at \$1 per Bottle. 6for \$5.

No. 4, London, and 4th Thursday of every at their hall, Albion Block P. Cook, Pres., P. F. Secretary.

ALMANAC____ ONTARIO FOR 1895.

the Approbation of

e Precious Blood, Toronto ste Clergy List. Directory Societies, Devotions for ort Stories, Biographical

andolins, Banjos & Violins 5 FOR EITHER. Lents have received highest Pinish and Material, and but in order to thoroughly in every locality, we will more to show rates. Similar

EVERY CATHOLIC HOME ll Instruct and Enterbers of the Family.

C HOME ANNUAL h a Beautiful Oil-ontispiece of the y Family.

confessional. A true story, in of Arc. With two illus-An Australian story by no.
Marienthal in Elsace. An scription of a world-reWith four illustrations ful-pa e illustrations.
Il Things. A touching ry. By Marion Ames

"I am human e'en here in my heavens, What I was I am still all the same,— And I still love my beautiful Mother.— And thou, Priest of mine, do the same.

Swept the beautiful "O Salutaris"
D) wn the aisles—did the starred statue stir
Or was my heart only a-dreaming
When it turned from her statue and her?

The door of a white tabernacle Felt the touch of the hand of the Priest; Did he waken the Host from its slumbers To come forth and crown the high Feast?

To come forth so strangely and silent,

When her hands, and her's only, held Him Her Child, in His waking and rest. Who had strayed in a love that seemed way

Did she dream of the straw of the manger When she gazed on the altar's pure white Did she fear for her Son any danger In the little Host, helpless that night?

No. no! she is trustful as He is; What a terrible trust in our race! The Divine has still faith in the Human-What a story of infinite grace!

"Tantum Ergo," high hymn of the altar. That came from the heart of a saint, That came from the heart of a saint, Swept triumph-toned all through the temple, Did my ears hear the sound of a plaint?

'Neath the glorious roll of the singing Fo the temple had sorraw crept in? Or was it the moan of a sinner? Oh: Beautiful Host, wilt thou win

e Catholic Record.

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

LONDON, ONTARIO, SATURDAY, DECEMBER 8, 1894.

VOLUME XVI.

tic. Among the most noted European Advent preachers whose fame has reached this country, are the Dominican Fathers Didon and Monsabre, Mgr.

d'Hulst and, in his day, Father "Tom

Burke, whose splendid eloquence was often heard in the Eternal City. Mgr. Keane and other American divines have also preached in Rome during the

Advent season. The late Mgr. Preston, of New York, during his pastorate

at St. Ann's Church in that city, always made it a point to preach a course of Advent sermons. Now-adays the custom is quite common, and

the gospels, furthermore, of the Advent

Sundays furnish the preacher always with appropriate themes for the season.

THE IMMACULATE CONCEP-

TION.

There is no part of the Church's teaching that commends itself more forcibly to our reason, or that is sup-

ported by more ancient tradition than

the Immaculate Conception of the

Blessed Virgin-which simply and only

-Catholic Columbian.

THE IMMACULATE CONCEPTION. REV. A. RYAN.

Fell the snow on the Festival's vigil And surpliced the city in white. I wonder who wove the pure flakelets? Ask the Virgin—or God—or the Night.

It fitted the Feast: 'twas a symbol, And earth wore the surplice at morn, As pure as the vale's stainless lily For Mary the sinlessly born,

For Mary, conceived in all sinlessness. And the sun, thro'the cloud of the East, With the brightest and fairest of flashes. Fringed the Surplice of White for the Feast.

And round the horizon hung cloudlets, Pure Stoles to be worn by the Feast; While the earth and the heavens were waiting for the beautiful Mass of the Priest.

I opened my window, half dreaming. My soul went away from my eyes, And my heart began saying "Hail Marys," Somewhere up in the beautiful skies,

Where the shadows of sin never rested; And the angels were waiting to hear The prayer that ascends with "Our Father," And keeps hearts and the heavens so near.

And all the day long,—can you blame me?
— Hail Mary," "Our Father," I said,
And I think that the Christ and His Mother
Were glad of the way that I prayed. And I think that the great, bright Archangel Was listening all the day long For the echo of every "Hail Mary" That soared thro' the skies, like a song,—

From the hearts of the true and the faithful, In accents of joy or of woe, Who kissed in their faith and their fervor The Festival's Surplice of snow.

I listened, and each passing minute, I heard in the lands far away "Hail Mary,"" Our Father," and near me I heard all who knelt down to pray Pray the same as I prayed, and the angel, And the same as the Christof our love— "Our Father." "Hall Mary." "Our Father"— Winging just the same sweet flight above.

Passed the morning, the noon; cams the Even, The temple of Carist was adame With a balo of lights on three altars, And one wore his own Mother's name.

Her statue stood there ; and around it Shone the symbolic stars. Was their gleam And the flow rets that fragranced her altar, Were they only the dream of a dream?

Or were they sweet signs to my vision Of a Truth far beyond mortal ken. That the Mother had rights in the temple Of Him she had given to men.

Was it wronging her Christ son, I wonder, For the Christian to honor her so? Ought her statue pass out of His temple? Ask the Feast in its Surplice of snow. Ah, me! had the pure flakelets voices, I know what their white lips would say, And I know that the lights on her altar Would pray with me, if they could pray.

Methinks that the flowers that were fading, Sweet virgins that die with the Feast Like martyrs upon her fair altar, If they could, they would pray with the Priest,

And would murmur "Our Father," "Hail Mary,"
Till they dropped on the altar, in death
And be glad in their dying for giving
To Mary their last sweetest breath.

Passed the day as a poem that passes Through the poet's heart's sweetest Through the poet's heart's sweetest strings; Moved the minutes from Masses to Masses— Did I hear a faint sound as of wings.

Rustling over the aisles and the altars?
Did they go to her altar and pray?
Or was my heart only a-dreaming
At the close of the Festival day?

Quiet throngs came into the temple, As still as the flowers at her feet. And wherever they knelt, they were gazing Where the statue looked smiling and sweet "Our Fathers," "Hail Mary's" were blended In a pure and a perfect accord. And passed by the beautiful Mother To fall at the feet of our Lord.

Low-toned from the hearts of a thousand "Our Fathers," "Hail Marys" swept on To the star-wreathed statue. I wonder Did they wrong the great name of Her Son,

Her Son and our Saviour—I wonder How He heard our " Hail Marys "that night? Were the words to Hin sweet as the music They once were, and did we pray right? Or was it all wrong?—will He punish Our lips if we make them the home Of the words of the great, high Archangel That won Him to sinners to come?

Ab, me! does He blame my own mother, Who taught me a child at her knee. To say, with "Our Father," "Hall Mary"? If 'tis wrong, my Christ! punish but me.

Let my mother, oh, Jesus! be blameless; Let me suffer for her if you blame. Her pure mother's heart knew no better When she taught me to love the pure name.

Oh, Christ! Of Thy beautiful Mother Must I hide her name down in my heart? But ah! even there you will see it— With Thy Mother's name how can I part? On Thy Name all divine have I rested In the days when my heart trials cam Sweet Christ, like to Thee I am human, And I need Mary's pure human name.

Did I hear a voice? or was I dreaming? I heard—or I sure seemed to hear— "Who blames you for loving my Mother Is wronging My heart—do not fear.

I was happy—because I am human— And Christ in the silence heard "Our Father," "Hail Mary," "Our Father Murmured taithfully word after word.

And just for a sweet little while, And then go back to its prison. Thro' the stars did the sweet statue smile?

I knew not, but Mary, the Mother, I think almost envied the Priest, He was taking her place at the altar.— Did she dream of the days in the East?

This eve to this shrine in the West.

In thy little half-hour's Benediction The heart of a sinner again? And, merciful Christ. Thou wilt comfort The sorrow that brings Thee its pain.

Came a hush, and the Host was uplifted, And It made just the sign of the Cross O'er the low bended brows of the people. Oh, Host of the Holy, Thy loss

To the altar and temple and people Would make this world darkest of night; And our hearts would grope blindly on throug

For our love would have lost all its light. "Laudate," what thrilling of triumph! Our souls soared to God on each tone, And the Host went again to its prison, For our Christ fears to leave us alone.

Blessed Priest 'strange thou art His jailor, Thy hand holds the beautiful key That locks in His prison love's Captive, And keeps Him in fetters for me.

'Tis over —I gazed on the statue,
"Our Father,"" Hail Mary," still came,
And to night Faith and Love cannot help it,
I must still pray the same, still the same. Written at Loyola College on the night of Dec. 8, 1880.

THE ADVENT SEASON. A Period of Preparation for the Better Celebration of Christmas.

The liturgical year in the Catholic Church commences with the first Sunday of Advent, the latter word being the name given to that period of the year which closes with the coming of Christmas. The Advent season, which is a time set apart by the Church wherein the faithful are exhorted to prepare themselves duly for the better observance of the great feast of the day that falls nearest to St. Andrew's day, November 30; and that Sunday may come as early as November 27, or solute as December 20.

as late as December 30.

Formerly, the Adventide, like the Lenten season, consisted of forty days, and it was observed, moreover, as rigonously as the variation of the season and the season consisted of the season consisted of forty days, and it was observed, moreover, as rigonously as the variation of the season consisted of the season control of th orously as the penitential period; but since the ninth century its duration for the general body of the faithful has been limited to four weeks. been limited to four weeks; although an Advent of forty days, with all the original severities of the season, is yet observed by some of the most austere of the religious orders. For the people at large, though, with the lessening of the religious orders. at large, though, with the lessening of the length of Advent, there was also saints." Nor does the lateness of a definition indicate that the doctrine granted a mitigation of the observances which attended it of old; and in the middle of the fourteenth century Pope Urban the V. dispensed the laity from the abstinence that, up to that time, was daily required during that time, of them.

The date of the institution of Advent in the Church — as the Assumptis generally placed in the early part of tion of the Blessed Virgin at the fourth century. Then the name which it now bears was given to Christmas, and the Church, anxious to secure the best possible observance of that great festival, prefaced it with a period of forty days, upon which she bestowed the appellation of Advent. The season is found mentioned in the writings of St. Perpetous, the eighth Bishop of Tours, which See he presided site of the Blessed Virgin at present—is a revealed truth, the Church alone has power to decide that question. This power is an essential part of her commission "to teach all nations." (Math. xxviii. 19.) The freedom of the Blessed Virgin at present—is a revealed truth, the Church alone has power to decide that question. This power is an essential part of her commission was the first fruit of Rademption. Saviour also. He saved her by prethe marriage this week of the new Saviour of the human race, to be a Czar — marriage being forbidden by doctrine revealed by God, and therethat Church in Advent—the season different in duration from the Catholic Adby all the faithful." Hence in the vent : and in the Protestant Church in Mass of the Immaculate Conception the Germany many of the Catholic rules Church addresses the Eternal Father-regarding the manner of keeping Ad "Who through the foreseen death of vent are still in force. On the part of Thy Son, has preserved her from every some of the Protestant denominations stain. in this country there has also been shown of late years a disposition to one questions. That His own sanctity, copy the Catholic way of keeping Ad involved in the end for which she was and the Ritualists nowadays created, required her exemption have their special services for the season, while their preachers aim at adapting to its spirit the sermons they deliver during its continuance, thus one defiled by sin when He had only to

returning to a practice that has always prevailed with the Catholic priesthood. After it had instituted the Advent season the Church prescribed especial offices for its days; and the Sacramentary of St: Gregory the Great, that of the most precious materials. The ary of St. Gregory the Great, that illustrious Pope who occupied St. of the most precious materials. The Peter's chair in the latter part of the sixth century, are found Masses and offices proper for the five Sundays of its sanctity. That Ark was but a of its sanctity. That Ark was but a offices proper for the five Sundays of its sanctity. That Ark was but a which, at that period, were comprised type of Mary who is called by the in the season. The present offices, Church the Ark of the Covenant. Was covering only four Sundays, were fixed in the ninth century, when, as already stated, the length of Advent was lest it contained things pertaining to God sened. The more notable features of the Advent Mass are the violet vest-ments worn by the priest, the omission of the Gloria and the substitution of the Benedicamus Domino for the Ite stained by original sin? Would God the Benedicamus Domino for the Ite stained by original sin? Would God Missa Est, in dismissing the congregation prepare a dwelling for Himself and tion. The antiphon of the office during Advent in honor of the Blessed enemy? Virgin is the Alma Redemptoris Mar fourteen Virgin is the Alma Redemptoris Mar fourteen hundred years ago, speaking ter, wherein the maternity of Mary is on this subject— "Who ever heard of honored and her intercession as the one who built a house for himself, and Mother of God invoked. This hymn first gave occupation of it to his Mother of God invoked. This hymn dates from the eleventh century, and dates from the eleventh century, and its author was the Blessed Hermann, who was educated at the celebrated Swiss Monastery of St. Gall, and who sanctified. Of that Temple God said to Solomon: "I have chosen and have sanctified this place." (2 Par. vii. 16.)

Sermons are annually delivered by the | neither of them needed to be sanctified most eloquent preachers who services can be secured. The Advent sermons so much as she. Yet she would not have been sanctified so much as either in Notre Dame, in Paris, and those at the Church of San Andrea della Valle, original sin. original sin.
Moreover reason requires that Mary in Rome, are famous throughout the world; and to be asked to preach

world; and to be asked to preach therein is one of the highest honors that can be bestowed upon an ecclesiastic. Among the most noted European Advent preachers whose fame has greathed this country, are the Dominiof Cain and of death would have been more perfect in her creation than Mary, the Mother of Jesus, the Author of grace and of life. Again, Christ is called the "Second Adam." This title also, requires that Mary, His Mother should be immaculate. The Apostle should be immaculate. The Apostle Saint Andrew expressed this truth in his address before the Proconsul Egeus.
"Because," said he, "the first man
(Adam) was created of immaculate earth, it was necessary that the Perfect Man (Jesus Christ) should be born of an Immaculate Virgin." (Letter of the priests of Patras which records his martyrdom apud "Faith of Catholics" by Monsignor Capel, Appendix Vol.

Mary's mission in this world was to "crush the head of the serpent" (Gen. iii. 15.) War with the Evil One she had to wage, by divine appointment, and in that war she was to be victorious. Is it likely that she who was sent by God to "crush" the serpent, was first crushed by him? Reason does not accept this conclusion. But, if she were conceived in original sinthat is if she were not immaculate in her Conception — the serpent would

certainly have first crushed her. It would be easy to quote the words of saints and Fathers of the Church in every age, from the time of the Apostles to the day of the definition of the Immaculate Conception, showing their belief in the freedom of Mary from original sin. The well authen-ticated words of Saint Andrew the misunderstanding the doctrine and from ignorance of its history. The Church herself is first to proclaim that Apostle, quoted above, express the belief of the Apostles on the suoject. One or two quotations more, from the early

ages will suffice here.

In the fourth century, Saint
Epiphanius (De Laudibus Virginis)
calls Mary "the Immaculate sheep defined is new, for it was only in the fifth century that the divinity of Christ which brought forth the Lamb Christ. Saint Augustine in the same century, - asserted and proved by Himself, affirmed that all are born in sin "expreached by the Apostles, and believed from the beginning—was defined, by cept the Virgin Mary, of whom," said he, "I do not wish there should be any the Council of Ephesus, against Nestorquestion whatever when we treat of sin." (Against Pelagius). Saint Ildeius. When there is question as to whether some undefined belief existing fonsus, in the seventh century, wrote : "It is manifest that she (Mary) was free from original sin." In the tenth century Saint Peter Damian believed that "the flesh of the Virgin, though taken from Adam, did not contract the

stain of Adam." But Mary died; and is not death the penalty of original sin? Death, in her case was not a penalty. Her death is no more a proof that she contracted the image of His Son." (Rom. viii. 29.) Every saint must "be made conformable to that image." It behooved her, therefore, to be pre-eminently like her Son in all things. He was a "Man of Sorrows"—hence her suffer ings and her sorrows. He was circumcised—she was Purified. She died because He died. Her body was three days in the grave—because His was. That God could so exempt her-no He raised her from the dead on the

third day that her resurrection might complete her conformity to Himself. reason consents. She was to be the Mother of the Incarnate Word. Would Thus her Immaculate Conception itself, her life of suffering, her obedi-He unite Himself in such a union with ence to all laws—even to the law of death—were necessary for one purwill her sanctification by exempting pose only-that she might "be made her from the original taint? Every conformable to the image of her Son, to which God most certainly "pre sanctified. "Holiness becometh Thy house, O Lord." (Ps. xcii.) He was lestinated" her-J. McK., in Catholic exact about the Ark of the Covenant

Review. The Mother of God.

temple consecrated to His service

which was made, by His own command,

Devotion to the Mother of God is so perfectly congenial to a single minded, pure hearted disciple of her Divine Son, that it often blooms unseen amid the most unpropitious surroundings. Many a Protestant accepting in good faith the tenets of his sect on other the minimizing of the Blessed Virgin's -was it more holy than she who was role in the work of man's redemption, and refuses his interior assent to the doctrine that she is powerless to aid aud comfort those who seek her protection. Far more common than is generally believed is the experience of the native East Indian girl, who, reared first give possession of it to His enemy? "Who"—asked Saint Cyril, in Protestantism, recently became a Catholic, and entered a religious com-munity. "During the past five years," she declared, "despite all the bitter attacks of our ministers on the evil of devotion to the Blessed Virgin Mary, I prayed to her in secret every

A WORD FOR IRELAND.

Mr. T. D. Sullivan, M. P., in Massev Music Hall.

Toronto Globe, Nov. 30.
A tall, slightly built, nervous Irish gentleman, eloquent, logical, earnest, and brimming over with that quaint humor which is the birthright of the Irish race, Mr. T. D. Sullivan is well qualified to address an audience largely Irish on Home Rule for Ireland. The audience who filled the Massey Music Hall last evening heard from him a lecture which, as Hon. G. W. Ross said at its close, was of such breadth of statesmanship, toleration of thought and beauty of form as it has seldom been the privilege of a Canadian audience to hear.

The lecture was under the auspices of the St. Alphonsus Catholic Associa-tion of Toronto, the President of this society, Mr. L. V. McBrady, occupy-ing the chair. The audience included many prominent people, and was essentially Irish in its sympathies, as was shown by the frequent and hearty bursts of applause which greeted com plimentary references to the land of the shamrock

ON THE PLATFORM

ON THE PLATFORM.

Among those on the platform were:
Sir Oliver Mowat, Hon. J. J. Curran,
Hon. Geo. W. Ross, Hon. Sir Frank
Smith, His Grace Archbishop Walsh, Mr. Justice MacMahon, Hon. John O'Donohoe, Dr. J. J. Cassidy, Dr. D. Clark, Hon. T. W. Anglin, Rev. Fathers Ryan, Teefy, McCann and Brennan, Toronto; Rev. R. T. Burke, Oakville ; Rev. Dr. Burns, Hamilton Rev. James Walsh ; Thos. C. Heffer Nov. James Waish; Inos. C. Hener-nan and T. J. Day, Guelph; John Woods, Thos. Long, R. Elmsley, F. P. Lee, Wm. Mulock, M. P., J. J. Foy, Eugene O'Keefe, Thos. Mulvey, D. J. O'Donoghue, Hugh Ryan, Peter Ryan,

Peter Small and Ald. Burns. The chairman, after a few appropriate words, introduced Mr. Sullivar to the audience, and called on Mr. Thos. O'Hagan to recite an original ode, composed by him for the occasion As Mr. O'Hagan read the ode, which breathed a spirit of the kindliest wel-come to Mr. Sullivan, he was inter rupted by frequent applause, and at its conclusion Mr. Sullivan heartily grasped the author's hand.

THE LECTURE.

The speaker of the evening was ac

corded a standing reception of a warmth altogether unusual. His heart must, he said, be harder than the hearts of Irishmen were generally supposed to be if it was not touched by the warm, the brilliant, reception which they had given him. The only fault he saw in the poem was that i was too good for the subject. Of Par liaments in general, he would like to say that they were precious possession for those who had them, and they should on no account surrender them. A Parliament voiced the opinion of writings of St. Perpetous, the eighth Bishop of Tours, which See he presided over from 461 to 491; and his reference to it—he ordered that during Advent an additional fast day should be observed every week from St. Martin's day until Christmas—shows that the season had been instituted before his time. The Council of Macon, which was held in the year 581, during the Pontificate of St. Pelaguis II., ordered that in France all Mondays, Wednesdays and Fridays of Advent should be considered fasts of obligation. In the Greek Church, as was illustrated by the marriage this week of the new Saviour of the human race, to be a single or the save of the saved her by preventing, as He saved her by preventing as He saved her by preventing, as He saved her by preventing as He saved her by preventing, original sin. This she rejoiced in God my Saviour." (Luke is the said: "Why did she, the Most Blessed Virgin Mary, in the Most Blessed Virg on the clown, but "you can't imagine how awkward he looked without it.' Ireland had once had a Parliament, one nearly as old as that of England. It was not representative any more than the English Parliament then was, but it was being improved and was becoming more representative. It was not until 1800 that it was taken from Ireland, torn from the people against their will and in spite of their strongest protests. The people of the great and free country of Canada would sympathize with the desire and resolve of the Irish people to get their Parliament back again. (Ap-plause.) In Canada there were many Parliaments, some of them for only 200,000 people; but Ireland contained 4,500,000 people, divided from the rest of the world, an old nation, an historic people, with a language and customs of their own. Surely this people, after having a Parliament for 500 years,

> In asking and demanding an Irish Parliament they asked it on conditions which would secure the continuance of the solidarity of the empire. He was happy to say, with joy and gratitude, that a better understanding of the points, feels an instinctive repulsion to Irish claims was now rife and widespread among the people of England.
> A large measure of Home Rule had
> been carried through the House of Commons by a triumphant majority. This would be made a great measure of truth and reconciliation. The day that the doors of an Irish Parliament The day were opened to the Irish people there would be union, affection and good-will between the Irish and English people, a union that would not require bayonets or rifles or artillery to en-

might be trusted to have one again.

force it. KIND WORDS FOR MR. BLAKE. Between the people of this great city of Toronto and the Irish Parliawho was educated at the celebrated Swiss Monastery of St. Gall, and who died in 1054 at the age of 41.

In many of the older Catholic countries, in the churches of all the principal cities, special courses of Advent as Mary was; and consequently

Mary, I prayed to her in secret every day."—Ave Maria.

Mary, I prayed to her in secret every day."—Ave Maria.

The highest and most useful lesson we can learn is this, to know truly and to look down upon ourselves.—Imitation of Christ.

Between the people of this great city of Toronto and the Irish Parlia-dity. Graph of the city of Toronto and the Irish Parlia-dity. Graph of the conducted the recent mentary party there was a connecting link, one of which that party were proud, an illustrious gentleman—the auspices of St. Vincent de Paul Society, on Sunday, December 16.

a burst of applause which prevented his completing the sentence. Continuing, he said:—'Of course I see that you know to whom I refer. We have in Hon. Edward Blake (loud applause) a tower of strength to the Irish party and the Irish cause, a gentleman of experience, no prentice hand, a gentleman of years, of high attainments and noble character. No man need say that hereally attainments and say that hereally attainments are say that here are man need say that he would, at his time of life, sacrifice his home, his pro fession and his family, and cross the Atlantic to give support to the cause of bigoted, fanatical or unwise people." This eulogy of Mr. Blake evoked tremendous applause. Mr. Sullivan, continuing, said that the Irish cause had still to contend with much opposition, both in the House of Courses and in the Both in the House of Courses and in both in the House of Commons and in the country, but he wished to testify, and not for the first time, that he be-lieved the English to be a fair minded people. It was on the working classes that they based their sure hope. The argument that it would be unsafe for the 35,000,000 of England to allow the 4,500,000 of Ireland to govern themselves Mr. Sullivan refuted humorously and effectively. It would be quite impossible for the Irish to 'dismember the Empire," as it had never been proposed that Ireland should ever manage anything in connection with the armed forces. He believed that if the choice were left to Ireland her people would prefer to leave such matters in the control of the Imperial Parliament.

NO. 842.

The state of the s

THE HOUSE OF LORDS.

Mr. Sullivan attacked the House of ords, who had stopped the Home Rule Bill, thereby crossing the path of the people of England. This time, he believed, they had stirred up the workingmen of England, so that they would take from the Lords the privileges to which they were not entitled. While approving of a second chamber, Mr. Sullivan heaped ridicule on the hereditary principle in legislation, and the methods in which the Lords conducted their business. He reviewed some of the measures which they opposed, but which were carried against their will. The proposals which have been made to force the Home Rule Bill through the Lords were also touched upon. Mr. Sullivan gave a graphic descrip tion of the "gilded hall" in which the Lords sit, which,he said, was for Irish

reforms a gilded abattoir.

The tactics adopted by the Irish party in the English House in the earlier part of their career there were sketched with wit and an occasional appearance of the relish of an old fighter for the recollection of former battles. All-night sessions and other obstructionists means adopted by the party were described, and though they were familiar to the vast majority of the audience, still to hear them told by one who had taken part in them, and who spoke of them with the light of battle and of mischief in his eyes, afforded his hearers unqualified de-light. But during all these struggles, he said, the Irish cause was growing in strength. "The Irish cause," he said, "will go en, and baffled it will never be." He also gave some amusing aspects of the agrarian troubles and the measures of repression adopted in connection with them, though the injustice of there measures was con-

stantly kept in the foreground. To Mr. Gladstone, whose name was received with tremendous applause, the lecturer paid a high tribute. As long as Ireland lasted, he said, the name of Gladstone would be grateful to the Irish people. He was a great, kind-hearted and liberal statesman, and had fought a noble battle for Ire-land. He also sketched the characters of some of the other members of Parliament. Concerning Mr. Chamberlain he was almost bitter in his remarks. The riot that occurred in the House of Commons during the Home Rule debates, he said, was entirely due to Chamberlain's action, and that action was the result of a conspiracy. Mr. Sullivan closed by affirming the unity of interests of the Irish and labor parties.

A hearty vote of thanks to the speaker was moved by Hon. Curran, seconded by Rev. Dr. Burns, supported by Sir Oliver Mowat, Hon. Frank Smith and Hon. Geo. W. Ross, and unanimously carried.

Letters of regret were received from the Lieut.-Governor, Bishop O'Con-nor, Bishop Dowling, Bishop Sweatman, Hon. Wilfrid Laurier, Hon. A. S. Hardy, Mr. G. F. Marter, M. P. P., Mr. J. F. Middleton, M. P. P. (Hamil-Mr. J. ton), Mr. E. Coatsworth, M. P., Hon. S. H. Blake, Rev. O. C. S. Wallace, Rev. Dr. Potts, Rev. Brother Tobias, Rev. Dr. Potts, Rev. Brother Tobias, Rev. E. B. Lawlor, Rev. J. M. Mc-Gucken (Ottawa), Rev. Father Mc-Evay (Hamilton), Rev. Dr. Kilroy (Stratford), Rev. W. R. Harris, (St. Catharines). Hon. John A. Boyd, Prof. Loudon, Rev. Prof. Clark, B. E. Walker, J. S. Willison, Dr. Sullivan (Kingston), John D. Grace (Ottawa), John Foy, C. R. Devlin (Aylmer), Thos. Coffey (London), James Mason, C. Donovan (Hamilton), John O'Rielly (Ottawa), W. H. Withrow, W. J Alexander, R. S. Baird, J. R. Dundas, P. W. Falvey.

LECTURE FOR THE POOR,

DESIRED EFFECT. 2 Minerton, O., June 15, '92, oung lady of my congreganat glorious remedy, Pastoric. The young lady had aars from epilepsy, having and ofttimes even several in the sentirely cured and all minedy. I herewith refer all sy or other nervous troubles Kerve Tonic, for I know I also hear continually from ya has the desired effect. ys has the desired effect. OUIS GRIMMER, Rector

thle Book on Nervous Dis-d a sample bottle to any ad our patients also get the med-ee.

. CO., Chicago, III. 6 Bottles for 89. Saunders & Co

hops and Bishops

from the Sisters of the St. Joseph st., Toronto, THE CATHOLIC RECORD, ingle copies, 25c. 841-5

or free with every instru-accompanies order. Also ith privilege of examining. AL GUIDE PUB. CO., Largest Manufrs in the

will surely read it from NTENTS. ulations for the year. urs for the months, show ys of the year, fast days

. A charming story, with ons, by Sara T. Smith. A poem by Mary Elizaast-Day. With a full page y Eliza Allen Starr.

beautiful full-rage illusnsel. An original story. With portraits of Rt.
Dunne, D.D.; Rt. Rev. P.
D.D.; Rt. Rev. Michaei
Rt. Rev. P. J. Donahue,
George Montgomery, D.
Jomas M. A. Burke, D.D.;
Jomas M. A. Burke, D.D.;
Jomas S. Byrne, D.D.
Cd. A story of the Norlith an illustration. By A.

ias Raus, C. SS, R., the Superior-General of the With a portrail. of 1885. With anecdotes of Padua and St. Philip illustration. ieen. An Irish story. By r. r. rand De Hemptinne, O. S. bbot Primate of the Bene-

ts of the year 1893-4. With ons, including views of the ew Diocesan Seminary at !, Yonkers, N. Y., and the ome Annual is not a vol-read and then thrown py a prominent place in he whole year. It will be young and old.

Iwenty-Five Cents. Paid by us.
at once, and you will get liately. All that is necessor, piece or 25c. in postage ual is worth double the who buys it will find it Address:

RECORD, London, Ont.

Your true friend,

Elizabeth, Harrison Co., Ind.

At the age of cight years I became afflicted with "Hip- Joint Diacase." For a year I suffered as much as it was possible for a human being to suffer. Mo physicians told me I would have to wait patiently, but my father procured me some of Dr. Pierce's Golden Medical Discovery, and I found my Italing health restored.

I can cheerfully say that I believe I owe my life to the use of that yaluable medicine.

EDWARD J. RUSH.

PIERCE GUARAN-CURE OR MONEY IS REFUNDED.

A scrofulous state of the system is the primal cause of Hip-joint Disease. Dr. Pierce's Golden Medical Discovery has cured thousands of cases of Scrofula. In Skin Diseases, all Scrofulous Sores and Swellings, it's the only guaranteed blood-purifier.



EDUCATIONAL.

ST. JEROME'S COLLEGE. BERLIN, ONT.

Complete Classical, Philosophical a Commercial Courses, And Shorthand and Typewriting. For further particulars apply to REV. THEO. SPETZ, President.

> HEADQUARTERS Church Candles ESTABLISHED 1855.

ECKERMANN & WILL'S Booswax Altar Candles

ALTAR BRAND

PURISSIMA BRAND The leading brands now upon the market, and the most popular with the rev. clergy. Send for our price list, list of premiums and special discounts for quantities

ECKERMANN & WILL The Candle Manufacturers, SYRACUSE, N. Y.

WEBSTER'S DICTIONARY -AND-

The Catholic Record for One Year FOR \$4.00.

By special arrangement with the publish ers, we are able to obtain a number of the above books, and propose to furnish a copy to each of our subscribers.

The dictionary is a necessity in every home, school and business house. It fills a vacancy, and furnishes knowledge which us one hundred other volumes of the choices books could supply. Young and Old, Educated and Ignorant, Rich and Poor, should have it within reach, and refer to its content every day in the year.

As some have asked if this is really the Original Webster's Unabridged Dictionary we are able to state that we have learned direct from the publishers the fact that this is the very work complete, on which about \$6\$ of the best years of the author's life were swell employed in writing. It contains the entire vocabulary of about 100,000 words, in cluding the correct spelling, derivation and definition of same, and is the regular stan dard size, containing about 309,000 square inches of printed surface, and is bound it cloth.

A whole library in itself. The regular selling price of Webster's Dictionary has here tofore been \$12.00.

ing price of Webster's Dictional tofore been \$12.00.

N. B.—Dictionaries will be delivered free of all charge for carriage. All orders must be accompanied with the cash If the book is not entirely satisfactory to the purchaser it may be returned at our extensions.

onese,
"I am well pleased with Webster's Dn
bridged Dictionary. I find its most valu
ble work.
JOHN A. PAYNE,
"I am highly pleased with the Dictionary," writes Mr. W. Scott, of Lancaster, Ont

Address, THE CATHOLIC RECORD LONDON, ONT

POST & HOLMES,
ARCHITECTS.
Offices - Rooms 28 and 29, Manning House
King st. west, Toronto. Also in the
Gerrie Block, Whitby.
A. A. Post, R. A.

FARMSFORSALE

AT A BARGAIN . . . AND ON EASY TERMS.

Lot 19 and E. ½ 20, con. 12, Gore of Downie Perth; 150 acres, more or less; soil good cap loam; house, bank barn, etc.; good locality about five miles from St. Marys; would sel

half Loi6, Con. 14, Tp. East Williams, Middlesex; 50 acres, more or less; small buildings.

E. half Loi 6, Con. 4, Tp. of Saugeen, Bruce; 50 acres, more or less; house and barn.

Lot 23, Con. 7, Tp. of Biddulph, Middlesex; 100 acres, more or less; good house, barns, etc.; orcha'd; an excellent farm.

North half west half Lot 20, Con. 10, Dawn, Lambton; house, barns, etc.

Apply by letter to P. O. Drawer 511, London, Ont.

CONCORDIA VINEYARD: SANDWICH, ONT.

ERNEST GIRADOT & CC Altar Wine a Specialty. Our Altar Wine is extensively used acc recommended by the Clergy, and our Clare will compare favorably with the best im-ported Bordeaux.

lees and information address, E. GIRADOT & CO.

An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address TROS. COFFEY, The Catholic Record, London, Ont.

ARMINE

CHRISTIAN REID.

CHAPTER XIV. With that deep note of warning still inging in his ears, Egerton, however, felt less inclined for the meeting of the Salle Rivoli. His impressionable nature had been thrown out of accord with it, and when he found himself in the street, instead of listening to the utterances of Duchesne, he was bring-

ing again before his mental vision Armine's voice and glance and gesture. What recollection was it that had been roused in that moment? Of what she had reminded him as she stood for an instant, her head extended with that magic motion, while her eyes were full of solemn light?

It was characteristic of the man that he answering of this question seeme to him just then of paramount importance, and that he felt Duchesne's sonversation rather distracting than interesting. Consequently they had not proceeded very far when he suddenly paused, pleaded a forgotten engage-ment, and begged to be excused from attending the meeting.

Duchesne was probably not sorry, for it is notorious that the scenes which

the Salle Riveli witnesses do not incline one to hope for much in the matter of order from these vociferous and turbu-lent reformers of the world. It is quite certain that if the revolutionary army was altogether, or even chiefly composed of such material society would have little to fear from it. Bu behind these noisy recruits is the trained and tremendous power of the secret organizations before which Gov ernments stand paralyzed and helpless Yet these Governments learn no wis dom. Everywhere the cry of persecution is raised against the only power which is able to cope with the evils that afflict the world; everywhere the Church is confronted with the pagan idea of State supremacy, and every where souls are wrested from her, to become victims of the shallow theorie of the materialist in religion and the anarchist in politics. Surely it is true as of old, "Whom the gods would destroy they first deprive of reason." Is the society which has revolted against God, and which replies to the solemn warnings of His vicar with scoff ing jeers, indeed doomed to utter de struction? It may be so, for the move ment which began by denying the authority of the Church has long since culminated in denying Him who said: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder."

It must not be supposed that thoughts like these were in Egerton's mind as he parted from his companion and walked down the long avenue. was an artistic, not a moral, impression which he was striving to grasp, and suddenly it came to him; suddenly he almost cried aloud, "Eureka!" In the church of San Pietro in Vincoli in Rome hangs a picture famous through out the world-Guercino's beautiful St Margaret. No one who has seen it can ever forget the majestic air of inspired earlessness and command with which he saint_

Mild Margarete that was God's maide, Maide Margarete, that was so meeke and milde"—

lifts the crucifix in one hand, while with the other extended she seems to awe back the dragon, whose hideous head and fearful jaws are powerless to It was of this exquisite picture that Armine's attitude and expression reminded Egerton, though in hers there had been warning rather than command. But the general re-semblance of face and gesture was striking, and he said to himself that, "meeke and milde" as this girl appeared, he has seen a flash in her which proved that she, too, might face danger and death with the same lofty

AYER'S THE ONLY Sarsaparilla

ADMITTED

READ RULE XV.



trums, and compirical preparations, whose o ingredients are concealed, will o not be admitted to the Exposition."

Why was Ayer's Sarsaparilla admitwhy was Ayer's Satsaparina admit-ted? Because it is not a patent medicine, on not a nostrum, nor a secret preparation, not dangerous, not an experiment, and because it is all that a family medicine

At the WORLD'S FAIR

Chicago, 1893. Why not get the Best?



courage as the maiden of Antioch who much, at least, culture had done for een so long enrolled on the list of

God's saints.

"But if she should ever be forced to put herself into an attitude of antagon. ism to her father it will go hard with her," Egerton thought, with a sense of painful pity. At that moment he felt that D'Antignac had done ill to shatter belief in her father's ideals. Surely it would have been better for her to go through life dreaming of a glorified humanity than to have ever before her eyes the red spectre of revolution, and to hear constantly the enunciation of a faith which she could not share. It was hard on both sides for Duchesne was evidently aware that his daughter's sympathy was withheld from him - and might become much harder as events developed. Even now it was plain that Armine shrank from accompanying her father on the errand which was taking him into Brittany. Egerton could not forget how the pleasure had died out of her eyes when she head what that errand was. "Poor girl! how she must long for peace," he thought. And then he remembered-it was not the first time the association had arisen in his mind -another girl who chafed against the peace which encompassed her, and who would have asked nothing better than to be able to fling herself into such a life as that which surrounded Armine.

"And she would make a very fine priestess of revolt, too!" he said to

himself, with a laugh which would not have pleased Miss Bertram had she heard it. It was natural enough that after all this he should have dreamed of Armine that night-dreamed of her more than once as St. Margaret holding aloft her crucifix before the dragon -or that his first thought in waking should have been of her; for whatever idea has colored our dreams in sleep is quite certain to be with us when we wake. And as it chanced to be one of the mornings of the flower-market of the Madeleine, the perfumes which filled his chamber presently suggested the thought of ending some flowers to her. He was by no means sure how far French custom permitted such an attention from s mere acquaintance; but he said to himself that it did not very much matter, since my infraction of custom on his part would be regarded merely as the pardonable ignorance of a foreigner. And it would be a graceful acknowledgment of hospitality, a graceful mode of saying farewell. Having thus decided that there was no reason why he should not give himself the pleasure he desired, he rose, made his toilet, and went out.

It was a charming sight which the broad esplanade of the Madeleine presents on these spring mornings, when Paris is so fresh, so radiant, so like a city swept and garnished, and for a short space the country seems to have brought all its floral treasures and poured them out here in lavish wealth. The sunshine falls on great heaps of blossoms, the air is full of fragrance and the hum of cheerful voices, as people gather like bees around the flowers, then go away laden with them.

As Egerton crossed the street toward this animated scene his glance was attracted by a slender figure pausing just in front of him, and which, before he could reach it, moved on with hands filled with lilies of the valley. With a somewhat crest fallen sense of being, as it were, anticipated, he recognized Armine, and for a moment looked after her, uncertain whether or not to execute the intention which had brought him out. She was, as usual, attended by her maid; and while he looked they turned into the enclosure surrounding the Madeleine and ascended the great steps of its portico.

Egerton at once decided to follow. A church was free to every one, and he might exchange a few words with Armine as she came out. What particular words he wished to exchange, or why he should have wished to exchange any at all, he did not ask him-It was not his custom to inquire the end of any fancy which occurred to him, nor indeed, to trouble himself whether it had an end at all or self whether it had an end at all or not. Just now it was sufficient that his interest was excited by Armine, that she was a new type of character, which he liked to study; beyond that he saw no necessity for going. He turned, therefore, as she had done, through the open iron gates, mounted the steps of the portico, and entered the church.

The first impression which it made upon him was of a size which he had never realized before, having always heretofore seen it when crowded at High Mass and Vespers. Now it was comparatively empty—quiet, cool, and dim. A priest was saying Mass in one of the chapels, and before it a number of figures were kneeling. Egerton drew near and sat down on a chair be hind these figures. For some time he did not remember or look for Armine. It was the first time he had ever seen a Low Mass, and he was absorbed in

watching. Strange to say, it impressed him more than High Mass had ever done. Then the number of ceremonies, the music, the lights, the crowd, had distracted his attention from the great central fact. But now he seemed to realize what it meant-for those who believed. The slow, majestic move-ments of the priest, the reverence of the server, and the silence of the worshippers, all seemed in harmony with, the idea of offering to God a supreme act of worship. Unlike many of those who are brought up outside the Church, Egerton was at least able to conceive this idea, to understand that what he saw before him was that which the whole world, for more than a thousand years, had reverenced as the stupendous Sacrifice of the New Law.

him. It had emancipated him from the narrow ignorance which is the parent of narrower prejudice in those who are the unhappy inheritors of errors.

It was not until the Mass was half over that he perceived Armine, who was kneeling at one side, somewhat in shadow. But as soon as he saw her he was struck by the expression of her face. The pathetic look of sad-ness which had been on the brow and in the eyes whenever he had seen it pefore was now replaced by a spiritual peace which changed the whole aspect of the countenance. Her hands were clasped, her eyes were fastened on the altar, the lilies he had seen were lying with her prayer-book on the chair in front of her—it was an exquisite pic-ture that she made in the soft shadow out of which her sensitive face looked, with beautiful, clear eyes full of repose. Egerton could not but think that it was a strange revelation after all that | go. he had been thinking of her since they parted the night before. Waking and sleeping he had seen her before him in an attitude of combat, resistence, warning; and now what cloistered nun could have worn a face of greater serenity? In the midst of these reflections he

suddenly waked to a consciousness that the Mass had ended, the priest was leaving the altar, and some of the congregation were rising. He rose also and left the church, having decided to waylay Armine in the portico.
He had time, before she appeared, to admire the picture at his feet—the Rue
Royale leading to the Place de la Concorde with its fountains flashing in the morning sunlight, the soft mist rising from the river, the front of the Palais du Corps Legislatif in the distance across the Seine: a famous space, a space which has witnessed some of the most terrible events of history, yet giving as little sign of it now as the ea gives of the wrecks over which it

has closed ! The soft swing of the closing churchdoor made him turn as Armine emerged, the lilies in her hand, the same look of repose on her face. the look changed and she gave a slight start of surprise as she saw who it was that came toward her with easy assurince, uncovering as he came.

"Good-morning, mademoiselle," he said. "I am happy to have another glimpse of you before you leave Paris."
"Good morning, M. Egerton," answered Armine, pausing and regarding him with her grave, gentle eyes. "You are very good, but this is not a place or a time when I should

have expected to see you."
"I imagine not," he said. "But you know—or rather you do not know—that I live in this neighborhood, and therefore it is very natural that I should be here. I confess "-as she still regarded him somewhat incredul-"that I am not in the habit of frequenting the Madeleine so early in the day; but the force of example is accountable for my presence this morning. I saw you going to church, and I followed."

"You can do nothing better than go to church, monsieur," she said a little coldly, "but I fail to understand why my example should have had sufficient

force to draw you there. "I see that I must make an entire confession," he replied, smiling. "I was waked by the odors from the flower-market, and it occurred to me that I might take the liberty of sending you some flowers. With that intention I came out, to find you enanticipating me" - he glanced at the lilies in her hand. "So then it was that your example led me into the church.

"Where I hope that you found some thing to repay you for your kind intentions with regard to the flowers," now smiling

"Yes, I was repaid," he answered. He hesitated an instant, then went on: "A face of which I had been thinking all night with almost painful sympathy rose on me like the morning-star, full of peace," he said.

He saw that she understood him at once, and, though she looked a little surprised, she was plainly not offended. There was an instant's pause, then in a low tone she said: "Why should you have thought of it with painful sym-

pathy?"
"Because it gave me a revelation of how issues which I have treated lightly enough mean pain and per-plexity to others," he answered and because I realized the hardship that a young and gracious life should be robbed of its natural sunshine by the dark shadow of misery and re

She interrupted him with a sligh gesture. "There was no need of pity for that," she said. "Those, I think, are happiest who do not try to ignore the misery which leads to revolt, but who are able to do something-how ever little, so that it be in the right way-to lessen it."

"Ah! in the right way," he said. But that is the point, that makes the sadness—that people with the same end in view are so hopelessly disagreed about the means of reaching that end.

Something of shadow crept again into her eyes as she answered: it is sad, but there is a thought which can give comfort, if we only dwell upon it often enough and long enough. God knows all, and God orders all. Out of the wildest tumult He can bring peace, if it be His will. Why, then, should we disquiet ourselves? All issues are in His hand."

"You have faith like that?" said Egerton, struck more by the penetrating tone of her voice, by the light which came into her face, than by the

'Sometimes I have," she answered. It is a light which comes and goesthat is my own fault, no doubt-but this morning it was with me when I

woke. I had gone to sleep almost overpowered by the sense of hopeless weight; but when I woke a voice eemed to say, 'What do you know of the end? Be patient and trust God. Was that not a morning-star of peace, monsieur? And all things are easy when we can trust God." It was a simple message, yet at that

deep wisdom which was contained in it. Surely, yes, all things must be easy to those who can trust with faith like this. It was no wonder that so great a change had come over the face which he had seen filled with pain and foreboding the night before. the difference between night and morn But at this point Armine remem

berod herself and made a movement to "You are very kind to have thought of me—in that way," she said. "Believe me, I am grateful.
And now I must bid you adieu. We leave Paris this afternoon."

"I know and I am serry," he said. "But I shall hope to see you when you return. I trust that may be soon. "So do I," she answered, but from her tone he knew that she was think-ing of nothing less than of seeing him

on that return She moved on as she spoke, and Egerton crossed the portico and descended the steps by her side, saying as he did so: "I hope you will peras he did so: "I hope you will permit me to fulfil the original intention for which I came out, and send you ome flowers? It is true that you have already provided yourself, but if you are a lover of them you must feel that one can never have too

many. "You are very kind," she answered, but because I am a lover of them I think one can have too many, if one must leave them to fade. And that is what I should be forced to do to day. These lilies I got for M. d'Antig-nac. He likes them, and I am going to see him this morning, to bid him adieu. It is a word I must repeat to you," she added, pausing as they emerged from the gate and holding out her hand.

Egerton, understanding that it was dismissal as well as farewell, accepted it at once, made his best wishes for her journey, and stepped back while she walked away with Madelon. For a moment he stood still, watching the slender, graceful figure. Then, conscious that this attitude was likely to attract attention, he turned quickly, to meet the half-surprised, half-amused face of Mr. Talford.

"Good-morning, my dear Egerton," said that gentleman suavely. "Let me congratulate you upon having discovered the virtue and excellence of early rising. It is true that to the world in general the morning is pretty well advanced; but I believe that you are seldom seen abroad before noon.'

"That depends entirely upon cir-imstances," replied Egerton. "But cumstances," replied Egerton. I was not aware that, as a general rule, you were inclined to the virtue and excellence of early rising.

"I may echo your words and reply that my habits in that respect entirely depend upon circumstances, "answered the other. "But the circumstances are not usually of a devout nature, nor am I often rewarded by such a pair of eyes as those which were smiling on

you a moment ago."
"Those eyes," said Egerton a little stiffly, "belong to a young lady for whom I have the highest esteem and most profound respect. It was by the merest accident I met her in the Madeleine; but since she is leaving Paris with her father to day, I embraced the

opportunity to make my adieux."
"Ah!" said Talford, elevating said Talford, elevating his eyebrows a little. He did not, how ever, permit himself to make any further remark, but merely inquired, after an instant's pause, if Egerton had breakfasted.

The latter replied in the negative.
"I came out in haste," he said. "I did not stop, but my coffee is waiting for me, I am sure. And uncommonly good coffee Marcel makes. Come and join me will you not?"

'I have taken mine," replied Talford. "I did not come out in haste, but very much at my leisure ; owing, probably, to the fact that the eyes which were the cause of my coming are behind and not before me Though, indeed," he added reflectively, "I hardly think that I could be excited by the most beautiful eyes to the point of going out on an empty stomach. Such enthusiasm is part of

Stohnach. Such cardinasias is part of the happy privilege of youth."

"It is certainly," said Egerton with a laugh, "part of my happy privilege not to think much of my stomach."

"Ah! you will change all that as you grow older," said the other. "Then you will begin to understand that the stomach is a much more important organ than the heart—though of course at twenty-five one does not think so. One can get on very wellin fact, with great advantage in point of comfort-without a heart. good stomach is a first essential for enjoying life. So I advise you, my dear fellow, not to take liberties with yours.

"You are very good," said Egerton, but I think that you had better come and give me the benefit of your advice over a cup of Marcel's coffee, when I can apologize at my leisure for not keeping my engagement with you last

night."
"You owe me an apology," said
Talford tranquilly, "since I should not need to be here this morning if you had kept your appointment. I was had kept your appointment. I was on my way to your apartment, when to my surprise I saw youdescending the That's why Hood's Sarsaparilla has the largest sale of all medicines.

steps of the Madeleine. My object was -nay, is-to inquire if you are in-clined to join me in accompanying my cousin, Laura Dorrance, and Miss Ber-tram to the Bois this morning."

"On horseback, I presume?"
"Of course. They have been anxious to ride for sometime, and I believe that all preliminaries with regard to habits and horses are now happily settled. I was directed by Laura to ask you to join the party, and I thought I should have an opportunity of doing so last night. But since you moment Egerton seemed to realize the failed to enter an appearance I was obliged to come forth in search of you or else run the risk of disappointing the ladies.

"I am sorry you have had the trouble," said Egerton. "I should not have broken the engagement last night, only, if you remember, it was not positive. I shall be very bappy to go. And now you will come in while send for my horse?"

"No, thanks. I must return to my own apartment, where I shall expect you in the course of an hour." He nodded and turned away, then looked back to add, "We shall take our de jeuner with Miss Bertram."

TO BE CONTINUED.

HOLY FACE OF JESUS.

Third Means of Making Reparation: Imitate His Virtues,

[Translated by Rev. Edmund Didier : Read at Carmelite Convent, November 4, 1894.] The canvas being prepared the painter applies his colors, and regarding his original at each stroke of his brush, he imitates exactly its features. So after having effaced the stains of sin from our souls, after having divested ourselves of the old man according to nature, we must raise our eves towards Jesus Christ so as to clothe ourselves with His virtues, by a faithful imitation. That is the way of making to Him an agreeable and a true reparation for all the affronts of His Passion ; for, as teaches St. Augustine, "the essential obligation of the Christian religion is to imitate the virtues and perfections of the God

whom it worship."
Remember then what were the thoughts and occupation of the mind and of the heart of Jesus when the Jews despised Him and covered Him with ignominies and insults. He glorified His Father by a profound humility and by an invincible patience for the satisfaction of our sins. Humble yourselves then in His presence, considering your miseries, your lowness and the sins by which you have so often dispised and dishonored Him.

When the Jews saluted Him and adored Him in mockery He adored His Father, so as to repair the irreverence which we commit in the church during divine service. Let us adore Him then in spirit and in truth by a perfect respect, by acts of faith, of hope and of

While they were tormenting Him He conformed Himself by an entire resignation to the will of His Father, who had ordered Him to suffer thus for our salvation. Resign yourselves, then, entirely to His good pleasure in

all your pains and afflictions.
When the Jews urged His death and demanded His condemnation He offered Himself in sacrifice to the justice of His Father to satisfy for our crimes. Offer yourselves, then, to Him as victims of penance for your sins.

When the Jews showed Him a mortal hatred He loved His Father with a tenderness and ineffable ardor, so as to repair our tepidity. Love Him, then, with an affection the most cordial and sincere and desire with all your heart that He be loved perfectly by the whole world. Zeal for the glory of His Father made Him languish and grow faint. seeing Him offended by the sins of the and of all mankind. Be you afflicted also through a similar zeal.

His heart by the ardor of His infinite charity was likewise penetrated with a ender compassion for the loss of the Jews and of other sinners. You also

pray fervently for their conversion. The infinite love of His Father and of the salvation of men strengthened Him interiorly in the midst of His sufferings and ignominies. Christians suffer, therefore, with joy and for His sake love the pains and injuries which men heap upon you, acknowledging that you have merited them by your sins.

Jesus suffered with an invincible patience, and instead of complaining patience, and instead of complaining and of having any ill feeling towards His neighbors. He excused them to His Father, and prayed that He would forgive them. You also suffer after His example, without complaints, without murmurs and without wishing could be applied to your anomies, as to extend the second of the second to the second t evil to your enemies, so as to obtain immortal glory. It is thus that you will testify your love for God, your faith, your hope and the strength of your soul, as, says the prophet, "In silence and in hope shall your strength [Isaiah xxx., 15.]

In fine, to make reparation for the extreme and unnatural repugnance which the Jews manifested towards the adorable face of Jesus, carry about you a medal or an image of His Holy Face, which you should regard often, remembering His outrages and afflictions, adoring your Saviour, praising Him, loving Him and compassionating Him from time to time with all the powers of your soul. Have also a picture of the Holy Face, and place it, framed, in the best room of your house, so as to excite those who visit you to think of our Saviour and to offer Him their homage and reverence as re-paration for the insults and injuries of His passion.

IRISH S

DEC

Aubrey I ond installa the Centur interest is Griffin. H Gerald G vouth, live n a village man of rer character y his life was be recogni

youngest parents ha As a boy l both of the and condu eminently was a strug high spirit solved to them, to c world of La way as he apparently considerab where he v himself by and afterw atic pieces could thus. ious existe vears seem starving, brothers Later he of lower and ' Holland ster Festiv great surp reputation "Collegia great and the critics novelist of Scott: his and he de sum at one 'The Colle

reprinted a

existing o

the most v

Its comic r

its tragic t

in Irish lite

on a terrib county of tury. fell in love ous peasar the Shann it was im derer; his me by a magistrate received s ody of po derer's pa night. A dinner pa door being tress, a t with quie her house, favored by sembling his errand he was w they plea house in v offices. one of the within th leaned a wall. Th was hid or hind that stab the fi mounted. loft excep he appro

prodded

with whic

and the m

had held

His scream

echoed by

more pier

istrate tol

contrast l

bearing a

knees she The gu hanged; not alwa and the I gentlema He reque the place horrence, was prod morning happy ma small arr stopped, more cer

there wo man coul plunged fell into claimed,

execution

My object was

if you are in

mpanying my and Miss Ber-rning." esume?"

we been anx

e, and I believe with regard to

now happily

by Laura

party, and

n opportunity But since you

search of you

disappointing

have had the gagement last

very happy to

t return to my I shall expect

y, then looked I take our de-

Reparation :

d Didier : Read ember 4, 1894.]

prepared the

s, and regard-h stroke of his

y its features the stains of

after having

nust raise ou

rist so as to s virtues, by a is the way of reeable and a es St. Augus gation of the

of the God

t were the

sus when the covered Him

a profound

cible patience

sins. Humble

presence, con

your lowness

you have so ored Him. ed Him and

Ie adored His

e irreverence hurch during lore Hi**n** then

a perfect re-f hope and of

nenting Him

f His Father, suffer thus for

yourselves, od pleasure in

ons. His death and

ion He offered the justice of

our crimes.

to Him as

Him a mortal

ather with a

rdor, so as to

e Him, then, cordial and

ll your heart

by the whole of His Father grow faint, he sins of the

nd. Be you

trated with a

e loss of the You also

onversion. s Father and

strengthened st of His suf-Christians and for His

juries which

knowledging

nem by your

n invincible complaining ling towards used them to

at He would

suffer after complaints, nout wishing

as to obtain us that you r God, your

strength

ophet, "In our strength

tion for the

repugnance towards the

carry about

of His Holy

egard often, es and afflic-

ir, praising

passionating

with all the

Have also a

and place it.

visit you to

to offer Him

ence as re-

injuries of

has the larg

nilar zeal. f His infinite

ur sins.

JED.

JESUS.

IRISH SAINT AND SCHOLAR.

Aubrey de Vere's Recollections of Gerald Griffin.

Aubrey De Vere contributes the second installment of his charming "Recollections" to the October number of the Century Magazine. Of special interest is what he writes of Gerald Griffin. He says:

and conduct, eventually made them eminently successful in their profession: but in early years their career was a struggling one. The boy had a high spirit of independence. He re-solved to be no longer a burden to world of London, and there make his way as he might. Knowing that his apparently so hopeless, he took his deand afterward by writing short, dram

parture without an adieu; and for a considerable time they did not know where he was. At first he supported himself by reporting for newspapers, atic pieces for the small theatres. He could thus, however, win but a precarious existence, and during several years seems to have been in danger of starving, for he never allowed his brothers to know of his difficulties. abode once more in the small dispens-ary house of his brother at Pallas. My starving, for he never allowed his brothers to know of his difficulties. Later he wrote tales illustrative of Irish life in the lower and middle classes, entitled "Holland Tide," "Tales of the Munster Festivals," etc. All at once to his great surprise his little spark of local reputation burst out into a flame. His "Collegians" appeared: it met with a great and immediate success. Some of the critics pronounced him the best novelist of the time next to Sir Walter. novelist of the time next to Sir Walter Scott; his publisher sent him £600, and he despatched the whole of that sum at once to his parents in America. sum at once to his parents in America. "The Collegians" has been frequently reprinted and presents the best picture existing of Irish peasant life, at once the most vivid and the most accurate. Its comic parts are the most comic, and its tragic the most tragic, to be found in Irish literature. The tale is founded on a terrible crime perpetrated in the county of Limerick early in this cen-tury. A young man of gentle birth fell in love with a beautiful and virtuthe Shannon. For a considerable time it was impossible to arrest the murderer; his capture was described to me by a near relative of mine, the magistrate who arrested him. He had received secret information, and led a body of police to the house of the murwith quiet scorn, informed him that her house, a hospitable one, had been favored by many guests, but none re-sembling those who had come at that unusual hour to visit it; that she knew his errand; that her son had not been one of the party remarked a ladder within the stable, the top of which leaned against a small door in the wall. The policemen refused to mount it, for they said that if the murderer was hid on the premises he must be be hind that door and would certainly stab the first to enter. The magistrate mounted. The search was again in vain, and all had descended from the loft except the last policeman, who, as

knees she implored him to spare her The guilt was conclusively proved, and the murderer was sentenced to be hanged; but in those times justice was not always impartially administered, and the peasantry were certain that a gentleman never would be hanged. He requested that he should be taken to the place of execution in a carriage, but his crime had excited universal ab horrence, and none of the livery stables in Limerick would supply one. One was procured from a distance on the morning of the execution, and the unhappy man entered it. When midway on the bridge in Limerick that spans a small arm of the Shannon, the horses stopped, and no efforts could induce more certain than ever that somehow there would be an escape; a gentleman could not be hanged. The horses plunged more and more furiously, but would not advance. The murderer fell into an agony of terror. He exclaimed, "Let me out, and I will walk!" He walked to the place of execution, and was hanged.

The "Celleen Bawn," which had an exclaimed to the place of execution, and was hanged.

The "Celleen Bawn," which had an exclaimed to the place of execution, and was hanged.

The "Celleen Bawn," which had an exclaimed to the place of execution, and was hanged. them to go farther. The crowds were

he approached the door, carelessly

prodded with his bayonet the straw

loud scream rang out from beneath it, and the murderer leaped up. He had

peen grazed, not wounded, and if he

had held his peace must have escaped.

His scream was almost immediately re-

echoed by a distant one louder and

more piercing. It came from one who knew her son's voice well. That mag-

istrate told me that the most terrible

thing he had ever witnessed was the

contrast between that mother's stately

bearing at first and the piteous abject-

ness of her later appeals as on her

with which the floor was covered.

extraordinary success at one of the London theaters, was a dramatic con-densation of "The Collegians." I

especially the scenes that describe the Irish peasantry, had vanished, and a vulgar sensationalism had taken its place. This vulgarity has been so common in the delineations of Ireland, presees most upon you at present; Gerald Griffin, a friend of mine in whether in novels or on the stage, that youth, lived about four miles from us in a village called Pallas. He was a man of remarkable genius, and of a character yet more remarkable, though his life was too short to allow either to this life was too short to allow either to be recognized widely. He was the youngest of four brothers, whose parents had emigrated to America. parents had emigrated to America.
As a boy he lived with two brothers both of them physicians, whose talents and conduct, eventually made them eminently successful in their profession: but in early years their careers where the control of the commission and the control of the commission and the control of the commission and the control of the commission and the control of t by violent passions, or whatever exaggertion might mingle with a generous "Nationalist" enthusiasm, the preaching of that vulgarest of all them, to cast himself upon the huge things, Jacobinism, had never been heard, a man of genius like him could not fail to feel the charm both of the prothers would not sanction a design Irish character and of the Irish manner, a thing then so much valued that "bad manners to you" was an ordin-ary; malediction. Many of his poems illustrate Irish peasant life with singular grace and pathos; and to become the Irish Burns, as he once told me, was long the great object of his

ambition. After the publication of "The Collegians," Gerald Griffin took up his den, and there, I think, made a study of Homer. He had a great knowledge toric romances illustrating Ireland as Scott's had illustrated Scotland. An unexpected obstacle frustrated that hope. He was a remarkably religious man. Prosperity, which weakens religion in many Irishmen, deepened it in him. Whatever ambition belonged to him in youth left him early ; things spiritual remained to him the sole realities, and literature was of worth only so far as it reflected them. He startled his friends by ous peasant girl, married her secretly, them. He startled his friends by got tired of her, and drowned her in asserting that strong passion, one of the chief attractions in imaginative literature, did but little mischief. It was in vain that those friends, clerical as well as secular, maintained that in wise hands it should have an elevating tendency : he clung to his doctrine all the more because it involved self-sacriderer's parents at a late hour of the fice, well aware that it must be fatal to night. Apparently there had been a the success of literature such as that dinner party in the house, for on the for which his gifts and his experience door being opened after a slight delay had especially fitted him. He wrote he was received in the hall by its mis tress, a tall and stately lady in a black velvet dress. She addressed him scents on Ireland, is full of admirable description. One day his brother found the fireplace black with the cinders of papers recently burned. He had just destroyed the whole of his his errand; that her son had not been in that house for many weeks; but that and answered all inquiries by stating in that house for many weeks; but that he was welcome to search for him as they pleased. They searched the house in vain—they next searched the offices. When on the point of retiring one of the party remarked a ladder that he had devoted the rest of his life to the instruction of little peasant statisfaction, while you shun another; boys, as one of the "Christian Brothers"—the humblest of all religious combe assured that though the wounds you be assured that though the wounds you munities. He labored assiduously for a few years at Cork; there, a few years later, I saw his grave, and heard his fellow-laborers declare that if Ireland had ever had a saint, Gerald Griffin was one. No doubt his choice was the best, not only for himself, but for the children who came under an influ-ence so benign. But the country he loved so well lost its chance of an Irish

> and intellectual. All the saints passed through many tribu lations and temptations, and profited by them —Thomas a'Kempis.

Burns, or an Irish Scott: and the un

friendly critic will say, "So fares it

with Irish gifts: the lower hit their

mark, the highest miss it, sometimes

by going to one side of it, and as often by going above it!" Macready, later,

brought upon the stage a drama called

"Gisippus," written by Gerald in early youth. I think it proved a success, and the £300 paid for it brought out a new edition of Gerald's works.

In his religious retreat he found a

Aver's Pills, being composed of the aperients, without any the woody or fibrous material whatever, is the reason why they are so more effective and valuable than any other cathartics.

The best family physic. How to Get a "Sunlight" Picture. How to Get a "Sunlight" Picture.
Send 35 'Sunlight" Soap wrappers (wrappers
bearing the words "Why Does a Woman Look
Old Somer Than a Man") to LEWER BROS.
LOOK Soot street, Toronto, and you will rective by post a pretty picture, free from advetising, and well worth framing. This is an
any way to decorate your home. The soap is
the best in the market, and it will ouly cost lepostage to send in the wrappers, if you leave
the ends open. Write your address carefully.
Minard's Liniment Lumbermau's
Friend.

CHRISTIAN PERFECTION.

went to see it, but could not remain for more than ten minutes. All the refinement which, not less than stirength, marks the original, and especially the scenes that denote the second strength of the second strength of the second sec laboring at the same time with great earnestness to acquire, in an eminent ite for that end. And indeed the connection of one virtue with another is so firmly cemented, that whoever

> work continually I mean that you must never imagine yourself arrived effort of that nature is of singular efficacy for forming, in a short time,

by your health may receive any detri-ment; such as severe discipline, hairment; such as severe discipline, hairshirts, fasting, watching, long meditations, and the like indiscreet penetentions, and the like indiscreet peneteneagerly, but step by step. Whereas all interior virtues, such as the love of God, a hatred of the world, a contemp of one's self, a sorrow for sin, mild-ness and patience, charity for our ness and patience, charity for our enemies, as they know no bounds so harsh to the average child. To his needed to expound and declare a law. no precaution is necessary in their regard, and every act of them ought to be wildering rules and exceptions of be practised in the most eminent dehis grammar.

gree possible.

Let the scope of all your designs and

Let the conveniencies and pleasure of life in general be the objects of your aversion, and the attacks of vice will be much enfeebled, all their force being receive may not always be attended with the greatest danger, yet the encounter will be very sharp, and the victory very doubtful. Have therefore continually before your eyes, the words of the Holy Scripture: "He that loveth his life shall lose it; and he that hateth his life in this world doth keep it to ever lasting life. " (John xii. 25.) "We are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the Spirit, you mortify the deeds of the flesh you shall live.'

Rom. viii. 12.) I shall conclude with advising what is of infinite service, if not absolutely necessary, a general confession with the requisite dispositions, in order to secure a perfect reconciliation with God, the source of all graces, the and is usually some State official. At Giver of victories, and Dispenser of the head of the Roman mission is a peace and solemn happiness of which he wrote in rapturous terms. In per-

"De Profundis."

crowns.

son he was dignified; and his face was eminently handsome, as well as refined It is pleasant to observe that the custom of tolling the De Profundis bell is rapidly becoming common in this country. Archbishop Elder has directed that the bell be rung about an hour after the evening Angelus, and requests his people to learn the De Profundis and recite it every evening for the relief of the suffering souls. This admirable practice is a relic of the mediæval curfew, at the sound of which the watchman cried:

"Put out your fires and go to bed, And don't forget to pray for the dead."

In Ireland exists the beautiful cusom of reciting the De Profundis after each Low Mass. The practice had its origin in Reformation times, when the and prisons deserves all praise. persecutors burned the records containing the names of those who had bequeathed money for Masses. The clergy and people then chose this way—the only possible one—of discharging their obligations to the poor where show themselves to be men full souls. - Ave Maria.

"Satisfactory Results." So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For Wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results." LOOK TO THE LAMBS.

The number of young men in our The Bible is nothing without the large cities who, though born and Church. The Church is the living and large cities who, though born and brought up Catholics, neglect the practice of their religion is deplorably Christ to explain the Bible, to present and we are assured that in some serve, preach, defend, and practically the Christian revelation, of ercises of different virtues, so as to assign them to particular days, and thus live in a perpetual vicissitude. The method you ought to observe is to apply yourself to the rooting out the most predominant passion, and which presees most upon you at present; laboring at the same time with great earnestness to accurre, in an eminent of the present of laboring at the same time with great earnestness to acquire, in an eminent degree, the contrary virtue. For being once possessed of so essential a virtue, the rest may be attained with little difficulty, as but few acts will be requisite for that end. And indeed the convection of once virtue with another country, the need of a thorough religious instruction of their tion of the Holy Bible; it is she alone who can unquestionably distinguish those books which are inspired from those which are not; it is she alone who can determine the true meaning of obscure or disputed passages by the convection of one virtue with another country, the need of a thorough relig- light of the same Holy Spirit, who inious education is all the more imper-spired the books themselves; and ative; and we are convinced that irreentirely possesses one possesses all.

Never set a precise time for acquiring any one virtue: never say so many days, weeks, years, shall be employed in its life of possesses all.

Note of the books themselves; and, ative; and we are convinced that irreligion among young men is attributionable in great measure to the obtuse out the Church, the Bible and the ness of parents, particularly fathers.

demanded. Young people's under-standing of much of what is taught to child mind than it is possible for others to get, and their instruction is always "Is it not written in the Gospel, my

efficacy for forming, in a short time, virtuous habits in the soul. Love those who furnish you with such opportunities, avoiding only, with the greater caution, whatever may be in the least prejudicial to charity.

Use great moderation and prudence in the practice of certain virtues where the practice of certain virtues where the practice of certain virtues where in the practice of certain virtues where the vour health may receive any detriof the discourse, or quote one sentence you not yet hanged yourself?" by sermons, which always seem long to them, and which are generally over their heads. So with catechetical instructions, which, whatever they may the structions, which, whatever they may the block the most sub-lime of books the most absurd and dangerous ideas. For this reason as unfledged faculties they are like the This interpreter is the Catholic

The infinite tenderness of the Good Let the scope of all your designs and endeavors be the demolition of that passion with which you are engaged, regarding such a victory as of the greatest consequence to you and the most acceptable to God. Whether you eat or fast, whether employed or unemployed, at home or abroad, whether contemplative or active life take up your time, still let your aim be the conquest of that predominant passion, and the acquisition of the contrary virtue.

Let the conveniencies and pleasure.

Shepherd provided meat for men and "milk for babes," and surely it is for babes, "and surely it is for babes," and surely it is for babes, "and surely it is for babes," and surely it is for babes, "and surely it is for well-ordered consequence to you and the most acceptable to God. Whether you eat or fast, whether employed or unemployed, at home or abroad, whether conquest of that predominant passion, and the acquisition of the contrary virtue.

Shepherd provided meat for men and "milk for babes," and surely it is for those who have the first responsibility towards children to see that their spirtual food is digestible and digested. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Catholic youths. The success of "Tom Playfair," "Percy Welcomed by numberless Cat

From a report recently issued by the

Protestant missionary societies operat-ing in the East Indies, we quote the following generous tribute paid to the zeal of the Catholic missionaries: "It cannot be denied that Rome is making alarming progress in India. Knitted to gether like a Macedonian phalanx, the Catholics are pushing forward and gaining victory upon victory. As a Church, the Roman Church makes a favorable impression, she at least offers the spectacle of a Church that is really She has only one confession o faith; her priests and her followers do not openly contradict one another what one professes as an article of faith another does not deny. In her organ-ization she is far ahead of us. The superior of our ecclesiastical establish ment is appointed by the Government Bishop, who is named by the head of the Catholic Church and recognized by the Government. This Bishop is gen-erally one that has grown grey in the country, and he commands as one having such authority. The unselfishness of the priests of Rome is truly admirable. We see them fraternally dividing the salaries allowed them by the Government. The missions have schools in all the cities; their institutions are splendid in more than one respect; everybody prizes them, and many a Protestant does not hesitate to have his children receive their educa-tion in a convent. The nuns train the girls entrusted to them with rare tact, The N. K. Fairbank Company, Wellington and one seldom meets a pupil of theirs that does not speak of the Sisters with great affection. The zeal with which the Roman priests visit hospitals poor unanimously express apprecia tion of their cordiality and self-sacrificing spirit. Hence comes also the

The healthy glow disappearing from the cheek and monning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-

of courage and conviction.

THE CHURCH AND THE BIBLE.

speaking institution founded by Jesus ing any one virtue: never say so many days, weeks, years, shall be employed in it; but like a vigorous soldiee who never saw the enemy, fight without ceasing, till by a complete victory you open the way to perfectively. victory you open the way to perfection; every moment advance in the road to heaven; for whoever makes any stop, so far from resting and taking breath, is sure to lose both ground and courage. When I advise you to least attentive when attention is most perfect though not perhaps duit. Certain children where the mind of God. Every Protestant derny Protestant dern must never imagine yourself arrived at the height of perfection that you never omit any opportunity of exer cising new acts of virtue, and preserve a horror for sin, even in the highest degree. In order to do this you must acquit yourself of every duty incumbent on you with the greatest fervor and exactness, and on all occasions, inure yourself to a perfect practice of every virtue. Embrace therefore with great affection every opportunity of advancing towards perfection and sanctity, especially such as are attended with any difficulty; for every effort of that nature is of singular

Christian life, the malice of sin, etc. Heart Review, that by constantly applying the Bible illogically, unconnectedly, and according to fancy men

NEW BOOKS.

it! The lambs of Christ's flock are neglected; no wonder that the sheep go astray.—Ave Maria

A PROTESTANT OPINION.

The Usefulness of Catholic Priests
Truly Admirable and Worthy of Praise.

To cents.

The great demand for a pleasant, safe and reliable antidote tor all affections of the throat and lungs is fully met with in Bickle's Anti-Consumptive Syrup. It is a purely Vege table Compound, and acts promptly and magically in subduing all coughs, colds, bronchitts, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

The Cook's
PUZZLE How to avoid sodden pastry? The PROBLEM is SOLVED by the production of OUT NEW SHORTENING Which makes light, crisp, healthful, wholesome pastry. Mrs. Ma Bride, Marion Harland, and other expert Cooling authorities endore COTTOLENE. YOU can't afford to do



The Annual Favorite.

VVE HAVE RECEIVED A SUPPLY of BENZIGER'S HOME ANNUAL, I delightful book for the Catholic freels, to Price 25c. free by mail. By the dozen \$2.00. Address, THOS. COFFEY, Catholic Record Office. London, Onl. DR. WOODRUFF, No. 185 QUEEN'S AVE.
Defective vision, impaired bearing,
name enterth and recommendations.

Like a Miracle

Consumption—Low Condition

Wonderful Results From Taking



Miss Hannah Wyatt

"Four years ago while in the old country "Four years ago while in the old country (England), my daughter Hannah was sent away from the hospital, in a very low condition with consumption of the lungs and bowels, and weak action of the heart. The trip across the water to this country seemed to make her feel better for a while. Then she began to get worse, and for 14 weeks she was unable to get, off the bed. She grew worse for five months and lost the use of her limbs and lower part of body, and if she sat up in bed had to be propped ap with pillows. Physicians

Said She Was Past All Help and wanted me to send her to the 'Home for Incurables.' But I said as long as I could hold my hand up she should not go. We then began Hood's Sarsar parills Cures

to give her Hood's Sarsaparilla. She is getting strong, walks around, is out doors every day; has no trouble with her throat and no cough, and her heart seems to be all right again. She has a first class appetite. We regard her cure as nothing short of a miracle," W. WyATT, 89 Marion Street, Parkdale, Teronto, Ontaric

ENGLISH LITERATURE

A Primer of English Literature, by Maurice Francis Egan, LL.S. Price 35 Cents.

This is, as the author says in his preface:
"To give the Catholic student a standard of
judgment, to interest him in the literature
of his own language, and to encourage such
a taste for it that he would long to read
books, and not be satisfied with the opinions
of other people about them."

THE SPIRIT OF THE AGE

Faith and Infidelity. An Essay by Joseph K. Foran, LL.B.

Bound in fancy cloth, gilt cover, . . . 50c. TABLE OF CONTENTS:

What is the spirit of our age? What should be the spirit of our age? The means afforded by the Church to en-ble the faithful to conquer in the battle between right and wrong, truth and error, aith and infidelity.

Free by mail on receipt of price.

D. & J. SADLIER & CO.

Catholic Publishers, Booksellers and Sta-tioners, Church Ornaments, Vestments, Statuary and Religious Articles,

1669 Notre Dame St. 115 Church St. TORONTO.



Pictorial Lives of the Saints

The Catholic Record or One Year For \$3.00.

For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Battler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Battimore; and also the Lives of the Saints Canonized in 1881 by His Hollness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispice of the Holy Family and hearly four hundred other il ustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

The above work will be sent to any of our subscribers, and will also give them credit Groay ear's subscription on Tirk Cathold R. cond, on receipt of Three Dollars. We will in all cases prepay carriage.

THE RITUAL OF THE P. P. A.

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

COMMERCIAL HOTEL, 54 and 56 Jarvis Ustreet, Toronto. This hotel has been refitted and fornished throughout, Home cours forts Terms 81 (Operalay, MEAGHER & PEACOCK, Proprietors. LOVE & DIGNAN, BARRISCEES, ETC., 418 Talbot street, London. Private funds to loan.

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

Price of subscription-\$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Intidels."

Author of "Mistakes of Modern Inneess.

THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY,
MESSES, LICKE KING, JOHN NIGH, P. J.

NEVEN and WM. A. NEVIN, are fully authorized to receive subscriptions and transact all

other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each
"nsertion, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St.
Bouifface, and the Bishops of Hamilton and
Peterboro, and the clerky throughout the
Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London nor later than Tuesday morning.

Tondon, Saturday, Dec. 8, 1894. POLITICS IN THE UNITED STATES.

We had occasion to quote a couple of weeks ago the expression of opinion of some eminent Republican politicians on the recent United States elections, to the effect that the Republican party generally repudiate all connection with the A. P. A., and attribute their success to causes quite apart from religious bigotry under any form: though it is true that the A. P. A. fastened itself to the Republicans, as did the Old Man of the Sea around the neck of Sinbad the Sailor.

The strong denunciation of the A. P. A. uttered by Mr. Saxton, the Republican standard bearer for the second place on the Republican ticket, we already quoted, and no stronger condemnation than his, both before and after nomination, could possibly be uttered. Governor Morton and ex-Governor Hill were equally emphatic, condemning the A. P. A. in unmistakable terms, on behalf of both of great national parties. The victory was achieved by the Republicans, not through the aid of the Apaists, but in spite of the load these fanatics heaped upon the Republican wagon, the Ham-Iton Spectator to the contrary notwithstanding.

It is admitted that in a few localities where Apaism is peculiarly strong, it contributed to the election of the Republican candidates, just as was the case in Ontario in a few instances, last June, as a consequence of the P. P. A. and Conservative alliance; but the A. P. A. in its general effect was as great a damper upon the party it supported as was its sister society on its allies in our own latitude.

The well-informed political journals all agree in attributing the route of the Democratic party to several causes altogether apart from Apaism. One of these causes was, as we already mentioned, the business depression in the Republic, which was rightly or wrongfully attributed by the people to Democratic rule.

For thirty years the Republican party has been maintained in power, almost continuously, so that there is nothing extraordinary or remarkable about its accession of power again, in passed over the country two years ago. The people merely returned to their old love from dissatisfaction with their

It is certain that in New York, New Jersey and many other States the A. P. A. conspiracy tended to weaken the Republicans, notwithstanding that the tidal wave was so strong, but in New York city the anti-Tammany agitation and the exposures of the Lexow Committee, showing the grossest corruption in municipal government, was the cause for which the Reformation ticket roce I such strong majorities.

palorities were not only indea of Apaism, but even of Renism, and similar causes operated in other cities of the State, all tending to cause a radical change. The ticket of Reform was supported be men of all denominations, nationaland parties; and New York may taken as the pulse of the nation, as

it is usually considered to be. The Catholic Church is independent of political party, and does not meddle with politics, but individual Catholics have their political predilections, which may change just as do those of their Protestant neighbors; and, in fact, good Catholics are to be found in both political parties, and they may be influenced, as all men would be when a religious is raised in some localihe great majority of the ties, but was no religious issue at States th the recent elections, and there is no triumph for any special religious or lous party in the result. The

Church may look with calmthe elections in the United ious issue in the election, but they few years afterward from the effects of rule to continue. Daily murders and

not as representing the views of the Church. The Church took no part with one side or the other, as is evident from the following declaration of Archbishop Ireland, just before the election:

I deny that the Republican party has shown itself as sustaining the movement which has been set afoot by anti Catholic bigots to abridge the civic and religious liberties of Catholics. But whatever Apaism in it-self has done the Republican party has neither assumed nor brought upon itself any responsibility for its existence or its workings. No one act of the party can be quoted to support a different view. That there are among Re-publicans a certain number of Apaists I have no doubt. But I put the question to the country: Are there not A. P. Aists among the Democrats? Is either party responsible for the individual opinions or doings of some o its members? It would be an interesting task to balance the accounts of the Republican and Democratic parties on the anti-Catholic bigotry of their members. Certain it is that some of the most ferocious outbreaks of Know-nothing barbarism occurred in Democratic

cities and states I have no mission to give Catholics political counsel. I can only bid them to vote with intelligence, sincerity, honesty and fearlessness — voting the Democratic ticket IF THEY DEEM IT BET TER FOR THE COUNTRY OR THE REPUBLIC AN TICKET IF THIS SEEMS THE BETTER. But I can counsel them, as I do, to allow no cry of religious bigotry to sway them, to be moved by no sec tional hatred, to give credence to no vain rumors and accusations. If there are men who drag religion into politics let it not be the Catholics, who, even under penalty of some sacrifice must give to the country the highest example of exalted citizenship and of politics utterly free from religious bias. The peace and properity of the country demands this of all her citizens. repeat there is no religious question in American politics to-day, and a mention of one should not be heeded nor tolerated.

There was no Catholic party in the field, in any sense of the words. There was, indeed, one journal which at one time advised the Catholics to form such a party in order to meet the bigotry of the A. P. A.; but the entire Catholic press repudiated the proposal with such unanimity that the single journal which proposed it in the first instance never said a word more in favor of its own proposition. The Catholics as a body have sufficient confidence in the American people to believe that there is not the least danger that a professedly anti-Catholic party could ever succeed in gaining supremacy through the length and breadth of the land.

PATRIOTISM AND CHIVALRY REWARDED.

"I solemnly swear by that I will never vote for a Roman Catholic. I will never employ a Roman Catholic when I can procure the services of a Protestant, and I will do what I can against them on any and all occasions. (Extract from the A. P. A. and P. P. A. oath.)

We before now pointed out how the above blasphemous, intolerant and spite of the Democratic wave which villainous oath has proved to be a boomerang in many instances, inasmuch as Catholics in many localities, finding themselves thus boycotted, have boycotted the Apaists in their business, in turn, with the result that numbers of the latter class have actually been bankrupted through their own fanaticism, and no one will deny that they were properly served.

> The Apaists in business seem to have forgotten the fact that customers are sometimes Catholics, and that it is very easy for such customers to resent the bigotry of those who have sworn to injure them, by declining to deal with such people.

A new instance of the same kind as we have mentioned has recently come to light. A Catholic lady-Miss Louise Imogen Guiney-the well-known Catholic authoress, was not long ago appointed by the United States Government as postmistress of Auburn dale. Massachusetts.

That patriot of patriots, General George Washington, had thanked publicly the Catholics for the assistance rendered by them in council and in the field, in establishing the United States as a nation, and Abraham Lincoln had denounced Know-Nothingism, of which Apaism is a resuscitation, as an anti-American institution aimed against a body which had shown unswerving loyalty to their country during the crisis of the civil war; but the A. P. A., boasting so loudly of their patriotism, took a different view of the matter, and resolved to persecute Miss Guiney, the daughter of one of the bravest soldiers who fought for the Union - General Patrick Guiney of the celebrated Irish States, no matter on which banner regiment, the Ninth Massachusetts, at and that it is questionable to-day victory may perch. It is true that the head of which he fought in the someCatholics, even among the clergy, civil war. He was wounded in the Christian powers have yet learned that were of opinion that there was a relig- battle of the Wilderness, and died a it is immoral and cruel to permit such

spoke as individuals and citizens, and the wound. He was colonel at the time of the battle, but was breveted Brigadier General for his bravery.

A great part of Miss Guiney's salary is derived from the sale of postage stamps, so the A. P. A. resolved not to purchase any of these from her, and since her appointment the sale of stamps in her office was very greatly reduced.

In thus waging war upon a woman the Apaists show a spirit of chivalry very unlike that of "ye knights of olden time;" but the tables have been completely turned on these modern knights, for no sooner were the facts made known than orders came into Auburndale post office from all parts of the country for supplies of stamps, and Miss Guiney's salary will thus be greatly augmented hereafter, as a consequence of the persecution to which she has been subjected.

The cream of the joke lies in the fact that these orders come from Catholics and Protestants alike, and chiefly from localities where the postmasters are A. P. A. men. The boycott has worked in an unexpected way, and the Auburndale patriots are gnashing their teeth in important rage.

The New York Independent, a Protestant religious paper, thus comments on the course of the A. P. A. in this transaction:

"We could hardly believe that the A. P. A. were such Apaches as to fight a woman who is such an honor to the country and the town, but inquiry leads us to believe that such is the fact At any rate she has received notice that owing to the very great falling off of stamp sales the salary would be les sened at the rate of \$125 per annum. Meanwhile the actual business has continued, and still continues very large as it is a community of seminaries schools, Chatauquans, Christian En deavorers, missionary homes, etc., whose correspondence is naturally whose correspondence enormous. The office keeps three persons busy all the time, and when the two clerks are paid, the postmistress finds very little left for herself. The matter came to the public knowledge through the BOAST OF THE A. P. A. that they would FREEZE OUT the postmis-

Another distinguished gentleman, Dr. Ario Bates, Professor of English Literature at the Institute of Technology, Boston, says:

"There has never before come to my personal knowledge any instance of persecution so intolerant, so outrage ous, so utterly without shadow of justification, as the boycott of Miss Guiney by the A. P. A., a lady of highest character, of rich and unusual gifts, of perfect official rectitude, the daugh ter of a brave and patriotic officer in the Union Army. This lady is being hounded out of her means of livelihood by a company of narrow-minded and violent fanatics simply on account of her religious faith. This thing would be incredible, were it not actual."

THE OUTRAGES IN ARMENIA

The "Sick Man," by which name the Sultan of Turkey has long been designated, has brought upon himself no small amount of attention by the atrocities in Armenia, an account of which was given in our last week issue, from which it appears that orders were sent from the Sultan himself for the extermination of the Armenians who defended themselves from the brigands and cattle thieves of Kurdistan. If the Sultan imagined that Christian nations would look upon the infamous transaction with indifference he is likely to be awakened from his lethargy, for the deed is regarded with horror by all Europe and America; and in spite of the jealousies of the Christian nations among themselves, the result is very likely to be that all civilized nations will unite in demanding that just punishment shall be meted to the perpetrators, and that the Sultan himself shall be regarded as the chief culprit, to be punished by the dismemberment of his empire.

Meetings have already been held to denounce the Sublime Porte, and its officers, for the occurrance; and though as yet it appears that the exiles from Armenia are the chief promoters of the meetings which have so far taken place, there is every likelihood that the general public will make themselves heard in such a manner that the Sultan will be made to tremble on his cushioned throne.

The Armenians in New York as sembled a few days ago, to the number of five hundred, to protest against the atrocity of Turkish rule in their country, and to appeal to the Christian world for protection. One of the principal speakers was Dr. Arshagooni, who stated that during the four centuries of Turkish rule the Government has been incurably vicious and cruel whether during the present century

of which no notice has been taken, as all information concerning them has been suppressed; and it is only when a crime so great as the recent massacre is perpetrated that any knowledge thereof is communicated to the outside world. It is only when six or ten thousand are killed in a single day that the world takes any notice of the

Resolutions were passed to the effect that to the past policy of England in sustaining Turkey against Russia, the present state of things is attributable in great measure. The hope is expressed, however, that in England there may yet be found true statesmen and active friends of their enslaved nation who will concern themselves for the interests of oppressed humanity above material interests.

In conclusion, the European powers were called upon to intervene, as well as their beloved adopted country, America, to put an end to the rule of Anarchy and lawlessness which now prevails there.

Petitions were sent by cable to the Czar Nicholas, Queen Victoria and the Emperor William of Germany, requesting these monarchs to take immediate steps to prevent the Sultan from allowing in the future a repetition of such slaughter.

Asimilar meeting was held in Chicago for the same purpose as the one in New York, and it was stated that in al probability many of those present had kinsmen in Armenia among the persons who had been slaughtered by the Pasha's soldiers and the Kurds. Earnest resolutions were passed at this meeting calling upon all Christian people to take cognizance of the recent persecution and to impress upon their respective Governments the necessity of intervention, to save Christendom from the reproach of looking with indifference upon the perpetration of such outrages. We are informed that at this meeting men cried like children when they heard repeated the stories of the atrocities of the Turks. Whatever doubt there may have been in the beginning concerning the truth of the matter has been dispelled by subsequent information coming from other sources; and though the Sultan has promised a thorough investigation into the affair, and the punishment of those who are guilty, no reliance will be placed upon such promises, for it is felt that the most guilty one in the matter is the Sultan himself, who is said to have ordered the deed to be done.

Here a speaker reiterated almost the same thing which had been said in New York, that not until ten thousand had been killed in a day is the world aroused to appreciate the horrors of Turkish domination. This speaker continued:

"We have not the chance of a mouse under an elephant's foot to fight the Turks alone. We must have the help of other nations. Russia has listened to the voice of the outside world. The Sultan, who is the greatest coward on earth, will do much more." Others spoke energetically and resolutely of the necessity of taking up arms in order to aid their brethren in Armenia. They were ready, they said, to risk their lives, and to die, if necessary, in the cause of liberty and vengeance.

An effort is to be made to arouse American sympathy for the suffering Armenians, and a similar effort is being made to arouse the sympathy of the people of Great Britain to bring pressure to bear on the British Government to induce it to intervene. For this purpose a public preliminary meeting has already been held in London, at which it was decided that a mass meeting of citizens should be called for some day early in December to pronounce an opinion on the matter. There appears to be little doubt that public sympathy will be excited, and it is to be hoped that the influence of Great Britain will be used in connection with that of other powers, to put an end to the power of the "un speakable Turk" over Christian populations in Europe and Asia. The Armenians of the Caucasus are reported to be already in arms to carry on a war for liberty and revenge, and with aid they may have a fair prospect of success.

HYPOCRITICAL RELIGIOUS WORSHIP.

Honest people regard with indignation and contempt those politicians who believe in one set of principles yet support contrary measurse thereto in their capacity as legislators; however it appears that in religious matters, hypocrisy and duplicity are

or rather, we should say, when temporal reward or high station is to be gained by their means. Thus it would be very amusing to onlookers, were it not a piece of horrible profanity, to witness the new Czarina, late the Princess Alix of Hess, while still pretending to adhere to her former religion of Lutheranism, assisting piously at Mass, and kissing devoutly the statue of a saint, while praying for the repose of the late Czar's'soul, all of which acts are declared by Lutheranism to be superstitious and idolatious.

It was also arranged that on the occasion of her marriage, which took place on the 26th ult., she should receive Communion from the hand of the Chief Patriarch, though the modern Lutherans refuse to believe in Transubstantiation, or even in Consubstantiation, which is the form under which the doctrine of the Real Presence was maintained by Luther to the day of his death. This arrangement was carried out as agreed upon.

It is not creditable to the Churches concerned, nor to the Emperors of the two great nations who gave consent to this farce, in their capacity as the heads of two professedly Christian Churches, nor is it a credit to the Russian Chief Patriarch himself, who is also a sharer and a consenting party in the transaction. What are these non-Catholic forms of Christianity drifting to?

EVANGELIST" MOODY ON FREE MASONRY.

"Evangelist" Moody, in a sermon delivered a few days ago in Massey Music Hall, Toronto, gave some strong reasons why Christians should keep aloof from secret societies, and especially from Freemasonry. The chief reason advanced by him is that the association is of evil tendency, even in this country, because the great bulk of Freemasons are unbelievers in religion. He is probably aware that such is the case; but it is not so much on this account as because the oath of secrecy taken by the Freemasons is essentially evil that this society is strictly forbidden to Catholics; yet it

in Europe is essentially Deistic or Atheistic. The Freemasons of Europe make no secret of the fact that the aim of the order is to overturn religion and monarchy. They support in practice those monarchies which they expect to aid them in their war upon religion, because they know that religion is the strongest obstacle to the dissemination of their-theories, and they are willing to use monarchy as an ally as long as it aids in promoting their designs, and this accounts for the present alliance between them and the Italian Government in their war upon the Church. If, however, they could succeed in destroying religion they would

soon turn their attention to the de-

struction of the Italian monarchy.

is actually the case that Freemasonry

Ringland and America Free masonry has not developed itself as hat ing religion to any such extent as it has done in Europe; and we readily believe, what we have strong grounds for stating, that, for the most part, Freemasonry in this country is little more than a social club at whose gatherings the members merely indulge in frolic and amusement. But there is an affiliation existing between its branches everywhere, which makes English and American Freemasonry responsible for the evils of the European societies. The mere repudiation of the unlawful designs of the latter does not exonerate the former from complicity therein. Besides, there are various grades of Freemasonry, even in these countries, and it is indubitable that while the lower degrees are ignerant of the purposes of the higher, the latter are closely connected, and have the same general designs and purposes with the European branches of the order. Toward these purposes the lower grades contribute, first by their fees in money. and, secondly, by being a school preparatory for the higher grades, and their field for recruits. The evil of the society is there though it be not so prominent a feature as it is in Europe and the fact which Mr. Moody discloses, that 75 per cent. of the membership are unbelievers, makes it possible for them to make tools of the other 25 per cent. for whatever purpose they may wish.

Another evil feature connected with Freemasonry is that oaths essentially evil are administered in the associa tion. One of these oaths is that of implicit obedience to the laws of the society and to the mandates of its officers or councils.

other outrages have been committed, acts when done for a political object, dates may be unlawful to bring the association under the ban of God's law ; but there is not only the possibility, but likewise the actuality, that the Masonic decrees have been frequently horribly unlawful on this continent as well as in Europe, so that the issuance of unlawful decrees in not a merely hypothetical matter.

Besides the obligation of obedience. tho Masons are sworn to secrecy of all their designs and proceedings. This is another wrong. If it were merely an oath to preserve family matters in secrecy, it would still be rash and unnecessary, but as we know from the past that its use is often to cloak evil, it is unjust as well; and for all these reasons it is a breach of the command. ment of God: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His name in vain."

In addition to all this it is perfectly authenticated that the initiated to certain degrees in Freemasonry bind themselves under the unlawful penalty of a horrible death to observe these obligations. They can have no right either to submit to such a penalty or to inflict it. This is in all respects a most unlawful oath, and the Catholic Church was perfectly wise and right in forbidding an association carried on under such conditions, independently of the supposed fact that the society is less evil in this country than in Europe.

There are other reasons for the condemnation of Freemasonry beside these, but we need not enumerate them further here. We shall merely append the view of the matter taken by "Evangelist" Moody. He explained first the importance of good association, from which he inferred the necessity of the consideration of the Christian virtues in the choice of a partner to whom a Christian is to be united for life by marriage. Then he spoke thus of Freemasonry:

"Now, I am going to give the men omething they don't like. I don't believe a Christian man has any right to go into an organization made up of a lot of unbelievers, and yoke himself up with these unbelievers. Suppose I go into a club in which there are 75 per cent. of ungodly men, and they vote to go off on an excursion on the Sabbath, and they outvote me. What 'Oh,' but you say, good.' You will do am I doing there? I go into it to do good.' a good deal more good by keeping outside and protest against such That's the way to do good . things. Keep outside of Sodom if you want to testify against it, and you want to keep outside those organizations that are doing all they can to break down the Sabbath and the word of God. How long ago is it that in France they cast out of the Masonic Lodge the New Testament, and the Prince of Wales as a protest had refused to father such ction? Now I am hitting you. Just hew to the line, let the chips fall where they may.

ZOLA IN ROME.

Emile Zola, during his visit to Rome, made every possible effort to have an audience from the Holy Father, but Pope Leo XIII. absolutely refused to allow this. It is not the wish of the Pope to advertise Zola's immoral and mendacious style of novel writing. Before the visit to the Eternal City Zola preclaimed to the world that it it was his intention to obtain, if possible, an audience, the intention being, of course, to make it the subject of some sneering chapters in the new romance which he proposes to publish under the title "Rome," but if he wishes to describe an audience with the Holy Father, he will be obliged to draw entirely on his imagination for the details of such an event.

Mons. Zola in his book on Lourdes has failed egregiously in describing that sacred shrine and its history. He has falsified the character of the real Bernadette who is the heroine of Lourdes, the one whose vision of Mary the Immaculate gave fame to that celebrated spot where so many miraculous events have occurred, and especially so many cures of every species of ailment, through the power of Almighty God, a power which He exerts even in these days, for His arm is not and and never will be shortened. Zola's falsehoods have been exposed by two recent writers-the Abbe Garnier, and Monsignore Ricard the Vicar General of Aix. These have shown the sincerity and truth of Bernardette, which has been attested also by such eminent thinkers and scholars as Mgr. Dupanloup, Cardinal Landriot, and even Pope Pius IX. and Pope Leo XIII.

The character of the Catholic priestnood, too, has been misrepresented in Zola's last book, and, not satisfied with having drawn a false picture of the priest's life and his studies, from the novelist's imaginative point of view, sometimes deemed very praiseworthy It would be enough that such man. he has actually misrepresented priests.

nay be unlawful to bring the

tion under the ban of God's law ;

ere is not only the possibility,

ewise the actuality, that the

c decrees have been frequently

y unlawful on this continent as

in Europe, so that the issuance

awful decrees in not a merely

les the obligation of obedience.

sons are sworn to secrecy of all

lesigns and proceedings. This

her wrong. If it were merely

h to preserve family matters in

y, it would still be rash and un-

ary, but as we know from the

nat its use is often to cloak evil,

njust as well; and for all these

s it is a breach of the command-

of God: "Thou shalt not take me of the Lord thy God in vain,

e Lord will not hold him guilt-

addition to all this it is perfectly

nticated that the initiated to

n degrees in Freemasonry bind

elves under the unlawful penalty

horrible death to observe these

ations. They can have no right

r to submit to such a penalty

inflict it. This is in all respects

st unlawful oath, and the Catholic

ch was perfectly wise and right

orbidding an association carried

nder such conditions, independ-

of the supposed fact that the

ty is less evil in this country than

ere are other reasons for the con-

nation of Freemasonry beside

e, but we need not enumerate

further here. We shall merely

end the view of the matter taken

"Evangelist" Moody. He ex-

ned first the importance of good

ciation, from which he inferred

necessity of the consideration of

Christian virtues in the choice of

rtner to whom a Christian is to be

ed for life by marriage. Then he

Now, I am going to give the men

ething they don't like. I don't eve a Christian man has any right

o into an organization made up of

t of unbelievers, and yoke himself

with these unbelievers. Suppose o into a club in which there are

per cent. of ungodly men, and they e to go off on an excursion on the bath, and they outvote me. What

To doing there? 'Oh,'but you say,
go into it to do good.' You will do
good deal more good by keeping
side and protest against such

ep outside of Sodom if you want to

tify against it, and you want to

ep outside those organizations that doing all they can to break down

Sabbath and the word of God.
w long ago is it that in France they
it out of the Masonic Lodge the New

stament, and the Prince of Wales a protest had refused to father such

action? Now I am hitting you.

st hew to the line, let the chips fall

ZOLA IN ROME.

That's the way to do good .

te thus of Freemasonry:

rope.

ngs.

ho taketh His name in vain.

etical matter.

both living and dead. It is not to be at the same time a mass of evidence expected that his descriptions of Rome

DECEMBER 8, 1894.

forthcoming book will in all probability be just as worthless and immoral in that body, "the Amoreans" being its tendency as have been his past productions, and it will, like them, have not even literary merit to recommend it. None will willingly read it except those whose delight it is to revel in evil imaginings.

THE FREE PRESS ON POLIT-ICO-RELIGIOUS AGITATION.

The London Free Press of Saturday makes a bitter complaint against the CATHOLICRECORD and the Toronto Globe, accusing both journals of having excited animosity by introducing religious issues into politics. The Globe is well able to defend itself, and would not be thankful to us were we to take up the cudgel in its defence. We have frequently been obliged to differ from our Toronto contemporary, and have not hesitated to take it to task when, as we believed, it misrepresented the Catholic body, but we are gratified to be able to say that on the whole that journal has been one of the fairest of the Protestant journals of the Province towards Catholics for many years past. In this respect it has differed very much from the Free Press, which has lent its aid to the side of fanaticism, to excite ill-will and religious dissension, even down to the date of the recent London election, when it upheld all the fanatical appeals of its favorite candidate to the worst passions of his audiences.

If the Free Press has now received the gleam of a new light it is because it has found by bitter experience that the course it has hitherto followed is hurtful to itself and its party. It should be thankful for the new light received, but it should not be so ready to attribute to others the faults of which it has itself been guilty.

It is not true that the CATHOLIC RECORD has excited religious rancor or introduced a religious issue into politics. We have maintained, indeed, our rights as Catholics to educate our children as we feel in conscience bound to do. We have a perfect right to maintain this, and to oppose those who would attempt to deprive us of this right. More than to this extent we have not interfered as a Catholic journal in the political questions of the day, but even on this question we have always spoken with moderation and reason, firmly though we have kept and will hereafter keep to our

The article of the Free Press is a mere transparent veil for its own disappointment at the results of the unworthy course it has hitherto thought proper to pursue. It reminds us of the wail of the village bell :

"One-more-poor-man-is-un-done-un-done." EDITORIAL NOTES.

testant missionaries are implicated. Of

these movements the Sultan is kept

fully informed, and his sympathies

are estranged in consequence from all

Christians, but especially Protestants,

to such an extent that though six or

eight years ago much favor was shown

to Protestant missions, since that time

many schools and churches have been

closed, colporteurs arrested, and books

seized. The Catholic Church, not in-

terfering in politics, is not usually

molested, more especially as it is pro-

tected by France; but when the British

and American officials intervene in

favor of American Protestant mission-

aries they are confronted with evi-

dence that they have had part in the

plots concocted by the insurrectionary

organizations, which they specially

patronize. Sometimes, however, the

officials do not discriminate between

Christians of different faith, and thus

meddlers whe devote themselves to

political machinations instead of at-

tending to their supposed business,

IN THE course of its exposure of the

A. P. A.; among the names published

by the Buffalo Union and Times was

that of Rev. Willis P. Odell of Delaware

Avenue Medthodist Episcopal Church of

that city. It appears that Mr. Odell

was ashamed of the company amid

whose names his own appeared, and he

wrote to that journal denying his mem-

the preaching of the Gospel.

Emile Zola, during his visit to Rome. ade every possible effort to have an dience from the Holy Father, but pe Leo XIII. absolutely refused to low this. It is not the wish of the ope to advertise Zola's immoral and endacious style of novel writing. efore the visit to the Eternal City ola proclaimed to the world that it was his intention to obtain, if posble, an audience, the intention being, course, to make it the subject of ome sneering chapters in the new omance which he proposes to publish nder the title "Rome," but if he rishes to describe an audience with he Holy Father, he will be obliged to raw entirely on his imagination for ae details of such an event. Mons. Zola in his book on Lourdes as failed egregiously in describing

hat sacred shrine and its history. He as falsified the character of the real Bernadette who is the heroine of ourdes, the one whose vision of Mary he Immaculate gave fame to that celeorated spot where so many miraculous events have occurred, and especially so many cures of every species of ailment, through the power of Almighty God, a power which He exerts even in these days, for His arm is not and and never will be shortened. Zola's falsehoods have been exposed by two recent writers-the Abbe Garnier, and Monsignore Ricard the Vicar General of Aix. These have shown the sincerity and truth of Bernardette, which has been attested also by such eminent thinkers and scholars as Mgr. Dupanloup, Cardinal Landriot, and even

The character of the Catholic priesthood, too, has been misrepresented in Zola's last book, and, not satisfied with having drawn a false picture of the priest's life and his studies, from the novelist's imaginative point of view, he has actually misrepresented priests.

Pope Pius IX. and Pope Leo XIII.

showing that he is a full member of and of the operations of religion will Taimud lodge No. 14 of the Amoreans, be at all accurate or reliable. His and that he frequently delivers addresses in that and other branches of merely another name by which the A. P. A. is known among its members. The rules of the society inform members that they are justified in swearing that they are not members of the A. P. A., and it is clear that these are the peculiar ethics by which Rev. Willis P. Odell and other Apaists are governed in their conduct. Mr. Odell is evidently permitted by his code of morals to bear false witnes. Apaists are permitted to use a different code of morals from that prescribed in the Decalogue.

A SAMPLE of what the enemies of Catholic education understand by nonsectarian teaching comes from the Indian Industrial School which has been located by the United States Government at Carlisle, Pennsylvania, which is under the superintendence of Capt. Pratt, of the United States Army. At this school there is published a monthly journal for the special instruction of all the Indian children in attendance, and of all interested in the education of the Indians. The name of this journal is The Red Man, and it frequently inserts such lying intelligence as the following, which we find quoted in an American journal from a recent isue:

"Telegraph dispatches announce through the public press that a party of twenty Roman Catholic priests have ust arrived on the Germania from Europe to do 'missionary work' in the great cities of the United States. Look out for a Vatican edict on the Public school question!

"From much trying experience and wide observation we have come to belong to that large and rapidly growing class of citizens who believe that the stability of our Government and its institutions is in no less danger from the Pope than it was from Jefferson Davis, whose efforts to divide and destroy the country had the Pope's blessing.

There is no need of further evidence than this that both the journal itself, and Captain Pratt, who issues such trash in the name of the United States Government, ought to be suppressed.

AN EMINENT CANADIAN PREL-ATE.

ARCHBISHOP CLEARY.

Wm. Ellison in the Chicago New World. Of the many eminent prelates who have ruled the Church of God in Canada it may, perhaps, be correctly said that few, if any, have rendered greater service to religion and morality than has the present Archbishop of Kings-The Pope's selection of a learned ton. and zealous Irish priest, who as pro-fessor and college president, had dis-tinguished himself in his own country, to rule an important Canadian diocese was presumptive proof of special fitness in the appointment to the exalted position. Nor did Dr. Cleary belie the Pontiff's estimation of him or the high expectations raised by his fame as a profound theologian and eloquent speaker, for no sooner had he set foot on Canadian soil and opened his lips in It is now ascertained to be a fact response to the hearty greetings from that recent changes in the policy of his brother Bishops than the fact was It is now ascertained to be a fact the Turkish Government toward Chris- made clear that an ecclesiastical leader of strong personality and commanding tians are largely traceable to political abilities had been given to the Church intrigues in which a number of Pro-

in Canada. It was either on that or a later occasion that the late venerable Archbishop Lynch called him the "Cicero of the

Canadian Hierarchy.' The prelate's subsequent career, as inseparably interwoven with the government of his extensive diocese, is before the public, and speaks for itself. That the grave responsibilities which fall to the lot of every episcopal ruler were increased in Mgr. Cleary's case may well be inferred in view change from the Old World to the New and the inevitable trouble of grasping the trend of local traditions, habits and customs. In so far as these elements were thought useful to the cause of religion or the good of his people, Kingston's prelate adopted and continued them, but they had to conform in every case to the strict principles of right

and justice. In every emergency the Bishop acted with firmness, prudence and charity. Having in his strong and positive nature great tenacity of purpose and an inflexible will it may be undertood that he rules his diocese with a all are made to suffer by the fault of

firm hand. While this is so it is admitted by those under his control that all who walk along the strick path of duty receive from him fatherly kindness and generous treatment. It is only the rring and obstinate ones, if such there should happen to be, who would be made to feel the weight of episcopal authority.

Endowed with the keenest intellect and perceptive faculties, together with an inherent love of truth, he can make no compromise with error, sham or fraud. It is his unsparing public denunciations of these that provoke the hostile and malicious comments of the secular press and of the sectarian bership most positively, insinuating at the same time that the Catholic code of morals permits the bearing of false witness. The Union and Times printed Mr. Odell's letter in full, and press to expose the falsity of an oppon-

ent's position. It is there that he can use "sabre cuts of speech," and it mat-ters not if his antagonist be a legal luminary, a learned principal of a university, or an editor of a great daily paper, any or all of them meet more than their match in an intellect ual contest with the Archbishop. Owing to his keen supervision of the political and state questions in their relation to the rights and interests of his people, he enjoys a wider sphere of celebrity than any Church dignitary in the Dominion, and is, on that account, much criticised, misrepresented, if

not vilified.

Nevertheless he does not shrink from the ordeal, but contends with fearless courage and consistency for the maintenance of tolerance and fairness to Catholicism, and for the sacred rights of parents in the moral and religious education of their children. It will be readily assumed that the various opinions, theories and loads of gossip manufactured and retailed concerning him are the merest inventions and distor tions. To acquire an accurate idea of the real character and genius of the distinguished prelate under review, he be studied at close range. must word, he must be seen in the midst of his faithful priests, heard in his cathedral pulpit, or in his powerful sermons during the pastoral visitations of his diocese, or closely followed in his lucid pastoral letters. The fruits of his episcopal labors are seen in the multiplied churches and schools, and in the zeal of his faithful body of priests, as well as in the healthy condition of Catholicity throughout his Archdiocese. It was in due recognition of the

advance made religiously and educationally during the former years of his episcopate that the Holy See raised venerable mother Ontario, Kingston, to the Archiepiscopal rank and dignity in December, 1889. In October of the following year His Grace received the Pallium from the venerable hands of Cardinal Taschereau in Kingston cathedral. The subject of this sketch, the Most

Rev. James Vincent Cleary, D. D., S. T. D., was born in 1828, in Dungarvin, county Waterford, Ireland. His preparatory studies were partly made in the classical school in his native town, afterwards continued in Rome for three years, then in May-nooth College, Ireland, where he finished his theological course, taking first call to first premium in Dogma-tic Theology and Scripture in a class of one hundred and eight students. In the year 1851 he was ordained to the holy office of priesthood, after which event he continued his studies for three years in Salamanca University, Spain. Returning to his native land with his widened knowledge and mature faculties he assumed the onerous duties of Professor of Dogmatic Theology and Sacred Scripture in St. John's College, Waterford city, which position he held for upwards of twenty years, having been president of the same valued institution for three years. At a public examina-tion held in the Catholic University in Dublin he received the degree of

Doctor of Sacred Theology in 1862. In February, 1875, he was nominated parish priest of his native parish, Dungarvin, from whence in 1880 be was appointed Bishop-elect of the distant See of Kingston, receiving Episcopal consecration in November of the same year in the Chapel of the Propaganda, from the hands of Cardinal Simeoni, and arrived in his Cathedral City of Kingston on the 7th of Sept

The diocese of Kingston, whose hon orable traditions are worthily upheld by its present incumbent, gains renown from the fact that the Right Rev. Thomas Weld, coadjutor of its first Bishop—RightRev.andHon.Alexander Macdonnell-was created a Cardinal of the Holy Roman Church in 1830. This distinction was conferred by Pope Pius VIII. out of gratitude for the abolition of the penal laws which had been ex-punged from the English statute book the year before. Inasmuch as the Right Rev. Thomas Weld was the first Canadian prelate raised to the Cardin-alitial rank, it sheds a reflected lustre on Kingston See, although the exalted dignitary never set foot on Canadian

In concluding this brief summary of a remarkable Canadian prelate it may interest the readers of the New World to know that Ireland and the Home Rule cause have no abler or more devoted friend than the venerated Arch bishop Cleary, whose thrilling appeals in his country's behalf have stirred thousands of apathetic hearts into ac tive co-operation for her deliverance from the foreign yoke of thraldom.

Viewed in relation to the results of his government of the diocese over whose destinies he has presided for more than thirteen years Mgr. Cleary's severest critics cannot gain say the fact that his vigorous and uncompromising administration of affairs has been an immense benefit to the sacred cause of true religion, virtue and morality. This central fact and truth is admitted even by those who think him wanting in the spirit of conciliation and that form of expediency which seeks to adjust matters the unfair balance that would yield too easily to the spirit of the world for the sake of a temporary peace.

Hyacinthe.

Poor Hyacinthe! This deluded old man is in trouble once more. He gave up his little schismatic church in Paris to the Jansenists of Holland and

ecclesiastical jurisdiction of the Bishop of London. But even here he is not free from care. The congregation have expressed their disapproval of some of his utterances and practices, and he is liable to be driven out at any moment. Whither will he go? He has no sect of his own; the Dutchnen have bounced him and now the Anglicans do not want him. understand his American wife still clings to him and is energetic and in-"raise the dustrious in trying to wind."—Boston Republic.

WHAT AND WHERE IS HELL? Reply of Vicar-General Byrne to the Question - The Teaching of the

Church.

The Boston Sunday Globe in its sym osium on "What and Where is Hell? published the following reply from Very Rev. William Byrne, D. D., Vicar-General of the Archdiocese of

The lively interest which thinking people take in the condition of disen bodied souls has prompted many curi ous questions about heaven and hell which the Catholic Church find no warrant in divine revelation for answer-ing. Where is hell is one of these unanswered questions. Men are left to their own speculations on this point.

Before the reunion of the soul with the body, which will not take place till doomsday, there is no need of thinking of the soul as necessarily confined to any limits in space. Spirits unham-pered by material bodies being subject to psychical, not physical, laws, are free from the limitations of time and place, unless restrained by the will of Certain passages of Scripture, interpreted literally, would justify the belief that after the end of the world the evil spirits, now seemingly allowed to roam at will throughout this world, yould be confined, together with the lost souls of men, within certain limits, as in a prison. (See Rev. xx., 9, and Matt., xxv., 41.)

Till the end of time we may regard the universe as the field of action of the disembodied soul. Lost souls, of course, are excluded from heaven and the presence of God. The state of happi ness is the heaven of the departed soul and the state of suffering its hell.

The latest catechism of Christian doctrine issued with ecclesiastical sanction in this country says that "hell is the state to which the wicked are conlemned and are in dreadful torments. It makes no attempt to locate hell. Nor has the Church ever defined what the torments of hell are or how they are inflicted.

Doctors of theology are nearly unanimous in teaching the following points Hell exists. Souls departing from this life unshriven of the guilt of mortal sin go immediately into hell. Between death and judgment there is no time given for repentance unto justification. The only intermediate state is that of purgatory, which souls departing in the grace of God, but stained by venial faults or with a debt of penance undischarged, pass through on their way to neaven. The punishment of the damned does

not diminish with the lapse of time, and is eternal. Out of hell there is no redemption. The pains of hell are, according to theologians, of two kinds. The pain of loss, which arises from the agonizing thought of the loss of eaven; and the pain of sense, which is inflicted chiefly by the infernal fires.

This fire is real, and has the quality of affecting spirits as well as bodies. It is not, therefore, exactly the same as the fire we know on this earth. It was specially prepared for the devil and his angels, and souls in rebellion against God at the hour of death share the fate of the rebel angels. The Catholic Church has never defined the nature of Church has never defined the nature of this fire. The passages of Scriptura millions left without spiritual ministrathis fire. The passages of Scripture on which this teaching of the doctors is founded are chiefly the following:

"And the rich man died and was buried in hell, and being in torments he lifted up his eyes. (Luke xvi., 23. 'Their worm shall not die, and their fire shall not be quenched. (Isaiah lxvi., 24.

"Depart from me, ye accursed, into everlasting fire." (Matt. xxv., 41.) "Into Gehenna, into the unquench able fire, where the worm dieth not. Matt. ix., 42.)

It is well known that vulgar belief, both among the Jews and Pagans, and also among Christians, locates hell deep in the bowels of the earth, but the Church has never sanctioned this belief by any formal decree.

PRAYING TO THE SAINTS.

The saints are friends of God. They are like the angels in heaven. honor them, not as we honor God, but on account of the relation they bear to They are creatures of God, the When we honor work of His hands. them, we honor God; as when we praise a beautiful painting, we praise the artist.

We do not believe that the saints can help us of themselves. But we ask them to "pray for us." We believe that everything comes to us "through Our Lord Jesus Christ. With these words all our prayers end. It is useful, salutary, and reasonable to pray to the saints and ask them to pray for us. No doubt all will admit the reasonableness of this practice if the saints can hear and help us. It is generally conceded that it is

reasonable to ask pious persons on earth to pray for us. St. Paul in his epistles, frequently asks the Christians to pray for him. "Brethren," he says, "pray for us." It is well known that God was pleased, to answer the

Now, if we poor sinners here on earth do not pray in vain for one another, will the saints in heaven, the friends of God, who rejoice when a sinner does penance, pray in vain for us? No.
We have hosts of friends in heaven to
speak a good word for us. And as a
child who has disobeyed his parents
wisely asks a better brother or sister to intercede with his parents for mercy o, too, having disobeyed our heaven Father by sin, we have recourse to others better than ourselves, to our better brothers and sisters, the Blessed Virgin and saints, to intercede with

God for us. Is not this a reasonable practice? If your mother or sister crosses the sea she will continue to pray for you. And if she crosses the sea of death will she forget you? No. The love she bore you here will continue in heaven. She will pray for you, and the "Lord will hear the prayers of the just. Ask the saints to pray to your God and their God for you. Honor God by honoring His friends and asking their intercession. And all your friends in heaven will unite in praying to the Father of us all that one day all who love God and His friends, the saints, may be admitted with them into the company of the Saint of saints, Our Lord and Saviour Jesus Christ. - Rev.

RELIGIOUS INTOLERANCE.

I. J. Burke.

An Address by George Parsons Lathrop, the Distinguished Author.

"Religious Intolerance" was the subject of a lecture delivered by George Parsons Lathrop, the distinguished author, who is a comparatively recent convert to the Church in New York City, last week. Mr. Lathrop stands high in the literary world, as does his wife, Rose Hawthorne Lathrop, the dis tinguished daughter of Nathaniel Hawthorne. The address was deliv-ered before the Catholic Club, many notable guests being present, and the speaker was introduced by Hon Seth. Low, president of Columbian College. Speaking of toleration in this coun-

try and Europe, Mr. Lathrop said:
"There is a good deal of sham tolerance in this country which is near indifferentism. It may be questioned whether genuine tolerance is as wide-spread here as in Europe. In the greatest and most advanced countries neither Protestants nor Catholics think it necessary to sneer at each other on account of their religious beliefs, nor are Catholics looked down upon as inferiors by nature or by faith.

TRUE TOLERATION IN IRELAND. "The true, independen toleration is practically shown in Ireland, where constituencies wholly Catholic have for fifty years past overwhelmingly elected Protestants to represent them in parliament, notwithstanding the wormwood memories of wrongs in the past and the still intolerant hostility of

some of their countrymen.
"Political toleration of religion is a fruit of civilization. To attribute it to the last 400 years is to ignore the history of more than three-quarters of our era. The soil from which civiliza-tion sprung was filled with fire by the Catholic Church, for those was then no Catholic Church, for there was then no other Christianity. The source and continuing force of all our political or social toleration in religion is the doctrine of universal brotherhood, which was preached and enacted into human institutions by the Catholic Church for 1,500 years before the movement of the sixteenth century. In the
ANNALS OF RECENT INTOLERANCE

Prussia comes to the front with the Kulturkampf, or "battle of civilizamillions left without spiritual ministra-The German Catholics met the persecution with Parliamentary weap ons and constitutional agitation only and for the first time the Iron Chancellor met his match. They overcame the most absolute statesman and the strongest military power on earth.
"It had been a 'battle of civiliza-

tion ' indeed ; but civilization was on the side of religious intol-crance. Bismarck publicly acknowledged his mistake to the Reichstag, confessing, in his own words, that the Catholic Church is not a foreign institution, but a universal institution and therefore it is a German institu tion for German Ca holics. This is the most recent great persecution, closing only in 1893. IN THE EARLY COLONIES

"The United States is the first ex ample of a State founded on religious toleration. But this example is not due to the Puritans, who cruelly persecuted all who differed from them, nor to the Episcopalian settlers of Virginia, who adopted against the Catholics the Penal Code of Old England. Religious liberty and toleration were first set up in this glorious country of ours by Catholics in the Catholic colony of Maryland, as the very basis of the State, by Lord Baltimore. In a short time the Puritans, who had been welcomed there, got the upper hand and passed stringent laws against their Catholic hosts. Then the Anglicans came in, and imposed the cruel British Penal Code of disfranchisement and oppression on those Maryland Catholics who were the founders of religious liberty in this country. Then, with the struggle against Great Britain, came the Act of Emancipation for Catholics in 1774, and the principal thus recognized was afterwards made firm in our National Constitution. ANTI-CATHOLIC BASHI BAZOUKS.

"Yet, there have since been several attempts to strip Catholics of their liberties again. In the 'thirties' and 'the 'forties' preposterously named

American ' parties were formed; they pillaged Catholic settlements, burned churches and convents according to the fine old foreign custom, and committed many murders. Then, in 1853, came the Know-Nothing party, which left a trail of proscription, mobs, murders and destruction. And now we have the A. P. A., the Bashi Bazouks f a new anti-Catholic raid."

DICCESE OF ALEXANDRIA. an Address to Rev. R. J. MacDonald.

Alexandria News, Nov. 2.

Alexandria News, Nov. 2.

Rev. R. J. McDonald, who acted as assistant priest in this parish for some time, has as was intimated in our last issue, been appointed to take charge of the recently formed parish of Greenfield. Father McDonald during the time he resided in their midst has endeared himself to the parishioners in Alexandria, and (they regretted very much that he, under the call of duty, was obliged to withdraw to another parish. They, however, felt that they could not allow him to leave without tendering him an acknowledgement of the high regard and esteem in which he was held in the parish, and after due consultation it was decided that the acknowled gement should take the shape of an address and presentation.

ment should take the shape of an address and presentation.

Among the gentlemen who took are active part in these proceedings was Mr. D. B. Kennedy, of this village, who, with that energy which is one among his many adlate to make the demonstration a complete success. That the reverend gentleman's popularity was very great is shown by the wording of the address, which was as follows:

wording of the aidress, which was as follows:

To the Rev. Ranald Macdonald:
Dear Rev. Father,—We have learned within the last few days that you are about to be removed from here to take charge as paster of the newly-erected parish of Greenfield, and while wedregret that you are leaving us we are rejoiced to know that the change is one of promotion, and predict for you in the assumption of such a charge, a labor of love to yourself and one of spiritual benefit and consolation to those confided to your care.

Although you have been with us but for the short space of a year the parishioners of Alexandria have not falled to recognize in your holy calling, namely, devotion, bumility and kindness of heart and your affable and pleasing manner which have endeared you to all with whom you have come in contact.

As you are yet but a young man, entering, we may almost say, on the duties of your priesthood, with an excellent education and a well stored stock of useful and practical knowledge, we may predict for you a long life in the you will have closed your earthly carery you will receive the calling. Come ye blessed of My Father and possess the kingdom which I have prepared for you.

Please accept this trifting gift, which is but a very slight manifestation of the esteem in which you are held by us.

P. A. McDonald, Angus McDonald, D. D. McMillan, H. J. Patterson, James Cahill. A. G. F. Mac Donald, F. T. Costello, D. A. McDonald.

The reverend gentleman was much affected with the addless presented him, which was to

Millan, H. J. Patterson, James Cabill, A. G. F. MacDonald, F. T. Costello, D. A. McDonald.

The reverend gentleman was much affected with the add-ses presented him, which was to him a great surprise. He said that language failed him to give a due acknowledgment for their kindness and courtesy in treating him so generously on his brief stay with them. He felt, however, that it must have resulted largely from the high regard and ceteem they had for their chief pastor, His Lordship Bishop Macdonell, and not from any personal merit of his own. He, however, claimed the distinguished honor of being His Lordship's tirst-born son as he was the first ecclesiastic ordained by the Rev. Bishop since his elevation to the Episcopal See. He trusted that he should receive their moral support as laymen in the arduous labors which he was now about to undertake in the good cause so dear to the hearts of them all. The rev. gentleman concluded by sincerely thanking one and all who joined in tendering him this expression of their sympathy and esteem.

In the address presented by the ladies of the parish, which appeared in our issue of the 24th, the names of Mrs. A. D. Macfie and Mrs. G. W. Miller were by mistake omitted

Mrs. G. W. Miller were by mistake omitted at the end.

The ladies' address was gracefully read by Miss Ella McDonald, daughter of Mr. Angus D. R. McDonald, who was accompanied by Miss Flora C. McGillis and Miss Flora. A McDonald. Most, if not all, the ladies who signed the address were also present, in further evidence of sheir regard for Reverend Father McDonald, who, in answer to the address, spoke with great feeling of the kindness and courtesy extended to him upon all previous occasions, as well as upon the present, and of the advantage which had accrued to him in his having had the good fortune to begin his priestly functions under the immediate superintendence and guidance of the Bishop of the diocese, whose many manifestations of kindness to him would ever be held by him in grateful remembrance.

frequently pray.

The pleasing ceremony was then at an end, but not before all had expressed to Mr. D. B. Kennedy their cordial appreciation of his zeal and success.

THE CHURCH IN AUSTRALIA.

THE CHURCH IN AUSTRALIA.

The Orient Co's S. S. Austral, brought out eighteen priests and a large number of nums arrived for the various dioceses of Australia—some were for New South Wales, some for Victoria, and one priest came out for Western Australia. The priests for this colony (all of whom had been specially educated for "the Australian mission") who landed on Monday were:—For the diocese of Sydney: Rev. E. O'Brien, Rev. Patrick Fleming, Rev. Patrick Kerwick. Father O'Brien is from All Hallows, and Fathers Fleming and Kerwick from Kilkenny. Diocese of Maitland: Rev. M. M'Aulifle, Rev. Hugh Cullen, Rev. James Costello, Rev. Patrick Murphy. All these priests are from the Kilkenny College. Diocese of Buthurt: Rev. Edward Gell. Diocese of Gulburn: Rev. James Harrs: Rev. Edward Gell. Diocese of Gulburn: Rev. James Treacy. Fathers Dwyer and Gell were educated and ordained in Rome.

The League of the Cross or children's total abstinence demonstration, established by Cardinal Morau, and held annually at St. Mary's Cathedral, takes place to morrow afternoon. The school children of all the city and suburban parishes who have joined the League assemble in the cathedral grounds at half past 2, and before the vow renewal ceremony in the cathedral there is to be an outdoor procession. The Cardinal, as is his custom, delivers an address on temperance.

Between seventy and eighty priests of the diocese of Sydney attended the conference held at St. Mary's on Wednesday.

The nine nums from England and Ireland, who reached Sydney on Monday, belong to the Sacred Heart and Brigidine orders. Medames Conrad, M'Kenna and O'Donovan were for the convent at Rose Bay. Another member of the Sacred Heart and Brigidine orders, General of the order in Australia, was also a passenger by the Morning Herald, 27th October.

A YEAR IN ALASKA.

Life of a Jesuit Missionary in the

St. Peter Claver's Missson Nulato, Alaska, June 30th, 1894. Rev. and Dear Brother: —I think my last letter to you was written in July, 1893, while I was on a visit to Holy Cross Mission. In the latter part of August I returned here, and a few days after my arrival, Father Ragarn left, having been called by Father Superior, leaving me alone with one Brother, to attend to these two villages,

one of which is within five minutes

walk to the house, and the other about

two miles down the river.

Here we have a small church and have begun to build a better one, but at the lower village we had none until last November, when an Indian there who had a good log house, sold it to me very cheap, because one of his children had died there about two years ago, and the Medicine Man, or Teyen, as they call him, told our Indian that his other children would die if he remained in that house. With little work, I fixed it up, made a temporary altar, and begun on the 1st of December to use it

for a church. My plan was to say Mass there three times a week, and here three times, and on the other days to say the beads and teach catechism in the afternoon, so that every day each village had either Mass or beads and catechism, and on Sundays all come here, when we have High Mass, instruction and Benediction of the Blessed Sacrament.

The first Friday of the month, for which we prepare by a novena, we celebrate here by a general Communion of all who have made their First communion; in all about twenty five, half of whom are large children, who have been to school at Holy Cross.

We are slow to admit the Indian to holy Communion, but this year I have secured the baptisms of all the children in both villages, and of nearly all the young people, and with few exceptions these come to confession at least once a

The Medicine Man could not have conferred a greater favor upon me, than he did by causing that man to leave his house. Thus we see how God makes use of the wicked, even, to accomplish His designs, and turns all to the good of His elect.

SICK CALLS AT FORTY BELOW. On the 8th of December, the feast of the Immaculate Conception, immediately after Mass, I had to start on a sick call to a village about thirty miles down the river. We left here—au In-dian and myself—with a sleigh and seven good dogs, about 9 o'clock. stopped at noon at an Indion house for our dinner of tea, dried fish and bread. and then continued our journey, arriving at our destination about It was a cold day, forty degrees below zero, but the wind was at our back, and we did not suffer. I found there an old man, of the father one of the children at our school, who was very sick with something like pneumonia. I gave him some medicine, instructed him, heard his confession and annointed him. He was well disposed and died a few days after I left him.

On the 15th of December Father Ragarn returned from Holy Cross Mission, having visited all the villages between there and here. The trip lasted one month and the distance covered was about three hundred

CHRISTMAS IN THE ARCTICS. lower village, where I had nine Comthey call it, if he got well, and as he
munions, and Father Ragarn had
eighteen Communions here. At 9 his confession and annointed him. It o'clock I sang High Mass here, after which I had a Christmas-tree for the Our tree looked well, although I had no candy. I made some small cakes, and with them and a large tin of sweet crackers which some good folk sent us last summer I filled a number of small bags, some of cloth, some of colored paper, which, together with the toys you sent, set the tree off in good style, and made the little ones jump with joy when they saw it. The tin dogs, fishes, etc., which moved by themselves, amused not only the chil dren, but also the older ones. We raffled the toys, as there were not enough for all, and gave each child a bag of cakes. To the grown people we gave a piece of sweet bread and a cup of coffee, and all went away

On the 8th of January Father Ragarn left here, to make a missionary trip up the river, and a few days after he sent me word that there were two white men in great destitution, thirty miles above here. At once I sent a Brother, with two sleighs, warm clothes, and a good provision of bread, tea and fish, to bring them down. He found them with their feet so badly frezen that they could not use them The Brother made the trip in three days, and although it was fifty degrees below zero when they arrived here, they were so well wrapped up that they did not feel it. Until Father Ragarn met them, they had not tasted bread for seven months; at one time they had been two weeks without any thing but a kind of wild rhubarb. which we have here, again they had passed eight days with only one small

They are two young men, each about twenty-one years of age-one a Scotchman, a sailor by profession, and the other the son of German parents, from Minnesota, and a Catholic. The Scotchman is a Presbyterian.

When I examined their feet, I found them in a terrible condition; both two months they were not able to think you would have been a little sur-use them, and it was nearly four prised had you seen the two brides in

the mining country to seek their for-tune, just five months from the time

THE ICE FIELD BREAKS. The past winter was the longest and

most severe they have had here for many years. The snow fall was by far the greatest I have seen, and the spells of severe cold more frequent and longer than usual. Generally we can only travel at night in April, the trail is too soft during the day, but this year it was so cold that the sun was not able to effect anything. It only at Pentecost, May 13, that the sun got the better of Jack Frost, and began his work of destruction, when, as though conscious he had a mighty work to do, he went at it in good earnest, and in two weeks this immense river had risen about twenty feet. On Sunday, May 27, the ice began to go out. The next day at about 7 o'clock in the evening, while the whole river was one mass of broken ice forcing its way out, a large cross, which we had erected two years ago on the spot where Arch-bishop Seghers was killed, passed down the middle of the river, borne along by the ice, but standing perfectly erect and facing the bank. It was a fine sight to see it moving along in the bright sun light, amidst the roaring of that immense body of ice and water. We tolled the bell while it was passing.

The place where the Archbishop was killed is about forty miles above this place. How far the cross went, we do

It looked as though the cross were sent ahead to give us warning of what was to come, for as soon as it passe the river began to rise rapidly. had to remain up all night to watch it. and at 3 o'clock in the morning we took everything from the church, which is nearer to the bank than our house. All that day the water continued to increase, forcing all the people in the village to take refuge on the mountain, and completely surrounded our house, so that we could not leave it, except in the boat. By noon on Thursday, our cellars were full up to the floors, so not knowing what was coming, we boarded up the lower windows, to prevent their being broken by the ice, and moved everything up stairs, but at 2 p. m. the water began to fall rapidly, as if a gorge had broken somewhere.

The other village, which I have charge of, two miles below here, did

not fare so well, as the water covered it completely, and the ice carried my church and all of the houses far back, leaving them a heap of ruins on the hillside. Some of the people from that village, who had gone to the other side of the river before it broke, think ing they would be perfectly safe there on the high bank, had a narrow escape. When they saw the water coming on them and had no higher ground to retreat to, they built themselves an elevated house on poles as high as they could, and there they took a last refuge. Fortunately it was just high enough, but with nothing to spare, for their feet were already in the water when it began to fa!l. All the villages for at least a hundred miles below here were washed away. Last January the most noted Medicine Man here was taken sick, and thought he was dying. He sent for me saying he wanted to save his soul; as he had two wives, and knew very well it was wrong, he sent one away, and declared before all the people that he would not take her back again, and that he did not believe Christmas day was a happy one for in the Medicine Men, and would not us here. I read two Masses at the play any more, or make medicine, as would have been well for him if he had died then, but God gave him a chance to prove his sincerity, and allowed him to recover. But with returning health, the old passions revived, and he fell again into all his former sins. On the night of April 3, he played as Medicine Man here, and next morning he died suddenly, God calling him without a moment's warning. Many ooked on his sudden death as a pun ishment from God for not keeping promises. I had many confessions the following days, and among them some

that had not been before. Ten large girls returned from the school at Holy Cross Mission, when the steamer came up. They are truly a credit to the Sisters. They speak English without hesitation, have all made their first Communion and been confirmed. As soon as they came I noticed how much more courageous and open they were in the practice of their faith than those who came back last year and before, but the cause of the difference did not occur to me until now, namely, that they are the first to receive confirmation, for it was only when Father Tosi was in Rome last winter that the Holy Father gave him power to confer that sacrament. Never before have I seen its effects more evident, and I sincerely the Holy Spirit for thus manifesting His power in these first fruits of the sacrament, for their own sanctification and the great edification of all who see

On Wednesday, the 27th of this month, we had for the first time here the full marriage ceremony. Two of the girls from the school were married to two young men, brothers, one of whom has been living with us here for several years, as interpreter. The day was the finest we have had this sum mer, warm and bright, and our little church never looked so well, as only lately we put up a new altar, which was adorned with all the lights and flowers we have, and although not being so badly frozen that for about grand was neat and devotional. I

months before they could wear shoes. I their new calico dresses, made for the They left on the first steamer to go to the mining country to seek their for acquired during the four or five years with the Sisters, and their long white veils and wreaths of flowers. We had veils and wreaths of flowers. We had the Nuptial Mass, with all of its blessings, at which the four contracting parties received holy Communion, all of which was well calculated to impress the Indians with the dignity of this sacrament and make them understand how holy and inviolable is the union

etween those who receive it. I am sure there are many good people in the States who would happy to help us if they knew our needs, so whenever you have the opportunity, you will do a good work by making them known, so that all who wish may aid us in gaining to God this most remote corner of the Union, for although so far away from you, we are still on United States soil, of which we are constantly reminded by the flag and by hearing the school children

singing our national airs. In a mission like this everything is useful—all kinds of groceries and provisions, and especially flour, rice, beans and corn meal, dry goods of every description, as blankets, quilts, calico, muslin, etc., hardware, stoves and kitchen furniture; church goods, namely candles, oil for sanctuary lamps, candle sticks, vases, flowers, altar linen, etc., boots and shoes for large and small. In a word, everything for church, school or house use, or for food, clothing, bedding, etc., provided it is good, for the freight is too much to pay for worn out or use less things, as old books and papers, and the like. We are poor, and therefore will not disdain the smallest offer ing, and as our field of labor is so vast he largest may be turned to the glory of God and the salvation of souls.

As our work is not a thing of the resent only, but to continue year after year, it would be desirable that those may wish to by their charity renewed their offerings each year, as far as their means will allow. All offerings should be directed to one of the Fathers of the mission, thus: Rev. . . . St. Michael, s, Alaska, care of Alaska

Commercial Company, Sansome street, San Francisco, Cal., and should be sent in time to reach there before the first of May, and the freight should be paid

I nearly forgot to tell you about a little experience I had on the 29th of January last, feast of St. Francis de Sales. I had been at the lower village, and about half past 5 started to return. It was very dark and stormy, so that I could not see five feet ahead, but I thought I could keep the trail by feeling with my feet. The first half mile I went all right, passing a big snag that lay near the trail. Pressnag that lay near the trail. ently I saw something black ahead of and could not imagine what it could be, so, with some misgivings, I kept on until I reached it, and what was my surprise when I found it was the snag I had left a mile behind me. In finding the trail after I had lost it, I had turned around, and, instead of going towards home, was retracing my steps; so after taking care to turn right about face, and remembering that the storm was blowing down the river, and therefore I should face i all the time, I started again, and made perhaps a half a mile more, when I lost the trail again, and this time for good. It was so dark that I tried to retrace my steps, I could not see the last foot-print I had made. Once off the trail, the snow was above my waist, and every step was labor. After trying some time I gave up all hope of regaining the trail, the snow. After some time, I made a hole in the snow to rest, but I felt so sleepy, I was afraid to stop long, and started off again, resolved to keep up as long as I could. So I wandered on for several hours, and was on the point of stopping, intending to pass the night in the snow, when I heard some one call. It was a welcome sound in the stillness of the night, and after answering the call for some time I met two Indians whom the Brothers had sent out to look for me, and who

led me to the house We have beautiful weather here now, moderately warm, clear and bright, with full daylight all the time, so that we almost forgot during these three months what night means, and what a star looks like, for we never see one. In the fishing camps especially, the Indians pay no attention to time, but each one sleeps and eats when he feels like it, so that the camp is as busy at midnight, as it is at midday. I know the severity of our winters has frightened some, who have not been where the cold is severe, but it has no terrors for those who have experienced it, and there seems to be something about this country that fascinates all who come here, for I have never yet met one, even those who come only to make money, who wished to leave it, as long as they could get something

to do. Good-bye for another year, unless I get time to send you a few words by the last steamer. In the union of the Sacred Heart, I remain,

Your affectionate brother, WM. H. JUDGE, S. J.

Poor Digestion Leads to nervousness, fretfulness, peevishness, chronic Dyspepsia and great misery. Hood's Sarsaparilla is the remedy. It tones the stomach, creates an appetite, and gives a relish to food. It makes pure blood and gives healthy action to all the organs of the body. Take Hood's for Hood's Sarsaparilla

Hoop's Pills become the favorite cathartic with every one who tries them. 25c.
Catarrh—Use Nasal Balm. Quick, positive ours. Soothing, cleansing, healing.
Ask for Minard's and tabe neither.

THE MARTYRDOM OF FATHER JOZEAU.

The Fribourg Liberte publishes a letter from the Rev. Father Pasquier, a missionary, addressed to his former professor, Father Jaccoud, and con taining very interesting details rela tive to the origin of the present wan between China and Japan and the martyrdom of Father Jozeau. The writer, who narrowly escaped death himself, as at Seoul when the letter was begun on August 17th, and whence it was despatched on Septem It seems there is a society of rebels called Ton-hak, which means "doctrine of the East," in opposition to Sye-hak (pronounced So-hak) "doc trine of the West" or Christianity The principal object of the former is the overturn of the dynasty of the Ni which, according to a prophecy dating from 1392, was to take place after the lapse of five centuries, that is in 1892. The sect is composed of brigands, rob bers, mal-contents, and the unemployed who, under pretext of reform, want to drive out the foreigner and exterminate the Christians. In the spring of 1893 they threatened a general mas-sacre of Japanese and Europeans. In the spring of this year they seized upon the capital, but were driven out by the Chinese who, instead of stifling the rebellion, used it as a leverage against the Japanese and Europeans The Christians had much to endure from their depredations in scattered

conveyed to Monsignor Mutuel that the position of the missionaries and their flocks had become intolerable. The insurgents of Tjyellato became more and more aggressive. They made their way into Father Joseau's resi dence and demanded has "If you have none," he replied. "If you haven't we're going to kill you," they haven't we're going to kill you, he answered, barring his breast. This scene was repeated thrice. Father Jozeau went to Father Beaudounet at Tjyen-Tjyou, and on the 14th of July telegraphed to Monsignor: "Patres Christiana omnes moriumtur" (All the Christian Fathers are in danger of death.) Monsignor immediately responded: "Patres fugiant, vel huc veniant" (Let all the Christian Fathers With this order from his Bishop, Father Jozeau prepared to depart. Meanwhile, serious events took place. Japan, jealous of Chinese intervention, in Corea, had invaded the peninsula, seized the capital, and removed the royal palace. They de throned the King of Corea and forced the Regent-the same who in 1866 de capitated our missionaries and thousands of Christians, an old man of seventy-five who at times pretended to be converted but resumed his diaboli cal work-to sign an act of renuncia

On the 6th of July alarming letters

tion of the suzerainty of China. After relating the defeat of the Chinese at Sosai and Hyeng-au, where they lost 2,800 men and where 500 of them were made prisoners—the writer proceeds: On the eve of that day, Saturday, July 28, Father Jozeau, flying from the rebels of Tjyellato and going to Seoul, was passing along by Kongtiyou on horse back, accompanied by a single companion. His servant a catechist, a seminarist, and a porter followed at the distance of a day's jour ney. The Father, without stopping at Kong tjyou rested for the night at a league (about three miles) from the city. On Sunday morning, July 29, he continued his journey, and arrived about 11 o'clock at the inn of Hpalhpoungtjyang, nearly fifteen miles from Kongtjyou, where a troop of Chinese barred e way. He was gated almost in these words (a Christian who was there related them to me From what country are you?" "I'm a Frenchman." "Where did you

am a Frenchman." "Where did you come from?" "From the neighborhood of Tjyen-Tjycu in the Tjyellato. or Ajyen-ajyeu in the Ajyendo."
"What were you doing in Tjyellato?"
"I was only doing one thing — teaching the Christian religion." "Why, then, did you leave Tjyellato?" "I was forced to do so by the Tong-hak rebels."
"When a so you go Tong-hak rebels." "Where are you going now?" "I am going to Seoul." "Since you are go ing to Seoul, let us return first to Kong-tjyou, from hence we'll make our way together to the capital.'

Father Jozeau, no doubt, clearly saw

the trap, and from that moment he might prepare for death. The Tonghak had reached Kong tjyou before him, and had formed a junction with the Chinese soldiers, and it was doubt less at the instigation of these traitor that the missionary was arrested. Although it was insufferably hot, the obliged the prisoner to march with his hands bound behind his back, often walking through water and mud along a journey of about fifteen miles. About three miles from Kong tiyou he was again questioned. Two Corean mandarins from the went to meet the Chinese horde who were bringing the prisoner, questioned him again and in concert with the Chinese, sentenced him to death. This report was brought by Pagans, and there was no Christian present at that moment. Just then the ervant and the three others who were following the missionary at a distance arrived a Kong tjyou, but unable to get any information about the Father. continued their way and only heard the news of his arrest when nine miles

However, some Christians, apprised of Father Jozeau's transit made their way to the place of execution. A horrible spectacle awaited them. Two of them, who told me these details, were eye-witnesses. They saw the Chinese gang arrive. Father Jozeau, whose tall figure rose over the heads of these brigands, appeared in the mides of them. Our two Christians,

recognizing Father Jozeau, guessed all; they drew as near as possible and remarked that the martyr's legs were drenched with water and mud-they had made him walk through more than one rut. The Chinese immediately formed a circle around him. At that moment the Father raised his head and gazed at them, one after the other, without betraying any emotion. At a word of command from their chief three Chinese rush upon the missionary, plunge their knives in his lions and all round his waist. Surprised by the pain the Father makes a bound and falls face forward upon the earth; then these miscreants flung themselves upon him, slash at him with cutlasses, and soon the martyr's body exhibits one gaping wound. The head, one arm and one leg are half severed, and the whole body is covered with horrible wounds, whence the blood flows in streams. After this dreadful butchery these tigers fling the corpse into the river, after stripping off its clothes. One of them brings back triumphantly the martyr's cross, beads and scapular, and after washing them, show them to the people, uttering some Chinese words, which our Christians could not understand. The missionary's companion was also seized, sum-marily questioned and executed; they fired two revolver shots into him, and finished him with knives. He had been baptised only two or three days. The other followers of Father Jozeau heard of his death a few hours afterwards, and I was the nearest to Kong Tjygou they sent a messenger, who brought me a soutane, the breviary, and three note books of the mar tyred Father. I found in one of the note books five photographs of Father Jozeau, as well as his will, dated two days before. He expected his death and in that will he made the sacrifice of his life for his Christians, and asked prayers for the repose of his soul. I at

once sent a messenger to Seoul. Mon-signor heard the fatal news four or five days after the execution. orders to get the martyr's remains and inter them in a suitable place until better times should permit us to trans fer them and pay them the last honors in a more solemn manner. The body was recovered from the river on the night of the 1st of August and provisionally interred at a short distance, in view of the present perilous times. The writer proceeds to say that the Christians were in daily expectation of death, that Fathers Beaudounet and Villemot had fled to the mountains disguised as Coreans and closely pursued Tong-hak bands, that he himself had been directed by Monsignor Mulet to take to flight, that on the night of August 6th he had gone to Father Curlier, and that the next day the re bels had assembled at a place three miles off with the intention of massacring them all. The Fathers, therefore, left their residences on August 7th and reached Seoul on the 10th, where the sad news daily reached them of the destruction of the Christian settle

ment the pillaging of their houses and chapels, the flight of the Christians, and the ill-treatment and death of several. Fathers Beaudounet and Villemot, at the time of writing, were Fathers Beaudounet and still in the mountains without any shelter, sleeping in the open air, exposed to all the inclemencies of the most trying season of the year, having no food but cold rice, conveyed to them with the greatest precautions by some faithful Christian, all outlets of escape being watched by the rebels. It will take many years the writer says, to recover from their misfortunes and reconstruct the Christian settlements devastated by the rebels. Black misery will have consumed what the steel of the persecutors will have spared, as without bread or shelter many poor creatures will die during the winter of cold and hunger. For himself he could not save the habit he wore, the rest will be consigned to the flames. The rebels had penetrated into his

the news. It is often a mystery how a cold has been "caught." The fact is, however, that when the blood is poor and the system depressed, one become peculiarly liable to diseases. the appetite or the strenght fails, Ayer's Sarsaparilla should be taken without delay.

house, his Christians were beaten, and

one cnly, who fled, was able to bring

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. Thomas? Eclectric Oil.— an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns and injuries of horses and cattle.

cattle.

Peculiar in combination, proportion and
preparation of ingredients, Hood's Sarsaparilla possesses great curative value. You illa possesses great curative value.



RUN DOWN WITH

DYSPEPSIA STOMACH Laiver AND HEART Almost in Despoir CURED

By Taking AYER'S PILLS

Per fifteen years, I was a great suf- C Free from in destion in its worst forms, I tested the skill of many doctors, but grow worse and worse, until I became PRITCHARD, Brodle, Warren Co., N. C.

AYER'S PILLS

Received Highest Awards AT THE WORLD'S FAIR &



With a Remarkably Beautiful Frontispiece in Gold and colors.

Price, Free by Mail, 25 cents. r dozen, \$2.00; per dozen by mail, \$2.35 The Best Writers. The Best Illustrations.
The Best Family Reading for Winter Nights.

A NEW BOOK BY FATHER FINN.

BENZIGER BROTHERS. New York, Cincinnati, Chicago, 6 & 38 Barclay St. 143 Main St. 178 Monroe

BAKING THE COOK'S BEST FRIEND



-OBJECTS OF THE-

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

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

18t. It is situated in the heart of the whole-saletrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

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

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

5th. Clergymen and Religions Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders be THOMAS D. EGAN, Catholic Agency, 42 Barclay 8t. New York, NEW YORK. New York Catholic Agency

TRY THAT MOST DELICIOUS

TEA & COFFEE

James Wilson & Co. 398 Bichmond Street, London.

The unity of would have us and practice as patience, is, wi owards one ano

DECEMB

FIVE-MIN

duces us to love show our love fo and doing them of truly Christia neighbor, and lasting bond of to glorify God Lord Jesus Chri tians glorified I with one mouth But, alas! ho inculcated by

How often is the

with friend dest

and childish dis

fine, is the prec

on account of

in taking offen

son, perhaps un

injury, we are stead of imitation under harsh to thing is said i least not alto with our wish umbrage, cher our resolution ful enmity.
something by selves ill-treat observe the co perchance, we does not acc things, we but We are not scr udgments by bor bad moti those about u passionating and of being we are uneas known what w to keep secre of seeing wha are, in fact, love thy neig We do not

why, then, ar ill of us; why cautious nev judged falsely have been re temper of our of friends to with the mos feelings of ourselves ent we ourselves ourselves are ourselves pa or in social g them a sign

would wish

Lord Jesus C

mindsalltho Uproot from revenge. J that you you Be quiet abo comings. I refuse him friendship. and benevo your power lessons of prepared fo To glorify with one me

Nothing To Father W how one of on his miss rich robes : the Catholic vice are no which Chri The reply

this question

Saviour's obeyed, bu lowed by t Ghost brin vocation. . me of an o plained to the Cathol said she, " am, 'answ born in a condemne liness of th manded, and which And the C its beautif of men to

triumphs Dyspeps mits its vic Sarsaparill troubles. Messrs. ville, write Northrop & which is a

Minard cians.

brings to

FIVE-MINUTE SERMONS.

Second Sunday of Advent.

8, 1 94.

N WITH

PSIA

TOMACH

AFFECTED. Imost in Despoir

Liver ND HEART

But Finally JURED

By Taking

a y doctors, but of until I became of a k fifty yards own and rest. My of the came affect of the yards die. I of they helped me of their use and of I don't know of o

D'S FAIR 6

tiful Frontispiece in olors.

zen by mail, \$2.35 Best Illustrations. Reading for ights.

ATHER FINN.

ories by Francis J. th, with a Frontis-

ck and the Badg-

pr Diary. With a prior or a Prayer for Year. With ruled ... Cloth, gilt. 50 cts JET. Culled from dists and the Gary Eleanor C. Donold side. ... \$1.00

ROTHERS.

F THEolic Agency

y is to supply, at the y kind of goods imthe United States.

I which are in the Woltewhich are in the wholewhich are in the wholekert of the wholewhich are in the wholeble it to purchase in wholesale rates, thus inssues from the imand hence—
ons are charged its for them, and giving from the man of the grown of the

'HAT

on & Co.

ICIOUS

The unity of mind which St. Paul would have us individually cultivate and practice as the effect of God's patience, is, without doubt, charity

Mr. John Dunne proved that he had towards one another. For charity induces us to love even our enemies, to duces us to love even our enemies, to show our love for all men by wishing and doing them good, to foster feelings of truly Christian friendship for our neighbor, and by them effecting a lasting bond of charitable union belasting bond of charitable union belasting friends and strangers.

directions to pay them into the bank of Messrs.—, to the account of Lord Fitzallen. He stated the amount and numbers of the notes. The accused told him next morning the notes had been lost. He spoke well of the accused as an infarior clark in the house tween relations, friends and strangers, Lord Jesus Christ, as the early Christians glorified Him, with one mind and

"The abstitute of which is the feether of Gods and the present on the second of the present of the second of the second of the present of the second of the present of the second of the second of the present of the secon with one mouth.

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes! How often, in fine, is the precept of charity violated on account of extreme sensitiveness in taking offence at trifles! If a person, perhaps unconsciously, does us an injury, we are at once enraged, instead of imitating our Lord's patience under harsh treatment. Or if some-thing is said in dispraise of us, or at with our wishes, we forthwith take umbrage, cherish feelings of anger

lessons of Advent, and be suitably prepared for the feast of Christmas, To glorify God and the Father of our Lord Jesus Christ, with one mind and with one mouth.

Nothing Too Good For God's Service.

Father Walter Elliot, the Paulist, tells how one of the questions asked of him on his missions was whether the pomp, rich robes and costly ornament which the Catholic Church employs in her service are not contrary to the simplicity which Christ inculcated in the Gospel. The reply which Father Elliot made to this question was as follows:

"The simplicity and poverty of our Saviour's life is not a precept to be obeyed, but it is an example to be followed by those to those souls the Holy Ghost brings it home as a personal This question reminds vocation. . . . This question reminds me of an old Protestant lady who complained to the priest of the richness of the Catholic worship. 'The Saviour, said she, 'was born in a stabe.' 'Madam,' answered the priest, 'were you born in a stable?' Our Saviour never condemned the magnificence and cost liness of the Jewish worship, which, indeed, His Heavenly Father had com-manded, even in its minute details, and which He Himself frequented. And the Catholic Church, by means of its beautiful ceremonies, lifts the souls of men to the thoughts of heaven, and brings to their minds the events of our Saviour's life, His sufferings and triumphs and teachings.',

Dyspepsia seldom' causes death, but permits its victims to live on in misery. Hood's Sarsaparilla cures dyspepsia and all stomach troubles.

Messrs. Scott & Jury, Chemists, Bowman-ville, write: "He would direct attention to Northrop & Lyman's Vegetable Discovery, which is giving perfect satisfaction to our numerous customers. All the preparations manufactured by this well-known house are among the most reliable in the market. Minard's Liniment is used by Physi-

TRUE TO THE END.

Frank's passionate grief at the news "Now, the God of patience and of comfort grant you to be of one mind, one towards another, according to lesses Christ; that will the serious illness of his wife, common and and with one mouth you may glorify God and the Father of our Lord Jesus Christ." pletely broke him down. He came into the presence of the magistrate, into the presence of the magistrate, before whom the preliminary examination was to take place, pale, haggard

given the notes to the accused, with directions to pay them into the bank of

stowed away in a small packet hidden among a variety of others. The solicitor for the prosecution next addressed the court in a few telling words, pointing out that the accused did not deny having received the notes, but said that he had placed them in his private drawer; that they had disappeared from thence without the slightest injury to the lock; evidence had been given that it was impossible violence could have been used; he who locked up the drawer alone could unlock it; the accused further stated that the key had remained in his possession. It was certain, then, the notes could not have been taken out of the drawer by a thief; then, in the course of the following day, one of the notes was found in the possession of the accused's brother-in-law. He was aware that this gentleman was a priest, and his reticence in giving evidence was to be understood and respected; nevertheless, the fact of the note being in his possession was, he submitted, amost suspicious one, and a strong proof of the prisoner's guilt; but hardly any further evidence was wanted when the fact transpired that nearly all the remaining notes had been found in the accused's possession—in his own house. He wound up by submitting that the case had been fairly proved, and that a base conspiracy of some sort was on foot to condemn an innocent man, and that he doubted not a short time would enable him to unravel it. He should, however, reserve his defence until the trial.

The magistrate said but a few words, expressing his keen regret at seeing a man of Frank Murphy's standing in so painful a position; he had no other case for trial.

Bail was then offered, but the magistrate said for so serious a charge he should not be justified in accepting it. Frank was, therefore, to remain in custody until the next sessions, which would commence in about a fortnight's

to rejoin his suffering wife was dispelled, and, almost broken-hearted, he re-entered his prison-cell. TO BE CONTINUED.

DOCTOR BATAILLE AND HIS WORK.

"The Devil in the 19th Century."

FACTS ABOUT DEVIL WORSHIP DIS-COVERED AND REVEALED BY HIM.

time. His last hope of being allowed ing around I perceived thirty three niches in the high wall, thirteen of which were filled with

living fakits in interedible postures. One standing up walled in by means of cement so that he could not move alimb; another was lying on his back, similarly plastered in; still another, in the shape of an S. of a circle, etc., etc. Three others were hanging by their arms from the ceiling. All were slient—these voluntary victims of devilish fanaticism.

I was told that these were there in the same positions, dive, ten, fifteen, and even twenty five years, and that this was a common occurrence in India, even among women. Some burned themselves horrioly, or it these were given themselves horrioly, or it these were given alive solves and drinkt be keep them from the same positions, diversity of the same positions and the like, nor about the intolerable stench caused thereby. Brother Campbell addressed the meeting in a long discourse against Christianity and in favor of Baal-Zebub and Brahama-Lucif. Then the Grand Master amounced that evocations should begin. Brother Campbell desires to call Baal-Zebub. All the lights save one were put out. Each one of us received a double triangle of metal called Solomon's seal to hang on our breasts, and a metal star of five points to be held in the right hand. The last light was put out and a queer lamp of nine flames in groups of three was lighted and placed on a five pointed table. A tripod in the middle of the temple and other tools were prepared. The Grand Master consecrated the air, the fire, water and the earth. Thus he pronounced exorcisms in good Latin. Prayers followed in the Indian tongue: Here they are: "Grand Master: Spirit of light sam was a spirit of light and wisdom, whose breath gives and takes the form of all things; before whom living beings are passing shadows: ... infinite movement in eternal stability, be thou blessed!"... brother Campbell: "Terrible king, who holdest the keys of the cataracts of heaven. The Grand Master of the frain was considered to the spirit of light sam was horrible with the same part of the propose of the half-rotten but still living f

the question.
"Not at all, doctor," said the dying

wit, "but on the contrary, lots of fellows owe me money.

The Pains of Rheumatism
According to the best authorities, originate in a morbid condition of the blood. Lactic acid, caused by the decomposition of the gelatinous and albuminous tissues, circulates with the blood and attacks the fibrous tissues, particularly in the joints, and thus causes the local manifestations of the disease. The back and shoulders are the parts usually affected by rheumatism, and the joints at the kneee, ankles, hips and wrists are also sometimes attacked. Thousands of people have found in Hood's Sarsaparilla a positive and permanent cure for rheumatism. It has had fremarkable success in curing the most severe cases. The secret of its success lies in the fact that it attacks at once the cause of the disease by neutralizing the lactic acid and purifying the blood, as well as strengthening every function of the body.

Are your corns harder to remove than the other tebers have had? Have they not The Pains of Rheumatism

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

Keep Minard's Liniment in the House. **CUTICURA** Facial Blemishes SCAP A SHAMED TO BE SEEN because of disfig-

A SHAMED TO BE SEEN because of disiguring facial blemishes is the condition of thousands who live in ignorance of the fact that in CUTICURA SOAF is to be found the purest, sweetest, and most effective skin purifier and beautifier in the world. For pimples, blackheads, red and oily skin, red, rough hands with shapeless halls, dry, thin, and falling hair, and simple baby blemishes, it is wonderful.

Potter Dane and Carlo Car

POTTER DRUG AND CHEM. CORP., Boston.

SUPPOSISE SUPPOSIDE

While the best for all household uses. has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

Long Waist, Correct Shape, Best Material,

Combined with the best filling in the world, makes the "Featherbone Corset" unequalled.

TRY A PAIR.

HEALTH FOR ALL

HOLLOWAY'S PILLS & DINTMENT

THE PILLS

Purify the Blood, correct all Disorders of the LIVER, SIOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT

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

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

Manufactured only at Professor HollowAl's Establishment,
78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.
And are sold at 1s, 1jd., 2s, 9d., 4s, 6d., 1ls., 22s. and 33s. each Box or Pot., and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes.
If the address is not Oxford Street, London, they are spurious.

THE PINES URSULINE ACADEMY | Lined Kii Gloves. CHATHAM, ONT.

The Educational Course comprises every branch suitable for young lades. Superior advantages afforded for the cultivation of MUSIC. PAINTING, DRAW-ING, and the CERAMIC ARTS.

SPECIAL COURSE for puells preparing for SPECIAL COURSE fo Matriculation, Commercial Diplomas, Sten-ography and Type-writing. For particulars address, THE LADY SUPERIOR.

ATTEND THE Belleville Business College It is "The Model Business College of Canada."

The Courses are so arranged as to enable the graduates to efficiently fill important until the desired positions in Canada and the United States.

Send for Free Circular. Belleville Business College

BELLEVILLE, ONT.
ROBERT BOGLE, Prop. & Manager.

PROF. G. A. SWAZIE, Who has been Principal of

Belleville Business College, From the time it was founded until September 4th, this year, has joined the staff of the

Kingston Business College

Both Vertical and Spencerian Writing Taught. -

J. McKAY.

BROCKVILLE BUSINESS COLLEGE

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

Susiness (ollege)

A SUMPTION COLLEGE, SANDWICH, ont.—The studies embrace the Classica, and Commercial courses. Terms, including all ordinary expenses, \$150 per annum. February expenses, \$150 per annum. Februar

The Best Christmas Gift WEESTER'S INTERNATIONAL DICTIONARY Successor of the "Unabridged." Standard of the A College President says For ease with which the eye finds the wor sought, for accuracy of definition, for effective methods in indicating pronur

C. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S. A. Send for free pamphlet containing specimen pages.

Men's Underwear

for..... All-wool Tweed Overcoats

** Water \$4 95 Frieze Ulsters all Prices. D. B. Beaver Overcoats. PETHICK & McDONALD,

393 Richmond Street.
First Door North of City Hall.

GRATEFUL-COMFORTING.

JOHN FERGUSON & SONS,

The leading Undertakers and Embalmers. Open night and day.
Telephone—House, 373; Factory, 543.



Tenders for Supplies 1895.

The undersigned will receive Tenders for Supplies up to noon on MONDAY, DEGEM-BER 3rd, 1894, for the supply of Butchers' Meat, Butter, Flour, Oatmeal, Potatoes, Cordwood, etc., for the following institutions, during the year 1895, viz.:—At the Asylums for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetangulshene; the Institutions for the Deaf and Dumb, Belleville, and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had om making application to the Bursars of the respective institutions.

N. B.—Tenders are not required for the supply of meat to the Asylums in Toronto, London, Kingston, Hamilton and Minneo, not to the Central Prison and Reformatory for Females, Toronto.

The lowest or any tender not necessarily accepted.

R. CHRISTIE.

accepted.

R. CHRISTIE.
T. F. CHAMBERLAIN,
JAMES NOXON.
Inspectors of Prisons and Public Charities.
Parliament Buildings.
Toronto, November 19th, 1894.
849-3



The O'Keefe Brewery CO. of Toronto, Ltd. SPECIALTIES: High-class English and Bavarian Hopped Ales. XXX Porter and Stout.

Pilsener Lager of world-wide reputation. E. OKEEFE, W. HAWKE, J. G. GIBSON, Pres. Vice-Pres. Sec-Treas.

C. M B. A.

At a meeting of Branch 139. Fort Frie, held lovember 28, 1894, the following resolution was noved and unanimously adopted: Moved by P. J. Kavanagh, seconded by W. Edwards. Resolution of Condolence.

Moved by P. J. Kavanagn. seconder their incere sympathy to Brother J. C. Stewart in he loss of his sister, Mary Stewart. who had seen long afflicted with a severe illness, and shoos death occurred October 25. Be it further Resolved that this resolution be spread on the ninutes of this branch, and that a copy be for warded to the CATHOLIC RECORD for publica warded to the CATHOLIC RECORD for publica ton.

W. E. EDWARDS, Rec. Sec.

Canso, N. S., Nov. 26, 1894.

At a regular meeting of Branch No. 203, held Nov. 21, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God to call to Himself Bro. John Hughes, of this branch, who was accidentally drowned on Nov. 16.

Whereas, It has been call to Himself Bro. John Hughes, of this branch, who was accidentally drowned on Nov. 16. Resolved, that we, the seembers of Branch 253, while bowing submissively to the Divine will, tender our respectful sympathy, to the family of Bro. Hughes in their sad affliction. Further Resolved, that a copy of the above resolution be spread on the minutes of the branch, sent to the Casket and CATHOLIC RECORD for publication.

r publication.
Signed on behalf of Branch No. 203,
E. H. CUNNINGHAM, Rec. Sec.

At the last meeting of St. Patrick's, Branch, No. 160, the following resolution was unanimously adopted:

Whereas it has pleased Almighty God in His infinite wisdom to call to his heavenly reward Brother Michael Francis Hartigan, of Branch 132, this city, and Whereas the deceased brother had by his activity and interest in our organization endeared himself to all its members, therefore be it

deared himself to all its members, discretified by the control of the branch, extend to his bereaved mother and family our sincere sympathy in this the hour of their affliction, and trust that our Heavenly Father may give them the necessary grace to bear their burden with patience and resignation to His holy will.

Signed on behalf of the branch,
P. J. McManus,
Michael Shinss,
V. J. Sullivan.

Halifax, N. S., Nov. 26, 1894. solved that we, the members of this

Ingersoll, December 3, 1894.

Resolved, That we, the members of Branch No. 19, assembled at this our regular meeting, desire to place on record our most profound sorrow for the great loss we have sustained in the death of our beloved pastor and Spiritual Adviser, the Rev. Father Molphy, whom God, in His infinite wisdom, called to His reward on the 21st ultimo. And while humbly bowing to the Divine will we feel that we cannot refrain from expressing our most heartfelt sorrow at the inconceiveable loss we have sustained by the untimely demise of our late esteemed pastor and past Grand President and Chancellor of our association, and one who was always so closely identified with every movement concerning the well-fare of our association, and whose wonderful uted very materially in directing the arrangements towards establishing our Grand Council in Canada on a sound and solid basis at the memorable convention held at Hamilton, Ont., in August 1892.

Resolved that we also desire to extend our warm sympathy to the whole Catholic congregation of Ingersoll in their sad bereavement in the loss of their beloved pastor.

Resolved that we also beg to extend to the sisters of the deceased, who, after crossing the broad Atlantic from the land of his birth, arrived here only to hear the sad announcement in the loss of their beloved pastor.

Resolved that, in token of our sorrow, it is hereby ordered that the charter of this branch be drapped in mourning for the space of three months; and, further, be it Resolved that a copy of these resolutions be mailed to the relatives of deceased. Also a copy to be mailed to the Catholic Regulater.

Toronto, the CATHOLEC RECORD, London, and to the C. M. B. A. Journal at Montreal and to our town papers, for publication.

Jas, Enright, J. S. Smith, M. J. Fitzgerald, C. B. Ryan, committee.

Pres. Frank H. Frank, first vice pres. Joseph B. Hunt, second vice-pres. Felix O'Donnell, rec. sec. Jas. kennedy, ass't sec. John Killion, treas. M. J. Duignan, fin. sec. C. C. Collins, mar. Hugh Johnston, guard Rudolph Reinhart, trustees for two years Joseph B. Hunt, Felix O'Donnell.

At the last regular meeting of St. Patrick's Branch, No. 30, E. B. A., held in their hall, Kinkora, on the 16th ult., the following resolution was unanimously adopted:

Resolved that this branch tender to the Grand Sec. Treas, our most grateful thanks for the promptness with which he forwarded the amount of benefit called for by the death occurred on Oct. 18, and on the 30th of the same month the amount was forwarded to the branch secretary.

[T, P. Brown, Rec. Sec.

LEAGUE OF THE CROSS.

RESOLUTION OF CONDOLENCE.

Toronto, Dec. 3, 1894.

Ed. CATHOLIC RECORD — At the last regular meeting of St. Joseph's Sodality League of the Cross it was moved by Brother J. W. Wright, seconded by Brother J. W. Wright, seconded by Brother James Finucane, and unanimously adopted: Whereas this society is moved with the deepest sorrow for our highly estembly sorrow for other states things of others, that thou mayest preserve humility.—Imitation of Christ.

Resolved that this society extend to our Brother in the hour of his sorrow their sincere sympathy for the great loss he has sustained. And be it further Resolved that this resolution be inscribed on the minutes of this society and a copy forwarded to Brother Hugh Kelly, to the CATHOLIC RECORD, and Catholic Register for publication.

publication.
RICHARD J. HOWORTH, Rec. Sec.

MRS. JAMES KELLY, KINKORA.

There passed to her eternal reward, at Parkhill, on Sunday, Nov. 25. Mary Ann Duan, beloved wife of James Kelly, Kinkora. Early last spring deceased removed with her husband to Parkhill, but contemplated returning in a few days when she was suddenly stricken with pleurisy which afterwards changed to inflammation. Little danger was apparent in her contition till Sunday, Nov. 25. when a change for the worse occurred, and in spite of all that medical skill could do she peacefully breathed her last that same evening. She was a devout Catholic and died fortined by the sacraments of the Church.

Deceased was fifty-four years old at the time of her death. She leaves behind her to mourn her loss an aged mother, a husband, and a family of six children, two sons and four daughters, all grown to manhood and womanhood. On Monday her body was removed from Parkhill to Kinkora, and on Wednesday her foneral took place to St. Patrick's church where Requiem Mass was sung by Kev. Father O'Neill, and thence to the Catholic cemetery. May her soul rest in peace!

Ambrose W. Cleary, mail clerk on the Michigan Central, died at his residence, in Courtwright, on the evening of Thursday, the 29th ult. The ecceased gentleman was a native of Borrisokane, in the county Tipperary, Ireland. On arriving in St. Thomas, about twenty years ago, he went up for examination, and without any previous training in the Normal School curriculum obtained a 3rd class certificate, under which he taught school for some years. He edited the CATHOLIC RECORD for some time after it was started, and was appointed by the late Sir John Macdonald to the mail service. He ootained a diploma of honorable distinction for meritorious papers at the civil service examination, and continued to advance in efficiency and degree in the mail department until death closed his earthly career. He was forty-eight years of age when he fell a victim to Bright's disease.

Mr. Cleary leaves a young widow and two sons, eight and ten years of age respectively. He was insured for \$3,500.

The funeral took place on last Saturday. High Mass of Requiem was celebrated by Rev. Dr. Flannery, uncle of the deceased. The absolution was pronounced by Rev. Father Mugan, P. P., and the remains conveyed by weeping relatives and a long cortege of sympathizing friends to their last resting-place in Corunna Catholic cemetery. R. I. P. AMBROSE W. CLEARY, COURTWRIGHT.

of the boy, in whose eyes and flushed face he saw the evidences of fever.

"God sent for father and mother and little brother," he said, "and took them away to his home up in the sky and mother told me when she was sick that God would take care of me. I have no home; nobody to give me anything; and so I came out here and been looking so long in the sky for God to come and take care of me as mother said He would. He will come, won't he? Mother never told a

"Yes, my lad," said the gentleman overcome with emotion; "He has sent me to take care of you."

The child's eye flashed, and, a smile

THE LATE FATHER MOLPHY.

Ingersoll, Dec. 4, 1894.
Editor RECORD, London:
The following is a report of the Separate School Board meeting, held yesterday morning.

Ingersoll, Dec. 4, 1894.
The following is a report of the Separate School Board meeting, held yesterday morning.
Members present—Messrs. M. Dunn, P. Carling, J. Frezell, Geo. O'Callaghan, Thos. McDermott and Jas. Enright.
The minutes of last meeting were read and ordered to be signed.
Moved by Mr. Michael Dunn, seconded by Mr. Peter Carling, and unanimously adopted by a standing vote:
Resolved, that this Board do now place on record the sincere and heartfelt sorrow felt by its members for the loss sustained by this Board, and by the Separate school of this parish, in the death of Rev. Father Molphy, whom God in His infinite wisdom called to His reward on the 21st ultimo.
Whereas, by the death of Rev. Father Molphy the Separate school of this parish has lost a true and faithful friend, one who always worked zealously for its higher advancement. The poor of the town have indeed lost a true friend, and the diocese of London one of its most worthy and exemplary priests.
Whereas, those of us who have assembled around this table meeting after meeting for the past number of years and who have had the great pleasure of observing that kindly tace and smile, that imposing personality, carrying with it, in a remarkable way, that confidence in all his undertakings so characteristic of him, can well appreciate to its full extent the almost irreparable loss sustained. For nowhere outside his sacred, priestly duties was he more at home than at those Board meetings, for there the beauty of that keen, bright intellect shone in all its splendor, ever directing and guiding the Board in all its movements and ever and always encouraging both teachers and children with that kindness and charity which was the key note of his love, the burden of his song.

Whereas the very high degree of attainment made by our school during the past few years by the devoted and energetic teaching staff—the Sisters of St. Joseph—whereby our children are not only fully equipped with that knowledge necessary to make them good, intelligent citizens of our

And the restance of the foreign of the control of the foreign of the foreign of the control of t

Mr. James Kervin, water wheel tender and oiler of the Canada Cotton Mill. lost his life while attending to his duties in the basement or shafting room of that mill last Fridag evening. Just how the accident occurred will probably never be known, as there were no eye witnesses, and lite was extinct when the accident was discovered. The mill was working overtime, and about 7:15 p m Joseph Barque, fireman, saw what appeared to be the body of a man huddled up five or six feet behind the big pulley on the shaft which transfers power to the electric dynamos. He went into the electric light room and told Mr. P McCabe, who re turned with him. Mr. McCabe called in Messrs. Mm. Murphy and J. Lalonde, and, on turning the body over, discovered that it was Kervin. He was dead. His right leg was broken below the knee, and the bones stuck through the field; the back and side of the head was cut in several places; the chest was broken in; and he was otherwise bruised. When found he lay huddled up with his chest on a heavy timber The pulley; which doubtless caused his death, is about 5 or 54 feet in diameter and 2 feet wide. This pulley is connected with another one some 30 teet distant by a heavy belt 18 inches wide. The shafting on which these pulleys turn are probably 18 inches above the floor, hence they are set in, and the under side of the belt runs in a brick pit about 3 feet deep and 3 feet wide. There was no rail around this pit, and some of the employees had been in the habit (although for tidden to do so) of crossing through the belt on a couple of planks laid across the pit. The belt would be about 3 feet. Kervin's cap was found in the pit near the planks about 10 feet from the pulley, and one theory is that in crossing the planks the unfortunate man was knocked off by the top part of the belt or missed his foot-

ing and fell into the pit, the under part of the best carrying him into the pulley. Another is that he lost his footing nearer the pulley, and that the cap was carried out by the best. In citner case it is very probable that Kervin's leg was caught between the best and the pulley, and that he was whirede through the very narrow space between the pulley and wall of the pit, and thrown out where he was found. Locks of the poor fellow's hair were found adhering to the bricks of the pit behind the pulley.

The deceased was a native of Cornwall, having been born here forty-four years ago. He spent most of his life working in the Stormont and Canada Mills, and was very familiar with machinery. He was a man of very cheerful disposition, and respected by all who knew him, He leaves a wife and six children, the oldest of whom is John Kervin, the well-known news boy. These and other relatives have the warmets sympathy of the whole community in their existing the street, was one of the largest ever seen in Cornwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cornwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cornwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cernwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cernwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cernwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cernwall Cornwall Branch C. M. B. A., of which Mr. Kervin was a member, carrying a street, was one of the largest ever seen in Cernwall Cornwall Branch C. M. B. A., of which Mr. The pall-bearers were Bros. P. McCabe, Win. Murphy, Thos. Cummings, C. Derochie, John Duffy and

MARKET REPORTS.

London, Dec. 6.—Wheat 5: to 57, per bushel. peas, 48 to 51c, per bushel, barley, 56 to 469 per bushel, peas, 48 to 50c, per bushel, barley, 56 to 469 per bushel, peas, 48 to 50c, per bushel. Beef, 25,50 to 55,50 per cwt. Lamb 5 to 5 cents. Duck 5: 50 per cwt. Lamb 5 to 5 cents. Duck 5: 50 per cwt. Lamb 5 to 5 cents. Duck 5: 50 per cwt. Dressed hogs 5 to 55,15 per cwt. Turkeys 6 to 7 cents a point. Gress of cents. Ducks 56 to 80 cents a point. Fowls, 50 tents. Ducks 56 to 80 cents a point. Fresh eggs 20 to 22 cents a bare. Dotatoes 50 to 69 cents a bare. Fowls, 50 tents a pound by the basket; crock 10 to 20 cents a pound. Fresh eggs 20 to 22 cents a dozen. Potatoes 50 to 69 cents a bare. Northern Spies. Greening and Baldwins sold at 81,25 to 81,50 per barrel. A small supply of hay was offered at \$5 to 89,50 per ton.

Toronto, Dec. 6.—Market steady. Wheat—Cars of white sold on C. P. R. west at 56c, and holders generally asking 56 to 57c, north and west freights; spring firm, at 58c, on midland; goose, steady, at 56c, west; cars on And holders asking 729 to 73c, for cars west, 78c, on C. P. R. and Montreal frieght and 74c, on G. T. R. east. Flour—Straight ond 10 ts; No. 1 cast quoted at 45c.

No. 2 sold west at 275c, and mixed sold on indland at 35c.

on track here nominal at 31c. Peas—Cars sold at 35c. middle freights west.

white sold west at 275c, and mixed at 27c.; cars on track here nominal at 31c. Peas—Cars sold at 35c. middle freights west.

No. 2 sold west at 275c, and mixed at 27c.; cars on track here nominal at 31c. Peas—Cars sold at 35c. middle freights west.

St. 10 spring wheat patents, 85,50 to 30.50; superfine, 82.5 to 53.0; Manitoba wheat 71 to 70c; No. 2 do. 68 to 69c; patent, 50 to 53.50; cars, per 66 lbs. in store, 68 to 60s; No. 2 do. 88 to 69c; patent, 50 to 53.50; to 83.50; to

For all the ailments of Throat and Lungs there is no cure so quick and permanent as Scott's Emulsion of Cod-liver Oil. It is palatable, easy on the most delicate stomach and effective

Scott's Emulsion

stimulates the appetite, aids the digestion of other foods, cures Coughs and Colds, Sore Throat, Bronchitis, and gives vital strength besides. It has no equal as nourishment for Babies and Children who do not thrive, and overcomes Any Condition of Wasting.

Send for pamphlet on Scott's Emulsion. Free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

in the neigborhood, and came home in the evening apparently all right, but during the night was taken with a chill, accompanied with a violent pain which gradually grew worse and before morning he went into convulsions and became unconscious. A doctor was summoned who bled him freely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few days. This, however, was not verified, and although he could go around he was fast failing in health and at times would be in an agony of pain. One doctor said he had sciateca, and another told him that his trouble was rheumatism of the spine and that he would pever be better. He tried many medicines, but failed to do him any good. At this tims he was so weak that he could only hobble around with the assistance of two sticks, and had to give up work. The pain continued day and night and finally he lost the use of both hands and feet and often longed for death to relieve him of his suffering. About this time Mrs. Sharpe wrote a letter tor him to a friend for whom he had worked when he first came out to the second box was done he felt somewhat better and purchased another supply. To hasten the story. Mr. Sharp continued the use of the Pink Pills until he had taken fourteen boxes, by which time he had completely recovered and is now as well as ever he was, and has lost all the asthma trouble as well. He is now able to do a hard day's work, and is loud in his praises of Dr. Williams' wonderful Pink Pills. As the reporter was leaving a Mr. Stark, an intelligent farmer who lives close by, called, and verified all the think, looking at him to day, that he had come through the ordeal he has, as he seems the very picture of health, and both he and Mrs. Sharp attribute the whole cure to Pink Pills.

Dr. Williams' Pink Pill strike at the root of the disease, driving it away from the system and restoring the patent to health and the system and restoring the patent to health and

Mrs. Sharp attribute the whole cure to Pink Pills.

Dr. Williams' Pink Pill strike at the root of the disease, driving it away from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor, ataxio, sciatica, rheumatism, erysipelas. scroaulous troubles, etc., these are superior to all other treatment. They speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure.

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schneetady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

TEACHERS WANTED.

TEACHERS WANTED.

A LADY TEACHER (R. C.), HOLDING A third-class certificate, wanted, for 1835, for juntor department of S. S., No. 3, Biddulph. county Middlesex. Applicants to state salary add experience, and furnish testimonials. Address, P. Breen, Sec., Eiginfield P. O., Ont. 841-3

A FEMALE TEACHER WANTED, FOR A Catholic Separate school No. 1, Nichol holding a second or third class certificate Duties to commence Jan. 3, 1895. Apply to JEREMIAH WRIGHT, Secretary, Marden P. 0.

TEACHER WANTED FOR THE ENSUIN year for School Section No. 3, Biddulph.
Male or female, holding a third class certificate
of qualification. Apply, if by letter, stating
salary, testimonials and experience in teach
ing, to the undersigned. WILLIAM Toolley,
Sec., Lucan P. O., Ont.

841 2

FOR SEPARATE SCHOOL SECTION NO. 10 Arthur Township. To start with the New Year. Applications to be sent to MARTIN MORRIS, Derrynane P. O., Ont. 811-5

WANTED, A MALE OR FEMALE
teacher, holding a second or third class
certificate of qualification for Separate school,
No. 10, West Williams, A male teacher preferred. Duties to commence Jan. 3, 1895. State
age of experience in teaching, and salary. No
application will be considered after the 15th
Dec. Address, CAPT, B. DIGNAN, Springbank
P. O., Ont.
841.2

P. G., Ont.

811-2

WANTED, A FEMALE TEACHER HOLDing a third class certificate for the Separate school, township of Sydenham. Duties to commence January 3, 1895. Apply, stating salary and recommendations, to JAMES CARROL, Sec., Garryowen P. O., Ont.

841-2

WANTED, A QUALIFIED TEACHER, TO teach in the R. C. S. School No. 3 (B) W Areach in the R. C. S. School No. 3 (B) Malden. Must be capable and willing to teach and speak (conversationally) French and English. Salary 8300 per annum. Duties to commence 3rd January 1895. Address, James Bonty, Sec. Treas. R. C. S. S., No. 3, Verede, P. O., Oat. 840-tf

BENNET FURNISHING CO'Y. LONDON, ONTARIO,

Manufacturers of

FURNITURE.

Write for Illustrated Cata. logue and Prices.

Bennet Furnishing Co. London, Ontario, Can.

PLUMBING WORK Opp. Masonic Temple.

SMITH BROS Banitary Plumbers and Heating Engineers London, Ont. Telephone 538.

THOROLD CEMENT

Is the best and cheapest Cement for building Foundation Walls, Cellar Froors, Cisterns, Sewers, and all kinds of Masonery Work.

kinds of Masonery Work.

1000 Barrels of Thoroid Cement were
used in the foundation walls of the
new Carmelte Monastery at Niagara
Falls, Ont., 400 barrels used in the new
addition now being erected to the
Loretto Convent, Niagara Falls, Ont. Write us for prices. Manufactured v the

ESTATE OF JOHN BATTLE, THOROLD, OST.

References: Very Rev. Dean Harris, St. Catharines, Ont.; Kev. Father Kreidt, Carmelite Monastery, Niagara Falls, Ont.; Lev. Father Sullivan, Thorold, Ont. STAINED

FOR CHURCHES. Best Qualities Only. Prices the Lowest.

McCAUSLAND & SON 76 King Street West, TORONTO.

Merchant Tailoring.

MR. O. LABELLE HAS OPENED A FIRST-OR Class Merchant Tattoring establishment on Richmond Street, next door to the Rich-mond House, and opposite the Masonic Temple. He will carry a full range of the very choicest goods. Prices to suit the times Satisfaction guaranteed.

I WAS CURED of rheumatic gout by MIN-ARD'S LINIMENT.

ANDREW KING. Halifax.
I WAS CURED of acute Bronchitis by
MINARD'S LINIMENT
LT.-COL. C. CREWE READ.

Sussex.
I WAS CURED of acute Rheumatism by MINARD'S LINIMENT. Markham, Ont.



ALWAYS THE DESIRED EFFECT. 9
Minerton, O., June 15, '92.
Two boys and a young lady of my congregation were cured by that glorious remedy, Pastor
Koenig's Nerve Tonic. The young lady had
suffered for eight years from epilepsy, having
the fits amost daily and ofttimes even several in
a single day. Now she is entirely cured and all
by the use of this remedy. I herewith refer all
sufferers from epilepsy or other nervous troubles
to Pastor Koenig's Nerve Tonic, for I know
from experience and also hear continually from
all sides that it always has the desired effect.

LOUIS GRIMMER, Rector

From the Author of the "Short Line to the Roman Catholic Church," Cannelton, Ind., September 16, 191
Some of my people, my teachers as well as myself, are using Pastor Koenig's Nerve Tonic with the very best results. I recommend it most heartily.

REV. J. W. BOOK.

A Valuable Book on Nervous Dis-eases and a sample bottle to any ad-dress. Poor patients also get the med-leme free.

This remedy has been prepared by the Rev. Father Roenig, of Fort Wayne, Ind., since 1850, and is now under his direction by the

49 S. Franklin Street.
Sold by Druggists at S1 per Bottle. Gfor \$5.
Large Size. \$1.75. 6 Bottles for \$9.
In London by W. E. Saunders & Co.

C. M. B. A.

Resolutions of Condolence, etc., engrossed fit for presentation at a very small cost. All kinds of penwork executed promptly and mailed with care. Address, C. C. Collins, Box 356, Guelph, Ont. Branch No. 4, London Meets on the 2nd and 4th Thursday of every nonth, at 8 o'clock, at their hall, Albion Block, Richmond Street. P. Cook, Pres., P. F. BOYLE, Recording Secretary.

THE CATHOLIC ALMANAC _OF ONTARIO FOR 1895

Published with the Approbation of the Archbishops and Bishops

of Ontario By the Sisters of the Precious Blood, Torento

Contains Complete Clergy List, Directory of Parishes and Societies, Devotions for I very Month, Short Stories, Biographical Sketches, etc.

Can be obtained from the Sisters of the Precious Blood, 113 St. Joseph st., Toronto, and at the office of The Cartiolac Record, London. Price, single copies, 25c. 841-5

FREE One Dollar Music Book accompany on the Piano or Organ by using Chark's Lightning Chord Method. No Genecher Necessary. Should be on every Piano or Organ. A limited number given away to introduce. The price of this book is \$1.06, but if you will talk it up and show it or your neighbors, we will mail you one copy free. Send one dime for mailing, Address, Musical Guide Pub Co., Cincinnati, Onic. Mention this paper.

IT SHOULD BE IN EVERY CATHOLIC HOME A Book that will Instruct and Entertain all Members of the Family.

For 1895, with a Beautiful Oil-colored Frontispiece of the Holy Family. An illustrated volume that is full of useful

THE CATHOLIC HOME ANNUAL

information.

Every Catholic will surely read it from cover to cover. COVER TO COVER.

Astronomical Calculations for the year.
Illustrated Calculations for the months, showing the holy-days of the year, fast days, saints-days, etc.
After Baptism. A poem, with a full-page illustration, by Maurice Francis Egan, LLLD.

After Baptism. A poem, with a full-page illustration, by Maurice Francis Egan, LLD.

A Natural Mistake. A charming story, with three illustrations, by Sara T. Smith.

A Simple Story. A poem by Mary Elizabeth Blake.

The Madonna's Feast-Day, With a full-page illustration. By Eliza Allen Starr.

Queer Epitaphs.

The Secret of the Confessional. A true story. The Venerable Joan of Arc. With two illustrations.

A Broken Rosary. An Australian story by Mary Agnes Finn.

The Pilgrimage of Marienthal in Elsace. An interesting description of a world-renowned shrine. With four illustrations in text and two ful-pa-e illustrations.

The Day of Small Things. A touching Christmas Story. By Marlon Ames Taggart.

St. Blaise. With a beautiful full-page illustration.

tration.

The Lawyer's Counsel. An original story.
With two illustrations. By John Patrick

The Lawyer's Counsel. An original story. With two illustrations. By John Patrick Brennan.

The New Bishops. With portraits of Rt. Rev. Edward J. Dunne, D.D.; Kt. Rev. P. S. La Rocque, D.D.; Kt. Rev. P. S. La Rocque, D.D.; Rt. Rev. P. J. Donahue, D.D.; Rt. Rev. George Montgomery, D. D.; Rt. Rev. Thomas M. A. Burke, D.D.; and Rt. Rev. Thomas M. A. Burke, D.D.; and Rt. Rev. Thomas S. Byrne, D.D. St. Guenelph's Flord. A story of the Norway Coast. With an illustration. By A. Fowler Luiz.

Most Rev. Matthias Raus, C. SS. R., the newly-elected Superior-General of the Redemptorists. With a portrait. Two Anniversaries of 1895. With anecdotes of St. Anthony of Padua and St. Philip Nerl. With an illustration.

Kathleen Mayourneen. An Irish story. By Anna T. Sadlier.

Right Rev. Hildebrand De Hemptinne, O. S. B. The first Abbot Primate of the Benedictines. With a portrait. Winifred's Trust. A western story With a full page illustration. By Katharine Jenkins.

Some n. table events of the year 1893-4, With eight illustrations, including views of the chapel of the new Diocesan Seminary at Valentine's Hill, Yonkers, N. Y., and the Seton Hospital.

The Catholic Home Annual is not a vol-ume that will be read and then thrown away. It will occupy a prominent place in the household for the whole year. It will be read and reread by young and old. It costs only Twenty-Five Cents.

Post Paid by us.

Send us the price at once, and you will get the Annual immediately. All that is necessary is to send a 25c. piece or 25c. in postage stamps. The Annual is worth double the amount, and anyone who buys it will find it a good investment. Address:

THE CATHOLIC RECORD, London, Ont.

VOLUM

The Devil i so called from was brilliantly grouped by thi

in real Indian

precious stone, in pontifical Walder and C · Illustriou Grand Maste quered death life." Two female, were according to Sacrifice of M Lucifer and The particula given. It lamb, the s rible blasphe Eve or Beau the Grand logue, obscer In the fourt

> formances rounded by performed t mense circu seemed to touching disappeare Grand Mas gone to hi be buried

> > after the contestab of six or of the Pe on the a Future, ings in swered present.

accurate things i

lishman

trance un mummy i

XIII. w but fins Walder The pri tected : very e vain. was th ary Ba altar a ugly b the ca phemi This e The

> a men Charle Palla cours ities. and t rate.

whe then She ing frie sou did sun

Pu wr