a helping hand in procuring any desired favors, and we can, for our partestify that our success invariably depended on your exertions in our behalf. We also take much pleasure in being able to say that, owing to your wise and peaceful counsel during the long years of your ministry, though the being able to say that, owing the country of the particles of the process invariably depended on your exercises in other ministry. Though the significant of the ministry, though the significant of the process of the particles and other ministry. Though the significant in the process of the particles and sincerely pray that in your new field of labor you may be blessed with many years of health and prosperity, and that your newly found acquaintances will fully appreciate your gentlemanly, noble and Christian qualities, to which we so cheerfully testify.

And now, reverend sir, you will please accept this slight testimpail (a. 2014 headed a compt

fig.

And now, reverend sir, you will please accept this slight testimonial (a gold-headed chony cane) of our regard for you. It is of little la reinsic value, but will serve to remind you in days to come that we, the donors will slways remember you with reverence and respect, wherever your lot in this life may be ast. (Signed: John Fox. F. A. O'Neil, R. S. Hodelns, W. E. Elwood, B. Stanley, W. E. Stanley, Jas. Sutton, M. D., W. Forte.

## SECRET SOCIETY DEGREE.

Some Reasons Why it Was Issued by the Holy See.

In discussing the recent decision of the Holy See making it unlawful for Catholics to join, or retain member-ship in, the societies of Odd Fellows, Knights of Pythias, or Sons of Temperance, the American Ecclesiastical Reciew says:

sphere, and giving pecuniary aid in case of sickness or death. The members are, as a rule, respectable citizens whose public conduct inspires no misgiving as to their loyalty to the State, or their honorable character as mem bers of the social body. Many of them are prominently active in Protestant Christian congregations, and some of them have become Catholics without any suspicion that the society to which they belonged fostered opposition to the principles of right faith and moral-

Nevertheless, the supreme authority of the Church, after years of delibera tion, demonstrating on its part the desire to restrict the use of odious meas ures, designated the above mentioned

its mysteries, the expounder of the mobile and cryent reason. It has been ascertained beyond doubt that the societies of "Odd Fellows," Sons of Temperance," and "Knights of Pythias" are ance," and "Knights of Pythias" are what has often been denied—secret societies in the same sense in which the term is applied to the Freemasons, Carbonari, Fenians and other orders whose destructive purpose has not only been avowed by their members, but demonstrated by the political events in Europe during the present century. The oath of absolute secrety and unconditional obedience which is exacted from members on admission to certain grades of these societies is essentially subversive of social order and moral sity, because it gives them a power which no legitimate authority can control. For the individual it means a surrender of his judgment and free will without sufficient cause and for a doubtless end. This makes it ethically wrong.

There are, admittedly, secret societies is existed by the political provided by the order of the societies is observed by the order of the societies is considered by the political provided by the political provided by the political events in Europe during the present century. The oath of absolute secrety and unconditional obedience which is exacted from members on admission to certain grades of these societies is essentially structured the provided provided by the political events in the same series within the surface of the societies is casentially wrong.

There are, admittedly, secret societies is essentially wrong.

There are, admittedly, secret societies, and the lower grades, forming the rank and file, are simply preparatory to, or defended to the provided provided the provid societies as forbidden to Catholics. For this step there is good and egent reason. It has been ascer-

Catholics, if they could challenge the censure of the Church by open meth ods and agents.

## Archbishop Janssens Tells Why The Pythians are Condemned.

In the American Ecclesiastical Review, for June, 1892, Archbishop Janssens, of New Orleans, has an article on the attitude of the Church towards the Knights of Pythias. This article is of interest in view of the recent decree.

"The Knights of Pythians" says Archbishop Janssens, "come under" Decree 247 of the Third Plenary Council.

THE ORDER DOES NOT ALLOW its secrets to be made manifest to the authority of the Church, i. e. to the Ordinray legitimately inquiring there-in. "It is to be numbered among the forbidden societies and the members are to be deprived of sacramental ab-

Pythians, who call themselves Catholies dilate on the arbitrariness of the Church, which has her power and authority from Christ, the Son of God -and they kneel down and take an oath by order of a man who has no other power or authority over them but that which he assumes. In the initiation of the third rank the candi-date calls God as witness that "he may suffer all the anguish and torment possible for man to suffer, if ever by word or sign he expose the secret work or ceremonies of the order." What an imprecation, degradation, and slavery THE OATH OF SECRECY,

moreover, is absolute, without reserve or restriction; the promise of obedience is conditional. The candidate "promses to obey all orders that may be given, emanating from the Supreme Lodge, etc." He promises obedience as to things unknown, to commands of the future, to all orders that may be given, with the only proviso—a weak one for-sooth!—"so long as they do not conflict with my political or religious liberty.'
This is the formula of the third rank I call it a weak proviso, for politics in these days seem to have thrown off the shackles of conscience, and it may be safely assumed that religion has no longer any restraining power over Catholics who have proceeded to this third initiation, and who, as some have declared, would rather leave the Church than their Pythian Lodge.

THERE IS A CONTROLLING POWER in this dark and dangerous society, called the Council of Ten, consisting These societies are ostensibly nothing more than beneficial unions This council is the Supreme, Court formed for the purpose of promoting 'from whose decision there is no good fellowship, affording mutual assistance in the social and industrial sphere, and giving pecuniary aid in talk of secret work, whatever it may be, and the ceremonies according to the ritual repeatedly mention Pluto. the pagan god of the infernal regions I leave it to others to judge whether the promise of obedience is one of

blind obedience, and as such con-demned by section 247 of the Plenary Council. I believe it is. The Plenary Council, section 246,

also condemns any society that has its own chaplain and its own rites and ceremonies. The Knights of Pythias are not satisfied with a chaplain, they THEY HAVE A PRELATE.

He leads in prayer, and so might a father in his family. But he is the ex-pounder of the Pythian religion and its mysteries, the expounder of the emblem symbol or skeleton of their

and obedience to an order, closely allied to the Free Masons; its chiefs are in good standing in the Masonic fraternity and use this order for a nere pretence by which to draw Catholies to the Lodge and away from the Church.

To the question: Are the Knights of Pythias a forbidden society for Catholics? there can be but one answer. According to the decrees of the Third Plenary Council of Baltimore it is to be numbered among the forbidden societies and the members are to be deprived of sacramental absolution until they recede from it, or at least seriously promise to recede at once.

#### Faith and Science.

It may be stated broadly that every discovery in any field of truth has its religious bearing. There are Christians weak enough to fear that as science advances there will be a pro-portionate lessening of faith, and that many cherished religious beliefs of the present day will be treated as fables in a future age of greater enlightenment. Prof. Asa Gray, the eminent American botanist, in a lecture delivered some years ago to the theological students of Yale College, pointed out that science is a natural ally of religion. Another distinguished educator, President Andrews, of Brown University, takes the same stand in an article contributed to the New World. The objects of science, he contends, are but the works of God; and if the pursuit of it does not have the effect of elevating the mind to the Creator, the fault is in the student. "If critical study of the world ever dulls a man's religious sense," says Dr. Andrews, "or fails to foster his appreciation of divine things, it must be because he has gotten him-self involved in some talse theory or method, or because he is simply a smatterer and no student at all, or else because he has a proud heart and will not learn. Unless one is humble and honest, science will, of course, not guide one aright. Vanity, hero-worship, shibboleths, and false watchwords are quite as plentiful and quite as dangerous in the scientific as they are in the theological world."

Well said! The time is coming when people who prate about a conflict between science and religion will be laughed at .- Ave Maria.

#### Catholic Liberty.

Mental freedom does not mean that a man may think what he pleases, but only that he may think rightly and truly of a given subject. To think rightly and truely a man's mind must

be unbiased by prejudice and passion.

The Catholic has true mental freedom, for he knows what to believe and what he is to do, not carried about by every wind that blows without any certainty If he is free in a civil sense, can he be free in a spiritual sense? It is little use for a man to know the truth, unless his heart is ready to embrace it:

But how is the heart of man, addicted to evil, to aspire to the possession of truth? The grace of God does this. What truth does for the mind, grace does for the spirit. Thus we have the double liberty of mind and body. Paganism and the modernisms may train the mind and body, but they do not the heart. This is the grand pre-

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SCOTTISH " REFORMA-THE TION.

Lecture by Father Campbell, S. J.

London Catholic News.

"The Scottish Reformation "formed the subject of the fifth of a series of lectures delivered by the Rev. A. Campbell, S. J., in St. Joseph's Church, Glasgow, on Sunday evening. There was an immense congregation. The lecturer said there had been heresies in the Church which has lasted a much longer time than did that of Luther. When they went back into the history of the Church they found that the heresies wages far longer than those who were now disobedient to him who sat on the Fisherman's Chair at Rome. The Pelascan heresies was also a much longer one than that of Luther. And yet all those heresies were only a mat ter of history now, and the Church of God remained not only full of vitality, but doing her work with a greater facility perhaps than in the days of the The gates of hell had striven to undo the work of Jesus Christ, but the gates of hell had been unable to bring that work about. In order to inderstand the rebellion against the Church in Scotland they must go back and see what the state of the Church was in the sixteenth century. It was only then that the Church had issued from a severe struggle, and Leo X. had ascended the throne of the Fisherman. At the beginning of his reign he enjoyed peace and tranquility, and missions were going on all over the world. Missionaries were sent to those who were in darkness and in the shadow of death to recall those in the Church of God. It entered into the head of Leo, who was then Supreme Pontiff, that a monument should be built worthy of the Christian name, a monument that would not be much short of what the great David had decided, a monument to the honor and glory of God. In order to prosecute this idea, and to bring it to a conclusion, Leo appealed to Universal Christendom, for in those days there were no believers who were not believers in the Church of Rome And like one man the whole Christian world rose in order to help the Vicar of Christ in the mighty desire of his. Leo offered an Indulgence to those wh would help in the work, and in order that that might be known to the whole Christian world he asked the aid of the Bishops in propagating the doctrine of Indulgence, asking that the doctrine might be brought before the people in order that they might the better understand it. A German Archbishop was commissioned to deliver the message to his flock, and to appoint trustworthy preachers, learned men who would be able to inform and instruct the people on the point The Dominican Fathers were asked to do the work in that part of Germany. But there was another monastery, the monks of which seemed to be ignored by the Archbishop. There was one in particular who chafed at the idea of being left out in the cold. In the first place he only preached against the inopportuneness of the doctrine, he never for one moment denied the doctrine. He knew that Jesus Christ had said to Thou art Peter, and upon this rock I shall build My Church, and the gates of hell shall never prevail against it," etc., giving him the power to bind and undo, and the power not only of forgiving sin, but further, still the power of forgiving that temporal punishment due to every sin that man committed. Luther in against the inopportuneness of the doctrine, that it was necessary to teach that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows that they frequently argued points of the devotee of vice knows th the people it. The Pope heard of that and summoned Luther to Rome. He, like an obedient child, obeyed, and there he promised that he would never again raise his voice, even against the inopportuneness of the doctrine. But no sooner did he reach Germany again than he preached, denying that the Vicar of Christ had the power of forgiving temporal punishment. Protes tants thought that an Indulgence gave one permission to commit sin. olics from their childhood had been taught otherwise. To every sin a man committeth there was attached a punishment which must be expatiated in the present world or the world to When an Indulgence was obtained tnat punishment was ex-patiated, and the sinner would not have to undergo it in the The whole history of the Reformation north, south, east, was only a matter of politics from the beginning. It was not a matter of religion or doctrine, but a matter of policy. Germany first took up the cry, and for a time it remained on the banks of the Rhine, but then it spread to Switzerland, Holland, Denmark, Norway and Sweden. It then came to England and Scotland. For a time it took no hold. There was one who boasted being a child of the Church, and who was shocked at any one rais ing his voice against the doctrine of the Church, and that was no other than Henry VIII. They were told that Henry wrote a book against Luther, and as a reward received from the Holy Father the title of "Defender of the Faith," which title remained till the present day. Another day came when the devil entered into the heart of Henry, who wished to do away with his own lawful wife, and in order to do this he applied for a dispensation so that he might marry another. The Holy Father did not see that he had the power to undo what God had done. He had before him the words "What God hath joined together no man can put asunder," and the Pope's reply to Henry was the oft quoted words, "We cannot do it." It was not in the power of the Holy Father to give him

a divorce from his lawful wife in order that he might marry another. And because Henry was thwarted in his desire he would become his own Pope and grant his own dispensa-tion. Those who were around him were only too glad to assist him, and so he divorced his lawful wife and married another. This was the beginning of the present non Catholic religion in Great Britain. Because the Vicar of Christ was true to womankind, Henry threw off the yoke of Rome. That was the foundation of the non Catholic reigions in England and Scotland. The Church at that time was flourishing and wealthy because of the devotion and loyalty of the people of England to their Church. Large sums of money were from time to time left to the Church by people who were loyal to They saw the monuments their faith. erected in those days in the mighty athedrals, wherewith the country was studded. South, north, east and west; where were there any finer churches than in England? Where had they anything to compare with Westminster Abbey outside of Rome? churches were built by those who be-lieved that the Pope in Rome was Vicar of Christ, who believed that the real true presence of Jesus Christ was on the action. It was that faith that inspired them to build those churches worthy of God Henry attacked the Church, suppressed the monasteries, and took to himself that which his own forefathers had left to the Church of God. James the Fourth of Scotland died in 1513, and left a son who was a mere boy. At that time there were two classes of people in the land-those who were prepared to defend their sovereign and those who were not in favour of the sovereign. About that time Luther emerged from Germany. He was sent for by those interested in order that he might preach the new doctrine. He came, and he did his work thoroughly, and nowhere was the work done so completely as it was in Scotland. He began to preach against the idolatry of Rome, and was abetted and aided in every possible way by some nobles. Monasteries and churches were abolished, and the clergymen scattered. The lecturer here read a quotation showing that when the clergymen were expelled from Scotland they were accepted in foreign lands as professors in the universities, and, continuing, re ferred to the penal laws which made it criminal to celebrate Mass and that the punishment for the first time was imprisonment, for the second time banishment, and for the third time death. A Catholic could hold no property, and could not educate his child in the Catholic faith. Every thing that could be done by the civi power was done to second the action of the gates of hell. But in that instance, as in others, the gates of hell was incapable of bringing the Church of God to the ground. In conclusion the rev. hearers to live up to the practices of their faith. Catholics had a great re sponsibility, and woe be to any one who did not show a good example.

## THE RIGHT SORT OF PLUCK.

Thirty years ago two Irish immigrants employed as porters in New York warehouses undertook to study After working from morning until night, packing goods, loading drays and making deliveries, they sat up until 12 o'clock in their rooms in a oarding house reading law books and discussing principles and cases.

young men were so low during leisure moments at the store, and naturally exposed them-selves to chaffing and ridicule. With Irish wit they parried every thrust and never lost their tempers.

Their companions nicknamed them the "Judge" and "Lawyer John," and asked them mockingly whether they thought that merchants would consult them as lawyers after employ-

ing them as porters.
"They may do it," answered the
"Judge," "after we have worked up a fine criminal practice in keeping out of the penitentiary night brawlers like lves, who ought to be in their

beds and asleep."
"Insteak of loading your drays, said an intemperate clerk, " you stand there arguing whether an injunction could be brought against the firm for obstructing the sidewalk. You are your own lawyers, and you have fools for clients

"Judgment may be affirmed," said Lawyer John, "but not with costs. We have borrowed our law books, and we save money by keeping out of the saloons. It costs us less to fuddle our brains with law than with drink. A debauch over Blackstone leaves a better taste in the mouth than a night spent in carousing."

So the laugh in the end turned against the intemperate clerk. young porters knew how to take and return a joke. By their good humor they amused everybody in the store, and it was not long before members of the firm helped them to get clerkships in law offices.

One of them is to-day on the bench, and the other is a lawyer with a lucra tive practice. They made their way rapidly, and neither criticism nor ridi cule kept them back. - Catholic Re-

In Reply to Oft Repeated Questions. It may be well to state, Scott's Emulsion acts as a food as well as a medicine, building up the wasted issues and restoring perfect health after wasting fever.

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#### A CATHOLIC MISSION.

its Meaning Explained for Protestants by an Apostolic Paulist.

The Outlook of last week publishes the following account of missionary life from the pen of the Rev. A. P. Doyle, C. P. It is more than a mere exposition of missionary methods; it is a telling defense of the mission itself, and the closing paragraphs breathe the loftiest spirit of true apos-

tolic fervor. The Paulist Fathers, on missions given by them in various parts of the country during the past year, have preached and ministered the sacraments to over one hundred thousand souls, by actual count. Other religious communities are engaged in the same work to the number of seven, and, because they have a large number of available workers, the aggregate audience of the year of each band of missionaries was proportionately larger. It may be said, then, without exceeding the limits of a most conservative statement, that eight hundred housand adult Catholics participated in the fruits of the preaching in what may be called the home mission field during the past year. This work has been going on for two score years in this country. When we understand what a far reaching and thorough going agency for spiritual betterment a single mission is, we can readily appreciate what a tremendous inluence the system of missions exerts in the lives of the Catholic people.

To call a mission a "revival" is to

use a misleading expression. It is as different from a revival as day is from night. It entirely excludes all the frenzied enthusiasm of a revival. It preaches in a calm, reasonable, yet torcible way the great, pregnant truths that lie at the basis of the religious instinct - the worth of the soul, the enormity of sin and the terrible punshment it calls down on itself both in the natural and supernatural order, the infinite love of God for sinners. It addresses itself to the reason of the earers, and moves their will with a determined, settled purpose. It there-fore is no passing spasm of religious enthusiasm, but, as far as fickleness of human will may permit, it attains per

manency. In order to insure that each one attending the mission is permeated with the dispositions that seem to animate the crowd, the people come one by one to the missionaries in the confessional There, like a physician dealing with individual cases, the inner life of each is laid bare. The confessor sitting on one side of a partition, the penitent, whose personality is often lost in the darkness, kneeling on the other, the spiritual diagnosis of the soul-sickness is made, and the remedies applied. This element of individuality that is brought in by the manifestation of conscience, to say nothing of its sacramental influence, makes in a most de cided way for perseverance. The impelling motive towards a holy life mus take its rise in a conviction of sin, must be reinforced by a desire for cleaner living, must be directed by a knowledge of the occasions of sin, with a purpose of avoiding them, must be oushed to its goal by the open and the last inclination to evil is smothered. the last shackle of evil habit struck off, and the last obstacle to a clean life

surmounted. An easy thing is it to generate in a man's soul a simple desire for a holy life, but such desires are often still born, especially among those who are sodden with vice and immorality that as a preparation for his confession he must study his soul, he must go through the excruciating self-examin ation, he must prepare for a pains taking manifestation, he must tate on the motives for a profound sorrow for the past, he must cultivate a definite purpose of emendation of life for the future—all of which things are necessary before he would dare present himself in the confessional—we can readily see why such methods easily secure a permanency of dispositions that are unknown outside mission The confessional nuts the work. rivets and clinches the nails driven in by the platform preaching. Little wonder, then, that a mission in a parish is often a complete spiritual renovation. From the opening sernon that sounds the deep keynote of penance, all through the services early norning and late at night, to the closing discourse, when, with eyes filled with tears, the people listen to the loving farewell, and wend their way homewards with hearts full of religious joy, a good mission does its work of awakening the dormant con science, of recalling the erring prodigal, of lifting up the standards of morality-in short, of renewing the spiritual face of the parish. Work of this kind, especially when

it includes preaching in large crowded churches night after night, in a most earnest, vigorous way, and then again in the morning at 5 o'clock, and spending the hours between sitting in the close confessional for ten hours a day, listening to the tales of sin, must of necessity be very wearying on the missionary; but the consolations of the work far outweigh its labors. The spectacle of a throng of hard-featured, horny handed men, some of whom one knows have been soaked with all manners of vice, attending the services with

more than ample for tenfold the labor. Then the holy consolation of the weary hours in the confessional, the ecstatic thanks of the shriven sinner, the homely and plain-spoken but hopest expression of plain-spoken but honest expression of self-abasement, the readiness to make any sacrifice to secure the permanent

To fit a young man to campaign it in this spiritual warfare, a discipline is resorted to far more severe than a West Point cadetship involves. It continues through six years after he has taken his degrees at college. It means daily rising at 5 o'clock, with two half hours of meditation or silent prayer to make the truths of religion more vivid, constant examination of conscience that the mirror of the soul may be kept bright, weekly confessions that the soul may be purified from all sin, a yearly "retreat" of eight days in sol itude without any conversation with another, the constant recourse to the literature of ascetic theology and hagiology to stimulate in the service of God by precept and example, three years of metaphysics as a basis of knowledge, three years of dogmatic theology with Holy Scripture and concurrent studies, and along with dogma three years of moral theology to cultivate one's practical judgment of sin and its remedies—with this training, and a repertory of thirty well-prepared sermons that grasp the very marrow of the subject discussed, a young mission ary is equipped for the battle-field.

From constantly preaching on a cer-tain curriculum of subjects one's mind becomes thoroughly permeated with the great truths and all their kindred ideas. From constantly facing audiences of every kind, a fluency of speech and a readiness of expression are acquired. From the hand to hand struggle with vice in individual cases, one learns how to strike the telling blow. From the intimate knowledge of the inner life of souls, gained through the confessional, a directness of speech is required, so that, in laying bare the diseases of the soul, there is no blind groping of the book doctor,

but, with the skilful touch of the physician who is accustomed to the use of the scalpel, the diseased spot in the heart is touched every time. A good address, a pleasing presence, may go far to make one an acceptable preacher, but to do the choice work of an effective missionary, to infuse a sense of guilt into man imbruted with drunkenness and rotted with immoral-ity, that will impel him to hate him-self and conquer at all hazards, to oblige the thief to take from his pocket he watch he has stolen and give it to

the rightful owner, to compel the hater to forgive and be reconciled to his enemy—to do all this is the privi-lege only of a man in close touch with channels of divine inspiration. The superhuman element in his soul will bespeak itself in the tone of his voice, in the glance of his eye, in the gesture of his hand, in the

virtue that will go out from him. To be a powerful persuader of the people he must love the people. This love is the surest and most direct way to their hearts. It is a fatal error to confine one's ministry to the higher classes of society, and think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes. An intense, self-sacrificing love for the common people that will lead one to be poor for their sakes, to go down and ive among them and suffer as they do ings of the human heart. Be one ever so learned or persuasive, if he has not a heart that beats in sympathy with poor, down-trodden humanity, if it does not bleed with pity for its miseries, and if the thrillings of this charity do not bespeak themselves in the tone of his voice and the temper of his language. the magic of true eloquence is denied him, and he will never acquire that most masterful of all powers-power to curb and train the human heart. Be cause Christ had pity on the multitude and would not send them away fasting lest they faint by the wayside, they said of Him that He spake as no man spake.

So, not by long arguments-a dis on the syllogism; nor by flowers of rhetoric, or well-rounded periods—these are no balm for bleeding hearts -not by these are the mass of the common people to be cleansed, puri-fied, and permeated with that deep sense of religion so necessary to re strain the wild ravages of passion, or to console them in misery; but by a voice and demeanor that bespeak a deep-seated love for them. Let the people be convinced that they are loved -they can be chided, reproved, and spoken to cum omni imperio. Augustine says, Love God and do what you will; the great secret of effective preaching is, Love the people and say vhat you like.

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#### TRUTHFULNESS AS WELL AS PURITY.

In his "Apologia" the late Cardinal Newman made a remark that is full of suggestion for those who have the training of the young in Catholic schools. Speaking of the different attitudes of mind respectively of Catholic and Protestants in regard to morality he expressed it as his opinion that Catholics lay more stress on purity than Protestants, and that, on the other hand, Protestants seem to make more of the necessity of being truthfu than do Catholics. Of course he is discussing the two in the average, with out paying attention to exceptional manifestations on either side.

Now it is an undoubted fact that children in Catholic schools are thoroughly taught by precept and practice the beauty and holiness of purity in thought, word and act, and the effects of this teaching are manifest in the lives of Catholics as compared with Protestants of the same race and living in similar surroundings. But is the same, or a proportionate, care taken on Catholic children the need of truthfulness? Of course there are several practical distinctions to be made. Impurity is the worst blight on society, and the danger from its temptations, is more to be dreaded for the young than any danger of untruth The young are naturally frank and inclined to the truth, and i may be said that there is, therefore, no need of any special training to truthfulness. But that unfortunately truthfulness. is a theory that does not accord with the real facts. In the ordinary course of events it is the strong in body and intellect that in the end win in the struggle for life, and in this struggle, which, in this country sets in very early, so that even children not ye out of their teens have to engage in it those who are not strong, or not strong enough, are tempted to make up for their lack of strength by a resort to craft, deceiti, or even to downright

We Americans are a "busines people," almost everything is regarded in its "business" value. The maxim everywhere prevalent is to get as much as possible and give as little as possible for it. And that very fact results in making truthfulness more of a virtue in the United States than it is anywhere else. For it is harder to practice he e than in lands where business is not so much the chief aim of life for the entire

body of citizens. It is not too much to say that the superior purity of Catholics, as a rule, is generally acknowledged by all non-Catholics who are acquainted with them and their ways? Now, if the cause of Catholicity is to be advanced in the United States it must be largely by means of the object lessons daily given by the lives of individual Catholies to the non Catholics with whom they are constantly brought into con tact. If to superior purity Catholics solid reputation for cou'd add a superior truthfulness as well, does any one doubt that immediate favorable results would begin to be seen for the cause of the Catholic religion

The best way to bring this about is to adapt our teaching methods to the needs of American life, and if it be found to be the case that truthfulness which is a great need for that life, has not been made as much of as it ough to be, then the method should be modified in that respect. It is not necessary to dwell much on the subtle distinctions between falsehood and prevarication - that is a subtlety that is best left to the casuists; the frank minds of children, in the United States, by their teachers to hate false hood and deceit in all forms, to avoid quibbling, not to make a promise un less sure of being able to fulfil it, and to keep a promise once made, at no matter what sacrifice of pleasure or profit. Let them be taught systematically, as well as by the actions and words of their teachers themselves, that a lie, even for a joke, is an abomin-able thing and that all untruth is essentially as dishonest in character as burglary or highway robbery .- Cath-

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olic Review.

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TAKING COURAGE. Sometimes, my brethren, we feel discouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have no doubt there are some listening to me who began the new year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say, What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my word with Him: I have relapsed: I am as bad as I was before, maybe I am worse. What, then, was the matter with my

good resolutions?

Now, in considering this question let us not get into a panic. God knows us just as we are, and far better than we know ourselves. Therefore He is not so cruel as to hold us strictly to all our promises. "God is true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates that although we are honestly determined to tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that in a moment of weakness we may break down, and that is understood when we make our promise. I remember reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep thy hand on Philip to-day

or he will betray Thee.' Hence it is a great folly to say, "I do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to a few days, he still did not appear, his make a vow. But a promise to attend Sunday Mass, to keep out of saloons, to stop stealing, to be more good natured at home, and the like is a very differ ent matter. In such cases we must shut our eyes and go ahead, and meantime pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an edifying life, and who came to a priest of his acquaintance and informed him that he was in great distress, and feared that he could not persevere. "What is the matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the said. I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow." "But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no! not at all; "But wait until the temptation comes. You have made up your mind not to commit mortal sin, and when this particular temptation comes God will give you grace to overcome

Do not cast your net too far out into the stream: do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way. In a general way you are de-termined to keep God's law honestly, and firmly determined. As to this or that particular sin, you hate and de-test it and have made up your mind against it; whenever the temptation comes you are resolved to resist it.

There are three things about which one should make good resolutions rather than about any others: First, avoiding the occasion of sins. The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into com pany with prayer and monthly, or at which a merciful God was placing least quarterly, Communion; and you within his reach, the old man's face will have no great difficulty in pulling darkened, the lines about his mouth From month to month is not so long a time to keep straight, and a impatience that it was all of no usegood confession and a worthy Com-munion is God's best help. Morning and night prayers are a mark of pre-destination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions very much to do with an innocent life and a happy death.

## The Fundamental Difference

The following remarkable passage is from a Protestant paper, the Outlook:
"The syllogism which leads the high churchmen logically to Rome is very simple, and from its conclusion there is no escape. It may be stated thus: The Church is the final authority in matters of faith and practice. Church has declared that authority to be vested in the Pope. Therefore, the Pope is the final authority in matters of faith and practice. One must deny either the major or the minor premise or accept the conclusion. If he denies the major premise he is a Protestant. If he denies the minor premise he denies the final authority of the historic episco pate, since beyond all question the Roman episcopate is in the line of the historic episcopate. The Episcopal Church has come to the parting of the the ways. It cannot permanently remain in that self-contradictory atti-

"Five years ago," says Anga A. Lewis, Ricard, N. Y., "I had a con-stant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral, and after using two bottles was completely

THOS. SABIN, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

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The Beggar of the Steps of St. Roch.

A TRUE STORY. A young priest attached to the church of St. Roch, at Paris, in the year 18-, had been in the habit of giving occasional alms to a beggar hom he passed every day as he went into the church. This man used to sit on the steps of the front entrance, and to solicit the charity of the faithful as they passed to and fro. He was old, and his countenance stern and sad. If any one addressed him, he answered briefly and abruptly; nor had his features ever been seen to relax into a smile. He was known as "old Jacques of the steps of St. Roch"; and none had troubled themselves to enquire into his history or ascertain his origin. The good priest who had frequently relieved him remarked that he was never seen within the church, and endeavored at different times to find out from him whether he indeed neglected his religious duties, or per-formed them at such times as had escaped his observation; but he always returned evasive answers to his questions, and shut himself up in the deepest reserve. Once or twice the Abbe —— had perceived that he wore round his neck a black string, to which was attached a small enamelled cross.

When his eye had fixed itself upon it, Jacques had hastily hid it from sight, since that day had taken care to keep his poor ragged coat buttoned over it. It so happened that the priest was called away from his post during the winter that followed his first acquaintance with Jacques, and remained absent for some weeks. At his return he missed the beggar from charity prompted him to make en-quiries about the poor man. He found some difficulty in discovering his abode; but it was at last pointed out to him, his informant adding, at the same time, that, though Jacques was very ill, it was of no use for a priest to visit him, as he had absolutely refused to send for one, and seemed de-termined to die in sullen, obstinate silence. This account only confirmed the Abbe --- in his resolution to seek him out; and as he bent his steps towards the narrow street which had been pointed out to him, he thought of the cross which he had noticed on the old man's bosom, and wondered that one apparently so poor should wear so rich an ornament, or one so irreligious the symbol of our Redemption. After groping up a narrow staircase in the house to which he had been directed, he succeeded in finding the garret in which Jacques was lying. His worn and emaciated appearance, heightened by the progress of disease, had greatly increased since he had last seen him

the dark lines about his eyes and mouth, and the restless twitchings of his limbs, seemed to indicate that life was drawing to a close. There was little furniture in that miserable room: the bed, if bed it could be called, occupied one half of it; a piece of stained, discolored silk hung against the wall in the shape of a curtain. There seemed no particular reason for this contrivance, which scarcely harmonized with the squalid, neglected aspect of that poor abode.
Jacques lifted up his eyes as the Abbe approached, and made a sign of re-cognition. When the priest kindly addressed him, he held out his hand, and murmured a few words of thanks but when his visitor, after alluding to the practice of prayer; second, going the confession and Communion; third, measures for his relief and comfort, proceeded to speak of the preparation every Christian should make for death, and to express a hope that he would neans of grace

> and only wished to be left alone. "You are satisfied, then, to be left in your present state of mind, my dear friend," the Abbe said with gentleness. "You feel easy at the prospect of death?"

grew harder, and he exclaimed with

that he had nothing to say to a priest,

"Easy! Easy as the damned," murmured Jacques, with an accent of such despair that it startled his companion.

"You are not an infidel, Jacques I know you are not; then why will you not die as a Christian? I have observed that you always wear a cross." Jacques looked up wildly at these words, and muttered, "It scorches my breast.

The Abbe -- knelt down by the side of the bed, and with the earnest words that faith and love suggest in such an hour he argued with the dying man. He implored him not to reject his good offices, and if he would not speak to him as a priest, to treat him at least as a friend, and disclose the secret that sealed his lips and withered

"My secret!" said Jacques. "Would you hear my secret? It will make your hair stand on end, and cause you to fly from my side with scorn and loathing. Well, be it so; when you know what a wretch you have been pleading with, you will give up the vain attempt to console or bring him to repentance. You will confess that there is no repentance possible for such guilt as mine. Remorse, indeed, there is, but no hope of pardon. Was

Judas pardoned? "He might have been pardoned, if he had not despaired," said the Abbe

in a low voice.
"Well, I will tell you my story," exclaimed Jacques; and he lent his head on his hand, fixed his wild ex-

"I was born on the estates of a noble-man who had been for many years the protector of my family. He took me into his service when I was very young and I had lived some time in his house when the Revolution broke out. He was a kind, generous master, and his wife an angel of goodness. The rich respected and the poor worshipped her. I used often to think, when she knelt

in the village church, or visited the sick, or gave alms at the door of the eastle, that she was just as good as any of the saints in the calendar. Her two daughters were as good and as beautiful as their mother; and her son, who was but a little fellow at the time I am speaking of, the joy of their hearts.

"Well, the Revolution came, and a strange madness took possession of men's minds. We were told that we were all equal; that masters were were all equal; that masters were tyrants, and kings oppressors. We heard nothing else from morning to night, till we dreamt of riches and freedom, and doing our own will and not that of others, and cursed in silence every duty we had to perform as laborers or as servants. My master was not very eager about public affairs, but he hated new notlons, and spoke out in favor of the king and of spoke out in favor of the king and of the Church whenever an opportunity offered, and went on much in his usual way, shooting over his grounds, visiting his neighbors, and little dreaming of the storm that was ready to burst over his head. His wife thought more about it than he did, and we could see that she was longer at her prayers than usual, and there were often traces of tears on her sweet face.

TO BE CONTINUED. A ROSARY FOR PROTESTANTS.

They at Length Discover the Utility of Such a Devotion.

Dr. Boynton, in the Congregationalist, recognizes the true meaning of the Rosary among Catholics when he

"The Rosary is one of those aids to devotion which for nearly or quite one thousand years has been relied on by them as helps to their devotion. The beads, strung by tens, and counted off to mark so many repetitions of the Ave, could hardly fail among the truly de-vout to lift the thoughts up to at least the blessed among women and to the cause of her peculiar honor in her re-lation to the Son of Ged." This is certainly a Romeward view

for a Protestant, but he does not understand the full meaning of the Rosary. He does not appear to know, as he does not speak of the fifteen subjects of meditation which are associated with the fifteen decades that constitute the Rosary. Take for instance five of these subjects, the five allotted to Tues days, Thursdays and Saturdays of the week. They are called the sorrowful mysteries, and are as follows: The agony in the garden, the scourging at the pillar, the crowning with thorns, the carrying of the cross and the death

What subjects could be better adapted to excite our devotion and love for our Divine Redeemer or in spire us with a devout and prayerful mood?

Every Catholic who says his beads intelligently and properly meditates on them and the other great mysteries of our redemption allotted to each decade of the Rosary.

When well understood there is no more beautiful and attractive devotion in the Church. It has the advantage also of being common to the learned and the unlearned. It is a book of prayer and meditation which every

Why should he have anything to take its place? Why not adopt it and use it as Catholics do? It is easily learned-only three prayers and the lesser doxology, that is, the Apostles' Creed, the Our Father, the Hail Mary and the Glory be to the Father; but associated with these are the fifteen mysteries of redemption - subjects of meditation that may occupy the mind,

heart and soul for all eternity. The doctor asks again: "What form of sacred words which shall have more than the same uplifting power over the thoughts? What repetitions, not of the same words so many times, but of varied sentences, each of which shall have the power to induce some holier purpose of some renewal of trust

What can have a greater uplifting power over our thoughts than to let them dwell on the great and myster ious facts relating to our redemption On the birth of Christ, His humilia tions, sufferings, death and final glor-ious triumph? Than these nothing can be more conducive to elevation of thought. They are the subject matter of the whole New Testament. Rosary is the New Testament in com-

In place of the Rosary the doctor sug gests a list of texts from the Scriptures for morning and evening adapted to each day in the year, making in all 730 texts to be learned by heart. How few in this busy life can accomplish this formidable task? How few could draw on this great storehouse of wealth without reference to book?

One theother hand, how easy to learn the Rosary? A boy who knows his morning and evening prayers can learn it in half an hour, and in a few days he can associate properly the mys-teries with it. These his young mind may notfully grasp, but as he grows and his mind expands they open up to his vision an inexhaustible field of thought and holy speculation. On recurring to them again and again he ever finds pressive eyes on the calm, earnest face of the priest, and spoke as follows: new evidences of the goodness and greatness of God, his Creator, Father new evidences of the goodness and

and Redeemer. With these mysteries well in his mind he is never wanting for solemn and sublime subjects of thought, be he a poor Richard or an Augustine.

It is a good sign to see our fellowwayfayerers recognizing the need of something in the nature of the Rosary. The hungry hearts yearn for something they have not, as the hungry, sleeping child frets for its mother's breast. Only those of them who have entered into the Church know the joy of awaking and plenitude of heart.-Rev. A. Lambert in Catholic Times.

#### TRIBUTE TO POPE LEO.

Newspaper's Remarks in a Chapter on Religious Progress.

Summing up the benefits that have accrued to mankind during the year just closed the New York Recorder

In Christendom a decided tendency has been shown toward breadth and liberality. This may be, to some ex-tent, due to the influence of the Parliament of Religions at Chicago. But no accidental event has done more than accelerate the inevitable trend of recent events. The spread of scientific agnosticism among thinking men has tended to unify all Christian sects and religion's against the common enemy Further, the spread of education and of modern ideas, the continual battering down of the barriers between creeds, races and nationalities the closer relations established by scientific improvements and increased facilities of travel have all contributed to an increased solidarity of all humanity.

It is peculiarly fortunate for the Roman Catholics at this epoch that they should have at their head perhaps the most enlightened and gressive Pontiff who ever sat in the Papal chair. His policy has been shaped with a view toward the reconciliation of Catholicism with the most recent developments of modern civilization and modern science. His deliverances on the social question have manifested a large intelligence and a quick human sympathy. French Royalists resent his recognition of the Prench Republic, with a consequent decrease in the Peter's pence col-lection, but the falling off of the contributions of the conservative element is outweighed a thousandfold by the significant spectacle of the presence of the French Cabinet in a body at the solemn services held in honor of Joan of Arc on April 22. The attendance of French Republican Ministers at a Catholic religious service in honor of a French Catholic heroine just beatified by the Pope is a sign that the old antagonism against the Church is a thing of the past. Even more memorable are the Papal encyclicals looking toward a reunion of the Anglican, Lutheran and Greek Churches with the Catholic. At the very close of the year it is announced that the Pope intends drawing together at the Vatican a synod of Catholic prelates of England and America in order to confer with them about the best means of realizing the plans laid out in these encyclicals

In America we have recently enjoyed the spectacle of a Catholic prelate preaching in an Episcopal pulpit and of a Baptist congregation extending the use of its church to a Catholic congregation. That Masses should ever be offered in a church whose members have long been distinguished for their hostility to Rome would have seemed equally incredible to Pius IX. or to Dr. Adoniram Judson.

Yet side by side with this growing Dr. Boynton asks: "What may a Protestant have to take the place of the rosary?"

The same by sac unious perversity of no uncommon occurence in human affairs, the past year has seen the rise and development o ment of extreme Protestants banded together to war against the influence of Catholics and in lesser degree of foreigners in American political life This is, of course, the secret order known as the A. P. A. or American Protective Association. ciation does not represent the opinions of enlightened Protestants is manifest from the fact that these Protestants are its most outspoken opponents.

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ing to the Clementine edition of the Scriptures, with amotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Calmet's Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D. D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, a historical and chronological index, a table of the epistles and gospels for all the Sundays and Holydays throughout the year and of the most notable feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings.

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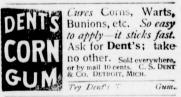
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C. M. B. A.

The members of Branches 132 and 160 Halifax, N. S., beg to intimate to the members of the C. M. B. A. throughout Canada that any member visiting Halifax will find a welcome in their Rooms, Anderson's Building, corner Duke and Barrington streets.

849-2.

Office of the Superintendent of Insurance, Notice is hereby given that "The Grand Council of the Catholic Mutual Benefit Association of Canada," having compiled with the requirements of the "Insurance Act," has this day received a Certificate of Registration No 8, thereunder and is permitted to transact the business of life insurance upon the assessment plan in the Dominion of Canada.

Canada.

Samuel R. Brown is the chief agent of the association, and the head office is established at the City of London, Ontario.

(Sd) W. FITZGERALD,
Superintendent of Insurance.

Halifax, N. S., Jan. 15, 1895.
At the regular meeting of St. Mary's Branch, 132, Catholic Mutual Benefit Association, held this evening, the following resolution, moved by 1st Vice-President Bro. N. J. Butler, seconded by Chancellor Bro. James R. Cragg, was passed unanimously, by standing vote:

Whereas, it has pleased Almighty God in His infinite wisdom to remove from this earth the Hon. Michael J. Power, late speaker of the House of Assembly, of this province, father of our esteemed brother, James W. Power, be it

the House of Assembly, of this province, father of our esteemed brother, James W. Power, be it
Resolved, that this Branch desires to place upon record its deep sympathy with Bro. Power and his family in the irreparable loss they have sustained in the death of one who was not only the kind and devoted head of the family, but was also an upright, conscientious and indefatigable upholder of Catholic interests in the many important and high public positions in which he had been so many times placed by the suffrages of his fellow-citizens.

His rectitude, urbanity and Christian life have left behind him in the hearts of the people a memory that will not soon be effaced and which must afford some solace to those from whom he has been severed by the relentless hand of death. Further
Resolved that this resolution be spread upon the minutes of this Branch, and that a comy be sent Brother Power and to the official organs of the C.M. B. A. for bublication.

JOSEPH A. CHISHOLM, Pres.

NORBERT METZLER, Rec Sec.

Bro. Richard D. Walsh, First Vice-President of Branch 134, C. M. B. A., St. John, N. B., has been re-elected (without opposition)
Treasurer of the Young Liberal Club in that city. The delegates to the convention in St. John. last September, who met Bro. Walsh, have pleasant recollections of his courtesy, and will be pleased to learn of the renewed expression of confidence by his associates in the Young Liberal Club.

From Summerside, P. E. I.

On Monday evening, the 21st uit, the hall of Branch 215 was crowded to the doors to listen to a lecture by Rev. Mgr. Gillis, of Indian River, whose subject was "Canada at the Writes Fair." For over an hour and a half he held the audience spellbound. He showed that Canada was not only able to hold her own with other nations, but also to excell the nations of rurope in her exhibits, especially in the dairy introduced the referred in passing to the position taken by Prince Edward Island in the fruit department. Thus concluded a most practical, interesting and instructive lecture. At the close, remarks, were made by Capt James Walsh and Mr. Bohn H. Bell complimenting the lecturer very highly for his interesting lecture. A vote of thanks, moved by Mr. John Gaffney, seconded by Principal MacIntyre, was unanimously carried, and acknowledged by the rev lecturer with a few with yearsh organist of St. Paul's church, favored the andience, both before and after the lecture, with cheen wish cheen wish choice musical selections.

Resolutions of Condo enes.

Resolutions of Condo ence.

Hall of Branch 173.
Belle River, Jan. 3, 1895.
At the regular meeting of Branch 173,
held in the hall of the C.M. B. A., the following resolution of condolence was moved by
Brother Rev. J. Ed Meunier, seconded by
Brother M. L. Menard and unanimously
adopted: that
Whereas this branch has learned with
deep regret of the deaths of Brother Chs.
Gerard's mother and Brother J. McAuliffs
sister, be it

ister, be it Resolved that the members of this branch

Resolved that the members of this branch tender their sympathy and condolence to our dear Brother. Chs. Gerard and J. Mc-Auliffe, and that God grant them courage in their sad bereavement. And be it further Resolved that a copy of this resolution be sent to them and their families, and to the CATHOLIC RECORD.

NZ. MOUSSEAU, Pres.

REV. J. E. A. MEUNIER,

Rec. Sec. pro tem.

Election of Officers. Branch 23, Seaforth

Spir. adv. Rev. Jos. Kennedy, chan. Joseph Weber, pres. Stephen Lamb, first vice-pres. J Kale, second vice-pres. John Unger, rec. sec. M Jordan, asst. rec. sec. J J Darwin, fin. sec. J McQuade, treas. P. Keating, mar. Frederick Ziegler, guard W Tagney, trus. for two years, J McQuade and M Jordan; for one year, J Weber, J Kale and J Killoran.

Branch 43, Brockville. Branch 43, Brockville.

Spir. adv. Very Rev. C H Gauthier, V. G., chan. P Harnes, pres. Jas. H Kelly, first vice pres. Tin. Burns, second vice pres. P. J Venney, rec. sec. J T Noonan, asst. rec. sec. J Webrey, treas. S. J McBreatty, fin. sec. D W Downey, treas. S. J Geash, mar. J Doherty, guard, D McGuiggan, trus. J Downey, R McNabb, P. J Venney, S J Geash and J D Barsalow.

Geash and J D Barsalow.

Branch No. 12, Berlin.

Chan Aloyes Bauer, pres. Rev. Jos. Schwelzer, first vice. pres. Martin Reidel, second vice pres. Jos. Selss. rec. sec. A. Von Neubronn, anet sec. Geo. Hickey, fin. sec. Fred Rohleder, anet fin. sec. Aug. P. Frank, treas. Jos. A Fubrimann, mar. Chas. S. Mueller, guard Nicholas Wellheuser, trus. Frank Hesse, Jos. Kaiser, A. Englert, Chas. Bohrer, Jos. Weinstein.

A. O. H.

Toronto, Ont., Jan. 23, 1895.

ED CATHOLIC RECORD: I again ask you to insert a few lines in regard to the organizing of a new Division in the city of Ottawa to insert a tew lines in regard to the organizing of a new Division in the city of Ottawa on Sonday, the 20th instant, mainly through the efforts of Brother Michael Lannon, Division 1, Detroit, who, though far from home, remained true to the organization whose interests he has at heart, and I hope that other of our American Brothers will follow in the footsteps of Brother Lannon while our guests By doing so they will confer a lasting benefit on the organization they have the honor to be members. This is not the first time in the history of the order in this Province when one of the Brothers from across the line give their assistance and support to establish a Division. County President Brother Delmage of Niagara County, New York, organized Division 1, Welland County, Niagara Falls, before even the Provincial officers heard of it until their charter was applied for, and it is one of the most prosperous Divisions in this Province. The following is the names of the officers of Division 1, Ottawa: M. Quinn, County President: Thos. Reilly, President; John Killdallen, Vice-Pres. Thos. Troy, Rec. Sec.; P. J. Powers, Treas. HUGH MCCAFFERY, Prov. Pres. A. O. H. Toronto, Ont., Jan. 24, 1880.

Prov. Pres. A. O. H.,
Toronto, Ont., Jan. 24, 1895.
Editor Catholic Record, — Before again
trespassing on your valuable space I feel it a
duty to return to you my sincere thanks for
the kindness you have shown me in the past
year by publishing in full all communications
sent to your valuable paper from me, and to express the hope that you and your paper will
have a prosperous New Year. On this occasion I again ask jermission to 8ay a few words
about this very progressive Division of the

Ancient Order of Hibernians — Division No.

1. Our first meeting of the New Year, Sunday afternoon, January the 8th, was like all the past. The hail was crowded, the officers all being in their respective places when the meeting was called to order and dult opposed. A long list of business was taken up for transaction. Special Committee reported everything in progressive order for the concert on the 18th of March. Two or three members were reported sick and their because of this organization, their punctuality in paying their sick ben-file and the organization, their punctuality in paying their sick ben-file and the organization, their punctuality in paying their sick ben-file and the organization, their punctuality in paying their sick ben-file and the organization of the small duces paid monthly by each member.

No your let all becoming surrolled in this great disconsility lifesh; and every young Irishman with a love for the land of his forefathers about did this the rieffrest and dearest to him, and he may always be sure, wherever he membership of two hundred and fifty thousand between the United States and Canada. No. 1 has slways been an example for all the other Divisions te follow in activity. For the coming year this Division is in the hands of able and efficient officers, who were installed at the meeting held on Sunday afternoon, January 6, by Bro. M. J. Ryan, ex-County Delegate, and conducted to their respective places by the Sergean at-arms. Brother Joseph Ruitedge, newly-elected President on taking the chair thanked the members in very appropriate words for the high honor they had conferred on him by placing him at the head of the Division.

The meeting at a late hour closed in usual form.

Wh. Ryan, Secretary,

C. O. F.

C. O. F.

St. Joseph's Court. No. 370,
Toronto, Jan. 25, 1895.

A large attendance of members greeted Chief Ranger Cadaret when he called the meeting to order on Thursday last Seated on either side of him were District Deputy High Chief Ranger, Bro. Ph. De Gruchy and Chief Ranger Bro. Neander of Sacred Heart Court.

The opening ode recently received from the High Court was sung with pleasing effect, the voices blending well together. This is partly accounted for by the fact that quite a number of the Brothers are members of St. Joseph's choir. The minutes being read and approved and communications and other matters disposed of, the Secretary presented ten applications for membership. Some little time was taken up in balloting for them (this being done separately) at the close of which the candidates were declared eligible for medical examination and to be notified to that effect by the Secretary. The question respecting the open meeting was up for discussion. The date has not yet been definitely decided on: but the chairman of the Committee on Good of the Order—Brother Brooks—has secured the talent requisite for the presentation of a first-class programme, and altogether this promises to be an interesting event.

As this was the first visit of Brother De Gruchy since his appointment by the High Court as Chief Agent for Ontario, he was called up n for a few words, to which he responded with a neat speech, in the course of which he expressed his thanks for the welt ome tendered him. He also complimented the members of the Court on the manner in which their business was conducted, bestowing special praise upon the Finarcial Secre ary, particularly on account of the clear and neat appearance of his books, which plainly showed the financial standing of every member in the Court. Bro. Neander then followed with a short address on the workings of the order, at the same time in viting the members to unite with Sacred Heart Court and make the necessary arrangements.

The Court is to be congratulated on the progress; it

Sacred Heart Court and make the necessary arrangements.

The Court is to be congratulated on the progress it is making. The membership is steadily increasing; the sickness, so far, has been very slight, and the finances, composed of the Court Endowment and Contingent Funds, are in a very satisfactory condition.

After a few appropriate remarks by the Chief Ranger, a very pleasant and profitable evening was brought to a close by the singing of the closing ode, the Court being adjourned till the 2nd Thursday in February.

JOHN J. HOWORTH, Rec. Sec.

INSTALLATION OF OFFICERS. St. Patrick's Circle, No. 1, installed their officers at the first regular meeting in the month. Bro. J. J. Nightingale acted as installing officer and Bro. R. Monahan assist

The installing officer made a short ad The installing officer made a short address explaining the duties of the different officers. The election of committees and delegates was then proceeded with, the following being the result: Executive Committee, Misses J. Heeley, M. Hartnett, J. Nightingale, T. O'Brien and E. Dunn; standing committee from Branch 12, Bro. W. Breen, T. Monahan and J. J. Nightingale; Delegate to Convention, Bro. J. J. Hennessey.

It was unanimously decided to hold a concert on Easter Monday night, and to ask Branch 12 to co-operate with them.

St. Patrick's Branch, No. 12.

St. Patrick's Branch, No. 12. St. Patrick's Branch, No. 12.

The last meeting of Branch No. 12 was a very interesting one, and was very largely attended. Among the visiting members were W. Lane, G. S. T., J. Fahey (G. Marshal), and many officers and members of the different Branches and Circles of the city. One member was initiated. The regular business was suspended, and the installation of officers and election of delegates was proceeded with. Bro. J. Fahey was installing officer, assisted by Bro. Carroll. After a short address by the installing officer, the officers for 1895 were installed. The election of delegates was exciting, there being six candidates in the field. The following were elected: J. J. Nightingale, W. P. Murphy and A. McGinn. Bro. J Fahey, who has recently transferred from Branch No. 12 to Branch No. 29, of Toronto Junction, was then presented with an address, neatly engrossed and handsomely framed. The address spoke words of high appreciation of the Brother's earnest work for the branch and expressed regret at his depicture, but wished him every success in his new field of labor in Branch 29. Brother Fahey replied, thanking the members for the kind words couched in their address and promised to redouble his efforts in advancing the association. The rest of the meeting was then devoted to recreation. The new officers provided refreshments, cake, coffee and fruit. A well selected programme of vocal and instrumental music was then rendered, and all members went home satisfied with the evening's entertainment.

St. Joseph's Juvenile Branch, Hamilton. The following officers were duly installed: The last meeting of Branch No. 12 was

St. Joseph's Juvenile Branch, Hamilton

St. Joseph's Juvenile Branch, Hamilton.
The following officers were duly installed:
Pres., N. J. Curran: Vice-Pres., P. Doyle;
Rec. Sec. J. Gaivin; Fin. Sec., J. P. Ball;
Treas, W. H. Jamieson; Stewarls, E. Galvin
and P. McCabe; Mar., H. Smith; Asst. Mar., J.
McCabe; Guard, R. Ball; Ex-Coms, N. J.
Curran. J. Galvin, W. H. Jamieson and J. P.
Ball; Auditors. D. Galvin, N. J. Curran and J.
Galvin; Surgeon, T. H. Baffe, M. D. The Fin.
Sec. and Treasurer submitted their report for
the year ending December 30, 1894, which
showed the branch to be in a good financial
condition, having 810° on hand and all debts
paid. Three applications were received for
membership. W. Lane, S. T. and O.

RECOMMENDATION.

We are pleased to be able to publish the following letter from a prominent resident of Cedar Dale having reference to the Bible we offer for sale, advertisement of which will be found in another column:

Cedar Dale, Ont., Jan. 25, 1895.

Cedar Dale, Ont., Jan. 25, 1895.
Thos. Coffey, Esq.,
Ed. CATHOLIC RECORD,
London, Ont.
Dear Sir—I received the Holy Bible this
morning which you offer in connection with
the RECORD, and have much pleasure in
stating it is far beyond my most sanguine
expectations. I regard it, in fact, worth
double the price paid for it, and would

strongly recommend it to any person requiring a splendid work of the Holy Scrip-tures. Yours truly, JOHN MULLEN.

MARRIAGES.

MULLEN-MCCARTHY.

On Monday morning at 9 o'clock Mr. W.
T. Mullen was united in the holy bonds of
matrimony to Miss Eveline, youngest daughter of Mr. James McCarthy of Central Ave.,
London, the nuptial knot being tied by Rev.
M.J. Tiernan. The bride, charmingly attired
in a navy blue travelling costume, was
assisted by her sister. Miss Reta: while Mr.
Thos. Ranahan, merchant, of this city, per
formed a similar office for the groom.

As both the contracting parties are very
popular, the cathedral was crowded with
friends and acquaintances long before the
hour announced for the Nuptial High Mass.
Mr. and Mrs. Mullen left for a trip to the
East, accompanied by the best wishes of hosts
of friends.

MICHELLE-O'LEARY. MULLEN-MCCARTHY.

MICHELLE-O'LEARY.

of friends.

An interesting ceremony took place in the Catholic church of Mitchell, Ont., on Wednesday, Jan. 23, when Minnie E., the young and only daughter of Denis O'Leary, Esq, merchent, was married to Dr. A. V. Michelle of Dublin. The ceremony was per formed by Very Rev. Dean Murphy in the presence of a large number of the elite of the town. The bride looked charming in her rich and costly travelling costume of dark green cloth with sable trimmings, and was assisted by the groom's sister, Miss Katie Michelle of Deer Park, Toronto; while the popular groom was supported by George A. O'Leary, brother of the bride. Of the bride we may speak volumes as she is well known and respected by all. Having received her education from the Ladies of Loretto is enough to show that her accomplishments are above the average, and the doctor, who is also a general favorite, has secured a prize such as is not to be met with amongst every day acquaintances.

Mutual Principle Assessment System. PROTECTION THAT PROTECTS.

INSURANCE THAT INSURES. Keldon, Ont., Dec. 19, 1894.

E. S. Miller, Esq., Sec'y, The P. P. I., St. Thomas, Ont.

See St. Thomas, Ont.

Dear Sir:

Yours of the 18th inst. is just at band, en closing Cheque for \$1,000 in full payment of Policy No. 6534, on the life of Wm. Luxton, deceased. This money would not be due for ninety days, as the proofs have only just been completed. We therefore appreciate very much the promptness of your settlement. Such business like methods cannot help but be conducive to the growth and prosperity of your Company, and it is not surprising that it so popular with the insuring public.

Thanking you,

Yours truly,

(Sd.) GEORGE LUXTON, ):4 (Sd.) JOHN MCARTHUR, Executors (Sd.) JOHN SANDERSON.

Fort William, Ont., Dec. 19, 1894.
E. S. Miller, Esq.,
Sec. The P. P. I.,
St. Thomas, Ont.,
(Re Hammond.)

Dear Sir :- Your local Agent, Mr. E. S. Rutledge, has Your local Agent, Mr. E. S. Rutledge, has just handed me your Company's Cheque for \$2,000 in full payment of my claim under Policy No. 2,236, held by my late husband. The proofs in this case have only just been completed, and I therefore have to thank you for paying the claim long before due. Mr. Hammond carried this insurance for a number of years, and the cost, coming in small amounts at different times throughout the page was in the aggregate very moderate. year, was, in the aggregate, very moderate Thanking you for your prompt and gener ous settlement, and wishing The P. P. I. con tinued success,

Yours Truly, (Sd.) ANN JANE HAMMOND Birnam, Ont., Dec. 29, 1894.

E. S. Miller, Esq., Sec'y The P. P. I., St. Thomas, Ont.

Sec'y The P. P. I.,
St. Thomas, Ont.

Dear Sir:

I have just received cheque for \$1,000 in full settlement of the insurance in the P. P. I. on the life of my late husband, and it is only just to the Company to say that I am more than pleased with the prompt, business-like and satisfactory manner in which you have adjusted and paid this claim. That you have settled immediately on completion of proofs, without waiting till claim would be due, is creditable to the Institution; and no doubt your generous treatment of the Beneficiaries of deceased members in large measure accounts for the rapid growth and solid progress it has experienced. Thanking you, and assuring you of my best wishes for the future prosperity of the Provincial Provident, believe me,

Yours sincerely,

(Sd.) ISABELLA HALL,
Beneficiary.

Owen Sound, Dec. 31, 1894. E. S. Miller, Esq., Sec. The P. P. I., St. Thomas, Ont.

Sec. The P. P. I.,
St. Thomas, Ont.

Dear Sir:—
Your local agent, Mr. R. B. Miller, has just handed me your cheque, payable at par here, for the sum of \$2,000, being the Insurance held in your company, on the life of my late husband, who had been a member of The P. P. I. since 1885. I wish to thank your Company for the courtesy and promptness with which my claim has been settled, the cheque having come to hand long before due. The small amount that this Insurance costs, coming, as it always did, in small amounts, two mouths apart, was scarcely missed by us, and the result is that I now have \$2,000, which will help me to live and keep myself and family in comparative comfort. That my late husband yielded to the solicitations of your agent nine years ago has indeed proved a great blessing to me.

Yours faithfully,

Springhank Ont. Jan 16, 1895.

Springbank, Ont., Jan. 16, 1895, Sec'y the P. P. I. St. Thomas, Ont.

St. Thomas, Ont.

Dear Sir:—
It is with grateful heart that I beg to acknowledge your favor of the 14th inst., containing cheque for \$2,000, being the amount of Beneficiary Policy 9464, held by my late husband, John D. Anderson, in your Institution.

I cannot find words sufficiently strong to convey my thankfulness to you for your kindness and courtesy in the prompt manner in which you settled the claim.

nch you settled the class... Yours truly, (Sd.) ELIZABETH ANDERSON, Beneficiary. SATISFACTORY SETTLEMENT.

St. Thomas, Ont., Jan, 26, 1895, Sec'y the P. P. I., St. Thomas, Ont. Dear Sir :-

St. Thomas, Ont.

Dear Sir:—

I have to thank you for your cheque for \$1,000 in full for Insurance on the hife of my wife, Euphemia Lumley, the same having been paid me far earlier than I expected, according to the terms of the Policy.

I have also to thank you for assistance rendered me by your Company in preparing and arranging the necessary proofs of death, etc., by reason of which the trouble and annoyance which would otherwise have been present, were very much lessened.

Yours truly,

(Sd) J. W. LUMLEY,

Beneficiary.

A wise man's day is worth a fool's

OBITUARY.

MRS. MICHAEL DURACK.

MRS. MICHAEL DURACK.

One more voyager on life's perilous sea of rock and shoal has reached the eternal shore. On Tuesday evening, Jan. 8, at 6 o'clock, Mrs. Michael Durack, after a lingering ill ness, yielded forth her soul to its Creator to render to Him an account of her short life of twenty-six years and eight monts.

Just six years ago the joyous peal of the parish bell mingled with the greetings of her friends on her bridal morn, and now, already, has its solemn toll proclaimed to them that time for her is past. And these same friends who pressed around to offer good wishes on that joyful occosion have, one by one, stood by that her and bade a final farewell to that quiet figure who lay with hands so meekly crossed on her bosom as if to say "My fight is ended. My work is done"

And among them were so ne who learned the same tasks and played the same games with her in the dear old school-house on the hill. Ah surely unto them must those mute lips have preached an eloquent sermon! Into each heart must have crept the conviction that all is indeed vanity, and nothing worth contending for except the deathless palm, the fadeless crown.

The finneral took place on Thursday morning from the home of her father—Mr. Martin Sheedy—and proceeded to St. Pius church, her own brothers performing the melancholy duty of pall-bearers. After the ceremonies in the church were ended the remains were brought to the graveyard and laid down to rest beside those of her husband, whose death took place some two years ago.

The greatest sympathy is felt by all for her parents, brothers and sisters and also for her two little girls, who by her death are left orphans indeed.

To the Editor of the RECORD:

Please in orm your readers that we are prepared to make them the following liberal offer:—To those who have Catarrh and desire to be cured without risk of losing their money we will send a Germicide Inhaler and medicine for the cure of that disease without asking a cent of pay in advance. After a fair trial has been given and the remedy found to be genuine, \$3 can be sent us to pay for the treatment. However, should the remedy fail in giving satisfaction in every respect, the Inhaler can be returned at our expense and no charge whatever will be made. Could anything be more fair? You have everything to gain and nothing to lose. If the remedy is not what we claim, we are the losers, not you. We ask no deposit, no security, nothing but the privilege of sending this grand remedy on trial. Just think of being cured of Catarrh for \$3, and that on such reasonable terms! Order to-day. For remedy on above liberal terms address.

MEDICAL INHALATION Co.,

450 Yonge street Toronto, Ont. To the Editor of the RECORD:

A WISE WOMAN.

She Was Weak, Nervous and Dispirited and Found no Benefit From Doctors Treat-ment—She Was Induced to Give Pink Pills a Trial and is Again Enjoying Health.

From Canadian Evangelist, Hamilton.

Health.

From Canadian Evangelist, Hamilton.

We are often asked: "Do you think Dr. Williams' Pink Pills are any good? Do you think it is right to publish those glowing accounts of cures said to be effected by the Pink Pills are good, and if we did not think it right to publish the testimonials we would not do it. Perhaps it is not to be wondered at that people ask such questions, when they hear stories of clerks being employed to write up fictitious testimonials to the efficacy of some cheap and nasty patent medicines. The Dr. Williams Medicine Co. do not follow that dishonest practice as there are few places in the Dominion where the marvellous efficacy of Pink Pills has not been proved. Their method, as our readers may have observed, is to publish interviews which representatives of reputable and well known journals have had with persons who have been benefitted by a course of Pink Pills, thus giving absolute assurance that every case published is genuine. Several such cases have come under the notice of the Canadian Evangelist, the latest being that of Mrs. Tl' Stephens, of 215 Hunter street west, Hamilton. Mrs. Hunter is quite entusiastic in her praise of Dr. Williams' Pink Pills, and is very positive that they have done her a great amount of good. Her trouble was indigestion and general debility. For about a year she was under a physician's care, without deriving any benefit therefrom. About three years ago she was induced by a friend to give Pink Pills a trial. When she began their use, she says, she relit dreadfully tred all the time, was weak and nervous, had a pain in her chest and was very downhearted. Her father told her she looked as though she was going in "a decline." She replied that she felt that way, whether she looked ir onot. It was not long after she began to take the Pink Pills she present satisfactory state of health and has, therefore, no hesitation in recommending them to those afflicted as she was.

MARKET REPORTS.

London, Jan. 31. — Wheat, 57 to 60c. per bushel, oats, 29 to 30\(\frac{1}{2}\)c. per bushel, bates, bates, 38 to 48c. per bushel, oats, 29 to 30\(\frac{1}{2}\)c. per bushel, peas 5\(\text{to 50c}\)c. per bushel, bates, 28 to 48c. per bushel, rye, 50 z-5 to 58c. per bushel. Beef was dull, at \$4 to 89 per cwt. Lumb 7 and 7\(\text{epr}\)c per bushel, 28 to 40 zero wt. Lumb 7 and 7\(\text{epr}\)c per bushel, 28 to 40 zero wt. Lumb 7 and 7\(\text{epr}\)c per bushel, 28 to 55 a per cwt. Turkeys had a ready sale at 8c a lb. Geose 3 and 35 per bt. Ducks 9 and 10c. alb. Fowls 45 to 65 ca pair. Butter 18 and 19c. by the bask ket for best roll. Fresh ergs 22 to 25c. per doz. Potacoes 50c a bag by the lood, and 55 to 60c. retail. Applies 76 50c. bag, and \$1.40 to \$1.90 per bbl. Hay 85.50 to 80.50 per ton.

Toronto, Jan. 31.—Market increasingly dull. Wheat.—Uars of red and white are offering on G. T. R. west at 57c, and white offered on northern at 58c; holders asking 75c for cars of No. 1 Man. hard; 2 cars of No. 1 hard; both 18c; holders asking 75c for cars of No. 1 hard, North 8ay at 88c. Flour.—Prices unchanged. Harley.—No. 1 quoted at 45 to 46c. east, and No. 2 heavy, bright bal lev, at 41 to 45c. east and west. Rys.—Carseast quoted at 42c bid. Corn.—Cars of No. 2 yellow offering west at 44c. with 43c bid. Oats—cars of white sold on \$1 R. west at 28c. cars of mid quoted or track here 18 to 30c. and white at 32c. Peas.—Cars of No. 2 sold outside, at 53.

Montreal, Jan. 31.—Grain quiet. Peas, per 50 lbs. in store, 68 to 70c; No. 2 oats, per 31 lbs. in store, 68 to 70c; No. 2 oats, per 31 lbs. in store, 68 to 70c; No. 2 oats, per 31 lbs. sold to 35c; spring wheat patents, 83.75 to 83.00 to 83.75; spring shear, 83.65 to 83.75; spring wheat patents, 81; moutille, 82c to 22c. attanged.—Green per lb. 9 to 19c; lard, Canadian, in pails, 9\(\text{ to 6}\)c. in 6c. Exps. 18 to 10 to 81.5; h

fat ewes and wethers, weighed off car. A Rams were quoted at 24 to 3.

Eighteen lambs, of from 70 to 75 lbs, were quoted at 31 to 32c. Butchers' sheep were in fair demand at 85 to 83.75.

Hogs.—Stores are in sharp demand at 84 for good ones. Baçon hogs advanced 23c. to day. 81.15 having been paid. Long lean hogs, of 180 to 220 lbs, weighed off car. 81.12 to 84.15 per cwt.: thick fats 84.10; light fats. 84 to 84.10; stores, 84; sows, 83.50 and stage 25 50 to 83.

Calves—Prices ranged from 82.50 to 85. Good, fair yeals, of 136 lbs. brought 85 to 85.50.

Mitch Cows and Springers.—Demand slow and prices unchanged at 820 to 340.

BAST BUFFALO.

and prices unchanged at \$20 to \$40.

Buffalo, Jan. 31.—Cattle—Receipts, \$5 head: market strong for good butchers' grades; slow for heavy steers. \$3.90: fat cows, \$3.25 to \$3.40; good medium steers, \$4.25 to \$4.50. Hogs.—Receipts, 4,850 head; market steady and firm for Yorkers and lights; slow for others. \$3.25 to \$4.50. Mostly \$4.30: ptgs, \$4.25 to \$4.30 to \$4.37\frac{1}{2}; roughs, \$3.50 to \$3.75; stags, \$3 to \$3.25.

RETURNS TO THE TRUE FOLD.

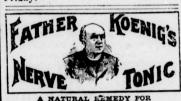
Merwin M. Snell, Formerly Bishop Keane's Secretary, Returns to the

Merwin M. Snell is again a Catholic He has been formally accepted into the communion of the Church by Archbishop Feehan, of Chicago, and relieved of all ecclesiastical censure.

Mr. Snell's renuuciation of Catholicity about two years ago created con-siderable talk, chiefly for the reason that he was secretary to Bishop Keane, rector of the Catholic University at Washington. It was reported at that time that he was a lecturer in the Un-iversity, but Bishop Keane denied this statement. He was a fairly erudite scholar, however, and gave promise of developing into a writer of ability in the line of Church history and philoso-

phical subjects.

When he publicly renounced the Catholic creed it was said that there was a woman in the case, and this turned out to be true, inasmuch, as soon afterward, his marriage to a well-known Virginia lady who was not a Catholic was announced. Mr. Snell turned his attention to Mme. Blavat-sky's metaphysics and contributed several articles to magazines on that several articles to magazines on that and kindred subjects. He did not find peace in his new field, however, and lately expressed a desire to return to the true fold and Archbishop Feehan received him into the Church, last



Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spi-

nal Weakness. This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless

and leaves no unpleasant effects. A Valuable Hook on Nervous Dis-cases and a sample bottle to any ad-dress. Poor patients also get the medi-leine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wavne, ind., since 1856, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street.
Sold by Druggists at 21 per Bottle. 6 for 85.
Large Size, 31.75. 6 Bottles for 89.
In London by W. E. Saunders & Co.

EDUCATIONAL.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Commercial Courses, And Shorthand and Typewriting. REV. THEO. SPETZ. Presiden

A SSUMPTION COLLEGE, SANDWICK A SOMETION COLLEGE, SANDWICH Ont.—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to REV. D. CUSHIES C. S. B.

THE PINES URSULINE ACADEMY CHATHAM, ONT.

CHATHAM, ONT.

The Educational Course comprises every branch suitable for young ladies.

Superior advantages afforded for the cultivation of MUSIC. PAINTING, DRAW. ING, and the CERAMIC ARTS.

SPELIAL COURSE for publis preparing for SPELIAL COURSE for publis preparing for Matriculation, Commercial Diplomas, Stenography and Type-writing.

For particulars address,

THE LADY SUPERIOR.

ONE SENT for ONE CENT Buy a Postal Card and address it thus:

COLLEGE OF

BUSINESS AND SHORTHAND, Kingston, Ont.

Turn it over and write the following: J. B. MCKAY.

J. B. MCKAY.

Dear Sir,—Seeing that you have secured Prof. G. A. Swayze, Belleville's mose popular Commercial Teacher, I would like to receive full incommation regarding your famous institution.

Name.

Address.

Post it, and we will see that your request i answered by return mail.

BROCKVILLE BUSINESS COLLEGE Graduates successful. Pernin system of Shorthand taught; learned in one-half time of any other. Send for "Stepping Stones to Success." Catalogue free. Address, Brockville Bus. College.

DR. WOODRUFF. N.J. 185 QUEEN'S AVE. Defective vision, impaired hearing, nada catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

FARM FOR SALE.

CEVENTY-FIVE ACRES OF LAND. LOT 19, con. 1, McKillop, one mile east of Sea forth (Huron road). Title indisputable. Will be sold reasonable, as the proprietor intends giving up farming. Address, James Lennon, Seaforth, Jut.

I WAS CURED of a bad case of Grip by MINARD'S LINIMENT.
Sydney, C. B. C. I. LAGUE.
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