





Mr. John W. Coughlin.

**Tired but Sleepless**

Is a condition which gradually wears away the strength. Let the blood be purified and enriched by Hood's Sarsaparilla and this condition will cease.

"For two or three years I was subject to poor spells. I always felt tired, could not sleep at night and the little I could eat did not do me any good. I read about Hood's Sarsaparilla and decided to try it. Before I had finished two bottles I began to feel better and in a short time I felt all right and had gained 21 pounds in weight. I am stronger and healthier than I have ever been in my life." JOHN W. COUGHLIN, Wallaceburg, Ontario.

**Hood's Sarsaparilla**

Is the Only True Blood Purifier

Prominently in the public eye today. Be sure to get Hood's and only Hood's. Do not be induced to buy any other.

**Hood's Pills** cure all liver ills, biliousness, headache, etc.

**ST. JEROME'S COLLEGE,** BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

**THE PINES URSULINE ACADEMY** CHATHAM, ONT.

The Educational Course comprises every branch suitable for young ladies. Superior advantages afforded for the cultivation of MUSIC, PAINTING, DRAWING, and the CERAMIC ARTS. SPECIAL COURSE Teachers' Certificates, Matriculation, Commercial Diplomas, Stenography and Typewriting. For particulars address, THE LADY SUPERIOR.

**ASSUMPTION COLLEGE, SANDWICH, ONT.**—The studies embrace the Classical and Commercial courses. Terms, including all ordinary expenses, \$10 per annum. For full particulars apply to REV. D. OUBIEN, S. S. B.

**NORTHERN Business College**

Owns 3000, Ontario, is the very best place in Canada to go for a Thorough Business Education. Take a round trip and visit all the business colleges and Commercial Departments in Canada, then visit the Northern Business College, examine everything thoroughly. If you fail to give us the most thorough, complete, practical and extensive course of study, to best college prices and the best and most complete practical business training, and application, we will give you our \$1000.00. For Annual Catalogue, write for full course of study, address: A. B. BISHOP, President.

**Business College Kingston Ontario**

Send for circulars re Business and Short-hand Education. A. Blanchard, C. A., Sec. B. J. McKay, Principal.

**High-Class Church Windows**

Hobbs Mfg. Co. London, Ont.

MARK FOR DESIGN.

**TRY THAT MOST DELICIOUS TEA & COFFEE**

SOLD ONLY BY James Wilson & Co 395 Richmond Street, London, Telephone 654.

**STAINED GLASS FOR CHURCHES.** Best Qualities Only. Prices the Lowest.

**MCCAUSLAND & SON** 70 King Street West, TORONTO.

As a Food and Stimulant, in Wasting Diseases and in the Later Stages of Consumption, Doctors Strongly Recommend

**WYETH'S MALT EXTRACT**

Dr. D. of Chatham, writes: "It is a most valuable aid and stimulant to the digestive processes."

**THE HEIR OF ROMNEY.**

BY CHRISTINE FABER.

IV.

The last vestige of the mellow-tinted autumn had disappeared, and there had fallen the first snow of the succeeding season. Christmas was near, and in castle and cottage there were preparations for the festive season. Every eye was bright, and every smile was glad save those of poor, heart-sick Catherine Dominick; yet she counterfeited both, and so well did she succeed that at length she deluded her father into believing that she was the same happy-hearted girl as of old.

One morning, just a week before Christmas, Larry Callahan came over, full of news.

"Sure we're to have more company beyond there," he said, even before he took the seat proffered by old Dominick.

"They're expected in a few days—ladies; an' we're all thinking that it's married Sir Hubert 'll be before long."

There was a crash of broken crockery just in the rear of the old men, and both hastily turned to behold Catherine surveying with pallid countenance and parted lips the fragments of some delf she had been about to place upon the dresser.

"Don't look so distressed, Kate, darling," said her father, "sure it was an accident and that'll happen to the best of us—well, go on Larry with what you were saying."

And the two resumed their positions, little dreaming that Larry Callahan's news had been the cause of the accident. How thankful was Catherine that their backs were turned, for not for a moment longer could she have repressed her feelings. Tears coursed her cheeks; and she wrung her hands, pressed them to her forehead, then to her heart, and at length, finding that her grief would have loud and passionate vent, she went stealthily from the room, while old Callahan continued to enlarge to her father upon the news he had brought.

That same day when the dusk of evening had settled over the land, and even the snow-clad fields looked strangely sombre in the growing darkness, Catherine prepared herself for a walk.

"Why, then, Kate, what are you going out at this time for, and Florry coming so soon?" said her father, with mingled surprise and displeasure in his tones. But as usual, his displeasure was speedily overcome, and offering no further remonstrance, he quietly resumed his pipe.

His composure, however, would have been much disturbed could he a few minutes later have beheld his daughter fleeing along the highway in the direction of Romney Castle.

She ran with the speed of a hunted hare, scarce suffering herself time to draw her spasmodic breaths. The crisp night air flushed her cheeks and lent an unnatural lustre to her eyes, and frequently it sent a chill through her delicate frame. But the frantic girl heeded not. Only one prayer was upon her lips: one wish in her heart: to see Sir Hubert Romney, to hear the truth from his own lips, and then—but she would suffer herself to think no further.

Having arrived at Romney Lodge, she paused as if her strength had utterly given way. The light from the windows of the lodge shone brightly on the snow-covered ground; but Catherine looked away from the cheerful aspect to the great iron gate

that could be just discerned in the shadowy darkness. Folding her cloak more closely about her, she approached, and tried to move the powerful hasp that bound the iron bars, forgetting in her excitement the wicket, which was easily opened. But her feeble strength availed not, and at length, relinquishing her efforts, and as if murmuring to herself: "There is no other way," she retraced her steps to the lodge and knocked timidly at the door.

Old Callahan responded, but he started when he recognized his visitor, for Catherine Dominick had never called at the lodge since, when a child, she had attended the wake of his wife, a good ten years before.

"Why then, Miss Dominick," he said, by way of apology for his lack of immediate welcome, "but sure you startled me entirely; it is so uncommon to see you here at this time, and you alone. But come in."

She shook her head, saying falteringly: "I want to see Jimmy, please."

Larry, however, would insist on her entering and taking a seat near the blazing turf fire, while he went to summon Jimmy, and to hasten the appearance of the latter, she accepted the pressing invitation.

Jimmy appeared as much surprised at the presence of Miss Dominick as his father had been, and he was eager to know her business.

She rose, shading her face from the heat of the fire, but it was really to conceal the color so painfully dyeing every feature and she began somewhat quickly:

"I must see Sir Hubert Romney tonight; and I think you can procure an interview for me. You remember when he was down here, known as Mr. Deville, that he used to visit us frequently. I have a favor to ask of him now, and I think for sake of those old times, he will hardly refuse me. Mind—"

She took her hand from her face as if forgetful of the occasion that had led her to put it there, and spoke with so much force that there seemed to be passion in her tones.

"This favor is not for Catherine Dominick. My father, somewhat indignant at Sir Hubert's return for the kindness he showed him a few months ago, would be angry if he knew I was here on such an errand—that I had come to speak to Sir Hubert for anything. For that reason I have not told him, and I trust that neither of you will tell him. But this favor is for a person who needs it sadly. If he grants it, it will heal a broken heart, and make a miserable life once more happy."

Old Larry was speechless from surprise, while Jimmy shook his head.

"I'm afraid, Miss Dominick, you're asking more of me than I can do. Sir Hubert's a fierce man when he's put to it, and he's not over kind to any of us that I'd like to be going near him at all."

"But only to deliver a message," urged Catherine. "He can say nothing to you for that—you who attend him so often. Say a female wishes to see him. I will go up to the castle with you, and wait anywhere you choose."

Jimmy Callahan's honest, tender heart could not withstand the pleading in those beautiful eyes, nor the persuasive power in that soft, low voice; and while his father watched them from the doorway, Jimmy unfastened the gate, and the two walked rapidly to the castle.

There was a delay of some minutes, each of which seemed an hour to the excited girl, while Jimmy, leaving her in one of the servant's apartments went to deliver her message to Sir Hubert Romney. When he returned, his face wore anything but a gratified expression.

"I'm afraid," he said, "that you'll not be successful. He looked very black when I told him, and he wanted to know the name, but I said I wasn't given the name, and I expected then that he'd ask if you were known to me, but he didn't."

It seemed to Catherine as if she could not draw her breath while they were ascending the grand staircase, as if she were being stifled by the air of gloomy grandeur, and once, almost overpowered by the feeling, she clutched Callahan's arm for support.

"That's what you're going through this trial for tonight, ought to be mighty thankful to you," said unsuspecting Jimmy, as he assisted her trembling form.

He led her into an elegantly-furnished room; it had been originally a part of the main hall, but in accordance with the more modern taste of its present owner, had been partitioned off by curtains of heavy crimson satin.

In this apartment was placed everything that luxurious ease could require, or love of costly elegance suggest, and Catherine gazed about her as if she were both bewildered and overawed by the splendor.

"You are to wait here for him," said Jimmy Callahan, "and don't be cast down if he refuses you, for surely God Himself will reward you for your goodness."

He left the apartment, and Catherine was alone with her burning, tumultuous thoughts. She would not seat herself, and she remained standing in the spot where Jimmy had left her, until she heard a well-remembered step on the oaken floor without; and then, when the crimson curtains parted, and the dark, handsome face and lithe figure came wholly within the room, she bounded forward, and with a hysterical murmur: "At last, Ralph!" she sought to throw herself upon his breast.

But he recoiled from her, drawing

himself erect, and asking in a cold, harsh voice: "Who are you, woman?"

His question, his tone, his manner, paralyzed her. She stood so still for a moment that her very breath seemed to have flown, while every trace of color left her face. Then she raised her hands in a bewildered way, and as if not quite conscious of what she was doing, pushed the hood of her cloak from her head, exposing the whole thick curling mass of her abundant black hair. But, at length, she regained her voice and with it sufficient strength to say in so heart-broken a manner that it must have touched any heart less hardened than the one to which she appealed:

"You, to ask me who I am? I am your wife—your lawfully wedded wife."

He laughed. "Poor fool! you forget that you are a Catholic, and a marriage between us has no validity. My bride who is to be will arrive soon; so forget me as quickly as you can, fair Catherine."

Her lips parted and then twitched convulsively, as if the words she tried to utter had caused some inward convulsion. The proprietor of Romney Castle watched her as if the sight of her evident agony was to him rare sport. At length, with a desperate effort that sent the livid crimson with a wild rush into her brow and cheeks, Catherine spoke. Her clear low voice, though tremulous, was louder than usual from the passion and sorrow, and remorse that dictated the words.

"I shall not ask you for my sake, to acknowledge me as your wife; for if I alone were the victim of your cruelty I would bear my grief in silence, and you should never be troubled by the sight of my face again. But for the sake of my father—my gray-haired father; it will kill him, kill him when he knows—"

She paused for an instant as if to search his face for some sign of compassion; but the dark countenance wore only a sinister smile. She flung herself on her knees.

"For the sake of your unborn child—your child—acknowledge the tie that is between us."

Sir Hubert Romney laughed loud and long.

"What is the brat to me, that I should care whether it comes into the world legitimately, or not? And as for your father—the old man should have guarded his pretty daughter more carefully, that is all. Nay, fair Catherine, you must pay the penalty of your folly. Henceforth you are, and can be nothing to me. Our marriage is as if it had never been, but enough of this. I shall send some one to show you the way out."

Without another look at her kneeling form—she had not risen from her suppliant posture—he parted the crimson curtains just behind him, and in another moment she heard the sound of his rapidly retreating steps. She struggled to her feet, but no sound came from her lips, no tears rushed to her eyes. She was conscious alone of a burning, suffocating feeling in her throat, and a dizziness in her head that made her clutch wildly at a chair to save herself from falling.

One of the servants entered to guide her out of the apartment, and his presence seemed to have the effect of somewhat strengthening her. She followed him with an appearance of calmness, and by a great effort she maintained that appearance even when Jimmy Callahan emerged from one of the lower rooms in order to accompany her to the room. When he was alone with her he asked:

"What success, Miss Dominick?"

It required a desperate effort for her not to betray her excitement in her voice; but she succeeded in answering with sufficient steadiness:

"Just as you feared, Jimmy. He refused."

"I thought so; the Romneys are a hard race."

Then a silence ensued that was not broken until the road was reached, when Jimmy pressed his companion to enter the lodge that she might at least warm herself. But she resolutely declined, refusing also his proffer to accompany her part of the way home.

It was bitterly cold, but Catherine did not feel it; the fever in her veins was scorching her so that she threw open her cloak in order to let the chill night wind cool her. The wintry sky seemed to be alight with unwonted splendor, and the crisp snow path along which she hurried, was bright almost as mid-day. But the heart-broken woman saw nothing of the scene.

Her brain grew dizzy from her wild thoughts, and at length in her delirium she laughed aloud, repeating at intervals, the outburst of unnatural mirth, as she hurried on.

A form was approaching her, and at the sound of the third outburst of strange laughter, it quickened its pace to a run, continuing to do so until it came quite up to the excited girl when it caught her in its strong arms.

"Why then, Catherine, what ails you at all, and where have you been?"

It was Florry Carnarven's voice—his voice with a tremulous agony in its tones.

She struggled to free herself, and at the same time answered so frantically and incoherently that he could make no sense of what she said. But he held her firmly, and when at length she had grown somewhat calm, he said, with a sort of stern tenderness:

"Now, Kate, you must not do secrecy on your part, and this suspense on mine. You have been up to the castle, have you not, and Sir Hubert Romney has something to do with this distress of yours, has he not? Mind, Kate, if I cannot be your husband, I shall be

always your friend; nothing can hinder that."

She looked at him. That honest, kindly face had only the most tender pity in its expression. The tears sprang to her eyes, and in another moment she was sobbing out upon his breast the whole of the unhappy story of her secret marriage.

"God help you!" said Carnarven low and tenderly. Even in that moment of intense anguish to him, his first thought was for her: for her because of the desolation and the misery which he foresaw was to be henceforth in her life. He put away for the present the thought of the desolation which was to be henceforth in his own life, for Catherine Dominick had dwelt in his heart since the days of their childhood.

"God help you!" he said again, "and God alone can help you, for we have no law to make that man own you as his wife."

"Nothing will make him do it," she said in broken tones. "And my father, oh! how can I tell him?"

The young man pressed his hand to his forehead, and appeared to think for a moment.

"Perhaps it will be better not to tell him just yet. Anyhow, leave it to me. I shall try to manage it."

Catherine's tears flowed afresh.

"God bless you, Flor; I was never worthy of you."

Old Dominick being utterly unsuspecting regarding his daughter, was not pressing in his questions when, accompanied by Florence, she entered the house. It was sufficient for him that Florry was with her, and she was careful to conceal from him her strange, trembling manner. For Florence, save that he was a trifle more reserved, there was nothing in his manner to excite remark. But that reserve—

he felt that it was no temporary adoption, for never before did his heart seem so literally like lead in his bosom.

TO BE CONTINUED.

**MEDITATION.**

Many young folk have sort of a dread of being told to think seriously. They believe that this requires a very great effort—too much to ask of them—nor likely, in consequence, to be fruitful of results. This is all quite true to some extent, that is, as far as the thinking demanded refers to matters beyond their mental scope, or is imposed at too frequent or for too lengthy intervals. But to think seriously, yes, actually meditate, on many subjects is not a difficult undertaking, as does frequently become a duty for all, even the youngest, who enjoy the capacity for thinking. More than this we will add, it is both easy and natural for the feeblest as well as the ablest mind to exercise this power of erection, each according to its needs, if not always to the actual requirements of the situation.

For instance, suppose one of you young folk is placed in a position involving some danger, or that you have some little project in mind you are particularly anxious to carry out, will you not easily and quickly concentrate your thoughts upon the matter thus claiming attention? Indeed, it is not uncommon for very little people to think both intelligently and with most advantageous consequences on such occasions. Well, then, why say that you cannot do such a thing—that you cannot and should not be asked to meditate! Of course you can, dear young readers if you only set your mind to it, and this is what we would like to see you do, as often as may be, during the holy season upon which we have now about to enter.

Passion-time, the solemn period of commemoration annually given the awful tragedy which consummated the work of the God-Man; which paid for the ransom of the world, of our individual souls. Surely it is not too much to ask of wise or simple that they shall give some serious thought to the holy associations of the hour. All readily and capably unite in the rejoicing of the civic *fetes*; they share, too, in the saddened, subdued spirit attending domestic, at times public, bereavement. Can it be, then, that anyone holding Christian faith or sympathies could decline to give due acknowledgment to the present august and most sacred memorial time? If there be such ingrates at least let none of you read these lines deserve to be ranked with them. Let us all now, by our frequent and compassionate remembrance of the Passion of our Lord, and, by acting upon the good resolutions which these suggests themselves to try to make amends for the strange revolting heedlessness which would prompt careless Christians to disregard it. Thus doing, you engage in meditation in the fullest and most profitable manner.

—Connecticut Catholic.

Any tendency to premature baldness may be promptly checked by the use of Ayer's Hair Vigor. Don't delay till the scalp is bare and the hair-roots destroyed. If you would realize the best results, begin at once with this invaluable preparation.

**Skepticism.**—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ELECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, head aches, and various other ailments, and benefit any inflamed portion of the body to which it is applied.

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

**PROTECTION** from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes Pure Blood,

**CATHOLIC TRUTH SOCIETY, OTTAWA.**

Interesting Address by the President.

At the last annual meeting of the Catholic Truth Society, of Ottawa, the following very able address was delivered by Mr. Joseph Pope, the President:

Ladies and Gentlemen: The reports which have just been read expose so clearly the condition of our affairs that any remarks from me might seem superfluous. Custom, however, requires that on occasions of this sort the President should offer a few observations of a more general character than are contained in a business report. Let, therefore, I should seem to evade my responsibilities, I propose very briefly to glance at our position and prospects.

Scarcely had we separated after our last annual meeting when the society experienced its first shock in the death of our foremost member, the late Right Honorable Sir John Thompson. We are all familiar with the details of that tragic event. We all know how great a man the late Prime Minister was, but all of us, perhaps, are not aware how thoroughly devoted he was to the cause of our holy religion. Never shall I forget the kindly manner in which he encouraged the establishment of our society, nor the cordiality with which he presided at its organization and associated himself with its development. Sir John Thompson lived in an atmosphere which is not popularly supposed to be conducive to the growth of Christian virtues, yet he was ever a living witness to the power of Catholicity. His great intellect, so strong, so luminous, so comprehensive, bowed itself before that supreme creation of omnipotence, the Holy Catholic Church. His conversion was not merely an intellectual process. Not only did he believe, he practiced, his religion. We have been told how on his last Sunday in Ottawa he approached the Holy Table with his sons. Let me mention a circumstance touching the beginning of his official career not so well known. When Sir John Thompson came to Ottawa in September 1855, he was quite a stranger. I happened to be one of the two or three persons he knew here.

I well remember the afternoon on which he was sworn in a Minister. His first act on leaving the Council Chamber was to repair to confession. He received the Holy Communion next morning, and, so fortified, approached the duties of his high office. Thus, on the threshold of his official career, as well as at its close, he showed how clearly he recognized the reality of things unseen. Quietly and unobtrusively were these acts performed. Little did he think they would ever be disclosed to the world! Yet, his eminence has made them known, and our sorrow at his sudden and untimely death.

In surveying our operations for the past twelve months we have, I think, just cause for encouragement. If our membership is not so large as it ought to be, and the interest we arouse in Catholic circles less than we have a right to expect, we have held our own fairly well. So much appears on the surface, but we should remember that we are engaged in a work the ultimate results of which are not at once apparent. The bread cast upon the waters is found only after many days. Who can presume to gauge the good indirectly effected by the dissemination of our excellent literature, in respect of which let me say the society is largely indebted to Mr. W. L. Scott, whose earnestness and zeal in this branch of our work I cannot sufficiently commend. Or, to view the position negatively, no one can fail to have noticed that since our society has been under way, Ottawa has enjoyed comparative immunity from mountebanks, styling themselves ex-priests and escaped nuns, who were wont periodically to defile the imaginations and exploit the pockets of our more credulous fellow citizens. The Catholic Truth Society modestly claims some share in effecting this desirable result, and we feel that had we done nothing else we should not have existed in vain.

Turning from the past and looking forward, we have, I think, every reason to believe in our continued usefulness. If I read the signs of the times aright, a great Catholic re-action is in the future. The prestige and moral influence of the Pope in the high politics of Europe are greater to-day than for years and are steadily growing. In Italy the present condition of affairs cannot much longer continue. The brigands who twenty-five years ago despoiled the Holy City have almost reached the end of their tether. The Italian Government is overwhelmed with debt and undermined by secret societies. Sooner or later the crash must come, and, in the new order of things, I cannot doubt that the Pope will recover possession of that temporal sovereignty which is his by the prescription of a thousand years.

It is, however, mainly in the manifest change of public sentiment nearer home that I base my hopes of a Catholic revival. You have seen that, a short time ago, the Holy Father addressed a call to the people of England to return to the unity of the Faith. It is within

my recollection when would have been greeted obliquely and insult by was addressed. Far of attitude to-day. The Vicar of Christ have been mented upon by the big of the Established Church and public men of speaking generally, to everywhere received and respect. A late is don *Spectator*, perhaps literary journal in Eng remarkable article upon Rome, wherein it high "conspicuously sincere honest" utterances of trasting markedly with "the feeble reticence of Canterbury." Later Times a letter address Joseph Parker, one of non-conformist preach the Pope, in which the divine humbly thanks his "most gracious letter clares has 'deeply to The Archbishop of C though 'feeble,' as th and ludicrously patron is at least civil, and knowledges the "unq ness and transparent Papal appeal. When guage such as Dr. Par tor's, or even the son His Grace of Canter rible odious which re-establishing the h land a single genera realize how great a c place in the temper believe this change to ise. Not that I look startlingly manifest ample, as what is call union of Churches, at phras which sh possible dream. It is ever, to indicate that willing to listen, and is to acknowledge her

But it is not only in ally known as ortho cles that we perceive consciousness in th what, to adopt another is termed "advances seems to be breaking half a century since philosophy common, the names of Darwin gan to invade the d religion. Far be it slightly of those o own sphere: to do expose myself to d Their deep and patie the operations of a lightened, informed kind with much kn hitherto been a s revealed religion Their spheres are d of different orders. coveries of science mote bearing upon t of the soul and of there were many di who, with a "cool they never learned elevated his ingen speculations upon th things to the rank sought to employ against the Christi quarter, too, a movement is perceiv leaders of this schoo feel a little less su were, that we are monkeys who have by misgivings more as to whether, after be something in Re for the most part, o vated minds, with rious prejudices to cl we cannot doubt, once they are conv existence, to di revelation if God h to man, if He has tion to a visible Church, call it w Church, most poss characteristics of i certain credentials readily distinguish all others, which for will be that corresponding unity continuity of belie to find these token design in the miser around us? Whe of that mighty in existed for nearly changeless amid which teaches all the same doctrines faith, and adminis ments; whose vici uttermost parts of ing with no unce sion to mankind, depending upon world, is so serer divine origin accepts all the de tiffs from Peter t in the face of he they are all infall danger can there Church such as th feeble counterfeit surrounded? To nations shall one behoves us who d part to hasten triumph.

Upon motion seconded by Mr. General of the Un ing resolution wa

That the Cath Ottawa, at its t hereafter, desir its deeper sense o

THE SOCIETY.

my recollection when such an appeal would have been greeted with shouts of obloquy and insult by those to whom it was addressed.

On motion of Mr. McGee, seconded by Mr. W. L. Scott, the Rev. M. J. Whelan was unanimously elected President.

On motion of Mr. W. L. Scott, seconded by Mr. Sanders, Mr. E. P. Stanton was unanimously elected First Vice-President.

On motion of Mr. McGee, seconded by Mr. John Gorman, the Rev. Father Constantineau, O. M. I., was unanimously elected Second Vice-President.

On motion of Mr. McKenna, seconded by Mr. W. L. Scott, Mr. W. C. De Brisy was unanimously re-elected Secretary.

On motion of Mr. McGee, seconded by Mr. J. F. Wall, Dr. MacCabe was unanimously re-elected Treasurer.

The following Committee was elected for the ensuing year: Very Rev. Canon McCarthy, Rev. T. Cole, Messrs. F. B. Hayes, Joseph Pope, J. A. J. McKenna, W. L. Scott, John Gorman, William Kearns, D. Burke, and James Mundy.

Messrs. W. Finley and M. Kavanagh were re-elected Auditors. The Rev. Dr. McGuckin having addressed the meeting, Senator Scott proposed a vote of thanks to the retiring President for his services in the past year, which, being seconded by Mr. McGee, was unanimously adopted.

THE CHURCH AND THE WORKINGMAN.

An illustration of the wisdom of the Catholic Church and of her solicitude for the welfare of mankind is to be found in the way she solved the labor question in the Middle Ages.

But it is not only in what is conventionally known as Protestant circles that we perceive signs of returning consciousness; in the region also of what is called advanced thought, light seems to be breaking.

We have all heard of the guilds of the period of which Abbot Snow treats. It was by means of these guilds that the Church entered into the daily life of the people and directed it into religious channels.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity — an opportunity which will be seized upon.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Although the condition of labor was so different to that of the present time the ordinances of the craft guilds regulated for many of the grievances of the modern workman.

Although the condition of labor was so different to that of the present time the ordinances of the craft guilds regulated for many of the grievances of the modern workman.

On motion of Senator Scott, seconded by Mr. J. B. Riley, Consul-General of the United States, the following resolution was adopted:

LECKY ON IRELAND.

Lecky, the historian, author of "Leaders of Public Opinion in Ireland," has been elected to the British parliament, from a Dublin constituency, as a Unionist.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

Another point which Mr. Lecky has always pointed out, and which at this moment is peculiarly appropos in connection with the present war scare, is the fact that the first war England engaged in will be Ireland's opportunity.

CHURCH PROGRESS.

On the subject of the advance of the Catholic Church during the year 1895 Rev. A. P. Doyle writes in the Independent:

The battle is half won when we are sure that we are enlisted in the ranks of the conquering army. It gives us new courage when we know that our faces are turned to the rising sun and that our work is along the lines of the greatest progress.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

To take our bearings year by year, if it does nothing else, will convince us of the remarkable strides the Church has made in the way of deeper religion and more of it.

ING OUT IN SPOTS ALL OVER THE COUNTRY.

In Northern Ohio alone these missions were preached to 37,000 non-Catholics. Very few parish churches are without their inquirers' class, and converts are increasing from all denominations, though not especially from any one.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

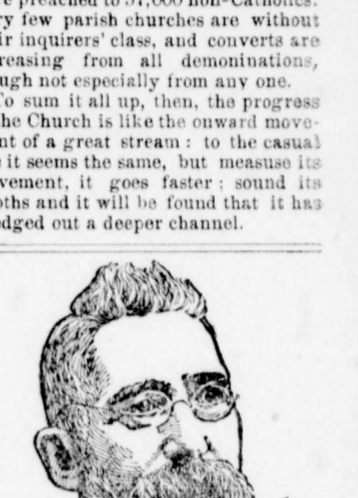
To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

To sum it all up, then, the progress of the Church is like the onward movement of a great stream: to the casual eye it seems the same, but measure its movement, it goes faster; sound its depths and it will be found that it has dredged out a deeper channel.

W. H. WARD.



A LIFE SAVED BY TAKING AYER'S CHERRY SPECTRAL.

"Several years ago, I caught a severe cold, attended with a terrible cough that allowed me no rest, either day or night. The doctors pronounced my case hopeless. A friend, learning of my trouble, sent me a bottle of Ayer's Cherry Pectoral. By the time I had used the whole bottle, I was completely cured, and I believe it saved my life."

Ayer's Cherry Pectoral. Highest Awards at World's Fair. Ayer's Pills the Best Family Physic.

MISSIONS. We have now ready for Missions a full and complete assortment of Mission Goods consisting of PRAYER BOOKS, DEVOTIONAL BOOKS, CONVERSATIONAL WORKS, RELIGIOUS ARTICLES.

D. & J. SADLER & CO. Catholic Publishers, Booksellers and Stationers, Church Ornaments, Vestments, Statuary and Religious Articles.

FOR \$1.00. The CATHOLICS OF SCOTLAND. From 1593, and the Extinction of the Hierarchy in 1802, till the Death of Bishop Carruthers in 1852.

WEBSTER'S DICTIONARY AND The Catholic Record for One Year FOR \$4.00.

THE SECRET OF A BEAUTIFUL SKIN IS FOUND IN CUTICURA SOAP

Sold throughout the world. British depot: F. Nemo, 10, Rue de la Paix, Paris. Wholesale: Messrs. King, Edwards & Co., 10, Abchurch Lane, London, E.C. 4. Sole Proprietors: Messrs. W. & A. Post, Boston, U. S. A.

The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Invidials," THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MISSISSAUGA, LUCKY KING, JOHN STEIN, P. J. NEVIN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

London, Saturday, Feby. 8, 1896.

WHO IS RESPONSIBLE?

When the civil war broke out in the United States thirty years ago, Artemus Ward in a burst of patriotism declared that he was prepared to make immense sacrifices for the sake of his country.

Our neighbors to the south of us seem very much filled with a similar zeal for the relief of the Armenian sufferers from Turkish brutality.

"It is an imperative duty for that body, in the interests of humanity, to express the earnest hope that the European concert be given its just effects in such decisive measures as shall stay the hand of fanaticism and lawless violence, and as shall secure to the unoffending Christians of the Turkish Empire all the right belonging to them both as men and as Christians and as beneficiaries of explicit treaty provisions."

The treaty here referred to is that of Berlin, whereby the Russo-Turkish war was ended, the Porte agreeing to give good government to Armenia and other Christian provinces of its Empire.

Senator Cullom's resolution further provides that "the President of the United States be requested to communicate this resolution to the Governments of Great Britain, Germany, Austria, France, Italy and Russia."

On the question of saving the property of American citizens our neighbors must be protected everywhere, not only as regards their lives and persons, but also their property must be held sacred against the touch of the destroyer and plunderer.

It is, of course, quite correct for the American Government to protect its own citizens. But surely, while the Christians of Armenia are being threatened with extermination, it is scarcely in good taste for the Americans to look on complacently while telling all the other Governments of the world that they should interfere to put an end to the atrocities which are being perpetrated; yet this is what the resolution proposes.

"There is responsibility somewhere. Back of this are the disputes of the European alliance seeking their territorial advantages. These countries are responsible. It is a matter of regret and embarrassment that the policy of the United States is such as to prevent the sending of a fleet to Turkish waters to put a stop to the bloody rule, but Europe had assumed the obligation of protection to Armenia."

While we admit that it is a disgrace to the Christian world that an end has not been put to Turkish barbarity, we cannot see that it is less disgraceful to the United States than to the Christian powers of Europe.

It is probable that even one of the Great Powers of the world would be able to deal single-handed with Turkey in the present emergency. Two could certainly do so effectually, but it appears the two are not to be found which can agree to take the necessary steps. Surely blame lies upon them

all, that they allow their jealousies of each other to prevail so that not one dare interfere alone lest the others, suspecting a design of self-aggrandizement, should unite to sustain the Turk against the aggressor or should attack the aggressor in another quarter so as to nullify its efforts to better the condition of the Armenians.

It is not alone in the United States Senate that our American neighbors have shown a disposition to urge on the other powers to relieve Armenia, while standing aloof themselves. The Chicago Interior a couple of weeks ago merely echoed what the United States meetings of sympathy and the press have been saying for months.

"There is no appearance of hope for the cessation of the massacre of the Armenians. It will go on till the murders will stop for lack of victims. . . . Christian Europe will be called to an awful accounting for this crime. Every flag in Europe is stained with innocent blood. The sword of retribution is suspended above every European capital. God will settle this account with every one of them to the last drop in the measure."

This is all, alas! too true. But why not say that the flag of the United States is soiled with the foul stain equally with those of Europe? Is the United States alone of all powers exempt from obligations to civilization and Christian brotherhood?

Of all the powers, it must, we think, be admitted that England showed most anxiety to intervene actively on behalf of the Armenians, whatever may have been her former shortcomings on occasions similar to the present. She took the lead in the movement to bring about a European concert for intervention, and at one period she was ready to intervene single handed, if the other powers had not prevented her by their menacing attitudes, and President Cleveland and the Congress are not exempt from the blame for having helped to make it impossible for England to move to Armenia's relief.

At the critical moment when England was on the point of dealing emphatically with the Sultan, the United States intervened in such a way as rendered it impossible to make the movement proposed. It may be that this was unintentional on the part of President Cleveland and the United States Senate, but their intervention was none the less effectual in sealing the fate of poor Armenia, and in giving a free hand to the Sultan to settle in his own way the question of governing the Christians of his Empire, namely, by exterminating them.

In Mr. Olney's letters to Lord Salisbury he stated that it would be preposterous for an American State "to involve itself in any contest over the fate of Turkey." If this would have been a preposterous act, the least that might have been done would have been to have allowed the European powers to settle their differences in such a way as to be able to act effectually on the Sultan.

The possibility of relieving the Armenians depended upon the European powers showing a united front, and as England especially was the power which most urgently demanded that the massacres should cease, and good government be given to Armenia, the least that any Christian power should have done was to give her a moral support in this demand.

But the United States had secured from Turkey a promise of a few thousand dollars indemnity for the destruction of the property of the American missionaries, and that appears to have sufficed to make the American Government so grateful as to do a favor for the Turks in return.

It seems certain that President Cleveland's threat to wage war upon England on the Venezuelan question has decided the fate of the Armenians; and if the American menace had not sufficed to do this, the act of the Emperor William of Germany in threatening England's suzerainty over the transvaal at the same critical moment has completed the work. Threatened with war by Germany and the United States, it is impossible for England to force the sultan to relieve the Armenians; and the other powers, it appears, will not do so.

A recent issue of the New York Times puts this in a clear light. It says: "We may not have meant to have anything to do with the fate of Turkey, but we have, the best European authorities agree, sealed the fate of the Armenians. . . . Just after protesting and appealing in the name of humanity, just after holding great public meetings and organizing associations in behalf of the smitten Armenians, we struck at their stoutest protector and strongest hope, and left them, so far as in us lay, helpless. We are glad to see that a sense of the enormous mischief thus wrought is beginning to get into the American mind."

The Baptist preachers of this city have resolved that, if we must have a war, we should cut a much better figure fighting to save the Armenians than to kill Englishmen. Of all the hollow petitions ever laid before Congress, those praying for prompt interposition in behalf of the Armenians are the hollowest. The American Congress has already acted on the Armenian question, and its unanimous vote has been that the Turkish butcheries may go on."

EGYPTOLOGY AND THE BIBLE.

A recent discovery made in Egypt has attracted much attention and caused much discussion among learned searchers into the mysteries of Egyptian antiquities. The article unearthed is a stone cylinder on which the names and titles of King Pepi I. are recorded. King Pepi is said to have reigned in Egypt about the year 3233 before Christ.

least, amid its uncertainties, we can infer nothing which refutes any statements in the Bible regarding the history of the corresponding period. Champollion, the original decipherer of Egyptian hieroglyphics, says in his writings on this subject: "I have demonstrated that there is no Egyptian monument really anterior to the year 2200 before our era."

He adds that "The kings of Egypt named in the Bible are found on Egyptian monuments in the same order of succession, and at the precise epochs where the sacred books place them. . . . and the Bible gives more accurately than the Greek historians their true names. I would be curious to know what answer to these facts will be made by those who have maliciously asserted that Egyptian studies tend to change our belief in the historical documents furnished by the books of Moses. On the contrary, my discoveries come invincibly to their support."

It is true that many monuments have been discovered and deciphered since Champollion wrote, but it may be safely asserted that there is not one which refutes a single statement of the Bible, whereas there are many which confirm its incidental references to a remarkable degree, whether those references relate to the reigns of the kings of Egypt or to the manners and customs of the people.

THE SO-CALLED NON-SECTARIAN SCHOOLS OF MANITOBA.

We have heard much of the excellence of Mr. Greenway's Public school system, and this has been flouted as a reason for refusing justice to the Catholic minority in Manitoba. The vaunted superiority of the Protestant schools of the Province has been very fully exploded, though that would by no means be a sufficient reason for the intolerant conduct of the Government toward the Catholics. It has been shown that the Catholic schools of Manitoba were as efficient as could be expected under the circumstances of the Province before 1890, and that they suffered nothing on comparison with the Protestant schools, which were violently and by a single stroke made the nucleus of the new school system then established by law.

We are told also that the Public schools of the Province are quite non-sectarian, and that the decision of the Privy Council, which declared them to be not Protestant schools, settles this point.

We must remark in the first place that the sectarianism of the schools or their pure secularism is not the point at issue. If they were as secular as it is pretended they are it would still be an intolerable injustice to deprive the Catholics of their fair share in the provincial school funds, and it would still be a gross violation of the agreement between all sections and creeds under which Manitoba became at first a Province of the Dominion, namely, that the Separate school system then in vogue should be permanent.

But there are many evidences that the school system as established by Mr. Greenway is distinctively Protestant. The Privy Council in deciding that they are not Protestant schools, took into consideration the wording only of the school acts, and not the facts or actual practice which makes them distinctively Protestant schools.

This is well pointed out by Mr. John S. Ewart in his recent pamphlet on this much agitated school question. He points out that the school regulations are distinctly Protestant. One of the regulations in force is: "To establish the habit of right doing, instruction in moral principles must be accompanied by training in moral practices. The teacher's influence and example, current incidents, stories, memory gems, sentiments in the school lesson, examination of motives that prompt to action, didactic talks, teaching the Ten Commandments, etc., are means to be employed."

On this subject, Mr. Ewart, in a debate with the Rev. Mr. Pedley, held in Mr. Pedley's church, Winnipeg, on 29th April, 1895, said: "Am I wrong in saying that the programme sounds like one for a Sunday school? Are the Catholics unreasonable in saying that in the hands of Protestant teachers, the flavor of the memory gems, didactic talks, etc., would be Protestant? It could not possibly be otherwise. I defy any Presbyterian, for instance, who believes his catechism, to conscientiously teach the Ten Commandments without coming into direct conflict with Roman Catholic doctrine."

Mr. Ewart instances the division of the first commandment into two by Protestants. The purpose of this is to make a special commandment against the Catholic use of images, and Mr. Ewart asks: "When he is teaching the Protestants' second commandment, is he to

state that it is a special commandment aimed at Roman Catholic images and relics? Or is he to explain 'Thou shalt not make unto Thee any graven image' as the Catholics explain that language? . . . Let Protestants tell me that they are willing to have their children taught the Ten Commandments by Roman Catholics, and I shall then, but not till then, acknowledge that the present schools are unsectarian."

Mr. Ewart points out that in other respects there is a divergence between the Catholic and Protestant interpretations of the Ten Commandments, which would be necessarily dwelt upon in the "didactic talks" of the teachers. Mr. Pedley's only answer to this was that "if some Catholic children were taught the Commandments by Protestant teachers there would be some Protestants taught by Catholic teachers." This certainly does not cure, but rather aggravates, the evil, and it effectually explodes the notion that the Manitoba Schools are non-sectarian.

It has been likewise admitted by Mr. Joseph Martin that the religious exercises prescribed by law in the schools are "most unjust to Roman Catholics." He added: "If the State is to recognize religion in its school legislation, such a recognition as is acceptable to Protestants only, and in fact only to a majority of Protestants, is, to my mind, rank tyranny."

It is perfectly clear to every intelligent person who considers the character of Mr. Greenway's school laws that they are intended for the establishment of a strictly Protestant school system, and the following incident, which occurred only a few days ago, fully proves that the trustees are carrying out the law in accordance with this view of the case.

A properly certificated Catholic teacher made application for employment in one of the Winnipeg schools, and received a reply from the secretary of the Provincial School Board saying: "In answer to yours of the 7th inst., I would say that I laid your application before the trustees, but they would not accept your application on account of your religion. I am sorry, as I think we may fare worse."

The lady has published the correspondence, and she makes the statement that "The Secretary-Treasurer told me their objection was based solely on the score of religion, and admitted that my offer was, otherwise, the best they had had. What difference the religion of the teachers in the National schools makes, I fail to see, as they are bound down to use certain text-books, teach only certain subjects, and abide by numerous other restrictions."

THE POSITION OF TURKEY.

The situation in Turkey seems to be but little changed from what it was at any time during the last fifteen months, or if there is any change it is toward giving the Sultan greater liberty than ever in pursuing his policy of exterminating his Christian subjects.

Not long ago when the great powers of Europe agreed to make a naval demonstration in concert, it seemed as if the Turk's rule was about to be brought to an end, but the wily Sultan knew how to make use of the mutual jealousies of the powers, and he was able so to play off one against the other that he has not been interfered with.

At the present moment reports from the Empire are of a most conflicting character. On the one hand, we are informed, on what is said to be reliable authority, that Great Britain, France and Russia have reached an agreement to the effect that Anatolia, the province in which the Armenian massacres have been chiefly perpetrated, shall be apportioned to Russia, which undertakes to pacify the country. Russia will also have, it is said, Constantinople, while Syria and Palestine will be occupied by France.

It is further provided, according to this account, that England's right to sovereignty over Egypt will be recognized, and also over the western shores of the Turkish Empire where it borders on the Persian Gulf. The rest of the empire, it is said, will be apportioned among the other European powers.

These reports have not much appearance of truth, though they have been made with much display of detail, and it does not seem that the Sultan has any thought that such arrangements are likely to be effected, for the massacres of Armenians are being carried out as remorselessly as ever. It is estimated that since September, 1894, there have been between thirty and forty thousand Armenians slaughtered in cold blood. The last massacre reported is of two thousand Christians, the number of sufferers being fewer than those

reported on previous occasions, for the reason that there are fewer now to be killed. The number of persons who are suffering from loss of property and of any means of sustenance is estimated at several hundreds of thousands, including men, women and children.

Another report is to the effect that Russia has made a secret treaty with Turkey whereby the former power will occupy Anatolia, and will guarantee Turkey against attack from any quarter, especially England. In this report there appears at the present moment some truth, though it is difficult to believe that Turkey would throw itself into the arms of Russia, which has been so long desirous of making encroachments on Turkish territory.

It remains to be seen whether or not these reports are true. Meanwhile the position of affairs has brought forth from Mr. Gladstone another expression of his opinion on the situation. He says in a letter just published, that the "murderous wickedness of the Sultan is unendurable, but he has gained an absolute victory over the powers to their unparalleled disgrace and defeat." He adds:

"I cannot wholly abandon the hope that out of this darkness light will arise, but the matter rests with the Almighty, to whom surely all should address fervent prayers in behalf of His suffering creatures."

BROTHER NOAH'S HANDBOOK OF ENGLISH LITERATURE.

We have received from the publishers a new handbook of English Literature designed for use especially in Catholic educational institutions, but which might be very profitably used in all our institutions for higher education. The book is entitled "English Literature: a Manual for Academies, High Schools and Colleges, by the Brothers of the Christian Schools."

The author is Brother Noah, professor of English literature in Manhattan college, New York city, a brother of Judge Curran, late Solicitor General of Canada.

Brother Noah's book has many features which make it superior to works of the same kind which have been hitherto in use, as it traces in a more full and masterly manner the influences which religion and learning in their combination with each other had upon English literature from the beginning.

The book has an introduction by Mr. George Parsons Lathrop which states clearly its excellence, and the testimony of Mr. Lathrop is a sufficient guarantee that we do not lavish undeserved praise upon it when we say that it is the best work of the kind we have seen, treating the subject with more reverence for religion, as well as more intelligently than any other designed for High School use, and consequently more likely to produce good fruits in leading pupils to detect and appreciate the real beauties of English literature.

Mr. Lathrop's introduction is so descriptive of the purpose of Brother Noah's work that there is very little more for us to say than to follow or repeat his comments on it. He quotes Brother Noah's words that "even as heathens, the English were of a religious turn of mind," and this fact suffices to show that a correct appreciation of English literature must "throw light upon the influence of religious conviction and true faith through ten or twelve centuries."

Brother Noah has done this with great success, and Mr. Lathrop also points out that though the best treatises on literature hitherto written for school use have brought to bear on the theme the most exact scholarship, none have succeeded so well as Brother Noah in making the reader feel that the past is part of our inheritance which may be utilized in our own century and our own neighborhood.

Mr. Lathrop also remarks that an attractive trait of the volume is that, instead of wearying the student with arbitrary divisions into periods, overloaded with dates that dazzle and confuse, a natural and easy sequence is adopted whereby the salient points are emphasized at once and an indelible impression is made on the mind of the student.

It is not to be supposed, however, that Brother Noah's book is destitute of dates, for chronology is one of the most vital organs of history, and the history of literature would be very vague and uninteresting if dates were not judiciously given, and in this respect the book is not at all defective. The dates of the various authors and events described are very carefully given; but it is not the giving of proper dates which Mr. Lathrop con-

demns, but the which serve to make the student purpose of a tended for use

The tone of the debt of England is shown Lathrop points always made to non-Catholic appreciation of These features Brother Noah's Catholic institution see it generally text-book on literature.

It is issued Barclay street, EDITOR

An amusing was recently well known England, in spiritualistic began to play hymn which their gathering serious voice never to be forgotten the words were also here of their origin Questions were given by raps great enthusiasm the spiritualist voice declared to be irrefragable their creed. The damped when raps were given of an electric produced by a transmitter, and in the piano The effect was awe-inspiring inhibited by the in their juggling transmitter w of the piano enabling a with the plan the telephonic

In this age ous freaks, which may n and we cannot at the appea which sets its tianity and locality. He the usual co without a cr Boston under Mrs. or Miss had no the than that several so-called such as The like, and upon the am The lady is fashionable, position she more than Her fancy w even her foll the pulpit, a modifying it pelled, much a plainer an use in the c no doubt th be one just Colonel Ingr good Chur "People's C which he r admiration.

The testi the Catholi that we ar sacred Body numerous doubt that Church is Catholic Ch nevertheless readers to has been di St. Priscilla arian gate ichthus, m ancient Ch Lord, and quently en our Lord Blessed Eu of Translu this use lay of the wor the Greek Theo Vi Christ, the newly - die the priest act of disti ion, and fish in the

vious occasions, for the number of persons who from loss of property and of sustenance is estimated hundreds of thousands, women and children.

demns, but the overloading with dates which serve only to confuse, and to make the student lose sight of the main purpose of a work on literature intended for use in schools.

The tone of the book is Catholic, and the debt of English literature to Catholicity is shown throughout, yet Mr. Lathrop points out that the appeal is always made to facts indisputable and never to prejudice, "and that the great non-Catholic writers receive generous appreciation of their noble qualities."

It is issued by Mr. P. O'Shea, 19 Barclay street, New York.

EDITORIAL NOTES.

An amusing spiritualistic seance was recently given at the house of a well-known electrician in London, England, in presence of a number of spiritualistic believers. One of them began to play on the piano-forte a hymn which is frequently sung at their gatherings, whereupon a mysterious voice was heard close by singing the words. Portraits in the room were also heard to sing in the voices of their originals, who were not present.

It seems that the Holy Father is about to address another appeal to the Christian world in behalf of religious reunion, and is already preparing an apostolic letter on that subject, according to the latest Roman advices. As usual, the "enterprising" correspondents are giving us before hand an outline of the character of this Papal appeal, but as Rome is not in the habit of disclosing the tenor of pontifical documents before they are published, the statements of such correspondents are entitled to very scant attention.

ly signifying the Real Presence of our Lord in the holy Eucharist, as no other interpretation can be reasonably put upon the picture. The reference by itself might be unmeaning, but in connection with the well known usages of the primitive Christians, it is full of significance as a reference to the doctrine of Transubstantiation.

NOTWITHSTANDING the refusal of Pope Leo XIII. to give permission to Prince Ferdinand of Bulgaria to have his young son Prince Boris baptized in the Greek Schismatic Church, it has been recently stated that the child was to be so baptized, but it now appears that Prince Ferdinand has not yet yielded to the demand of his Bulgarian Ministers that this should be done. He has, however, sounded the Pope once more with a view to obtain permission to yield on this point, but the Holy Father is firm in his attitude of refusal, and it is now said that the Prince will give obedience to the Pope even should it cost his crown. The Emperor of Russia is said to be influencing the Bulgarian Cabinet to adhere to their demand, but if Ferdinand prove faithful to his religion he will remain firm in the matter. He is now perfectly aware that he cannot conscientiously yield to a bartering of the religious faith of his son.

CATHOLIC PRESS.

Where is the nation which does not owe its faith to the missionary work of apostolic men? Does not the Church's history which tells of heroes who went forth to conquer and to die in a grander cause than ever knight or warrior of old was sworn to. Did the Apostles and their successors sit down in the courts of the temple, or lounge within the sanctuary waiting for the people to come and hear the word of God? Did Augustine or Patrick or Boniface wait even to be asked before they carried the light of faith into those lands that have since called them blessed?

This enlargement of the sphere of work will bring about logically the extension of the organs of administration. When the "nations," as the old term ran, are in fact represented in the government at Rome, the Papacy will be as much a masterpiece of the science and practice of government as it is the providential and divine delegation of Christ. In this, as in so many other things, Leo XIII. will have been an innovator, a "historical" man, in the highest sense of the word. In its external and human side is not the Papacy the only truly immutable and progressive of institutions?

An excellent project is that of the Young Men's Institute of San Francisco. That influential Catholic organization has by unanimous resolution committed itself to the defence and propagation of Catholic truth by educational lectures and by the distribution of Catholic literature. This action has led the Monitor, of San Francisco, to remark: "One of the most pressing needs of our day is a campaign of education. Catholic doctrines, Catholic practices are not known to non-Catholics. Hence it is that bigotry rampant can circulate all manner of forgery, and can circulate it with effect. If non-Catholics had even a slight acquaintance with Catholic truth these forgeries would bear their own refutation on their face." California seems to be considerably tainted with bigotry these days, and the Young Men's Institute has a good field for its work of enlightenment. It would be a good thing if Catholic young men's societies in other parts of the country would follow the example of the enterprising Californians.—Catholic News.

The countrymen of Robert Burns do well in honoring his memory as they did last week on the anniversary of his birthday; but the poet would turn in his grave could he have heard one eulogist couple his name with that of John Knox, as two (William Wallace being the third) of the greatest in Scottish history. If there was one thing abhorred by Burns in life it was the gloomy creed inflicted upon his countrymen by Knox. He scored it in prose and poetry, "Holy Willie," "The Ordination," "The Holy Fair," and many other scathing satires, attacking his contempt for the unco' guid, whose canting hypocrisy revolted his manly soul. Perhaps this feeling was most specifically evinced in his poem, "The Kirk's Alarm," beginning: "Orthodox, Orthodox, who believe in John Knox, Let me sound an alarm to your conscience, and the penultimate stanza:—"Calvin's sons, Calvin's sons, seize your spiritual guns, Ammunition you never can need; Your hearts are the stuff will be powder enough, And your skulls are storehouses of lead." It is rather far-fetched to drag in the name of Knox among the great men of Scotland, to the omission of

Scott, Montrose, Campbell, Aytoun, and the later and greater Stevenson, not to mention a hundred others of whom Scotland has just reason to be proud—Paul Jones, for instance, in war, and Gladstone in statesmanship.—Boston Pilot.

CATHOLIC TRUTH FOR UN-BELIEVERS.

Has the Obligation to go Forth to These Beyond the Fold Cased to be Part of the Church's Mission?

A few friends sat chatting one evening, when a discussion arose over missions to non-Catholics. The talk was friendly enough till it was proposed by one of the company that those present should utilize what time could be spared from necessary work connected with their respective charges to begin a series of missions in their own neighborhood.

We were all, however, rather startled by one of the company, who rose and denounced the whole project as "visionary, ridiculous, absurd." The more we tried to argue with him, the more angry he became. That man once belonged to one of the noblest preaching orders in the Church.

We have often, however, been surprised at the amount of heated opposition that the mere suggestion of this idea has produced in some. Sometimes it is amusing, sometimes provoking; more often it is sad. In considering this opposition we are tempted to ask, What kind of an idea of the Catholic Church can these men have? Do they regard her as a close corporation from which all but those claiming an inherited membership are excluded? Surely, if so, hers is not then the mission that she has always claimed to have received from Christ Himself, the evangelizing and civilizing of the world.

We do not read in the Gospel, at least explicitly, that Christ ordered the people to go to the Apostles, but we do read that He said to the latter, "Go ye into the whole world; preach the Gospel to every creature." Are the Catholics of this country, then, alone to be excluded? Non-Catholics may not be disobeying God in not coming to the Church to hear her teaching, but we are absolutely failing in our duty and in charity, as well as disobeying God's explicit command, in not carrying to them the saving gift of faith, which alone brings joy, peace, and life everlasting.

But we are told, "Oh! that was different." Unquestionably. But the difference lay only in the will of the men who received this divine commission to "Go and teach all nations." They were not deterred by difficulties or unpropitious outlooks. They did not view the field from afar and pronounced the task impossible. They did their duty. "Paul preached, Apollo watered, and God gave the increase."

Men who have proposed to take part in this evangelization have been hooped, scorned, and spoken of by some as if they advocated something strange, something before unheard of. However, this is a good sign. St. Francis of Assisi was scorned, but his work was blessed of God, and it prospered. St. Dominic went out to preach to the Protestants of his day, and founded a great order of missionaries for this purpose, but, we presume from want of a field, his followers have had to seek other employments. St. Francis Xavier travelled far and wide under the burning sun of eastern lands to win for Christ, not the flower of the human race, not the white man with his God-like faculties of heart and mind, but the darkened souls of those children of the Orient. For these he left house and brethren and lands for "His name's sake," and thought it worth while doing. Had he lived in our day we might have taught him an easier way, viz., to build fine churches, and sit down at the portals to wait for the poor heathen to seek entrance there. In our pride and human respect we cannot stoop to such old-fashioned ways. Is this the spirit of the followers of Him who was ever kind and patient to the poor and humble ignorant? The only words of scorn He spoke were to those who had the true faith, but so vilely used it.

Whence comes this repugnance to the work of converting the American people? From whom has arisen this opposition to the very spirit of Catholicity? Why is it quoted at us, when the idea of going out to preach to our separated brethren is proposed: "Charity begins at home." "I was not sent out to the lost sheep of the house of Israel." "It is not good to take the bread of the children and cast it to the dogs." Verily has the spirit of the ancient Patriarchs arisen amongst us when such texts are interpreted against this work. With the Jew of old, again the scornful finger is pointed at the meek Nazarine, with the words, "Can any good come out of Nazareth?" One good mission to non-Catholics will do more good for the Catholics

themselves than all the other kinds of missions, sermons, or instructions that any priest can give.

This may seem an almost paradoxical statement, but it is easily explained. The moment this work is begun in a community, the charity of Catholics is on fire. They take a keen delight in the work, are anxious to do all they can to help on the good cause. Their *amour propre* is aroused, and they feel that they must give good example, stand by the priest and see that he waits for nothing. Men who would never come near a mission to Catholics suddenly awake to the realization that they are Catholics, and are eager to come to the non-Catholic mission, to assist, as it were, at the death-bed of Protestantism. They pay more attention to the sermons, and to the ceremonies of the Church, than they have done for years. Their pride in their faith is aroused. It pleases them to witness the intellectual superiority of their priests; and the favorable comments of those outside the Church make them love and understand better the religion they have so long neglected.

The youth, too, will be saved. How often has not this hide-and-go-seek policy been in vogue! A poor little church hidden away in some obscure town, where Low Mass is said only occasionally; where, either from neglect or necessity, the instructions are few and far between; the priest scarcely known, never appearing in public to take part in anything concerning the public welfare either temporal or spiritual, utterly indifferent to the world outside and the needs of its teeming thousands—how often has not all this begotten an indifference which it is all but impossible to overcome! Of that ancient and mighty organization instituted by Christ for evangelizing the world they know nothing, or at most it is but a figure of history to them, a myth of the dead and buried past. Presently comes the non-Catholic mission. Before their wondering eyes, too, are spread the ever ancient yet ever new treasures of the faith they would have cast away as a worn-out garment. Is this living, concrete, active thing the religion they were ashamed of? Are they indeed members of this mighty organization? Is this Church, so full of light and love and vigor, theirs—their very own? Will they ever more be ashamed of her, untrue to her? Ah, no! This palpitating, glorious, exulting, energetic faith thrills them with new life, and under the genial glow of its charity they are roused into new and supernaturalized beings.

Lesses to the Church are rare in those congregations where the priest is the foremost man in his community; having the weal of all at heart, and showing that enlarged charity which makes him realize that he will have to answer to God for the souls of all within his jurisdiction, Catholic and non-Catholic alike. An inert body moves nothing, neither can priest or people rise higher or beget spiritual life among the people confided to his care if they be not awake to every uplifting influence.

What saved Catholicity in the sixteenth century? The governments? They were a stumbling block. This or that reform? What good would have been all the reforms in creation if this one had not become all powerful, viz., missionary activity to combat, overthrow, and destroy the errors of Luther, Calvin, et al.? Through various causes the Church had become inert. She had not only ceased to carry the torch of faith to others, but on this account, failed to hold her own. Then came the reawakening. Compelled to fight for existence, the missionary life within her was revived. Awakened into renewed activity it encompassed the whole world in its efforts; and not only were the ravages of Protestantism stayed, but new nations and peoples were brought into the fold. Those countries in which the effects were kept up are to-day returning, and this age is reaping where it has not sown. It was that work which turned the tide and saved the rest of Europe. When all else fails these enemies of non-Catholic missions, they demand, as a final argument against us that they show the results of the work. Have they become blind entirely to the ways of God? The *sang froid* with which they ignore all history is amusing when it is not contemptible. Do they expect the errors and prejudices of three hundred years to be removed in a day? Would any man speak of justice, expect that people who are totally ignorant often of the first principles of religion, nay, who are in their conception of it farther removed from the truth than the Pagans of old, should learn in a few days and accept unquestioningly those deep and wonderful doctrines which must be believed without doubting by every child of the Church?

We take years to instruct children in the faith, and in them there is no false teaching to be removed, before their hearts are ready to receive the good seed. How much patience, then, is there not needed by the tillers in these neglected fields outside the Church in wading on the roots of error, and making fertile the soil for the growth of the precious flower of truth!

The duty of a true religious in this country is not the importing of national prejudices, contentions and singularities and the fostering of sectional differences, for which we have no use here, but in the upbuilding of the grand, spiritual, united kingdom of God in this great Republic; in the

elevating of our civilization and bringing the truth to those who know not God; and, lastly, in allaying the strifes and harmonizing the differences of the many and various elements cast upon these shores into one homogeneous, religious people.

The decay of sectarian influence, the inability of evangelizing Protestantism to any longer hold the masses, the earnestness of the more educated to ape the forms of the Catholic ritual, the rapid dissolving and disintegrating of the various sects, the breaking down of the non-Catholic belief under agnostic and materialistic blows, and the eagerness and anxiety of all thoughtful men as to the outcome of all this show us that the time is ripe for us to present our cause and to display our treasures. Why, then, any longer should we leave to feed on husks these children of a rich and heavenly Father? Why not bring to them the Bread of Life? Why allow them to starve for want of that nourishment which alone gives spiritual life, and hope and peace? If you want them in your churches this is the only way to get them there. Remember the parable of the marriage feast: "Go out and compel them to come in, that my house may be filled." Go out into the highways and byways and invite these people to the tables of the Lord; and many will come who otherwise would feel that they were intruders.

You will no longer, then, complain of decaying faith, of difficulties in maintaining Catholic discipline, of mixed marriages, of the falling away of Catholics, of disrespect to ecclesiastical functions, of the running after strange gods; but you will wield a greater influence than ever, your words will reach farther, you will find less trouble in maintaining discipline; your influence over the morals of the community will be stronger, and even those who do not cross the Rubicon will be elevated to a higher moral and intellectual plane from which new advances may be made. It may be a long pull and a strong pull, but in the end our gain shall be such that at no distant period we shall see the dawn of a better day, and shall rejoice in the glorious triumph of our holy Mother Church, which knows neither Jew nor Gentile, Greek nor barbarian, but shelters them all within one fold, which is in the Lord Jesus Christ—Rev. F. G. Lentz, in Catholic World.

NOBLE SENTIMENTS.

Senator Hoar Has Words of Praise For Catholics.

Exercises commemorative of the anniversary of the landing of the Pilgrims at Plymouth, on Forefathers' day, were held in all parts of Massachusetts recently. The most elaborate celebration took place at Plymouth, under the auspices of the Pilgrim society. The orator of the occasion was Senator Hoar, who has been so viciously attacked by the A. P. A. recently, for his opposition to that organization. Senator Hoar's speech was much in line with all his recent speeches—a plea for broader toleration and against narrow bigotry.

"If there is one thing more than another which is the settled purpose of intelligent and educated men and women who are to be, and ought to be the governing forces of all Christian nations," said Senator Hoar, "it is that the relation of man to his Creator shall be a question for the individual soul, and shall not be used as an instrument by any human power or authority. Our fathers dreaded the power of the Catholic Church. But I think we are quite apt to forget that the 'fury of the Bishops,' from which John Milton says they fled, was the fury of Protestant Bishops. Religious intolerance was the error and crime of past ages, universal with but few exceptions, and belonged to all Churches alike. The witchcraft delusion prevailed in Protestant England, Puritan Massachusetts, as well as among the Catholic nations of the continent. It was a Protestant monarch by whose orders the body of Oliver Cromwell was disinterred from its resting-place in Westminster Abbey, and the head—nobler and more august than any in the long line of English sovereigns since the day of Alfred—was exposed to public indignity on Temple Bar.

"To day Catholic France is as tolerant as Protestant Massachusetts. Catholic Italy has thrown off the temporal power of the Papacy. There has been no nobler tribute in recent years to the memory of the pilgrim, and to civil and religious freedom, than that uttered in Plymouth ten years ago by a Catholic poet. I know of no more eloquent and stirring statements anywhere of a lofty American patriotism than that by Father Conaty, an Irish Catholic priest in my own city of Worcester, when the portrait of our Irish hero, Sergeant Plunkett, was hung on the wall of Mechanics' hall.

"In Massachusetts alone at least 56 per cent. of her people are of foreign parentage. Probably 30 per cent. of her people are of the Catholic faith. They came here, most of them, driven by an extreme poverty from homes where for centuries they had been victims of an almost intolerable oppression.

"They have faults, which it is not part of a true friendship or a true respect to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men who are not yet old has changed so little the character of Massachusetts, and has had, on the whole, so favorable an influence upon

her history and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him. I look with an unquenching hope upon the future of Massachusetts. Nothing can stay her in her great career, unless evil and low ambition shall stir up strife where there should be peace, hatred where there should be sympathy, and the conflict of religious sect and creed where there should be nothing but common Christian faith and common Christian love.

"There is a story of an Irish traveller who touched his hat to the statue of Jupiter in Rome. He said in explanation that he was afraid the old fellow might come into power again. The old Giants of Bunyan, Pope and pagan have become harmless in their caverns so long ago as the time when Bunyan's pilgrim passed by on his way to the holy city. They are no more dangerous now. Timorous and mistrustful, Mr. Ready to Hail, and Mr. Feeble-Mind may turn pale and their knees may tremble with dread of these ancient specters. They may hide themselves in caverns of their own to take counsel for their mutual protection. They cannot frighten the American people. Still less will the sons of the pilgrims be disturbed. We do not meet tyranny or bigotry or despotism with weapons like theirs. We have learned other lessons from the pilgrim fathers. Leave liberty to encounter despotism. Leave liberty to deal with slavery. Leave tolerance to meet intolerance. Set the eagle to deal with the bat. Let in upon the marsh and upon the swamp the pure air and the fresh breeze. Open the windows into the cold dungeon and dark cellar and let in the sun's light and the sun's warmth."

POPE LEO XIII.

An Interesting Article in the February Century.

An article that will appeal with particular interest to Catholic readers is "Pope Leo XIII. and His Household," by Marion Crawford, which appears in the February number of *The Century*. As Mr. Crawford is a Catholic and is in friendly relations with the Vatican, he possessed unusual facilities for gaining material not accessible to most writers on the subject. The article is one of a series to be devoted to Rome, St. Peter's and the Vatican. The illustrations show the private apartments of the Pope, and a note by Mr. Crawford says: "The photographs were taken, with the special permission of His Holiness, by my friend Thomas Hamilton Wood, a private chamberlain, who died suddenly within a week after he had completed the work. He told me before he died that while he was making the photographs the Pope moved from room to room, to make way for him. No photographs or drawings have ever before been made, to my knowledge, of the inner rooms, and the negatives of these are at present in safe keeping." These pictures include the bedroom of the Pope, "of small dimensions, containing only a bed, in an alcove, a writing-table, an arm chair and kneeling stool, and one wardrobe," the private chapel, the chapel where the Holy Father sometimes says Mass, the room in which he takes his daily siesta, the sitting-room where special private audiences are given, the anteroom, the throne-room, and the Pope's private study and library. Mr. Crawford expresses throughout his article the greatest admiration for Pope Leo, ranking him among the ablest and wisest of those who have occupied the throne of St. Peter. He sums up the character and intellectual gifts of His Holiness in this paragraph: "As a statesman his abilities are admitted to be of the highest order; as a scholar he is indisputably one of the first Latinists of our time, and one of the most accomplished writers in Latin and Italian prose and verse; as a man he possesses the simplicity of character which almost accompanies greatness, together with a healthy sobriety of temper, habit, and individual taste rarely found in those beings whom we might well call 'motors' among men." Mr. Crawford gives in detail the daily life of the Pope, and from it one gains the knowledge that not a single ruler of the world over is a busier man than he. Mr. Crawford says: "In Leo XIII.'s private life, as distinguished from his public and political career, what is most striking is the combination of shrewdness and simplicity in the best sense of both words. Like Pius IX., he has most firmly set his face against doing anything which could be construed as financially advantageous to his family, who are good, gentle folk and well to do in the world, but no more. All that he has as Pope he holds in trust for the Church in the most liberal acceptations of the term." Mr. Crawford is a vivid writer, and he has notably succeeded in setting forth the personality of Pope Leo, his literary tastes, his manner of speech, and his energy and force, which have marked him out as a great leader of men.

OBITUARY.

MISS MARY THERESA FORTNEY, HESPELER. Died, on the 26th ultimo, Mary Theresa, daughter of Mr. David Fortney, an old and esteemed subscriber of the RECORD. Miss Fortney was a most excellent young lady, esteemed and beloved by all with whom she came in contact. She had the happiness of receiving all the rites of holy Church, and died perfectly resigned to the Divine will. The remains were brought to St. Ignace's church, Desmeton, where Requiem Mass was celebrated by Rev. Father Wey; thence to the cemetery, followed by an immense cortege of sorrowing friends. May her soul rest in peace!

Simplicity is the inseparable companion of the graces.





C. M. B. A.

From Branch 90. The social event of the season was the annual ball given by Branch No. 30, C. M. B. A., of Fort Lambton, Tuesday evening, Jan. 28, at the residence of their worthy President, John P. Conlon, and his estimable wife, where members and their friends, to the number of 100, were entertained. The orchestra under the direction of Mr. Glass, and his five daughters, who during the intermission after supper, gave an exhibition of fancy dancing, which was much appreciated by the guests, who expressed themselves as more than pleased with the kind treatment accorded them by Branch 30. To much praise cannot be given the ladies for the manner in which the refreshments were served. This enjoyable event closed by the whole company singing "He is a Jolly Good Fellow," and giving three cheers for the host and hostess.

Resolutions of Condolence.

At the last regular meeting of the Paris Branch, the following resolution was adopted: Whereas, with deep regret the Brothers of the Paris Branch, have learned of the loss sustained by Jos. Cahill, in the death of his beloved child, he is Resolved that we tender unto him our deepest sympathy in the sad hour of his affliction, and pray God to give him the grace to bear his trouble with Christian fortitude and resignation to the will of Him who doeth all things well. Resolved that this resolution be spread on the minutes of our next meeting, a copy sent to Brother Cahill, also to the CATHOLIC RECORD for publication. Signed: Thos. Murray, Wm. Lavine, E. J. Stapleton.

E. B. A.

St. Joseph's Juvenile Branch, No. 1, had a very successful meeting on Thursday, Jan. 28, the members attending in large numbers for the installation of officers for 1909. Bro. James McCall acting as installing officer, assisted by Bro. Henry Smith, installed the following officers: Pres., N. J. Curran; Vice-Pres., Peter Chaboyer; Sec., J. P. Ball; Treas., J. M. Jamieson, Jr.; Fin. Sec., J. P. Ball; Treas., W. H. Jamieson, Sr.; Stewards, Geo. Farr and Peter McCabe; Acting as installing officer, Bro. J. A. O'Connor; Guard, Philip Doyle; Medical Adviser, Thos. H. Harris, M. D.; Auditors, P. Chaboyer, N. J. Curran, and J. O'Connor. The Treasurer reported showing the branch to be in a good financial condition. W. Lane, S. T.

I. C. B. U.

At a regular meeting of the Catholic Civic League Branch No. 2 of the I. C. B. U., the following officers were installed in their respective offices: Pres., J. J. Rogers; Past President, J. A. O'Connor; Guard, Philip Doyle; Medical Adviser, Thos. H. Harris, M. D.; Auditors, P. Chaboyer, N. J. Curran, and J. O'Connor. The Treasurer reported showing the branch to be in a good financial condition. W. Lane, S. T.

A. O. H.

Thursday evening, January 28, being the regular meeting of Division No. 3, was again made the occasion of a most pleasant event in the annals of the society. After considerable business had been dealt with, the literary committee handed to the President a long list of songs, recitations and readings, which were much appreciated by the generous applause of all; but if I might be permitted to make particular mention to the recitation of "The Heart of a Mother," which was read by Miss M. J. Rogers, and which was a much respected member of Division No. 3, which is as follows: "The Heart of a Mother." Mr. President and Brother Hibernians—In a recent publication I see that our people are blamed for their want of knowledge of Irish history, and I feel that it is our duty to give people a record calculated to stimulate the pride and desire of their descendants to emulate them that the ancient Irish history, and to give to the members of our Hibernian societies, because of the many acknowledged organs of the Ancient Order of Hibernians, and leading exponents of its principles—because they place in their hands a history by which they can communicate with each other, interchange ideas and show the position occupied by our nation in the world, and on this continent; and last, but not least, because they enable us to see our productions in print.

"This pleasant sure, to see your name in print. A book is a book, but there's nothing in it." I notice that in our Hibernian papers a good deal of attention is being given to the "The Heart of a Mother" which has been in the past as its infamous counterpart to day, a fair copy of the "The Heart of a Mother" and its progressiveness. But Mr. President, I am inclined to think that it is hardly worth our while to make such a book, especially as there are other Catholic societies besides the A. O. H., and if we leave it alone it will die of a virgin's operation. Intolerance, besides as it is a Protestant expression, and if it is a Protestant expression, it is ashamed of it, and a measure of the nation of the country which it really is—I conclude that on Protestantism primarily rests the responsibility to study the history of the nation, and to give to the members of our Hibernian societies, because of the many acknowledged organs of the Ancient Order of Hibernians, and leading exponents of its principles—because they place in their hands a history by which they can communicate with each other, interchange ideas and show the position occupied by our nation in the world, and on this continent; and last, but not least, because they enable us to see our productions in print.

From the invasion of our country by Strongbow in 1170, to the present day, a single century is not a single ray to illumine the terrible night of Irish wrongs and sufferings, and rapine, and misfortune, and pain, and sorrow, and death, and a right to be proud of our great old race? And in this connection it may not be out of place to take a hurried glance back through the centuries at its origin. In the famous letter of Donald O'Neill, King of Ulster, to Pope John, in the year 1255 we find that Ireland was divided into three kingdoms, the country with a fleet of thirty ships, and founded a monarchy which comprised the entire island. They arrived there from Cantabria, on the river Ebro, from which ever they called the beautiful country to which an all-wise Providence guided them, Iberia. Their descendants ruled the country with a written constitution, founded on justice and right, and eminently calculated to preserve the peace, happiness and contentment of their people. The arts and sciences were encouraged and practiced, as is abundantly attested by the many specimens of rare beauty which are still preserved. But, above and beyond all other proof of an advanced civilization, may be mentioned the round towers.

"The pillar towers of Ireland How wondrously they stand By the rocks and rushing rivers Through the valleys of our land." Yes, to-day they stand as they did centuries ago, pointing to heaven in undoubted attestation of a former Irish life, and a palpable proof that the ancient Irish did not live in holes in the ground, like rabbits, as the apostles of England and America would have us believe, as they may long remain "The Sentinels of Time." It was during the reign of Legarius, in the year 35, that St. Patrick was sent to Ireland by Pope Celestine, and from the conversion of the kingdom to the invasion, Ireland was ruled by an unintermitted succession of sixty-one kings descended from the purest blood of Milesians. "It was to those Milesian princes, and not the English or any other foreigner that

the Church of Ireland had been indebted for its riches, by the splendid liberality of the monarchs, and of which it is almost stripped by the grasping greed of the English." These are the words of O'Neill, complaining to the Pope of the spoliation by Catholic England of the Irish Church 560 years ago, and we have ample reason ever since to know of what they are capable in this direction.

Toronto, Jan. 27, 1909. Mr. Editor—I take the liberty of calling your attention to the Ancient Order of Hibernians, with the purpose of interesting you in the spread of that organization, and the elevation of our Catholic brethren of Irish birth or descent. With your kind permission I will submit some reasons why it ought to be encouraged and its membership largely increased. The A. O. H. has always been in close sympathy with the Catholic Church and her lawful representatives, as may be seen from its history, its constitution, and its ritual. Only protection and aid can be given to its objects are to bring together Catholics of Irish birth or descent, in friendship, unity and true Christian charity. The union of Catholics is always a desirable end, especially where they are in a minority, and where their political and Christian character is so frequently in danger, especially in this case where Catholics are singled out by a powerful and widespread association as enemies of the country, and only of being outlawed and set beyond the pale of social and political life.

The A. O. H. men are constantly solicited to enter secret societies which are either antagonistic to their religious belief, or utterly indifferent to their religious faith. To guard against such societies that the encouragement of others in which the Catholic faith is the basis of thought and action, and the part of all the members. I would respectfully call attention to the fact that the A. O. H. is encouraged in all States in the United States and Canada; that it numbers fully 100,000 members, and that it is growing very rapidly. This country is a great measure to the encouragement of the ecclesiastical authorities in many dioceses, who have examined the principles, objects and practice of the order, and concluded that it was a great and laudable power for good within and without the Church. They desire, therefore, to see it spread, and to see that, with the religious elevation of its members will come also a higher degree of civil and social.

Yours respectfully, Division No. 3, A. O. H. Stratford Ont., Jan. 13, 1909. At the last regular meeting of Division No. 3, A. O. H., the following resolutions were unanimously adopted: Whereas death has visited the home of two of our esteemed Brothers, Michael and John McEvoy, who were members of this branch, and whose beloved sisters, he is Resolved, while bowing with humble submission to the will of God, who doeth all things well, we hope that they will be consoled by the knowledge that what appears to be their sorrow is their departed sister's eternal gain. And it is further Resolved that we extend to our sorrowing Brothers and their family our heartfelt sympathy in this their hour of bereavement. W. P. Cloney, Rec. Sec.

DIocese of Hamilton.

At the morning services in St. Mary's cathedral on Sunday, Jan. 25, financial statements of revenue and expenses for the past year were read. The rector, Rev. Mr. McEvoy, preached at High Mass, his text being a portion of the seventh commandment, which, he said, compels all to pay their tithes faithfully. In the course of his remarks, Rev. Mr. McEvoy stated that the past year had been a prosperous one, both in regard to the cathedral and the three other Catholic parishes of the city. Many improvements had been made to the church property, and the charitable institutions under their direction.

During the year \$6,180.90 had been subscribed towards the building fund. St. Mary's presbytery, on which still a considerable amount remains to be paid. Of the contributors Bishop Dowling gave the largest sum, heading the list with \$875. Towards the furnishing of the presbytery the Catholic ladies of the city generously contributed \$900.25. The semi-annual collection at Christmas for the support of the cathedral staff amounted to \$829.75. Of this sum the balance of revenue received, \$309, and \$108.50; single men, \$129.50, and friends, \$125.00. Contributions for the support of young men studying for the priesthood amounted to \$109.75. Members of the cathedral parish assisted in the erection of St. Lawrence church by giving \$691 to the building fund.

To the Holy Sepulchre cemetery fund St. Mary's parish gave, by special collection, \$118.20; Patrick parish, \$111; St. Lawrence's, \$93, and St. Joseph's, \$15.20. The receipts, including the collection, amounted to \$1,045.65, and the expenditure \$875.19, leaving a balance of \$170.46. This fund is for the maintenance and beautifying of the cemetery. The officers of the committee are: Donald Smith, chairman; J. Moran, secretary, and Rev. F. P. McEvoy, treasurer.

Among the many societies connected with the church there are some that are more proud of than St. Vincent de Paul society. It is truly fulfilling Christ's command of feeding the hungry, clothing the naked, caring for the widow and the orphan. The receipts of this society for the past year amounted to \$1,328.18, and of this \$191.80 was paid for food and coal; \$191.47, for groceries and provisions; \$95.16, for bread and flour; \$28.25, for house rent; \$16.40, for boots and shoes; \$27.50, for fuel; \$11.64, for stationery and printing; \$5.75, for railway fare for poor strangers. The total expenditure amounted to \$678.82 leaving a balance of \$649.36, which is equally divided among St. Mary's, St. Patrick's, and St. Lawrence's branches of the society. The board of directors consists of the chaplain, Rev. Mr. McEvoy; Henry Arland, president; Mr. Best, secretary, and P. J. Kelly, treasurer.

In concluding his discourse, Rev. Mr. McEvoy thanked all who had contributed to the various collections. He hoped that during the present year the debt on the cathedral and the presbytery would be wiped out. As a means of accomplishing this he suggested that each member of the congregation give at least one day's pay out of every SERMON BY BISHOP DOWLING IN ST. JOSEPH'S CHURCH. The grand musical Vespers was sung on Sunday, Jan. 26, in St. Joseph's church by the choir, assisted by an orchestra of nine pieces. His Lordship Bishop Dowling presided, his subject being prayer. After the sermon there was Benediction, and the Holy Sacrament. The choir sang Mozart's "Magnificat," Mortier's "O Salutaris," and Lamberti's "Tantum Ergo." Miss Cleary sang "Alma Redemptoris Mater." The collection was in aid of the choir fund. The church was crowded to the doors.

A TREAT FOR THE OLD PEOPLE. Yesterday afternoon Bishop Dowling and Father Brady paid a visit to the House of Refuge, and the old people are indebted to them for a few hours of enjoyment, the memory of which will help to brighten the sad monotony of life for many a day. It was the occasion of the Bishop's annual visit, and the organists were present, and after the inmates had been entertained with refreshments in the lower hall, there was an impromptu program of vocal and instrumental music, recitations and dancing, from which visitors and inmates derived great pleasure.

On the occasion, under J. B. Nelligan, played a number of suitable selections, including national airs which appealed especially to the sympathies of the old people. "St. Patrick's Day in the Morning" was struck up, two Irish old dames were so stirred by the melody that they exhibited a desire to dance, so a space was made for them on the floor, and amid much hand-clapping and encouragement they danced a measure with wonderful agility and sprightliness. The Bishop then good-humoredly rallied the men, exhorting them not to be outdone by the ladies. A stout old fellow, with a hint of the "rhumatics" in his coat, then stepped forward, and was faced by a lively old girl. The orchestra struck up a lively jig, and, solemn as the side of a horse, the venerable

couple tripped through the dance, "covering the buckle," "chasing and working in many reminiscent wrinkles of the days when they were young, concluding with bows to His Lordship that would have done credit to a drawing-room in the days of the directory.

When the applause had died away the Bishop suggested that Father Brady's voice had no doubt been improved by his recent visit to the Emerald Isle, and he should contribute something to the enjoyment of the occasion. Father Brady suggested that the Bishop had quite a sweet voice of his own, so His Lordship, who is one of the kindest and most good-natured of prelates, took his place behind the piano and sang that beautiful song by Father Frost, "The Bells of Shandon." His Lordship was in excellent voice, and sang with much taste and expression. He was enthusiastically applauded. Father Brady then sang an Irish ballad, which met with equal approval. J. B. Nelligan gave a song and recitation, and then His Lordship addressed a few words of good advice to the inmates. He congratulated them on having such a kind matron as Mrs. Sturdy.

"She is that, ah' her children too—God bless them!" exclaimed an old Irishman, and the other old people chorused their endorsement of his subject, the first of which I am not one of those who think religion consists in having a long face," continued the Bishop. "God forbid! I believe in innocent recreation and people enjoying themselves during their leisure. He told the inmates to show their appreciation of the matron's kindness by being obedient and giving as little trouble as possible. Chairman McKewen of the city council agreed during the evening to take part in the conclusion of the entertainment. His Lordship and Father Brady delivered short speeches at the close complimenting the staff at the House of Refuge.

On Sunday, the solemnity of the feast of the Purification, His Lordship Bishop Dowling blessed the candles at St. Mary's cathedral and preached to a large congregation. Canon and priest, the feast celebrated and the ceremony of blessing candles. Father Brady preached an eloquent sermon at St. Lawrence church Sunday evening. The subject of his sermon was a priest's first impressions on visiting Rome and his own visit to the Basilica of St. Lawrence at Rome. Next Sunday he will deliver a sermon on the subject his visit to St. Peter's and his audience with His Holiness Pope Leo. The ceremony of blessing the throats of the people took place in the four Catholic churches of the city. Large numbers presented themselves to receive the blessing of St. Blase.

LET THE GOOD WORK GO ON.

Sir—You published in your issue of Jan. 15 a letter signed "Polycarp," recommending "Catholic Belief" and "Plain Facts for Fair Minds." Here is experience from one placed at an election in a Catholic neighborhood, and in the neighboring country. Last year we sold about six hundred of the first and two hundred of the second. People in humble positions sold to their friends and acquaintances. One such person sold one hundred. Convents took some. Stores of various sorts sold a few. Priests allowed them to be sold at church doors, giving out the books for free to the poor. Some were given to the poor, some were sold to people coming for inquiry or instruction. It is seven hundred and fifty copies of "Catholic Belief" (cheap, paper cover edition) are left. The former has a good index, and is most useful for reference. It appeals to the heart, by prayers, as well as to the head. Address: Columbus Press, or Catholic Book Exchange, 120 West 100th Street, New York City. Yours, X.

The Irish Party.

London, Feb. 2.—The London Sun definitely announced that Mr. Justin McCarthy will retire this week from the leadership of the Irish Party, in favour of a younger and more energetic party, solely because of his declining health. All the morning papers will to-morrow discuss the approaching retirement of Mr. McCarthy. The former has a long and distinguished career, and is highly respected for his temper and dignity. It adds that if his health capacity is the sole guide in selecting his successor Mr. Sexton ought to be chosen for the place. He is the first favorite of the party, and is highly respected by the party. The question of who will be appointed Mr. McCarthy's successor will be discussed at a meeting of the party to be held in Dublin, but it will finally be decided in London after the House of Commons resumes its sitting.

The Remedial Bill.

Ottawa, Feb. 1.—The Cabinet met to-day at 11 o'clock with the intention of sitting all day. For the first time since Parliament met the Remedial Bill was taken up by Council. The intention, so it is said, is to bring it ready for introduction by the end of the week. John S. Ewart, Q. C., Winnipeg, who represents the Manitoba Catholics, had a long conference with Sir Hibbert, in connection with this forenoon regarding the measure. Although Sir Hibbert is not in the Government, the preparation of the Remedial Bill will greatly involve his opinion. Mr. Ewart had also a conference with Hon. Mr. Dickey, Minister of Justice.

MARRIAGE.

ROWLAND DOYLE. A very interesting ceremony took place in the Church of Our Lady of Mount Carmel, on Tuesday, January 25, when Miss Nellie B. Doyle, daughter of Michael Doyle, Esq., of McGillivray, was united in the holy bonds of matrimony to Mr. Louis Rowland, of Mount Carmel. The nuptial knot was tied by Rev. Father Trahan, in the presence of a large number of friends and acquaintances. The bride was charmingly attired in cream crepon with lace and flowers, and wore a veil decked with orange blossoms. The bridesmaid, Miss Nora Doyle, sister of the bride, wore a suit of Nile green with hat to match. The groom was supported by his brother John. The organ pealed forth the Wedding March, the bride and groom stood upon her father's arm, and was met at the altar by the groom. The choir, assisted by Miss E. McIlhargy of Lucan, rendered choice and appropriate music during the ceremony. The altar was beautifully decorated for the occasion, and the large gathering of friends present, spoke in high terms of the esteem and respect in which the bride and groom are held.

After the ceremony the guests, to the number of thirty-five, repaired to the residence of the bride's father, where they partook of a numerous repast. The presents were both of land and left on the evening train for a trip to the west. May the sunshine of love and prosperity ever attend them!

Work for Linemen.

The Bell Telephone Company would be glad of all the experienced telegraph or telephone linemen in Toronto for a few weeks. Application should be made at once at 37 Temperance St. Toronto.

There is always room for a man of force, and he makes room for many.

CHURCH UNITY COMING.

The Hopeful View of Henry Austin Adams, a Convert.

Boston, Jan. 20. — On Thursday evening of last week Henry Austin Adams lectured before the John Boyle O'Reilly Reading Circle in the hall of the Catholic Union in this city. His subject was "Church Unity: The Outlook in England and America." A large audience greeted Mr. Adams. He began by asking his audience to bear in mind the application to this subject of Church Unity, as well as to history, of the axiom which Professor Hertzog ever impressed upon him and his fellow-students of history, long ago in Germany: "Nothing ever happens; everything is brought about." Mr. Adams then investigated the causes that had brought about the present profound interest in the question of the Reunion of Christendom. He would have his hearers remember that he is an optimist, and, therefore, while the coldest might have no quarrel with his premises, he was willing that they should cut his conclusions in two. Led by his temperament and his hope, he might inter too much.

Still, much as to the religious state of lesser men, might be fairly inferred from the movement of great personalities. Take, for example, three great men of our own day, whose lives have nearly spanned the century—Dr. Dollinger, Cardinal Manning and William Ewart Gladstone. Borrowing a happy point of comparison from astronomy, as to what is indicated in its world of the transit of Venus across the sun, he spoke of the significance in the world of religious thought, of the transit of these great intellects across the face of truth; Dr. Dollinger, the erstwhile pillar of orthodoxy, ending his long life outside the pale of the Church; Cardinal Manning, beginning in an almost Calvinistic Protestantism, dying a Cardinal of the Catholic Church; Gladstone, at the outset, the narrowest of Tories, ending his Parliamentary life in Democracy, verging on Radicalism.

Less than a hundred years ago England was as Protestant as Protestant could be. Her statute books bristled with penal laws against Catholics. No Catholic could be a member of Parliament, nor the governor of a colony, nor the mayor of a city. No Catholic had the most ordinary citizen rights. The churches were devoid of a single sign of the old religion. The old lady of the Anglican establishment mumbled her formal litanies; and John Bull, contentedly a Protestant, remembered the Gordon riots without shame, and ate his roast beef and plum pudding with hearty appetite.

But the old leaven was at work, nevertheless. Already, in the first quarter of the century there were signs of a change. The plaster with which the alleged reformers had covered the walls of the interior of the churches, was scraped off, and the saints smiled out again; the cross—yea, the erstwhile hated cross, trampled and spat upon—was taken out from its hiding-place in the organ lofts, and set in honor again above the churches. The altars, broken by Cromwell and his followers, were brought up from the cellars, and reverently put together again in their old places. The citizen rights of Catholics were restored.

To-day, in the city of London alone, there are 300 Anglican churches wherein almost all the outside appearances of Catholicity prevail—even to Stations of the cross, confessionals, incense and holy water. Meantime, wonderfully accelerating this progress towards Catholic thoughts and ways, outside the Church, came that tremendous religious upheaval, the Oxford movement, landing within the Church John Henry Newman, Manning, Faber, Ward, and a host of men heretofore regarded as pillars of the Establishment. All this had its reflex action on the Episcopal body in America. The speaker was still young, but he could remember the intense and all-pervading Protestantism of the Episcopal Church in his own boyhood.

"If I had called our dear old minister a priest," he said, "he would almost have died of the shock. If I had called him a 'Father,' I'd have died." He remembered the sensation caused by the first surplized choir in an Episcopal church, in Brooklyn. "Count now, if you can," he said, "the American Episcopal churches with surplized choirs, stained glass windows, the altars, and all the other outward signs and symbols of Catholicity." What does this mean, if not that among the Episcopalians, that body of Protestants most resembling the Catholic Church, there is a great drawing towards Catholicity—a great yearning for religious unity. (Of course, interjected the lecturer here, don't forget that I am an optimist.)

As to the other forms of Protestantism—in the divided and subdivided sects even though at first glance the movement towards reunion does not show itself so plainly, still it is there, and the approaches to Catholic symbolism and expression are noticeable. These Protestants, asserting their Protestantism now chiefly by their inability to hold together long under any especial sectarian title, are, in the religious world, as the asteroids are in the solar system. Still, among them is the craving for unity, and they have this in common with all the rest—deep down in their hearts they love God and their fellow men and wish to do their Christian duty.

There is, then, a widespread desire for Christian unity, but on what basis? It is like a man desiring to purchase a large and beautiful house. All goes well between the negotiators while there is a question only of the party of the first part desiring to sell, and of the

party of the second part desiring to buy.

In this spiritual question, the Catholic Church possesses the edifice of Christian unity. Let us call her the party of the first part; the party of the second part, as we shall call the Episcopalians, and the party of the third part, under which head we shall group all other Protestants, who certainly desire to own this house and abide in it. But the terms? The Episcopalians, in great part, stand out against nothing but the supremacy and authority of the Pope. You remember the Pope's Encyclical to the people of England. Hardly was it well in their minds when the Archbishop of Canterbury, speaking for the Anglican Establishment, was out in an answer in the public press, declaring that Episcopalians could never recognize the headship of the Pope.

But scarcely had he spoken when other Anglican divines began to question if it were necessary to be so uncompromising as all that. The Archbishop's word was not really an ultimatum—could not the primacy of the Bishop of Rome be granted? and so on. (Just as the party of the second talks, after awhile, in the real estate transaction already suggested.) Then you remember as another step forward, the mission of Lord Halifax to Rome—his audience with the Holy Father. What has it made plainer than that the advance guard of the movement will ask no sacrifice of the essentials of Catholicity as a condition of reunion. Oh, no! they came to the Pope, out of their confidence in him, that he, Peter, is the changeless rock of the Church's foundation. (Here my conclusions admit of no division, said the lecturer.) If he could change, they would not want reunion. But what is there that can be yielded, not essential to faith?

Here we can leave the party of the second part. But many Episcopalians, tired of the slowness of the negotiations, have as individuals entered the house of Christian unity. As to party of the third part, despite the multiplication of sects, the old antagonisms dividing sect from sect are breaking down, and Protestantism is more and more becoming pure individualism. As the peculiar tenets of a sect fall from a man, much of his anti-Catholic prejudice falls, as well; and the Church gets a better chance for his soul. In this way, many earnest souls are coming in.

We have left little time to do more than suggest the attitude of the party of the first part to the other parties in his movement for Christian unity. Here the lecturer spoke most eloquently of Pope Leo XIII., and his work for this great end—uncompromising, it is true, as the head of Christ's One Church, and the representative of His indivisible Truth must ever be, but so loving, so condescending, above all so prayerful. What can heaven refuse to his prayer? asked the lecturer, picturing the Holy Father at his Mass, with the body of Christ in his hands, and the prayer of Christ for His disciples, "That they may be one," upon his lips.

He spoke, too, of the incessant prayer of the League of the Sacred Heart, the world over, for the same end. Then he told of the Catholic missions to non-Catholics, and the good fruits they are bearing. By the invitation of the Fathers conducting the mission, he had himself told the story of his own conversion to an audience of 3,000 Protestants, in the Church of Our Lady of Victories, Brooklyn, the previous Sunday night.

He mentioned incidentally that since his own conversion, less than three years ago, he had assisted at the reception into the Church of seven clergymen, friends of his, and that one hundred and eighty of his former flock had followed him into the Church.

In conclusion, he emphasized the importance of the zeal and good example of individual Catholics, in promoting Christian unity, and the work that the Catholic Reading Circles are doing for the same end.

The Proper Time

When the most benefit is to be derived from a good medicine, is early in the year. This is the season when the tired body, weakened organs and nervous system yearn for a building-up medicine like Hood's Sarsaparilla. Many wait for the open spring weather and, in fact, delay giving attention to their physical condition so long that a long siege of sickness is inevitable. To rid the system of the impurities accumulated during the winter season, to purify the blood and to invigorate the whole system, there is nothing equal to Hood's Sarsaparilla. Don't put it off, but take Hood's Sarsaparilla. It will do you good. Read the testimonial published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story. You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs or consumption, while you can get Bi-De's Anti-Consumptive Syrup. This medicine cures coughs, colds, inflammation of the lungs and all throat and chest troubles. It cures a free and easy expectoration, which immediately relieves the throat and lungs from viscid phlegm.

MARKET REPORTS.

LONDON. London, Feb. 6. — Wheat, 72 to 75c per bushel. Oats 24 to 25c per bushel. Peas, 45c to 51c per bushel. Barley, 15 to 33 1/2c per bushel. Buckwheat, 23 1/2 to 24 1/2c per bushel. Rye, 30 1/2 to 34 1/2c per bushel. Corn, 30 1/2 to 32 1/2c per bushel. Beef remained dull, at 45.50 to 45.75 per cwt. Lamb 7c per pound wholesale. A few veals sold at 5c per pound. Dressed hogs, 4.50 to 5.10 per cwt. Turkeys 8 to 9 cents a pair. Fowls 50 to 60 cents a pair. Butter, 36 cents a bag. Apples were offered at 22.00 to 22.75 per barrel. Hay \$14 a ton.

Toronto, Feb. 6. — Wheat, white, 80c; wheat, red, 78c; wheat, goosie, 72c; peas, common, 50c; 60c; oats, 27 to 27 1/2c; barley, 38 to 40c; buckwheat, 30c; ducks, spring, per pair, 40 to 75c; chickens, per pair, 25 to 40c; geese, per lb. 6 to 8c; butter, in 1 lb. rolls, 20 to 21c; eggs, new laid, 20 to 21c; onions, per bush, 30c; turnips, per bag, by load, 15 to 20c; potatoes, per bag, 15 to 25c; apples, per bush, 15c to 20c; bay, Timothy, \$12 per ton; straw, 10c to 12c; beef, hinds, 4 to 6c; beef, fore, 3 to 4c; spring lamb, carcass, per lb. 5 to 6c; veal, per lb. 14 to 15c; mutton, lb. 4 to 5c, dressed hogs, 25 to 28.40.

Detroit, Mich. DEPOSIT. — Wheat, No. 2 red, 72c; No. 1 white, 71c; corn, No. 2, 28c; No. 3, yellow 29c; oats, No. 2 white, 22c; rye, 20c; potatoes, best Michigan, 18 to 19 per bushel; bay, No. 1 Timothy, \$15.50 to \$16.50 per ton; hay, No. 2 Timothy, \$12.50 to \$13.50 per ton; hogs, best white comb, 12 to 15c per lb.; 1st class dairy, 11c; creamery, 10c per lb.; beans, city handpicked, 11.75 to 12.10 per bushel; apples, new 2.50 to 4.50 per barrel; poultry, 10 to 12 lb., dressed hogs, 27.75 to 35.00 per cwt.; wool, from 5 to 14 to 18c per lb.

Port Huron, Mich. Feb. 6. — Grain—Wheat per bush—White, 92 to 96c; No. 2 red, 90 to 92c; oats, per bush, white, 15 to 18c; 1/2c; 30 to 33c; peas, per bush, 30 to 32c; buckwheat, 25c per bush; barley, 60 to 65c per bush. —Butter, 15 to 16c per lb.; eggs, 14 to 16c per doz.; lard, 8 to 9c per lb.; honey, 12 to 15c per lb.; mutton, 10 to 12c per lb.; cheese, full cream Michigan, 11 to 12c per lb.; 1st class dairy, 11c; creamery, 10c per lb.; beans, city handpicked, 11.75 to 12.10 per bushel; apples, new 2.50 to 4.50 per barrel; poultry, 10 to 12 lb., dressed hogs, 27.75 to 35.00 per cwt.; wool, from 5 to 14 to 18c per lb.

21c; eggs, new laid, 20 to 21c; onions, per bush, 30c; turnips, per bag, by load, 15 to 20c; potatoes, per bag, 15 to 25c; apples, per bush, 15c to 20c; bay, Timothy, \$12 per ton; straw, 10c to 12c; beef, hinds, 4 to 6c; beef, fore, 3 to 4c; spring lamb, carcass, per lb. 5 to 6c; veal, per lb. 14 to 15c; mutton, lb. 4 to 5c, dressed hogs, 25 to 28.40.

Detroit, Mich. DEPOSIT. — Wheat, No. 2 red, 72c; No. 1 white, 71c; corn, No. 2, 28c; No. 3, yellow 29c; oats, No. 2 white, 22c; rye, 20c; potatoes, best Michigan, 18 to 19 per bushel; bay, No. 1 Timothy, \$15.50 to \$16.50 per ton; hay, No. 2 Timothy, \$12.50 to \$13.50 per ton; hogs, best white comb, 12 to 15c per lb.; 1st class dairy, 11c; creamery, 10c per lb.; beans, city handpicked, 11.75 to 12.10 per bushel; apples, new 2.50 to 4.50 per barrel; poultry, 10 to 12 lb., dressed hogs, 27.75 to 35.00 per cwt.; wool, from 5 to 14 to 18c per lb.

Port Huron, Mich. Feb. 6. — Grain—Wheat per bush—White, 92 to 96c; No. 2 red, 90 to 92c; oats, per bush, white, 15 to 18c; 1/2c; 30 to 33c; peas, per bush, 30 to 32c; buckwheat, 25c per bush; barley, 60 to 65c per bush. —Butter, 15 to 16c per lb.; eggs, 14 to 16c per doz.; lard, 8 to 9c per lb.; honey, 12 to 15c per lb.; mutton, 10 to 12c per lb.; cheese, full cream Michigan, 11 to 12c per lb.; 1st class dairy, 11c; creamery, 10c per lb.; beans, city handpicked, 11.75 to 12.10 per bushel; apples, new 2.50 to 4.50 per barrel; poultry, 10 to 12 lb., dressed hogs, 27.75 to 35.00 per cwt.; wool, from 5 to 14 to 18c per lb.

Dressed Meats — Beef, Michigan, \$4.50 to \$5.00 per cwt. Live weight, 22 to 24 per cwt.; Chicago, 25 to 26.50 per cwt.; pork, live weight, \$4.25 to \$4.50; heavy, \$4.00 to \$4.25; live weight, \$3.75 to \$4.25; light, \$3.50 to \$3.75; \$5.50 per cwt.; spring lamb, dressed, 50 to 60c per lb.; live weight, 35 to 40c per lb.; veal, 30 to 35c per lb.; chickens, 10 to 12c per lb.; fowls, 8 to 10c per pound; spring ducks, 8 to 10c per lb.; turkeys, 10 to 12c per pound; geese, 8 to 10c per lb.

Hides—Beef—Heavy, 1.40 per lb.; No. 2, 1.30 per lb.; green, calfskins, No. 1, 60c per lb.; No. 2, 40c per lb.; sheep skins, 20 to 25c, each; follow to 4c per lb.

Latest Live Stock Markets. Toronto, Feb. 6. — Cattle — Some choice lots sold up to 30c per pound, and a few loads sold at 25c to 30c. Pitches ranged from 20c to 25c, and lower occasionally. A few bulls sold off at 20c to 25c per pound. Sheep and Lambs — Lambs were in ample supply, and from 3 to 3 1/2c was paid, with an occasional 4c. Steers ranged from 12c to 15c, and were selling at from 2 1/2 to 3c per pound. Hogs — Hogs were in small supply, and sold at 10c to 12c per pound. Carcasses were paid; for the best light and heavy hogs, 8 to 10c per cwt. was realized; and stores were worth 6 1/2 to 7c per cwt. Chicago, Feb. 6. — Hogs — Receipts, 17,000; left over, 9,000; market strong to 5c higher; light, 10 to 11c; mixed, 8 to 9c; heavy, 6 to 7c; 4,000; market quiet but steady; beaver, 10 to 12c; cows and he